

Blessed Alan de La Roche

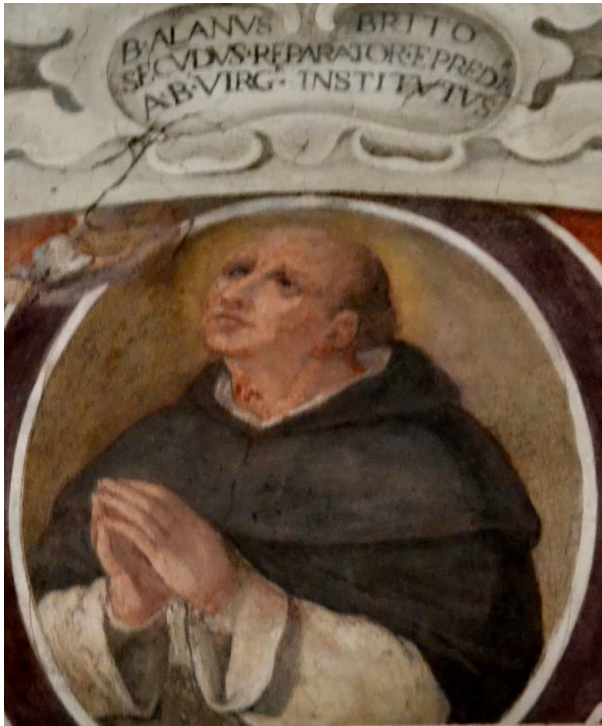
**THE MOST HOLY ROSARY:
THE PSALTER OF JESUS AND MARY**

Volume III:

***Complete works of
Blessed Alan de La Roche o.p.:***

Book III:

**THE SERMONS OF SAN DOMENICO
REVEALED TO BLESSED ALAN**



**Blessed Alan de La Roche O.P.
(Plöuer sur Rance, 1428 - + Zwolle 1475)**

**THE MOST HOLY ROSARY:
THE PSALTER OF JESUS AND
MARY**

**Complete works of Blessed Alan de La
Roche VOLUME III:**

**Book III:
THE SERMONS OF SAINT
DOMINIC RIVEALED TO BLESSED
ALAN**

INTRODUCTION AND TRANSLATION

by:

Don Roberto Paola

ENGLISH TRANSLATION

by:

Maria Canoro(centro.traduzioni@hotmail.it)

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n. 2: Beato Alano della Rupe, *Mariale*, edited by: don Roberto Paola (published only on the site www.beatoalano.it and free downloadable)

n. 3: *La Vita di Maria nei Mariali Medievali*, edited by: Cristoforo Mariani, Roma, 2013 (published only on the site www.beatoalano.it and free downloadable)

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The works by Blessed Alan contained therein are five: *Apologia; Relationes, Revelationes et Visiones; Sermones S. Dominici Alano revelati; Sermones et tractaculi; Exempla seu miracula.*

Coppestein's last edition, is entitled: "*Opus vere aureum B. Alani Rupensis Ordinis Praedicatorum, de ortu et progressu Psalterii Christi et Mariae, seu Sacratissimi Rosarii, in ejusdem praeconium praedicatoribus Verbi Dei et omnibus Christi fidelibus propositum*", Imola (Forum Cornelii), 1847.

Web site: www.beatoalano.it

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On the cover: The Blessed Alan de la Roche, 17th century, Cloister of St. Dominic's Basilica, Boulogne (cover by: Maria Grazia Comanducci).

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Alberto da Castello, Book of the Rosary of the Glorious Virgin Mary, 16th century: Apparition of Our Lady of the Rosary to St. Dominic

METHODOLOGICAL NOTES:

As starting from 1619, there have been many Coppenstein's editions, the last edition of 1847, has been compared, with the edition of 1691.

The text published is the one of the last edition dated 1847, integrated with the words missing in it but contained in the 1691 edition (always shown in the note); the terms or names of the Authors which in the text are abbreviated, have been written in full (putting in parenthesis only the missing letters, both in the edition of 1847 and in that of 1691); the italic is of the edition of 1691, with some adaptations.

In case both texts are ruined or incomprehensible, we referred to the Coppenstein's editions of 1699 and 1624 and the result is shown in the note.

In the comparison of the two editions, a first critical edition of the two texts has been made and the differences have been shown in the notes, and it has always been used the most correct term for the translation.

The numbering follows the original numbering of the text dated 1847, but the punctuation, the capitals and the italics are integrated with the 1691 edition, without any notice in the note.

The "j" have been removed from the text of 1847 and have been replaced by "i" (except for the name "Jesus"); the diphthong "ae" has sometimes been replaced, by the diphthong "oe", as it results in the text of 1691.

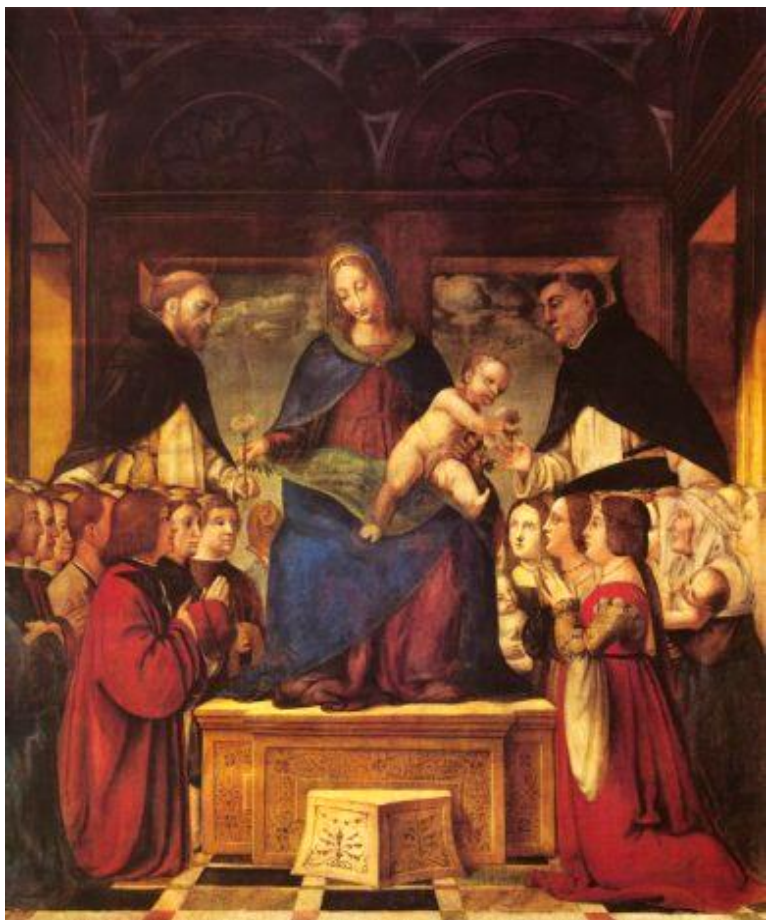
In the first Italian translation dated 2006, to be faithful to the Latin text, the Most Holy Rosary was named "Psalter of Jesus and Mary".

In the second edition, the term "Psalter of Jesus and Mary", more faithful to the original text, but less understandable to the present day, was translated with: "Rosary of Jesus and Mary", or with: "Psalter of the Rosary"; as well as the term "Lord's Prayer" was transformed in: "Pater Noster"; (Our Father)and the term "Angelica Salutation" was translated with: "Ave Maria" "Hail Mary".

Compared to the 2006 edition, the text appears not as a reprint, but an elaboration of the same to become a separate work: the Italian text has been greatly simplified and explained; some translation errors have been corrected thanks to the comparison between the different editions.



Front cover: Beato Alano della Rupe, 16th century, Cloister of the Basilica of Santa Maria Sopra Minerva, Rome.



Back cover: B. Zenale, Our Lady of the Rosary between St. Dominic and Blessed Alan and the Rosarians, Oleggio, 1510.

***PARS TERTIA [Coppensteinii]*¹
B[eaati] ALANI DE RUPE
REDIVIVI.**

**DE SERMONIBUS
S[ancti] P[atri] N[ostri] DOMI-
NICI EIDEM² B[eato] ALANO
REVELATIS**

¹ In the edition 1847 there is not: “Coppensteinii”.

² In the edition of 1691 there is not: “eidem”.

**BOOK III:
THE SERMONS OF SAINT DOMINIC,
WHICH HE REVEALED TO BLESSED
ALAN.**



Alain de la Roche, *Le Psautier et le Rosaire de Notre-Dame*, 1492: the dominican friar praying the Rosary, is Blessed Alan de La Roche.

CAPUT I.

Sermo I. De Oratione Dominica a Christo JESU Tolosa³ revelatus S. Dominico; post et novello Sponso Mariae.

I. PSALTERIUM SS. Trinitatis scientiam confert illis, qui ipsum amant; et amando laudant Sponsum ac Sponsam, in ipsorum tam iucundo Cantico.

Unde istam in sententiam S. Hieronymus.

Grandis Dei bonitas nostris refulsit in habitaculis, cum divina Maiestas habitavit in Virgineis latibulis.

Arctata latebat in parvulo Divinitas, cuius dein nato parvulo praedicabatur Trinitas.

Et ille, qui per Angelicam Salutationem concipitur: post modum⁴ praedicans docuit orare, non propheticam, sed Orationem in⁵ Evangelicam.

Quo sanctius utraque cunctis est colenda, et usu frequentanda: ut in periculis



³ In the edition of 1691 there is: "Tolosae".

⁴ In the edition of 1691 there is: "postmodum".

⁵ In the edition of 1691 there is not: "in".

CHAPTER I

***First Sermon on the Pater Noster,
which Jesus Christ revealed to Saint
Dominic , in Toulouse and subsequently to
the New Spouse of Mary.***

I. The Rosary, Psalter of the Most Holy Trinity, he gives Wisdom to those who love him, and, by loving him, they praise the Bridegroom and the Bride in Their Canticle of Jubilation.

For this reason, St. Jerome wrote: "The great Goodness of God shone in our hearts, when the divine Majesty came to dwell in the Virgin's (Mary's) breast.

In the Child, (Humanity and) Divinity were indivisibly linked, and, on that Christmas, the Trinity appeared ".

(Jesus) was conceived through the Hail Mary, and in the preaching He taught to pray not through the prayers of the Prophet (David), but through the Pater Noster.

For this reason, everyone must have in holy veneration the prayers of the Pater Noster and the Hail Mary, and must recite them with perseverance, so that, among the dark

ignorantiae tenebrarum, habeatur scientia Dei Viarum.

Quippe totus mundus in maligno positus est.

Et de hoc Novellus Mariae Sponsus ita S. Dominici sermonem accepit sibi revelatum olim Tolosae praedicaret⁶ S. Dominicus, in Maiore Ecclesia.

HISTORIA

II. Praedicatorum Ordinis Patriarcha Praedicator CHRISTI S. Dominicus, cum Albigensium zizanosum agrum, terrasque circum late spinis ac tribulis haereticae maledictionis obsitas, ac horrentes obiret bonum seminando semen Christi: etsi ad praedicandum esset, et usu exercitatissimus, et facultate paratissimus, et scientiarum



⁶ In the edition of 1691 there is: "praedicarat".

dangers of darkness, God's ways are seen.

The whole world, in fact, is subject to the evil one.

The New Spouse of Mary Jesus received in revelation the Sermon which (Jesus), the thrice blessed Spouse of Mary, once revealed to Saint Dominic, and which he preached, in the Major Church of Toulouse.⁷

HISTORY

II. Saint Dominic, Preacher of Christ and Patriarch of the Order of Preachers, walked the field of tares of the Albigensians and the lands all around, wrapped in the stinging thorns and thistles of the heretical curse, to sow the good seed of Christ.

And, although he was very skilled and experienced in preaching, having

⁷This preaching of St. Dominic in the Major Church of Toulouse can be dated to the dawn of the birth of the Dominican Order, in about 1215, three years after, therefore, the delivery of the Rosary by the Virgin Mary to St. Dominic and the miraculous conversion of the Albigensians.

copia instructissimus, quam vel absque libris ad nutum, votumque promptam semper habebat, persaepe⁸ tamen de omnibus in corde suo nil capiebat sapidum, aut placitum: quod ei adlubesceret afferre in medium.

Id quod Deo dilectissimis quibusque praedicatoribus evenire assolet: nimirum ut humilientur, et a Deo sermonem bonum petant.

Animarum namque conversio per divinam potentiam fit, non per humanam scientiam.

Illa dat verbum bonum evangelizantibus in virtute multa: ut praedicatores, ceu Samsones, per mandibulam⁹ Asini Philisteos caedant, idest¹⁰ peccata, daemones, et appetitus inordinatos.

III. In suorum itaque laborum conatu S. Dominicus, ad unum intentus lucrum animarum, forti magis, quam ornata praedicatione eam apud familiarem sibi Servatorem animarum gratiam invenit; ut accepta ab JESU non consolationis solum, sed et in praedicandi modo, instructionis usura gaudere mereretur.

Ut cum, in caeteris, aliquando Servator



⁸ In the edition of 1691 there is: "persepe".

⁹ In the edition of 1691 there is: "mandipulam".

¹⁰ In the edition of 1691 there is: "id est".

preparation and ability, erudition and immense culture, managing, with creativity, to improvise, even without books. However, his heart did not always find interesting and pleasant topics, which seemed to him interesting to expose to the people.

This happens to all preachers appreciated by God, so that they feel humble and ask God for a good Sermon.

In fact, the conversion of souls takes place not for human abilities, but because the strength of God.

It is (God), in fact, who gives the appropriate and effective Word to the Evangelizers, so that the preachers, like Samson with a donkey jaw in the past, overthrow the Philistines, or sins, demons and disordered desires.

II. St. Dominic wanted, with sacrifices and hard work, to win souls through a more solid than adorned preaching, and he asked this Grace to His Amiable Savior of souls: and Jesus gave him the Grace to bring comfort with Preaching and so instructed him.

The Savior, then, appearing to him

apparens ei, salutaria plus, quam subtilia, et mirifica, quam magnifica, magis aperiebat.

“Dilectissime Dominice, inquit, gaudium meum es; quod humilitate potius ardes salvare animas, quam placere hominibus.

Non amo, alta appetentes, et negligentes humilia, quos admirabilia potius, quam utilia praedicare delectat.

Non haec aegrorum est animorum praeparativa; ut eis esse proficua possit medicina.

Ante docti, indocti, clari, obscurique ad Orationis inducendi sunt devotionem, et praesertim ad Angelicum Psalterium meum, ad quod Gabrieli meo dictavi Salutationem, et ipse docui, mandavique unam septiformem Orationem.

Istud oporteret eos pro concione commendare, qui ad animarum salutem quaerunt fructificare.



from time to time, he taught him (to preach) more the useful things (for salvation), than the vain ones, more the realities to contemplate, than those to admire, saying: "Dear Dominic, you are My joy, since you are burning to save souls with humility, rather than to please men.

I do not like those who seek the lofty things and forget the humble ones, those who love to preach, not the things necessary for salvation, but the amazing things.

Such things are not the ones which bring sick souls to Me, so that I can be an effective remedy for them.

The illustrious men of culture, more than the profane, are the ones who must be led to pray with devotion, in particular my Angelic Rosary, formed by the Hail Mary, which I dictated to my (Archangel) Gabriel, and by the Pater Noster, which I myself had formed with seven invocations.

It is necessary for those who strive to bring salvation in souls to recommend (the Rosary) in public meetings.

*Quia divinae Clementiae pietas gaudet
devota audientium pietate.*

*Et haec vera est praedicationum utili-
tas.*

*Me praedica, Dominice, idest, Oratio-
nem meam.*

*Sic volo: ut humilitate, superbiam fra-
gans¹¹ haereticorum: et pietate, duritiam
peccatorum: utroque ad me laudandum indu-
cas.*

*Huc ostendo tibi UTILITATES XV. in
Oratione mea compraehensas¹².*

*Tu auditores interrogabis, ipsoque iu-
dices facies.*

Dico conscientias stringes.

Accipe Modum”.

*Locum et Tempus [aperiet finis capi-
tis]¹³”.*

SERMO I. SANCTI DOMINICI

Thema. Matth. 6.

*Orantes nolite multum loqui, sicut Ethnici
faciunt. Sic ergo vos orabitis: Pater noster
[qui]¹⁴, ect.*

I. QUINQUAGENA PSALTERII.

“1. Quaero Charissimi: in terra deserta,

¹¹ In the edition of 1691 there is: “frangas” (break).

¹² In the edition of 1691 there is: “comprehensas”.

¹³ In the edition of 1847 there is not: “aperiet finis capitis”, and the sentence is linked with the previous one: “Accipe Modum, Locum et Tempus”.

¹⁴ In the edition of 1847 there is not: “qui”.

In fact, God's Mercy smiles kindly to the faithful who pray devoutly.

**This is the true result of preaching.
Preach me, Dominic, that is, my Rosary: so I want you, with humility, to break the pride of heretics, that with devotion (you break) the hardness of sinners, and with the Pater Noster and the Hail Mary, you lead them to praise Me.**

To this end, I reveal to you the fifteen advantages that are contained in my Rosary.

Interrogate the listeners, get them interrogated!

I ask you to stir consciences.

You mean the way ".

At place and time they will reach the summit.

FIRST SERMON OF SAINT DOMINIC

THEME: Matthew 6. You who pray don't use many words, as Pagans do.

So you will pray like this:

Pater Noster etc.

First About Fifty of the Rosary.

1. "I ask you, dear friends: in a





4.

Sancta Euphraxia.

ac horrida filiis parvulis, vix ambulare valentibus, numquid foret necessarium habere Patrem comitem, et eos diligentem?

Novi, affirmatis.

At nos ii sumus¹⁵ parvuli, in deserto mundi; nec valemus ambulare, nec operari quidquam¹⁶ ex nostra sufficientia: nam ex Deo haec tota est.

Quocirca oportet arripere Dominicam Orationem, per quam habebimus Patrem nostrum praesentem, cum dicimus: PATER NOSTER”.

“2. Quaero. Si qui Viatores pertransierent terram, ubi a serpentibus omnes, aut draconibus icti morerentur: an non hisce foret necessarius Ductor vir fortissimus, qui a bestiis laedi non posset, ac ipsas mactare valeret?

Quique Viatores humeris suis succollatos per flumina quaeque, et in via transporteret?

Nemo negat.



¹⁵ In the edition of 1691 there is, due to a misprint: “summus”.

¹⁶ In the edition of 1691 there is: “quicquam”.

deserted and wild land, for small children, who can hardly walk, would it be necessary or not, to have (their own) father beside them to accompany them on the journey, and pay attention to them?

I say yes, and you confirm it too.

But, we are those little ones, in the desert of the world: we neither have the strength to walk, nor to do anything due to our ability: in fact, it comes entirely, from God.

For this it is necessary to know the Pater Noster, through which we will have Our Father present, when we say: "*Pater Noster (Our Father)*".

2. "I ask you: if travelers were to cross a land where there is danger of death, due to the assaults of snakes and dragons, would they not need a very strong man as a guide, who cannot be harmed by beasts, and who is able to kill them, and who carries the travelers, taking them on his shoulders, for every river and path?

Nobody would say no.

At nos in terra vivimus Draconum inferni, omniumque peccatorum: CHRISTUS vero Pater noster est et Ductor, idemque fortissimus, et ter Maximus gygas ab alto; qui Morti mors est, et inferno morsus, et iam non moritur, mors illi ultra non dominatibur.

Quare nobis eum assumamus, confiteamur ei, et dicamus: QUI ES, scilicet ENS entium, immortalis per essentiam, Exod 3: QUI EST misit me ad vos”.

“3. Quaero. Si per tenebrosas Aegypti terras nobis ambulandum esset; an non maximopere indigeremus claritate Solis, Lunae, ac Stellarum?

Assentitis haud dubie.

Atqui nos iam nunc degimus in terra tenebrosa, caliginis, et umbra mortis peccatorum omnium, quo magis opus nobis lumine coeli est.

Quod ut spiritale mentibus nostris



But, we are (the travelers) who live in the land of hellish dragons and all sinners.

Actually Christ is our very strong Parent and our Insuperable Guide.

He is Death for death and the Tormentor of hell, He is the one who does not die again, and death can no longer have dominion over him.

Therefore, let us welcome him in us, trust in him, and say to him: "*Qui es (that you are)*", or the Being of Beings, the Immortal Being: "The one who IS, has sent me to you" (Ex. 3) ".

3. "I ask you: if we had to walk among the dark lands of Egypt, wouldn't we have an enormous need for the splendor of the sun, moon and stars?

You would say yes, without any doubt! And yet we are the ones, who now live in the land of sinners, in the thick darkness and in the company of death, for which we need the light of Heaven most.

To receive this spiritual light,

impetremus, saepius oremus istud IN COELIS.

Quia Christus coelum est coelorum, et caelorum¹⁷ omnium claritas.

Ipse Sol est iustitiae, et Stella ex Iacob oriunda”.

“4. Quaero: Si quis degeret, ubi omnis in peccato mortali depraehensus¹⁸ morti continuo addiceretur: numquid illi, ne periret funditus, fuerit necessum, vel ipsum pollere sanctitate, vel in Sanctorum stare consortio, qui a morte cum tutari, ac liberare valerent?

Inficiabitur nemo.

At nos tali in terra digimus.

Nam simul ac anima peccaverit peccatum ad mortem, debetur¹⁹ morti, quo ad gratiae privationem, sempiternaeque obligatur.

Feramus, teramus igitur Psalterium, in hoc oremus: SANCTIFICETUR.

Nimirum, ut et ipsi sanctificemur, et a Sanctis Dei adiuvemur²⁰”.

“5. Quaero: ignoratae sibi Linguae regionem peragraturus; nonne hanc, vel



¹⁷ In the edition of 1691 there is not: “et coelorum”

¹⁸ In the edition of 1691 there is: “deprehensus”.

¹⁹ In the edition of 1691 there is: “debitor” (debtor).

²⁰ In the edition of 1691 there is: “adiutemur” (we are helped).

we always pray (Jesus): “*In coelis (in Heaven)*”.

Christ in fact is the Heaven of Heavens and the splendor of all Heavens.

He is the Sun of justice and the Star that shines from Jacob ”.

4. "I ask you: if one lived (in a country) where the one who is caught in mortal sin is immediately condemned to death, it would not be necessary for him, in order not to be condemned to death, either to live full of holiness, or , if he wants to dwell in the City of the Righteous, find someone powerful who could free him from death!

You admit it too.

But we are the ones who live in this land.

In fact, when the soul has committed a mortal sin, it is doomed to death, where it is condemned to the deprivation of Grace and eternity.

Let us then wear and recite the Rosary, and pray in it: “Sanctificetur (be Sanctified)”, to be sanctified and helped by the Saints of God ”.

5. “I ask you: if one were travelling through a region where a language unknown to him was spoken, he should or should not

condiscat opertebit, aut interprete fido utatur?

Abnuit nemo.

Atqui nos ii peregrini sumus super terram alienam; et futuram civitatem inquirimus; ubi lingua Angelorum loqui necesse est.

Hanc ergo vel addiscito, vel extorris arcetur patria.

Scholae vero duae huc apertae parent²¹, ubi eam est discere linguam, sc[ilicet] Oratio Dominica et Salutatio Angelica.

Frequentemus igitur usu continuo illud in ea NOMEN TUUM.

Hoc enim est Verbum Dei, per quod creata sunt omnia: vel assumet²² nomen JESUS, qui percallet linguam.

Unde Bern[ardus:] Bone JESU, Nomen tuum, Nomen dulce, Nomen sanctum, Nomen forte, Nomen terribile atque piissimum”.



²¹ In the edition of 1691 there is: “patent” (are available).

²² In the edition of 1691 there is: “assumamus” (could he take us with him).

learn it, or use a trusted interpreter?

None of you answers no.

And yet, we are the pilgrims in a foreign land, and we are looking for the future City, where it is necessary to speak the Language of Angels.

Either the exile will learn, therefore, this (Language) or he will be expelled from his homeland.

However, there are two schools available to welcome us there, where it is possible to learn that language, that is (the school) of the Pater Noster, and the one of the Hail Mary.

Let's attend them to be familiar with (the Language) that says: "*Nomen Tuum (Your Name)*".

This (Language), is the Word of God, by means of which all things were created, otherwise we ask Jesus himself to help us, He who knows that Language well.

This is why Saint Bernard says: "O Good Jesus, your Name is a Sweet Name, a Holy Name, a Powerful Name, a very strong and loving Name".

II. QUINQUAGENA.

“6. Per Tyranni regnum iter habiturus sueti, quoscumque [ad]²³ necem abripere, an non opus ei fuerit Regiam alicubi implorare potentiam, qua tutus vim tyrannidis evaderet?

Dabit id ultro.

At qui²⁴ mundus hic, ille tyrannus est: ille ad servitutem, ad necem quosvis raptat cunctis ante spoliatos, solum vile relinquit linteolum, cadaveri involvendo.

Nobis hic transeundus est exteris, ad patriam tendentibus: quid restat, quidque praestat, quam ut DEI ipsius potestatem imploremus supplices: Domine ADVENIAT REGNUM TUUM?

Regnum omnium peteris²⁵ Regnorum, Filii Regnum Victoris omnium.

Unde Chrys[ostomus:] Regnum tuum,



²³ In the edition of 1847 there is not: “ad”, which there is in the edition of 1691.

²⁴ In the edition of 1691 there is: “Atqui”,

²⁵ In the edition of 1691 there is: “potentius” (more powerful).

Second About Fifty.

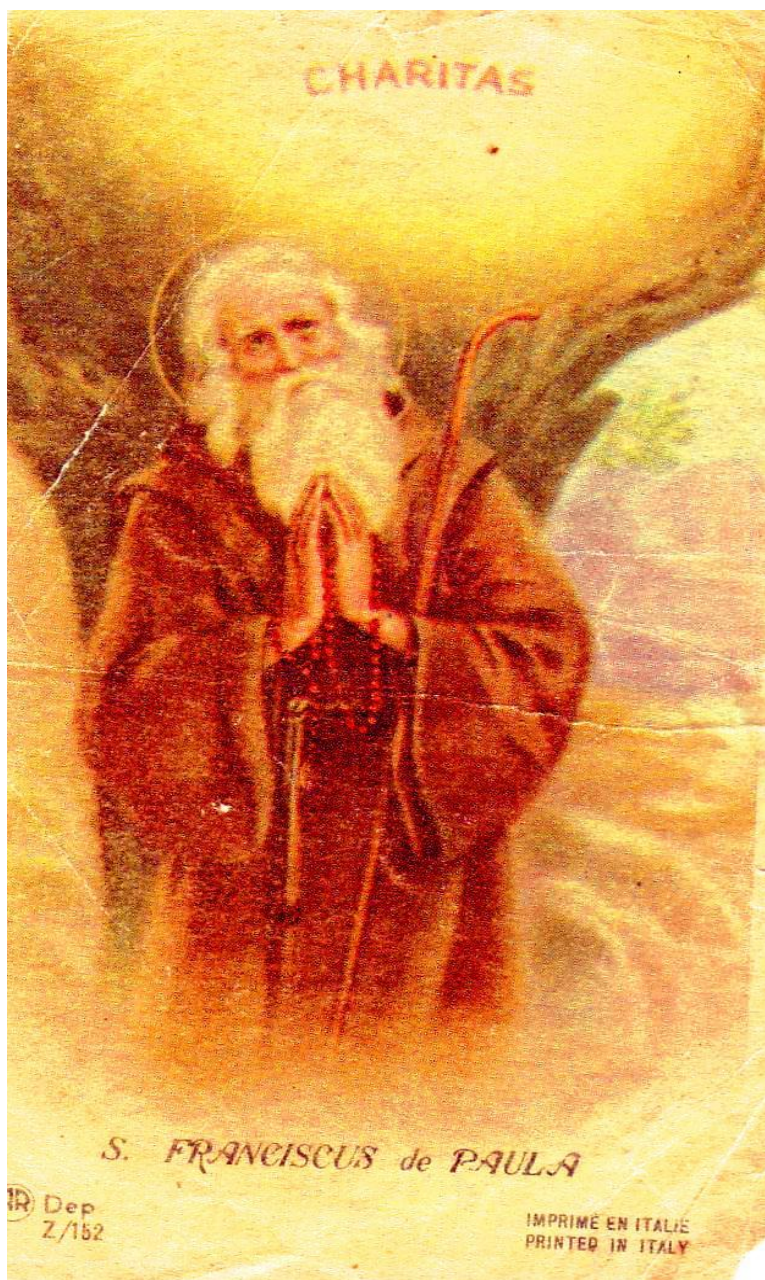
6. “If one had to travel through the Kingdom of a Tyrant, who is used to drag anyone to death, would it be necessary or not to implore the help of a King, to escape safely from that land of violence?

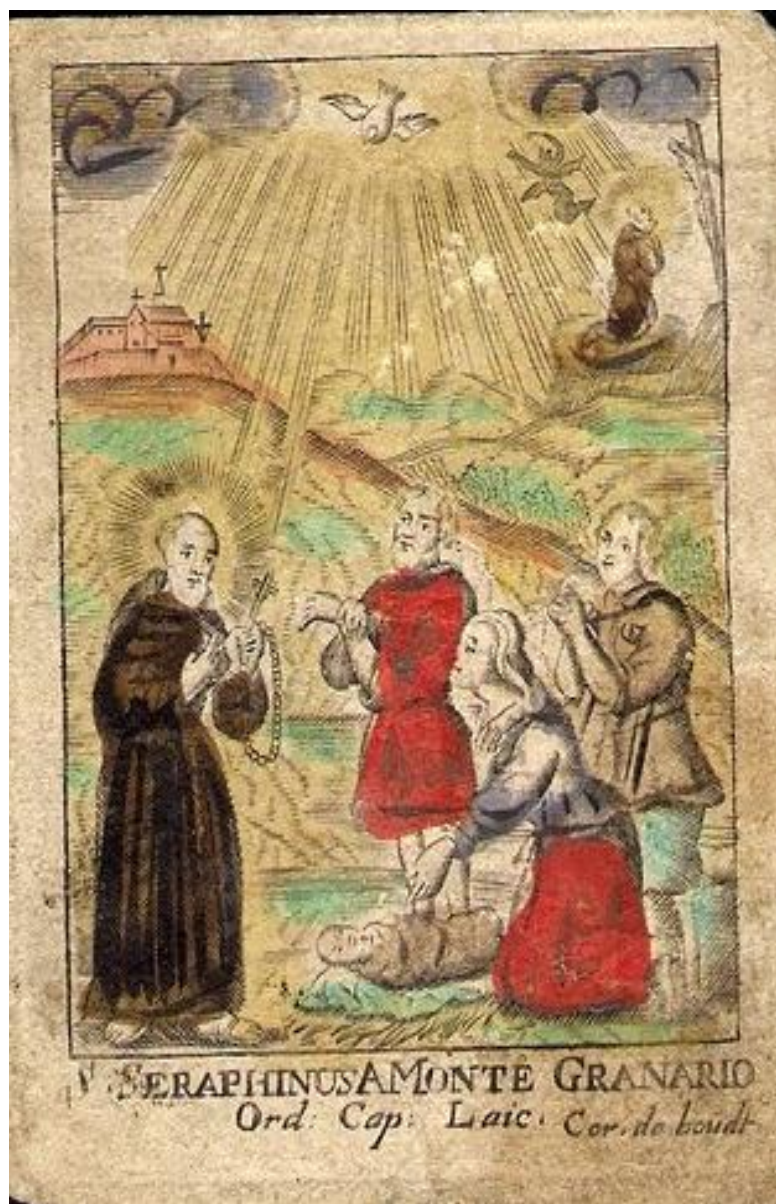
You would certainly say yes.

But, this world is the (Kingdom) of tyranny, which drags everyone to slavery and death, and, having first stripped them of everything, leaves them only a vile sheet where to wrap their corpse.

We are the strangers, who must pass through this (Kingdom), to get to our homeland: to defend ourselves, we only have to implore God's help, saying to him: “O Lord, Veniat Regnum Tuum (Let your Kingdom come)”!

The most powerful Kingdom of all Kingdoms (is) the Kingdom of the Son, Conqueror of all realities, of whom Chrysostom (says) : Your Kingdom, or Jesus Christ, is Superior to all





JESU CHRISTE universa Mundi Regna devincit, et quosque fide[l]es²⁶ secure facit transmeare ad Regna superna: quoniam tu es Rex Regum, et Dominus Dominantium, Apoc. 19”.

“7. Per hostilem tendenti terram, a²⁷ rapinis mancipationibus, ac latrociniis in famem²⁸, quid perinde necessarium, ac salvus conductus, a²⁹ praepotenti exoratus Imperatore?

Nihil abnnitis.

At vero nos terrarum hostilitatibus cincti tenemur medii, ad praedam, ad servitutum, ad necem pertrahendi: ni quae vis altior Imperii nos servarit.

Imperialem igitur salvum conductum nobis circumspiciamus libertatis, velut libertis Domini Dominantium, cuius sola Voluntas nostra esse potest securitas et libertas.

Illi oremus: FIAT VOLUNTAS TUA.

Enim vero³⁰ summa est libertas, ait S. Aug[ustinus:] divinam facere Voluntatem.

Servire Deo, regnare est”.



²⁶ In the edition of 1847, there is, due to a misprint: “fide es” the text was corrected with the version of 1691:.

²⁷ In the edition of 1691 there is: “ab”.

²⁸ In the edition of 1691 there is: “infamem”.

²⁹ In the edition of 1691 there is: “ab”.

³⁰ In the edition of 1691 there is: “enimvero”.

The Kingdoms of the World and lets any faithful pass safely to the Celestial Kingdoms: since you are the King of Kings and Lord of Lords (Rev.19) ”.

7. “If one set off towards an adverse land, because of robberies, kidnappings and violence, would it not be really necessary to ask a very powerful Emperor for a safe conduct?

You would certainly say yes!

But, we those who cross (a land) surrounded by every part by hostility, between insults and services, and we would be dragged to death, if the Highest Imperial Power did not save us.

We try to obtain (from the highest Empire) an Imperial Safe Conduct to remain free, and subject only to the Lord of Lords, whose only Will can be our security and freedom.

We pray him: “Fiat Voluntas Tua (Thy will be done)”.

"In fact, supreme freedom", St. Augustine says, "is to do God's will. To serve God is to reign".

“8. Si cui peragranda foret aquis superfusa regio, an non ille navi, aut curru, aliove opus habuerit sobvehiculo?

Assentitis id mihi.

Atqui nos sumus ii, qui praesentis vitae miseriis circumfundimur: quippe, inquit S.³¹ Basilius, hic mundus non est, nisi diluvium peccatorum.

Quare in coelo sit refugium nostrum, dicamus orantes: SICUT IN COELO: in coelo currus est astrorum, via latea³², stella maris Maria: hanc salutemus in Psalterio.

E coelo in terrena labitur influxus”.

“9. Quod si autem terra peregrinationis tuae aspera montibus, et saltibus horrida foret, ac in via³³, seu cavernosa, aut lutosa, terraeve motibus quateretur: an non alterutrum fuerit necessarium, vel ut ultima perpressus pereas, aut quae via tibi sese ostendat, qua evadas?



³¹ In the edition of 1691 there is: “Sanctus”.

³² In the edition of 1691 there is: “lactea”.

³³ In the edition of 1691 there is, due to a misprint: “invia”.

8 “If somebody had to cross a swampy region, would he not need a boat or a wagon or some other means of transport?

Sure you would approve!

Well, we are the ones surrounded by the miseries of the present life: therefore, Saint Basil says, this world is nothing but the deluge of sinners.

Therefore, let our refuge be in Heaven, and say in prayer: “*Sicut in Coelo (As in Heaven)*”.

In Heaven there are the Starry Wagons, the Milky Way, the Star of the Sea, Mary: Let's greet her in the Rosary, so that from Heaven (She) makes the Graces descend on earthly realities ”.

9. “If then the road of your wandering should climb over mountains and cross wild forests, among precipices and swamps, and earthquakes, would it not be necessary, so that death does not surprise you, and you can find a road, through which you can find an escape, and, proceeding on it, you can reach the goal?

Age nunc, teque aspice.

Tali in terra tuimet corporis tua peregrinantur Anima, infirmitatibus circumdata, spinosa tribulationibus, tremores³⁴ inter, rerumque vicissitudines varia, interque spem, et metum dubia.

Invade igitur coelestem tramitem Dominicae Orationis, et dic³⁵: IN TERRA.

Ex hac in coelos via est Oratio".

"10. Fac ita esse: In terra sterili vitam trahas miseram, ubi mera fames, et egestas rerum sit omnium, et plurima mortis imago contabescentium; an non a³⁶ victo, potuque tibi providendum est?

Quid ni inquis.

Ah, ubi vitam vivimus?

Et quam miseram?

Sumus in terra deserta, ait S. Greg[orius], et in loco horroris, et vastae solitudinis, famis ac mortis: Oratio, autem, ait S. Basilius, vitae panem, ac potum praestat.



³⁴ In the edition of 1691 the word is not understood because there is not a letter: "t mores".

³⁵ In both editions of 1691 and 1847 there is: "dic.": the full stop can express either an abbreviation of the verb, or an equivalent of a colon.

³⁶ In the edition of 1691 there is: "de".

(You would say yes, of course!).

But it is your Soul, which is a pilgrim in the land of your body, surrounded by infirmities and covered by the thorns of tribulation, among interminable troubles and vicissitudes of life, and between uncertainties, expectations and fears.

Therefore undertake the Celestial Path of the Rosary, and say: "*Et in terra (So on earth)*".

This Prayer is the Way that leads to Heaven ”.

10. “Make a hypothesis: imagine you live a miserable life in an arid land, where there is hunger and scarcity of all things, and everywhere desolation, death and ruin; Won't you go looking for something to eat and to drink?

You would certainly say yes!

Ah, isn't this the life we live?

And isn't it just as miserable?

Actually, as St. Gregory says, we are in a deserted land, an impressive place of solitude, hunger and death: only prayer, says St. Basil, gives bread and water to survive.

Quin arripitis igitur Psalterium, ad quo orantes petatis: PANEM NOSTRUM QUOTIDIANUM?”.

III. QUINQUAGENA.

“11. Si qui sese Principi adeo totos deditos³⁷ devovissent, ut aliunde, nisi e solius ipsius manibus, nutrirī non possent³⁸; is autem nulli quicquam elargiri vellet alimenti nisi qui regale suum gestare³⁹ insigne, tesseramque exhiberet⁴⁰: an non extremæ foret demeritiae, hanc negligere velle?

Plane dubitatis nihil.

Nos⁴¹, sub potenti manu Domini agimus, quam is aperit, et implet omne animal, sed, si data ab ipso tessera exhibeatur.

Cum ergo, iuxta S. Chrysostom[us] Oratio evangelica signum sit verum divinae bonitatis et potestatis: plane par est, dicamus saepius in Psalterio: DA NOBIS HODIE”.



³⁷ In the edition of 1691 there is: “dedititios”.

³⁸ In the edition of 1691 there is: “possunt”.

³⁹ In the edition of 1691 there is: “gestaret”.

⁴⁰ In the edition of 1691 there is: “exhiberet”.

⁴¹ In the edition of 1691 there is the misprint: “Nos, nos”.

Why don't you too take the Rosary, and pray him, asking for: "*Panem Nostrum daily (Our daily Bread)*"?

Third About Fifty.

"11. If some people had voted their entire existence to the Prince, so much so that they would not accept food from any other person but from his hands alone; if the latter did not want to give them anything to eat, except for those who had the royal seal with them and exhibited their identification card: would it not be an immense folly not to worry about this?

You would certainly say yes.

But, we are the ones who live under the Mighty Hand of the Lord, which feeds and satisfies every living thing, but only if the identification card that He has given them is shown.

Since St. John Chrysostom says, the Gospel Prayer is the authentic passport of Divine Goodness and Power: it is very opportune that we always ask in the Rosary: "*Da nobis hodie (Give us today)*".

“12. Qui Regi severo essent grandi obstricti debito, neque huic solvendo, sed capite luendum foret aeterna sub morte: Rex autem omnia dimittere paratum sese offerret; tantum, ut pro remissione rogetur: an non demens ille, et infelix censeretur, qui tantillum ipsi referre⁴² nollet submissionis, et obsequii?

Omnino confitemini: Atqui nos debitores DEI⁴³ facti sumus, aeternis mancipandi nexibus, et catastis includendi, tortoribusque tradendi: et parva istis prece evadere possumus: sic enim ait Rex ipse, si clamaverint ad me, exaudiam eos, et ero illorum DEUS.

Quis⁴⁴ est igitur, quod non clamitemus saepius in Psalterio: Domine DIMITTE NOBIS DEBITA NOSTRA: nam Oratio Dominicalis⁴⁵ ait Remig[ius] est rogatio filiorum ad patrem,



⁴² In the edition of 1691 there is: “deferre”.

⁴³ In the edition of 1691 there is: “Deo”.

⁴⁴ In the edition of 1691 there is: “quid”.

⁴⁵ In the edition of 1691 there is: “Dominica”.

12. If someone were greatly indebted to an evil King, who condemned the insolvent people to death: but if the King were condescending to forgive all debts to the debtors who begged him, would he not be considered senseless and unfortunate, the one who did not want to grant (to the King), such a small gesture of respect and reverence?

You would certainly say yes!

Yet, we are the debtors of God, who should be bound by eternal chains and locked up in the place of torture and entrusted to the torturers: we are the ones who can escape these (torments), with a simple prayer.

It is the King himself who says: "If they invoke me, I will hear them and I will be their God".

Who among us, then, will not pray to him through the Rosary?

O Lord, *"Dimitte nobis debita nostra (Forgive us our debts)"*.

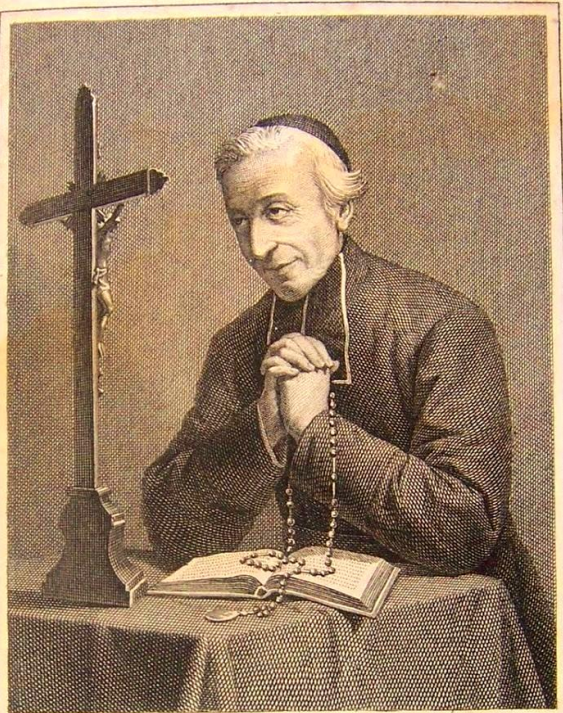
In fact, Remigio says that the Pater Noster is the Prayer of the children who ask (God) the Father to raise,



Vera Effigie della Serva di Dio

V. ANNA MARIA TAIGI

*Nata in Siena li 30. Maggio 1769. morta in Roma li 9. Giug. 1837.
in stato conjugale Terziaria Scalza della SS^{ma} Trinità
il di cui Corpo riposa nella Basilica di S. Grisogano in Trastevere*



F. Gagliardi dip.

L. Proia inc.

VEN. ANDREA UBERTO FOURNET

*Fondatore della Congregazione delle figlie della Croce.
dette Suore di S. Andrea.*

ad sublevandam humanam miseriam bonorum collatione, et ablatione malorum”.

“13. Qui detenti⁴⁶ a Principe, et nexi, essent ultimo perdendi supplicio, ob immania sua facinora, ni leviusculis proximorum offensis veniam ipsi libentes dederint, hoc vero illi praefracte nollent; an non prorsus infelices ii, ac maledicti forent aestimandi?

Assentimini omnes id mihi.

Haec autem fit ad proximos remissio, cum orantes dicimus: SICUT ET NOS DIMITTIMUS DEBITORIBUS NOSTRIS”.

“14. Si tentationibus daemonis, carnis ac mundi, meroribus⁴⁷, ac miseriis agitati, ab hisce unius lapilli gestatione esse valerent immunes: ii vero velut tantillum parere asperanarentur, aut optare dedignarentur,



⁴⁶ In the edition of 1691 there is: “tenti” (imprisoned).

⁴⁷ In the edition of 1691 there is: “moeroribus”.

through (His)Gifts, human misery, and to ward off evils ".

13. "If some people were imprisoned by a Prince for their cruel misdeeds, and were condemned to death, but they would be pardoned, if they willingly forgave the very slight offenses, which others have done to them: if they, however, did not want in any way (to forgive), would they not be pitied, as foolish and wretched?

You would all agree with me on this thing.

It is this remission to our neighbor that we ask in prayer: "*Sicut et nos dimittimus debitoribus nostris (How we forgive our debtors)*".

14. "If some people were troubled by the temptations of the devil, the flesh and the world, by sufferings and hardships, and could be freed from them, wearing a simple precious stone: could they ever give up carrying such a small (stone), or reject it or not want it?

They should be considered completely foolish

penitus insani, et vere miseri, nec miserabiles ulli, essent habendi.

Atqui gemma talis est Dominica Oratio, praeservans, ait S. August[inus] a cunctis illusionibus, et nocumentis.

Quocirca iure merito saepius in Psalterio, orandum est: ET NE NOS INDUCAS IN TENTATIONEM”.

“15. Si denique foret navigandum nobis, ac mare transmittendum infestum a balenis, submersis a rupibus, a vortibus⁴⁸, a Charybdi, a Sirenibus, a Gryphibus, et tempestatibus, ac pyratis; starent vero in portu Rex et Regina offerentes par gemmarum, quibus inesset vis ex omnibus istis eripiendi malis: nos autem eas despiciatui duceremus, ecquis non ut vesanos plane abiiceret?

At in hoc mundi freto sunt daemones, sunt publica, occultaque scelera, luxuria, gula etc.

Inde Christus suam Orationem, et Salutationem suam Maria offerunt.

Quin igitur acceptamus, inque Psalterio dicimus: SED LIBERA NOS A MALO”.



⁴⁸ In the edition of 1691 there is, properly: “vorticibus”.

and wretched, and not at all worthy of compassion!

Well, Saint Augustine says, it is the Pater Noster, the Precious Stone, that protects from all deceptions and ruins.

For this, it is always necessary to pray in the Rosary: *“Et ne nos inducas in tentationem (And do not lead us into temptation)”*.

15. “If, finally, we had to sail through a sea infested with whales, with the danger of being sunk by rocks, eddies, monsters, mermaids, griffins, and even storms and pirates; if, however, the King and Queen at the port gave us gems, which had the ability to free us from all these evils, and we, instead, refused them, who would not consider us completely senseless?

We are the ones who (sail) through the sea of the world, of demons, of the occult and manifest sins of lust, gluttony, etc.

Christ (Jesus) and Mary, (the King and Queen) are the ones, who give us the (Gems) of the Prayers of the Pater Noster and Hail Mary, so that we take them and pray in the Rosary: *“Sed libero nos a malo (But deliver us from evil) ”*.

HISTORIAE PROSECUTIO.

IV. Haec talia ad S. Dominicum apparens illi Servator JESUS:

1. Ille ergo haud mora continuo succinctus in Evangelium pacis, gaudio, spe, spirituque vir divino plenus, die postero (qui Deiparae Virgini sacer, praecipua festivitate sollemnis⁴⁹ agebatur) in Urbis Tholosanae Maiori⁵⁰ Ecclesia, frequentissimo Clero, populoque Tholosano concurrente, ceu iussus a⁵¹ Domino praescriptum praedicat sermonem.

Fuitque tanta verbi ipsius vis et efficacia, ut omnes pene a maiore ad minimum, sic compuncti fuerint, sic ad Psalterii amoremque⁵² inarserint, ut protinus sub illius signo servire Deo, Deiparae plerisque fuerit decretissimum.

2. Id quod citra moram ipso facto declaverunt orthodoxi, tum vero et haeretici, errore suo damnato, ad Ecclesiae gremium sese transtulerunt.

3. Inter quos viri tres praecipui nominis, acerrimique haeretici, sese ad Catholicos

⁴⁹ In the edition of 1691 there is: "sollemnis".

⁵⁰ In the edition of 1691 there is: "Maiore".

⁵¹ In the edition of 1691 there is: "ab".

⁵² In the edition of 1691 there is: "amorem honoremque" (love and respect).

THE FOLLOW-UP OF THE STORY

IV. The Savior Jesus revealed these things to Saint Dominic:

1. He, then clothed, as if by magic, with evangelical peace, joy, hope, and the Holy Spirit, the following day (the Solemnity of the Virgin Mother of God was celebrated), in the Major Church of the City of Toulouse, rushing in large numbers both Clergy and people of Toulouse, as he had been ordered, preached the Sermon revealed to him by the Lord.

And, the strength and efficacy of that Word was so great that almost everyone, from the oldest to the youngest, was so prodded, and so inflamed by the love and consideration of the Rosary, that a large part then decided to serve always, under this banner, God and the Mother of God.

2. After that (Sermon), the faithful proclaimed its wonders, the heretics, on the other hand, condemning their error, returned to the womb of the Church.

3. And, among them, three men of special fame and irreducible heretics, after having

palam sunt professi, eiurata haeresi: videlicet *Magister Norbertus de Valle*, Iuris Canonici Doctor; *Magister Guelrinus de Fracmo*, in Artibus Philosophiae eximius; *Magister Bartholomaeus de Prato*, experientissimus Medicus, pariter et Theologus profundissimus.

Hi tres, praeter alios complures, de manibus S. Dominici humiliter susceperunt Psalterium: idemque protinus una cum S. Dominico coeperunt late circum praedicare, Institutum secuti Praedicatorum S. Dominici.

4. Ex quo tempore mirifica haereticorum est conversio consecuta, et Religionis sacrae, devotionisque studium in coronario Dei cultu ad Psalterium maximo cum fructu, et Ecclesiae incremento profecit.

CAPUT II.

Sermo II. De Salutatione Angelica, a⁵³ Deipara S. Dominico revelatus olim: nuper ab hoc iterum Novello Sponso.

I. Sanctus Dominicus cuidam Religioso



⁵³ In the edition of 1691 there is: "ab".

publicly denied heresy, they confessed to Catholics: they were Master Norberto della Valle, Doctor of Canon Law, Master Guelrino del Fracmo, a distinguished philosopher, Master Bartolomeo da Prato, a very talented physician and learned theologian.

These three people, as well as numerous others, humbly took the Rosary from the hands of Saint Dominic: and, immediately, together with Saint Dominic, they began to preach (the Rosary) far and wide, starting the Institute of the Preachers of Saint Dominic.

4. And, since then, through the Holy Order (of the Dominicans), a wonderful conversion of heretics and love for the Rosary was obtained. The devotion to the Rosary bore abundant fruit, for the benefit of God and the Church.

CHAPTER II

Saint Dominic reveals to (Blessed Alan), New Spouse (of Mary), a Sermon that the Mother of God once revealed to him.

I. Saint Dominic was pleased with

Praedicatori, sibi valde familiari, ac devoto, Mariae novello Sponso revelare dignatus est, ut sequitur.

HISTORIA

“1. Tu frater, aiebat apparens subito S. Dominicus, tu praedicas, sed attende tibi, et solícite cavete; ne humanam potius laudem, gloriamque vanam aucuperis, quam salutem animarum secteris, ac zeles.

Equidem, quid aliquando mihi contigerit, olim degenti Parisiis Lutetiarum, minime te celatum volo.

Maior isthinc Ecclesia, Metropolitana, est, eademque Dei Genitricis ac intemeratae Virginis Mariae honori sacra et dicata.

In hac, pro Vocatione, praedicaturus, accurata me⁵⁴ cura, et curiositate etiam ad dicendum me comparabam.

Non ulla stimulante ad iactantiam vanitate, sed ob Auditorum facultatem



⁵⁴ In the edition of 1691 there is not: “me”.

reveal the following to a Dominican Religious ⁵⁵, New Spouse of Mary, who recommended to him and invoked him.

HISTORY

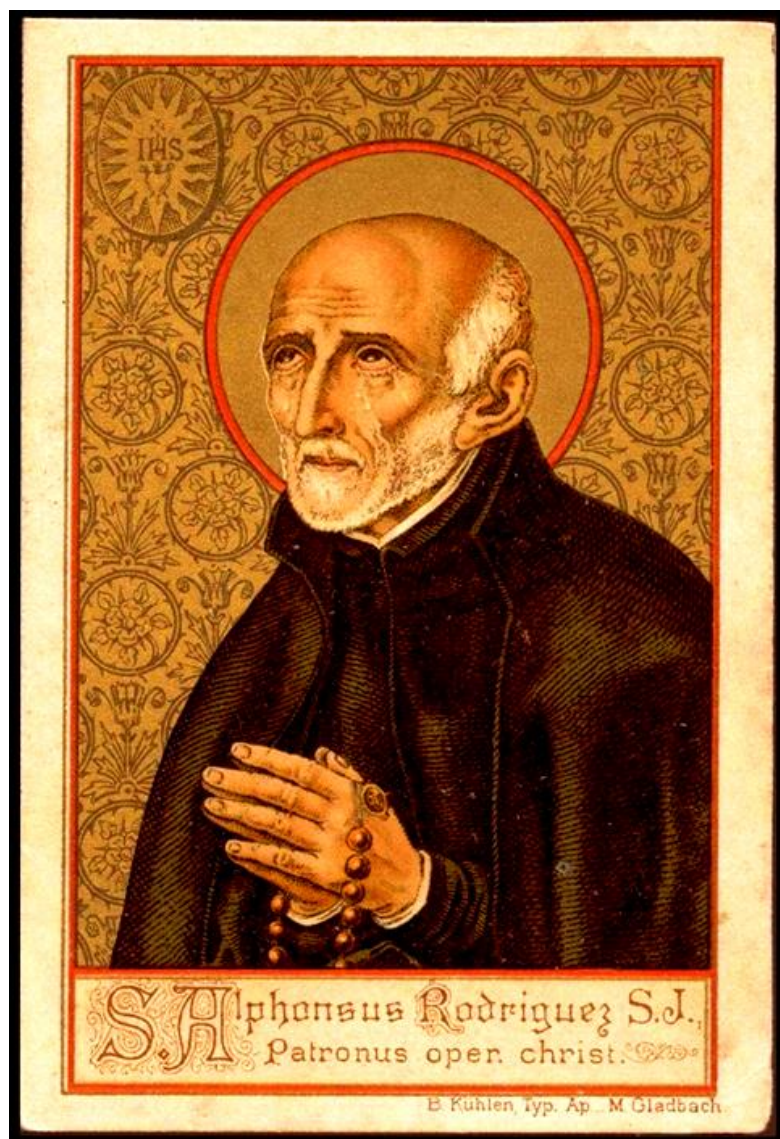
1. Saint Dominic, suddenly appearing (to Blessed Alan), said: "Brother, in preaching be judicious, and be very careful not to go in search of human praise and vainglory; on the contrary, tirelessly follow the salvation of souls.

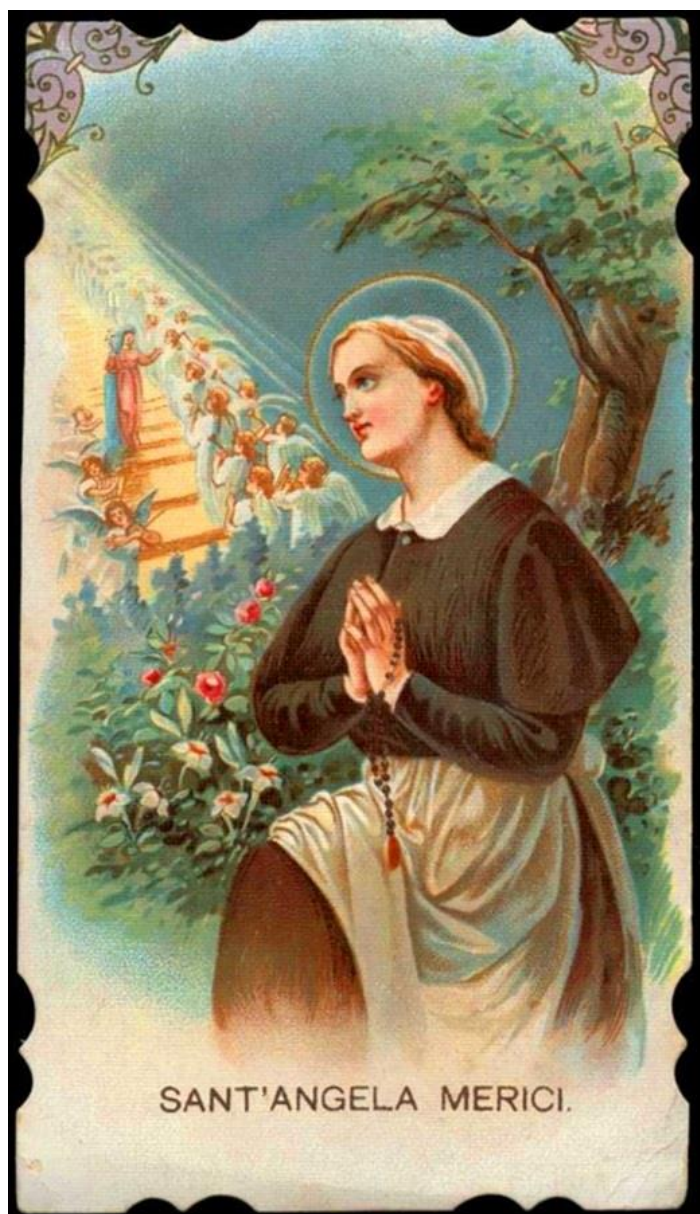
I want to reveal to you what once happened to me when I lived in Paris: there, the Major and Metropolitan Church is dedicated and entitled to the Honor of Mary, Mother of God and Immaculate Virgin.

One day, called to preach in this Church, I had prepared myself with careful erudition.

However, it left me unsatisfied, and every subject I dealt with, seemed to me vanity, and there was a great number of very learned listeners, very many nobles, and

⁵⁵ **Blessed Alan refers to himself.**





SANT'ANGELA MERICI.

doctissimorum, ob amplissimi consessus dignitatem, ob frequentiam omnis ordinis ac status ornatissimam, et vero multo maxime ob manifestiorem, solidioremque veritatis evidentiam demonstrandam, animisque sic imprimendam, ut optatus inde fructus Deo constaret.

Cum igitur, pro more meo, ante concionem, ad unius horae spatium, quodam in sacello, post Altare maius, in orationem me coniecissem, in Psalterio meo persolvendam; ecce, confestim extra me factus per raptum, manifesto in lumine contuebar me coram, Amicam meam, quam mihi quaesivi a iuventute⁵⁶ Sponsam carissimam⁵⁷, Dei Genitricem: haec quem manu libellum praeferibat⁵⁸, mihi offerens ait: "Dilectissime Sponse Dominice, etsi bonum est, quod praedicare disposuisti, sermonem tamen longe meliorem, mihi que gratiorem ad te affero.

Aspectus me affectusque notus miro delibutum⁵⁹ gaudio rapiebant: librum capio, lego reverenter, et constanter, neque secus, ac dixerat D. Maria, comperio.

⁵⁶ In the edition of 1691 there is, by abbreviation: "iuvente".

⁵⁷ In the edition del 1691 there is: "charissimam".

⁵⁸ In the edition of 1691 there is: "perferebat" (brought).

⁵⁹ In the edition of 1691 there is: "delibatum" (delighted).

so many faithful of every order and degree, and I wondered how to manifest those truths, in their simplicity and rudiments, so that they could be imprinted on souls and bear fruit acceptable to God.

While, then, as I usually used to do, before preaching, for the space of an hour, in a chapel behind the High Altar, I was gathered in prayer, reciting the Rosary, suddenly, I entered into ecstasy, and I felt outside my body, and, with immense wonder, I saw before me, in a dazzling light, my Dearest Friend and Bride, the Mother of God, whom I had always invoked, since my youth.

She held a little book in her hand, and, handing it to me, she said: “O Beloved Spouse Dominic, although what you would like to preach is correct, nevertheless I bring you a decidedly superior Sermon, which I like so much.

The sight and the lovable Presence (of the Virgin Mary) enchanted me, and I was filled with a wonderful joy: I took the little book, I read it devoutly and carefully, and I got to know what the Queen, the Blessed Virgin Mary wanted (me to preach).

Illa iactis a me gratiis, quantisquam⁶⁰ demissime⁶¹ valebam, a me tum quidem conspicari desiit.

Iamque hora perorationis instabat habenda, adstabatque Parisiensis Universitas tota, Anstitutum, Procerum, Dynastarum, Senatus, populusque frequentissimus, et celeberrimus consensus.

Omnes quippe Ordines praeteritorum fama prodigiorum ad audiendum, spectandumque excitaverat.

Ea autem Lux sacra fuit S. Ioannis Evangelistae festivitate solemnis⁶².

Ut igitur ambone consenso in altum surrexi; omissa vitae historia, et eximiiis Apostoli ac Evangelistae praecellentiis, ex eo dumtaxat⁶³ per paucis⁶⁴ eum commendavi; quod tantus, tamque singularis esse custos meruerit coelorum, terrarumque Reginae DEI Matris ac Virginis MARIAE: quae quindena



⁶⁰ In the edition of 1691 there is: "quantis quam".

⁶¹ In the edition of 1691 there is, precisely: "demississime".

⁶² In the edition of 1691 there is: "solennis".

⁶³ In the edition of 1691 there is: "duntaxat".

⁶⁴ In the edition of 1691 there is: "perpaucis".

And She, after thanking me with unimaginable humility, disappeared from me.

The time set for the Sermon was already near, and the meeting was full of celebrities: in fact, all the Professors of the University of Paris, the Aristocrats, the Lords, the Senate, and a very large number of people were there.

Undoubtedly, the resonance of wonders occurred, pushed all social classes to observe and listen carefully.

Further it was the Holy Day of the Solemn Feast of Saint John the Evangelist.

As soon as I had climbed the ambon, and was at the top, I put aside the history of the life and the distinguished qualities of the Apostle and Evangelist (Saint John), but only at the beginning, I wove a praise with a few words for the one who deserved to be the truly singular guardian of the Virgin Mary, Mother of God, and Queen of Heaven and earth.

She is the one who owns the 15 remedies

habuit efficacissima, eademque facillima cunctis Antidota, contra universa discrimina Mundi.

Tum deinde huic insistens et persistens⁶⁵ proposito, talia praedicabam”.

SERMO II.⁶⁶ S. DOMINICI

Thema:

Ingressus Angelus ad eam dixit: AVE gratia plena, Dominus tecum, Benedicta tu in mulieribus, etc.

I. QUINQUAGENA PSALTERII.

“Christianissimi Auditores, etc., Magistri Eximii.

Hic locus, et aures vestrae eruditissimae exquisitis, elaboratissimisque orationibus assueverunt.

Verum iam nunc ego, non in doctis humanae sapientiae verbis, sed in ostensione Spiritus et Virtutis, loquor.

Audite me, oro, Christiana cum devotione”.



⁶⁵ In the edition of 1691 there is not: “et persistens” (and persisting).

⁶⁶ In the edition of 1691 the: “II.”, is put after “Thema”.

which are very effective and very achievable by everybody, against all the dangers of the world.

By insisting and persisting in this topic, therefore, I was preaching these things ”.

SECOND SERMON OF SAN DOMENICO

THEME. *Lc. 1.*

***Upon entering, the Angel told her:
Hail, Full of Grace,
the Lord is with You, You are Blessed
among women, etc.***

First About Fifty of the Rosary.

II. “Very Christian auditors, distinguished Masters. In this (Church), your very erudite ears are accustomed (to listen to) refined and elaborate speeches.

But I am speaking to you now, not with the learned words of the human wisdom, but in the manifestation of the Spirit and his Power.

Listen to me, please, with Christian respect”

“1. Si hostilis esset terra vobis peragrandā; numquid⁶⁷ SALVUM CONDUCTUM optaretis, et de eo numquid parum solícite circumspiceretis!

Novi, communem esse sensum, et consensum omnibus unum.

Mihi vehementer illud assentimini.

Atqui vero in mediis hostibus agimus, et Salutatio Angelica salutis est symbolum.

Quid enim AVE est, nisi absque Vae omni Evae?

Vox gaudii, GAUDE, novum ac primum re, et nomine est, AVE EVANGELIUM, hoc est bonum, felix⁶⁸, faustumque Nuncium.

Quare hunc salvum Conductum assumamus exules filii Evae illo hostilia⁶⁹ omnia evademus liberati; quippe orbis liberatus est omnis a maledictione Evae per AVE”.

“2. Si⁷⁰ eundum fuerit per cavernarum fauces, obscuraque locorum antra?

Nonne lucernam quaerimus, praeferimus?

Et vero anxia cum circumspectione, inquitis.

Recte.

At omnes nos per humanae mortalitatis

⁶⁷ In the edition of 1691 there is: “num quem”.

⁶⁸ In the edition of 1691 there is: “foelix”.

⁶⁹ In the edition of 1691 there is: “hostica” (same meaning of “hostilia”, in the edition of 1847).

⁷⁰ In the edition of 1691 there is: “si”.

1. "If you had to walk through a land full of dangers, wouldn't you want someone to guide you safely?

And would you consider this aspect so of little relevance?

Certainly all of you will agree with me on this thing.

But, we are the ones who live in the midst of enemies, and the Hail Mary is the sign of salvation.

Isn't it perhaps the Hail, the absolution of sins, for every Eve?

Rejoice with joy

Rejoice, because "Hail" is the first word of the Gospel, a foretaste of good, happiness and prosperity.

Why, then, do we, exiled children of Eve, not take with us the She who will guide us safe and sound, freeing us and making us escape all adversity?

Through the Ave, in fact, the whole world was freed from the curse of Eve ".

2. "If we had to cross a region, through caves and dark caverns, wouldn't we perhaps want to have a lantern?

Surely, you too will agree!

But we are the ones, who are headed towards

*latebrosas tendimus umbras, atque cavernas
serpentinās.*

*Quid nī igitur properamus dictam, MA-
RIA, LUCERNAM comparare nobis?*

*Hanc in Salutatione Angelica pie repeti-
ta igne devotionis accendamus, et illumina-
bimur.*

*Ipsa est Stella maris, et Illiminatrix
Maria”.*

*“3. Fac ita esse: Regem Franciae diris
facinoribus tuis habeas, offensissimum; an
non summopere gratia Reginae gauderes Re-
gis ad offensam restringendam?*

Mecum, scio, sentitis omnes.

*Nos vero sumus, qui in multis offendi-
mus omnes Deum.*

*Nunc Regina coeli, Cor Misericordiae va-
let, et vult placare nobis: tantum illius a no-
bis in Psalterio saepius recolatur GRATIA, et
debite honoretur.*

Vebementer saudeo, vel hodie



the dark caverns and dark caves of the end of life.

Won't we hurry, then, to get the oil lamp, called "Mary"?

Let's light it, repeating the Hail Mary, with the fire of love and devotion, and we will be enlightened!

She, Mary, is the Star of the sea and the one who illuminate ".

3 . "Imagine that the King of France is tired of your dishonest wickedness: wouldn't you be full of joy if you found clemency with the Queen and the King's aversion ceased?

Sure, you'd all think so.

But, we are the ones who offend God in many things.

Now, the Queen of Heaven, with a Merciful Heart, is able and wishes to reconcile us (with God): let us always practice and His "Grace" in the Rosary, and let's be grateful to Her.

I repeat it from my heart: starting from today, take the Rosary in your hand: it is





arripiatis Psalterium: crastinum forte non omnes supervivetis”.

EXEMPLUM.

III. “Vocem ecce propheticam, cogitationum perspectricem.

Nam hand secus, ac dictum evenit.

Artium studiosi quatuor moribus sat improbis, Virum Dei, ut peroravit, despiciatui habentes aiebant: magna quaedam exspectabamus; et ecce, lectionem puerorum audivimus.

Nocte proxima perpotant iidem atque scortantur.

In ipsis amplexibus scorti, iram extimulante libidine, ad rixam, ad arma ruunt: duo internecione occiduntur; aliis duobus ad mortem vulneratis.

Ab Vigiliis hi ambo in carceres retrusi, post pauxillum ibidem inter blasphemias animam exhalant obscoenam et infelicem.”

“4. *Qui iter cogitant per loca sola, per incultas terras, et humani victus egentes:*



may be that tomorrow, not all of you will survive ”.

STORYTELLING

When I finished that speech, which would have revealed the thoughts of hearts, it happened that four Rhetors, with a very libertine life, as soon as I had finished speaking, with contempt, said: "We were waiting for excellent things: instead, we listened to a lesson for children" .

That night, they stuffed themselves and went to prostitutes.

And, since pleasure foments anger, while they were in the embraces of the prostitutes, they came to contention and to arms, up to the murder: two were killed and the other two mortally wounded.

Both were locked up in prisons by the guards, where, after a very short time, among the blasphemies, they exhaled their corrupted and wretched soul ”.

4. (St. Dominic started to speak again and said): "Those who are getting ready to cross deserted places and wastelands,

nunquid plane censebunt necessarium, ut aliunde sibi plene de COMMEATU circumspiciant?

Id nemo sanus mihi inficias, iverit⁷¹.

Nostrae haec peregrinationis terra deserta, invia, et inaquosa, coelestium inops bonorum est, inanis et vacua.

Quid cessamus igitur, quid restitamus, quin protinus de illius plenitudine accipiamus omnes, quae est PLENA?

Da illi tu in Psalterio vocem hanc, remque recipe”.

“5. Turbat bellis terra ferocibus, aut infestam habent latrunculi, ut nulla sit usquam tuta salus, praeterquam uno in CASTRO inexpugnabili: ad hoc quis, nisi contemptor vitae, non confugerit?

At terra talis est in qua mortales agimus, et Dominus est refugium nostrum.



⁷¹ In the edition of 1691 there is, due to a misprint: “iuerit”.

deprived of any nourishment for man, will it not be completely necessary for them to provide food for themselves?

Otherwise, what sensible man would ever go there?

You too would agree to this !

But, it is the land of our pilgrimage, which is deserted, inaccessible, arid, poor in heavenly goods, vain and empty.

Why then, do we delay, and do not hurry to receive from the Abundance of She who is the: "*Plena (Full)*"?

It will be enough that you give her this word in the Rosary and you will receive the Goods ”.

5. "The earth is falling into ruin due to inhuman wars, and thieves who infest it, so that nowhere is there sure salvation, except in a single impregnable castle: who would not take refuge in it, if not who had in contempt for life?

But, it is the land we live in, and our (castle of) refuge is the Lord.

Et quid est igitur, quod minus frequenter et ardentem eum in Angelica Salutatione appellemur⁷²?

Qui⁷³ in ea ad Psalterium persaepe dicere dubitamus: DOMINUS?"

IV. Hic Sanctus Dominicus apud Novellum Mariae Sponsum facti narrationem interponit ad EXEMPLUM.

“Haec cum praedicarem, Alma Patrona MARIA continuo lateri haerebat⁷⁴ meo assistrix: ipsa, velut ex libro, verba mihi singula prelegens⁷⁵ suggerebat dictatrix: ipsa vires, animumque, spiritumque sufficiebat confortatrix, et voci dabat vocem Virtutis.

Neque aliter dicta cadebant ad aures ac animos auditorum, velut ignea tela.

Sentiebant plerique Carbones vastatores scelerum in conscientiis suis, et hasce epigniri⁷⁶ intus, ac gliscere flammam ad Dei timorem iuxta et amorem.



⁷² In the edition of 1691 there is: “appellamus”.

⁷³ In the edition of 1691 there is: “quid”.

⁷⁴ In the edition of 1691 there is: “herebat”.

⁷⁵ In the edition of 1691 there is: “praelegens”.

⁷⁶ In the edition of 1691 there is: “igniri”.

Why, then, do we invoke him so little, and without love, in the Hail Mary?

Why do you hesitate to pronounce, in the Hail Mary of the Rosary, (the word): "*Dominus (the Lord)*"?

IV. At this point, Saint Dominic, told the New Spouse ⁷⁷, an episode, as an example.

"While I was preaching these things, the Blessed Virgin Mary, Mother of God, always stayed by me to assist me: and it was really, as if She were reading that little book to me, she suggested me the words one by one, and fed them to me; it was just as if She supported me in strength, soul and being, She comforted me, and suggested those bold words, which fell into the ears and souls of the listeners, like fiery darts.

For many people, they resembled burning coals, which inflamed the sins of their consciences, and burned them from the very roots, and, at the same time, the flames of Fear and Love of God grew little by little.

⁷⁷ It is about Blessed Alan himself.

Demum velut epilogicans⁷⁸ primam dictionis partem ita finiebam: *“Praeclare nobis est perspectum, decem Mandatorum Dei reverentiam, ac obedientiam ab humana, seu improbitate, seu fragilitate desuesse⁷⁹, heu, temerarii⁸⁰: id quod a nobis avertat DEUS.*

Unum quodque⁸¹ autem de periculis quinque iam enumeratis, per omnia Decalogi capita cum scelere versari, et animae mortem pergrassari potest.

Quo⁸² circa, ad quinquiesdena deprecanda mala, prohibendaque certissimum.

Et cuius paratissimum est remedium Psalterii Quinquagena prima: quae totidem praesidiorum quaedam est veluti panoplia, Corona MARIAE”.

II. QUINQUAGENA.

“V. 6. Sit necessitas subita, quae vel intempesta nocte quem exturbet in iter, idque ab trucibus infessum feris, foedisque monstris infestum: quid illi perinde foret,



⁷⁸ In the edition of 1691 there is: “epilogizans”.

⁷⁹ In the edition of 1691 there is: “consuesse”.

⁸⁰ In the edition of 1691 there is: “temerari”.

⁸¹ In the edition of 1691 there is: “unumquodque”.

⁸² In the edition of 1691 there is not: “quo”.

Finally, I had almost reached the epilogue of the first part of the speech, and thus I ended: "We know well how much relaxation there is in the veneration and discipleship of the Ten Commandments of God, because of the wickedness and human frailty!

Oh, how foolish we are!

May God take us away from this (ruin)!

The five dangers mentioned above are the sins against the Decalogue, which bring death to the soul.

So, to avert and prevent the first about Fifty of evils, the very safe and easy remedy for everyone is the first about Fifty of the Rosary: the Crown of Mary, which is one's own armor to be defended.

Second About Fifty (of the Rosary).

V. 6. "(Imagine) a sudden need, which, during a deep night, pushes a person on a journey: if this one is threatened by frightening beasts, and tormented by horrible monsters, would he not

atque armati, cordatique COMITES propugnatores eius?

Negabit nemo.

Nos sumus in has⁸³ mundi tenebras extrusi, et fera hominumque vitiorumque monstra tendimus iter iniquum: offendimus omnes, et egemus gratia.

Vae soli!

Ductoris egemus, et defensoris.

Adstat ecce parata pia Mater Virgo: ora Dominam, et assume eam Tecum tua⁸⁴ caetera Angelicae Salutationis comitiva, quae quanta in Psalterio!”.

“7. Sit casus, qui compellat inire domos, aut loca, quae obscena⁸⁵ scelerum omnium infamia notavit insignis: num quisquam honesti amans nominis solus pedem intulerit?

Dubio procul testes, comitesque plures



⁸³ In the edition of 1847 there is not: “has”.

⁸⁴ In the edition of 1691 there is precisely, : “sua cum”.

⁸⁵ In the edition of 1691 there is: “obscoena”.

need armed and shrewd comrades to defend him?

Nobody would say no to this.

But we are the ones who move through the darkness of the world, and make an uncomfortable journey among the ferocious monsters of men and vices.

But, we are unwelcome to everybody, and we do not have a friendship.

Woe to those who are alone!

We all need a guide and a defender.

And then, the available Loving Virgin Mother comes to meet us, then pray to the Queen, and take her: "Tecum (With you)", together with the other Hail Mary, present in the Rosary.

"7. "(Imagine) there is the need to go to houses or places, which a shameful infamy marked as places of corruption and every kind of wickedness: whoever loves his good name, would perhaps ever introduce a foot into it?

In case he cannot exempt himself, he will certainly bring together with him, as witnesses and





VIROS SANCTOS, vitaeque famaеque integros adducet secum.

Locus nullus prae mundo hoc est insigniori infamia: et permeandus est omnibus: felix⁸⁶ e⁸⁷ tergo quem nulla ciconia pinsit, qui sequacem trahit infamiam nullam.

Nullam ex omnibus traxit, quae sola BENEDICTA est per excellentiam: haec qui comes ierit⁸⁸, tutus honoris erit.

At iis sese ultro associat, a quibus in Psalterio familiaris BENEDICTA consalutari gaudet.

Haec vitae, famaеque testis, et fidissima custos est”.

“8. Si quam in scholam vestra vos ingenua cuiuspiam artis combibendae cupiditas inclusisset, ac ea scientia lingua peregrina traderetur, quid honestissimae cupiditatis, vestrae⁸⁹ ardori foret perinde necessarium, atque MAGISTER linguae?

Quis hic?

Quaesitaretis omnes, et amabibus eum?



⁸⁶ In the edition of 1691 there is: “foelix”.

⁸⁷ In the edition of 1691 there is: “a”.

⁸⁸ In the edition of 1691 there is: “fuerit” (sarà).

⁸⁹ In the edition of 1691 there is: “vestro”.

companions, virtuous and irreproachable men, both for life and for fame.

Yet, it is exactly this world, the most famous place of infamy, and everyone must cross it: happy is the one who has not received any ridicule behind his back, and the one who does not wear the stain of any infamy.

The only one who was not stained by any (infamy) is, absolutely, the "Benedicta (the Blessed)": whoever goes in her company o will be sure of honour.

And moreover, he joins those who exult in greeting the "Blessed One", with great love, in the Rosary.

It is she, the most trusted Witness of life and Keeper of (good) fame ".

8. "If your noble desire to learn some discipline pushed you to a school, if nevertheless that discipline were taught in a foreign language, would the ardor of your most noble desire not push you, first of all, to look for a language teacher. ?

All of you will ask, who will this one , in order to be able to thank him?

Demonstretur autem, quis ita ad sese abierit, qui ipsum non adierit, audierit?

*Nos hic talem terimus ludum, cupidi
coelestis condiscendae artis, ignari sed lin-
guae.*

Quem magistrum quaerimus?

*Ecce ipse adest, solo verbo docere po-
tens.*

*Angelica eum demonstrat Salutatio
Psaltis in vocola TU demonstrante.*

*In ea Spiritus inest Deiparae
Theodidascalus.*

*Ipsum tute precibus require, MARIA eum
tibi conciliabit”.*

*“9. Ponamus ita esse: simus nationem
ingressi, in quam nulli quicquam inferre, nec
afferre⁹⁰ liceat: in qua, et mera stipe corro-
ganda sit victitandum, in qua immites viri
calybem⁹¹ circa praecordia, barbariae⁹² ri-
gentia gerant: at MULIERUM tanto sit mitior
at benigne faciendum natura; illud sane stu-
dium esset omnium nostrum, ut de mulierum
nobis misericordia demeranda laboraremus.*



⁹⁰ In the edition of 1691 there is: “efferre”.

⁹¹ In the edition of 1691 there is: “chalybem”.

⁹² In the edition of 1691 there is: “barbarie”.

Stand up, however, the one who would be so foolish not to be near him and listen to him!

But, we are the ones who want to learn the secrets of Heaven and go to school, but we do not understand the language.

Who will be our language teacher?

Here he is, he is coming to meet us, and can teach us in our language.

It is the Hail Mary, the teacher of the Rosarians, in the Language that says: "You", and makes us know the Spirit, the Divine Master of the Mother of God.

Ask for (this Language teacher), in these prayers (of the Hail Mary): Mary, will make him a friend of yours ”

9. "Imagine having to enter a nation, in which it is not allowed to bring anything, neither inside nor outside, and in which one has to live begging, and where men are of a ruthless cruelty and their hearts are harder than steel: if, however, the nature of women were much more benevolent in doing good, would it certainly not be desirable for us to try to win the mercy of women?

Atqui Diva Maria est Mater Misericordiae, et SS. Angeli, Divique omnes per nostra in Deum peccata, alieni a nobis forent, ac adamantini: illa tamen numquam nisi bona Mater est.

Quare eam iure suo meritissimo benedicamus IN MULIERIBUS”.

“10. Cum, teste S. Gregorio, ipsaque experientia, quotidie ambulemus vias mundi amaritudine plenas, an non gratissimus is COMES fuerit nobis, qui a consolatione suavissimus?

Atqui hic is est, adesseque nobis optat, cui orantes dicimus: BENEDICTUS.

Quin igitur eum devincire nobis studemus in Psalterio?

Quapropter cum per dicta iam quina pericula, in salutis nostrae perditionem, grassentur immane dire decem scelerum praecipuorum portenta; nimirum Capitalia septem cum Perfidia, Praesumptione ac Desperatione: equidem ita existimo,



Well, it is the Most Holy Mary, the Mother of Mercy!

If all the Angels and Saints were adverse and very hard with us, because of our offenses against God, She, however, will always be Mother of Goodness.

For this reason, we praise you: “In mulieribus (*among women*)”.

10. “According to St. Gregory (and this is also attested by the same experience!), for us who cross, every day, the bitter ways of the world, would there be a very pleasant company, someone who is of pleasant conversation?

Well, it is (Christ), the One who asks us to accompany us; will we not pray, then: “*Benedictus (Benedict)*”, in the Rosary, for him to come with us?

Indeed, among these five dangers to our salvation, the ten frightening monsters of mortal sins are about threatening us: that is, the seven deadly sins, combined with perfidy, presumption and despair.

Without a doubt, I believe, there isn't

neminem sibi tam inimicum reperiri, qui si⁹³ ista cognoverit certa salutis praesidia, sit ea despecturus.

Sin, nemo talem non aut insanum, aut desperatione deploratum⁹⁴ dixerit.

Quare adversum quinquies dena ea pessima monstra, vestrum vobis placeat asylum in Psalterii altera Quinquagena”.

III. QUINQUAGENA.

“VI. 11. Porro: quid in itinere positus, labore fessis, fame, sitique exhaustis, suique subsidio recreandi destitutis, quid, inquam, his evenire gratius queat, quam ut in felicem⁹⁵ ARBOREM, optimis plenam fructibus, et manantem sub ea frigidae fontem, contingat incidere?

Atqui nobis in hac vitae via inaquosa B. Virgo occurrit, ARBOR ter benedicti FRUCTUS, cum Fonte vitae: Fructum igitur, Arboremque pariter in Psalterio consalutemus”.



⁹³ “Si” there is in the edition of 1691, but there is not in the edition of 1847.

⁹⁴ In the edition of 1691 there is: “deplorandum”.

⁹⁵ In the edition of 1691 there is: “foelicem”.

anyone, so enemy of himself who even knowing these sure garrisons of salvation, could disdain them.

He would be considered a fool, or to be pitied as one who had lost every hope!

So, in defense of the ten very dangerous monsters present in each of the five dangers, let the second About Fifty of the Rosary be precious to you ”.

Third About Fifty (of the Rosary).

VI. 11. "I say again: to some wayfarers, exhausted by fatigue, exhausted by hunger and thirst, and without a refuge to rest, what could happen to them more pleasant than to come across a luxuriant tree, laden with excellent fruit, and in a source of fresh water, which gushes from the subsoil?

Well, we are (the wayfarers) on the arid road of life, and the Blessed Virgin, Tree of the "Fruit" thrice Blessed, comes to meet us, together with the Source of Life: let us greet both the Tree and the Fruit, in the Rosary ”.

“12. Fingamus: quid obstat?

Ex nobis unum aliquem illi Regno dandum esse Regem, in quo steriles universi degerent, nemo pater, mater nemo fieri posset: GEMMA tamen Regi novo demonstraretur, cui vis inesset omnes foecundanti.

Num eam, si quidem sapuerit, aspernabitur?

Melius ille regnum amabit suum.

At in suo quisque corporis Regno Rex est.

Sed id in terra situm maledictionis est, et spinarum, ubi infelix dominatur sterilitas, hac pulsa regnum felicitare⁹⁶ potest, et foecundare, quisquis illam in caeteris Angelicae Salutationis GEMMAM VENTRIS dictam, pie usurpabit: adeo certe foecunditatis est ex obumbrante Spiritu Sancto.

Qua enim Virgo Parens omnem ab orbe spiritus abstulit sterilitatem, quo amplius carnis restituet foecunditatem eadem rite invocata?



⁹⁶ In the edition of 1691 there is: “foelicitare”.

12. "Let us also imagine (who forbids us?), that one of us must be made King, in a Kingdom, in which all are sterile, and no man can become a father, and no woman, a mother.

If the New King knew of a gem, which has the ability to make everyone fruitful, if he were truly wise and truly loved his Kingdom, would he, perhaps, reject it?

Yet, everyone is King in the Kingdom of his body.

But this (Kingdom) is placed in a land of curse and thorns, where the unhappy barrenness rules.

The Kingdom can be happy only if (sterility) gives way to fruitfulness, and for this reason, everyone must promptly use the Gem of the Hail Mary, called: "*Ventris (of the Breast)*".

Fertility certainly comes from the Holy Spirit, who cloaks Himself: in fact, if the Virgin Mother has removed any sterility from the spiritual world, how much more if we pray to Her (in the Rosary), will She further distance the sterility of the flesh? "



B. UGOLINUS MAGALOTTUS. A CAMERINO
3. ord. obiit an. 1373.



**“13. Dictum nobis haud ignoramus:
“Negotiamini, donec veniam”.**

Sed dicere quisque potest: “Mendicus et pauper sum ego, aurum et argentum non est mihi: unde igitur negotiabor?”

Sit igitur REGINA potens, quae te copiose donare velit pecuniis; non illius omnia via ambires gratiam?

MARIA est, cuius proprium illud est possessivum, TUI: tua, O Virgo, tua totius orbis utriusque, superi, iacentisque medi, possessio; verum tibi illa possidet: tu tantum illi in Psalterio famulare”.

“14. Si quis nexus vinculis, et tetro carcere clausus detineretur; oblatamque nollet CLAVIM, qua resolvente manicas, pedicasque, et carceris fores omnes reserante, evadere licite, glorioseque valeret, cum is demens, tum in sese foret iniquus.

Et nos vincti sedemus in mendicitate et ferro!



13. "Let's remember that (Jesus) told us:" Bargain, until I come. "

But everyone could say: "I am a beggar and poor, I do not have gold and silver: what then will I negotiate with?".

If there were, however, a rich Queen, who wants to bestow great substances on you, wouldn't you try to please her in every way?

Well, it is Mary (the Queen), who bestows her ("Tui") riches on you.

Indeed, you, O Virgin, have possession of the two worlds, Heaven and (Earth), which lies in compromise; it is She who has real possession of it to your advantage: you alone must serve Her in the Rosary ”.

14. "If one were chained and imprisoned in a gloomy prison, and he was offered the key, with which, to free his hands from the chains, and, by opening all the prison doors, he would have the possibility to escape in a sensational way, if he however disdain it, wouldn't he be a fool, an enemy of himself?

Well, we are the ones, who lie chained in misery!

Quin ergo CLAVIM David arripimus, qui est Jesus?

Hic vero per quam fuit conceptus, per eandem Salutationem, et accipitur.

Et arripere, orare, gestare, exosculari, plane venerari Psalterium, salutationis Palatium, omittemus?"

"15. Degenti super terram pestilentem et tabificam, quid perinde censebitur necessarium, ac certum ANTIDOTUM UNGUENTARIUM, quod omnem adversus lucem⁹⁷ praestare valeret?

Miseri nos mortis filii hac in mundi pestilentia auram, animamque trahimus, et id, quod vivimus, morimur ad certam tamen immortalitatem conditi: quam quidem hausta hic pestis aeternum infelicitare potest⁹⁸.

Quin amuleti?

Quod balsamum superest?

UNGUENTUM suppetit Christianis CHRISTUS, id est, Unctus, cuique sicut Unguentum effusum Nomen est: huius



⁹⁷ In the edition of 1691 there is: "luem" (pestilence).

⁹⁸ In the edition of 1691 there is: "potens est" (he is able).

Why, then, do we not take the Key of David, which is: "Iesus (Jesus)"?

He can be received with the same Hail Mary by which he was conceived.

And perhaps we neglect to take, pray, carry, kiss, manifestly venerate the Rosary, (which is) the Royal Palace of the Hail Mary?

15. "For those who live in an infected and unhealthy land, would it not be necessary a safe medicinal remedy, capable of ensuring health?

Well, we are the miserable children of death, who drag their body and soul along this pestilential world, and this lifelong, until we die, and we will be buried in the hope of immortality, since this pestiferous air can make us unhappy even for eternity.

Where is the remedy?

Where is to find the medicine?

The ointment that Christians need is: "Christus (Christ)", which means: Anointed, because He, for each one of us, poured himself as Ointment; and the seller of the Ointment is

pigmentaria est MARIA, quae CHRISTUM debet dedit orbi pestifero: dabit, et tibi, tantum Angelica Salutatione ipsam rite venerare”.

“Quid tot inter funera, praesentemque mortem, vitae capessere tardamus remedium?

Ecce pericula quinque proxima, dire venenata, et venenantia, atque ea ipso cum spiritu haurimus.

Quia igitur per sensus denos, quinque scilicet exteriores, interioresque totidem sorbere pestem tam est pronum, quam periculosum: saluberrimam agimus rem, medicinamque paramus nobis, ad Psalterium quinque denas repetendo Salutationes Angelicas”.

HISTORIAE CONTINUATIO.

“VII. Ista mi fili (ad Sponsum Novellum inquiebat S. Dominicus) praedicabam tunc, ceu Divarum Maxima Diva iusserat MARIA nostra: eoque sermone, velut iniecto reti Retiarius, pene totam Urbem Parisiensem comprehendebam⁹⁹, tanto cum fructu, ut permagnae sint animorum consecutae

⁹⁹ In the edition of 1691 there is the equivalent: “comprehendebam”.

Mary, who gave Christ to the pestilential world: She will also give you (the Ointment), if you venerate her with the Hail Mary in the Rosary ”.

“Why, then, among so many ruins and imminent death, do we still delay in obtaining the Remedy, which saves life?

In fact, there are five toxic poisons, which spread pestilentially, and we absorb them with the breath.

Since, therefore, through the ten senses (five external and five internal), it is very easy to become infected with the most harmful plague, let's do the most effective thing and get the Remedy, repeating the Hail Mary in the Rosary fifty times ”.

THE FOLLOW-UP OF THE STORY.

VII. "This was what I preached, my son (St. Dominic said to the New Spouse (of Mary, the Blessed Alan), just as Our Most Holy Mary had recommended me, and, through that Sermon, like the gladiator who throws the net, I captured almost the whole city of Paris, and so great was the fruit, that so

mutationes apud incolas, et externos; usus, cultus, veneratioque Psalterii passim omni Regno crebescere¹⁰⁰ coeperit, perque singulas pene populi familias, ac domus pervulgari.

Imprimis autem lectissimam¹⁰¹ studiosae iuventutis florem illius fervor praedicationis ita mature fecit, ut flante Spiritu Dei ad altiora novi Instituti Praedicatorii evolveret.

Itaque abdicato saeculo iuventus plurima Ordini se dicavit: S. Dominicum secuta vitae Magistrum.

Quo simul tempore Conventus ibidem nostri Parisiensis fundamenta iaci prius coepita; eam in molem excreverunt, quam hodieque videre est: Episcopo, Rege, Urbe, inprimis autem Academia tota huc me, secundum Deum, ac Deiparam, plurimum adiuvante”.



¹⁰⁰ In the edition of 1691 there is, precisely: “crebescere”.

¹⁰¹ In the edition of 1691 there is: “lectissimum”.

many conversions took place in the city and its surroundings, and prayer, devotion and respect for the Rosary began to take root and spread in every part of the Kingdom, and in almost every family and house of the people.

That passionate Sermon then gave rise to sublime vocations among the young students, and they, by the power of the Spirit of God, constituted the peaks of the new Institute of Preachers.

In fact, having abandoned the life of the world, many young people joined the Sacred Order, choosing (me), Dominic, as Master of life.

And it was precisely then, that the first foundations of our Convent began to be laid in Paris, and that building expanded enormously to become a University, as it can still be admired today, and this thanks to the help of the Bishop, the King and o the City, to the glory of God and the Mother of God ”.

CAPUT III.

Psalterium servat a Succubis, ut revelat Sponso MARIA.

I. Exemplum legitur: quod etiam Beatissima Virgo MARIA cuidam devoto sibi Novello Sponso mirifice revelare dignata est.

“1. Carissimus ¹⁰² Sponsus meus (inquiebat Sponsa DEI MARIA).

S. Dominicus ex Urbe, per Germaniam iter Parisios instituerat, Fratribus sex aliis, eiusdem secum Instituti, ipsum comitantibus: et ubicumque ¹⁰³ divertebat, praesentim in Monasteriis et Collegiis, praesepe ¹⁰⁴ vero etiam ad populum, exhortationes, concionesque habere consuevit.

Ac tametsi per interpretem ut plurimum ad exteras nationes praedicaret, frequenter tamen etiam Hispanice loquens, huiusce ignaris linguae sua patria loqui visus, recte intelligebatur.



¹⁰² In the edition of 1691 there is: “Charissimus”.

¹⁰³ In the edition of 1691 there is: “ubicunque”.

¹⁰⁴ In the edition of 1691 there is: “pers[a]epe” (very often).

CHAPTER III

The Most Holy Mary reveals to her (New) Spouse, that the Rosary saves from the Witches.

I. A story is handed down, which the Most Blessed Virgin Mary incredibly deigned to reveal to her devoted New Spouse¹⁰⁵.

1. Mary, the Spouse of God, spoke this way: "My dear (New) Spouse, St. Dominic, after having been in Rome¹⁰⁶, set off on a journey to Paris, crossing Germany, and, in his footstep, he had six other Brothers of the Order; and, traveling everywhere, he used to hold gatherings and gatherings of people, in particular, in monasteries and convents.

And, although in preaching in foreign territories, he mostly used an interpreter, nevertheless, even when he spoke Spanish, he was perfectly understood by those who did not know his language, just as if he spoke their national language.

¹⁰⁵ It is about Blessed Alan himself

¹⁰⁶ This trip can be dated in 1215

**THE FIFTEEN BEAUTIES OF HELL, REPRESENTED
BY HIERONYMUS BOSCH (1450-1512), WHO WAS INSPIRED
BY THE WRITINGS OF BLESSED ALAN DE LA ROCHE.**



Hieronymus Bosch, Triptych of the Hay Cart, 1516, Madrid, Prado Museum.

In this work, as well as in others, Bosch uses the visions of Blessed Alan de la Roche to tell about Hell and the devils. It is not always easy to recognize the animals from Bosch's paintings, also because about many of the animals described, Bosch had only a conceptual idea, but he had never seen them.



2. Demum illud peculiare ipsi Donum a Deo gratis fuit concessum, ut loqui nosset, ac posset omnem linguam cuiuscumque nationis.

Quod quidem Donum Linguarum singulater ipsi conveniebat impendi; *tum quod* viri virtus, spiritusque divinus, in salutem orbis infusus illi, et erumpere gestiens, constringi nequaquam debebat, et quem operari fructum datus fuerat, ab eo per ullius linguae ignorantiam retardari.

Tum, quod ipse Dux primus erat, a quo per omnes orbis oras, gentiumque nationes destinari Praedicatores volebat Deus.

3. Neque vero ex mero, soloque dono solius Dei linguas loquebatur peregrinas; verum etiam ex aliquo ipsius quandoque merito: ut cum spiritus impulsu singulatim ea pro gratia Deum impensius orasset.

Sicut quando in Francia cum quibusdam Alemannis bene multos per dies Alemannica¹⁰⁵



¹⁰⁷ In the edition of 1691 there is: "Alemannicos".

2. In fact, he had received a special gift of God's grace, the one of making himself understood in any language, even if he did not know them.

He used the exceptional gift of the languages to their advantage: in fact, the strength of the divine spirit infused in his humanity for the salvation of the world was about to come to light, and was in no way to be stopped or delayed by the lack of knowledge of languages; for this he was granted this gift (of languages), for the work (of God).

He, then, was the first leader, from whom God wanted to spread the (friars) Preachers in all the Regions and Nations of the world.

3. And it was not for pure and simple gift of God that he spoke the various languages, but also for his own merit: since, in a special way, under the impulse of the spirit, he ardently asked God for that grace.

As when, in France (he asked for the grace to preach) to some Alemanni, and,

sermone miscebat.

4. Ego tamen Sponso meo, mea apud Filium gratia potissimum eam facultatem impetravi, qua tum uti libere valebat, cum ad salutem animae, aut plurimum, intererat.

Hinc in quamcumque exteram nationem inferebat pedem, gratia praedicandi, eiusdem continuo gentis lingua callebat.

Et merito: nusquam enim sese conferebat, nisi ut Apostolus Domini: quo eum spiritus agebat.

Missus enim¹⁰⁶ fuerat, velut ad mundum iam refrigescente caritate¹⁰⁷ moribundum, ut ipsum resuscitaret”.

“11. Nunc vero audi HISTORIAM facti, ipsa sui singularitate memorabilem.

Est in Alemanniae terra castrum natura loci, et arte, manuque munitissimum, quod Miles quidam habitabat bello, et armis potens;



¹⁰⁸ In the edition of 1847 there is not “Enim” .

¹⁰⁹ In the edition of 1691 there is: “Charitate”.

for many days, he gave beautiful sermons in Alemannic.

4. I¹¹⁰ was the one who had obtained, for the salvation of souls, from my Son the grace that my Spouse (Dominic) could make himself understood without problems by the crowds.

Then, in any foreign nation he set foot, by grace, the preaching was immediately adapted to the language of the same people.

And for this, he went, as Apostle of the Lord, where the Spirit led him.

He had been sent to the dying world, where God's love was languid, to bring it back to life ".

"II. But now, listen to this fact that really happened, and that is to be remembered forever, because of its exceptional nature.

There was, in the land of Alemannia, a very fortified castle, both for the position of the place and for the manufacture and strength. A valiant Soldier lived there.

¹¹⁰ The Virgin Mary is speaking

cui similes sui erant quatuor supra denos tribuni, manu prompti, robusti viribus, et praeliis exercitati; insuetique praedis.

Quo atrocior spiritus singulorum pectora quandam ad barbaram immanitatem efferarat; ut actis quotidie praedis per nefas, plus delectarentur, quam iusto Marte quaesitis.

Nec raro per latrocinia mixtas¹⁰⁸ sanguine praedas cruentare, flocci pendebant.

Impia virorum erat immanitas.

Dicti quatuordecim uno sub Principe singuli, plures ductabant sub signis, non tam militari dicto Sacramento devotos, quam scelerum societate facinorosa cuniuratos.

Hi longe late, per omnes circum terras excursionibus factis, rapinis, praedis, coedibusque omnia infestabant: innumera caesorum corpora transcurrenti data flumini (Rhenus id fuerit, aut Danubius), demergentes.

1. Cum igitur ad¹⁰⁹ infame¹¹⁰ illud¹¹¹ a



¹⁰⁸ In the edition of 1691 there is: "mistas".

¹⁰⁹ In the edition of 1691 there is: "ab".

¹¹⁰ In the edition of 1691 there is: "infami".

¹¹¹ In the edition of 1691 there is: "illo".

He was a war fighter, and, with him, his fourteen officers, brave and mighty men, who were trained and prepared for every fight, until the conquest.

Their souls were, for this reason, very brutal and of a brutal and violent nature, to the point that, at the end of the day, they rejoiced more than the booty obtained with wicked actions, than of what they had conquered after a real battle.

They didn't care about patronizing, raiding, and shedding blood. The inhumanity of those men was truly unconscious!

These fourteen (Officers), who were dependent on the same Prince, had many others under their banners, not only those who were enlisted in the army, but also those who had allied themselves with the infamous criminal gang.

They, broke in far and wide, and attacked all the surrounding regions, with robberies and massacres, and threw the countless people they had killed into the waters of the rivers (the Rhine and the Danube).

I. St. Dominic had thus arrived

praedonibus castrum¹¹² non procul adesset¹¹³
S. Dominicus, et mane primo ante Divinis
operaretur ad aram, quam pergerat iter; ecce
sub Missae Sacrum sua ipsi familiaris Beatiss-
sima Deipara me spectabilem soli dabam, tali-
busque Monitis informabam.

*“1. Mi Dominice, frete Deo, pede adhuc
inoffenso, iter tenuisti secundum: non tamen
hodie, ut hesterno eveniet.*

Sed sortes tuae in manu Dei.

*Saevis a praedonibus incursusabere,
nec, me sine, vitae securus.*

2. Age disce: quid facto opus.

*Ubi captus a¹¹⁴ feris traheris; ultro se-
quitor: sed¹¹⁵ eorum Principi te sisti postula-
bis: habere te, quae nosse ipsum: cuiusque¹¹⁶
Primipilos, saluta omnium intersit: dictaque
factis continuo probatum iri; adeoque
ipsorum tibi manus iniicientium capita in
praesenti futura discrimine: ni tuis fuerit
monitis consultum.*

Addes: visuros, auditurosque ipsemet¹¹⁷:

¹¹² In the edition of 1691 there is: “castro”.

¹¹³ In the edition of 1691 there is: “abesset” (was
far).

¹¹⁴ In the edition of 1691 there is: “ab”.

¹¹⁵ “Ultro sequitor: sed” there is not in the edition of
1847.

¹¹⁶ In the edition of 1691 there is: “eiusque”.

¹¹⁷ In the edition of 1691 there is: “ipsosmet”.

Near that infamous Castle of marauders, and, before continuing his journey, early in the morning he officiated at the Altar of the Lord: and behold, at the moment of the Sacrifice of the Mass, I, the Most Blessed Mother of God, Her Friend, made myself visible to him alone, and I exhorted him with these words:

“1. O my Dominic, friend of God, so far your journey has been favorable and without obstacles: today, however, it will not be like this, because you will be attacked in this foreign country!

Your fate, however, is in God's hands.

You will fall into the hands of cruel brigands, but I will save your life.

2. Now I'll tell you what you have to do!

When you are taken prisoner by those bloodthirsty ones, follow them spontaneously: just ask them to take you to their Prince: he and his officers neither know who you are, nor that you are there for their salvation!

What you say will be immediately confirmed by the facts; their lives are in your hands, so warn them of the looming danger that threatens them.

And things like those that these ferocious men will contemplate and hear,

quae in vivis nunquam vel fando cognovissent.

Dabunt it barbari tibi.

3. Istud autem habeo¹¹⁸ certum in dicto castro quindecim incolunt mulieres eximis corporis forma; habitu, cultuque spectabiles, et vero elegantia vultus ad miraculum visendae carnalibus.

Hae Principem, Tribunosque eius militares praestigiis suis fascinosos ita dementarunt: ut earum instinctu nullum non patrare nefas exhorrescant.

Nimum quantum viris eae dominantur armatis!

Neque enim homines sunt mortales, nisi ementiti: sed ex Orco ipso cacodaemones veri: et quidem, vah!, succubi.

Ita autem quindecim viris iis persuasissimum est: ipsas esse Deas, quas Fatales vulgo placet vocitari.

Earum familiaritas, creditur in rebus gerendis¹¹⁹ certa esse prosperitas: consilia, putantur oracula.

Pro! Quantis hisce refertus est orbis?



¹¹⁸ In the edition of 1691 there is exactly: "habeto" (you will pay attention).

¹¹⁹ In the edition of 1691 there is, by missprint: "gerundis".

have never been seen in the world.

3. But you will have to pay attention: in this castle live fifteen women of exceptional physical beauty, so wonderful for their decor and elegance, to be considered, by those passionate men, an authentic enchantment of beauty and grace.

They have made the Prince and his Officers lose their minds, bewitching them with their tricks, and they have committed many of their wickedness on their advice.

They are the true rulers of those soldiers, and only in appearance they are human creatures: they are in fact true Demons of Hell, and, precisely, alas! Witches.

Those fifteen men, on the other hand, are very convinced that they are goddesses (or fairies, as they are called among the people).

Their friendship is considered a good omen, their advice is believed to be oracles. How many of these, unfortunately, is the world full of?



The first beast of Hell is the Lion of Pride



Dulces sunt Furiae: inescant melle: vipereo saepius¹²⁰ felle necant.

Prorsus versant, miscentque orbem.

4. Quare istud age.

Hinc in viam tecum adsumet¹²¹ sacrosanctam Dominici Corporis particulam: sic usum posciturum: nec absque Stola, quam Sacerdotali ritu propalam gestabis.

Tuis eventus respondebit casum Fratribus.

Nam praeda factus prius ipse praedonibus: hosce dein omnes in piam es Deo praedam habiturus: captivos quoque triumphaturus daemones; qui infelices modo praemiatores captivos ducunt.

5. Tu porro captus ubi ad latrunculorum Principem admissus steteris: accerseri posce cunctam domus familiam: sua iis scelera nefanda cordateingere: intenta pericula, ipso illo die per quas¹²² cunctos ad interitum pertrahendos, eis denuncia: malignos prodito Spiritus;



¹²⁰ In the edition of 1691 there is, more precisely: “saevius” (with more impetus).

¹²¹ In the edition of 1691 there is, precisely: “adsumes” (bring with you).

¹²² In the edition of 1691 there is: “quos”.

The furies are sweet and lure with honey: then, they kill with more impetus than the poison of a viper.

They overwhelm and upset the whole world.

4. So do this: bring on you, a Most Holy Particle of the Body of the Lord, and resume the journey without the stole, which you wear publicly in the Rite of Mass.

Heaven will instruct you in everything until your full success: you will, in fact, be captured by brigands; on the contrary, it is you who have them in your hands, as spoils of war, which you will bring to God, and you are on the verge of capturing and triumphing over the Demons, who subjugate the unfortunate marauders.

5. You, then, once captured, when you have arrived at the Prince of the brigands, ask that all the people of the house to be summoned: instruct them with caution on their horrendous wickedness, inform them of the looming dangers that threaten them, since, on the very same day , they want to drag them all to death: bring the infernal Spirits out into the open

evadendi ab hisce viam aperi, praedicato viris Psalterio.

Animarum auferes lucrum.

Pretium hoc, praemiumque periculi est”.

Dixit, et abscessit.

III. “Ex ordine, ut praedicta, iussaque, se et dant omnia, et geruntur a S. Dominico.

1. Viam sic ille capessit, comitesque fratres pariter.

Ad castrum, ut propius ventum (locum de nomine appellare non audeo: neu quam in praesentiarum incolam notam infamiae sibi intorqueri conquerantur: nam etiamnum ibidem forte nefanda geruntur), iam in eo erat, ut eruptione facta prenderentur.

Ecce rursum adest Deipara soli manifesta¹²³ suo Dominico, dicens¹²⁴: “Ecce mitto te ad gentem peceatricem: nec enim ab annis retro triginta eorum plerique, vel scelera



¹²³ In the edition of 1691 there is: “manifesto”.

¹²⁴ In the edition of 1691 there is: “dicit”,

And to escape their (magical arts), say the Rosary together with those men.

Loot Souls!

You will receive the prize and the reward for such tests! ”.

So She said, and disappeared.

III. “Just as things had been foretold and predetermined, so the events presented themselves to Saint Dominic.

1. He undertook the journey together with his brothers, when suddenly, as soon as he arrived near the Castle (I do not dare to call the place by name, only out of consideration for the current inhabitants, because they would be sorry to have covered themselves with this slander; otherwise it would seem that even today, such atrocities are committed there), while they were near (the Castle), they took them after having made a sortie.

And that’s, the Mother of God, for the second time appeared to St. Dominic (he was the only one who saw her), saying: "That’s, I am sending you to sinful people: it is, in fact, more than thirty years that they they do not confess and atone for their sins,

confessi expiarunt, aut ulla audire divina voluerunt: Magi omnes, daemonibusque devoti.

Insta, Psalterium praedica; Dona quindecim, seu medicinas adversus peccata totidem ex diametro commonstra.

Vinces cum Deo”.

2. Illi dum carpunt iter, ecce advolat furiosa manus; prensos, nexosque raptant, versant, plagisque mulctant; et Sanctum Dominicum caeteris immanius daemonis in sanctum eis¹²⁵ furor erat iam diu perosum.

Ad castrum ducunt captos, certi, dira caede mactandos; ni Deus prohibuisset.

Vir sanctus, secretos petit affatus Principis.

Admissus vix pauca futur; iam animo Dynastae illapsus eum ad mitiora flexerat.

Itaque interiora ipsi ad aurem soli sua



¹²⁵ In the edition of 1691 there is: “is” (that).

they never go to Holy Mass.

They are all succubus of the Infernal Witches!

Insist, preach the Rosary; present and manifest the fifteen remedies, which are opposed to the fifteen sins.

Together with God, you will win”.

2. Then they rushed furiously on them, and, having caught them, they tied them up, took them with them, mocking them and beating them; the Demons raged furiously against them, but even more ferociously against St. Dominic, for the hatred they had been harboring (towards him) for a long time.

They led the prisoners to the Castle, and they certainly would have been gory killed, if God had not intervened.

The man of God asked to speak alone to the Prince.

When he met him, at the very first words he was able to conquer the soul of the Dynast, making him very indulgent.

Thus (St. Dominic) revealed to him alone

revelat, quae monstra domo foveat, edocet, promittit facturum sese, ut BESTIAS tartareas oculis contueatur.

3. Pavore conterritus haesitabat Princeps: tribunos accersit, quibus coram ex Sancto percunetatur: eccunde talia nosset, quae monstra loquebatur?

Quid facto opus, ne in perniciem ruerent ipso die illi paratam?

Cui Sanctus: *“Agite, factis Inquar magis, quam verbis: auribus simul, et oculis dicta dabo: tantum, Princeps, iube accersivi¹²⁶ huc cunctos, adesseque coram, quos castro hoc tuo¹²⁷ continēs”*.

Dictum, factum: Adstant omnes, solas praeter Domicellas: quae nimias excusabant occupationes suas, quas fingeant.

Vocantur: renuunt.



¹²⁶ In the edition of 1691 there is the term equivalent: “acciri”.

¹²⁷ In the edition of 1691 there is: “tuto” (without discussing).

The secrets, and showed him what kind of monsters he kept in his house, and promised him that he would see with his own eyes, the beasts of hell.

3. Terrified with fear, the Prince was confused: and that is, he called the Officers, in front of whom he asked the Saint, when he had known those Monsters he had spoke of!

And what should be done, so that they, that same day, did not die in the planned catastrophe!

And, the Saint replied: "I prefer to speak to you more with deeds than with words: I will immediately make you touch with your hands, see with your eyes and hear with your ears, the things I have said to you: only, my Prince, order that all those who inhabit the Castle gather together here, without arguing.

(The Prince) ordered what he had been suggested: all were present, except the Bridesmaids, who, pretending, gave the excuse of their many occupations.

They were called, but they refused.

Tunc¹²⁸: *“Ite - dicit*¹²⁹ *Dominicus - in*
*Nomine Sanctissimae*¹³⁰ *Trinitatis; perque*
ipsius virtutem Psalterii, quod praedico, sic
*mando cunctis, ut*¹³¹ *huc se protinus sistant”*.

Interim coronae circumstantium inquit:
“Sed vos statim viri; S. Crucis signo frontem
muniatis, et pectus: credite, horrida Orci
monstra spectabitis”.

4. Et iam excussus fertur ad aures clamor eiulantium, seque in alia omnia vertentium nequiquam¹³²: vi occulta trahebantur.

Adsunt: DEUM JESUM, Deiparam, Coelitesque dire execratae blasphemant, limphatis similes furiatae.

Imperato larvis silentio; rursum ad caeteros ait: *“Signo se quisque Crucis obarmet”*.

Parent cuncti; at illae nequaquam: quin



¹²⁸ In the edition of 1691 after: “Tunc”, there is: “S. Dominicus”: but the edition of 1687 is more precise, since “Dominicus” comes after.

¹²⁹ In the edition of 1691 there is: “dicite”.

¹³⁰ In the edition of 1691 there is l’equivalente: “SS.”.

¹³¹ In the edition of 1691 there is not: “ut”.

¹³² In the edition of 1691 there is: “nequicquam”.

Then St. Dominic said: "Come (here) in the Name of the Most Holy Trinity, and for the Strength of the Rosary that I propagate: I order everyone, to make them come here immediately".

And, addressing those around him, he said, "O men, why do you remain indolent?

Protect your forehead and chest with the sign of the Holy Cross: and have faith, you will contemplate the terrible monsters of Hell.

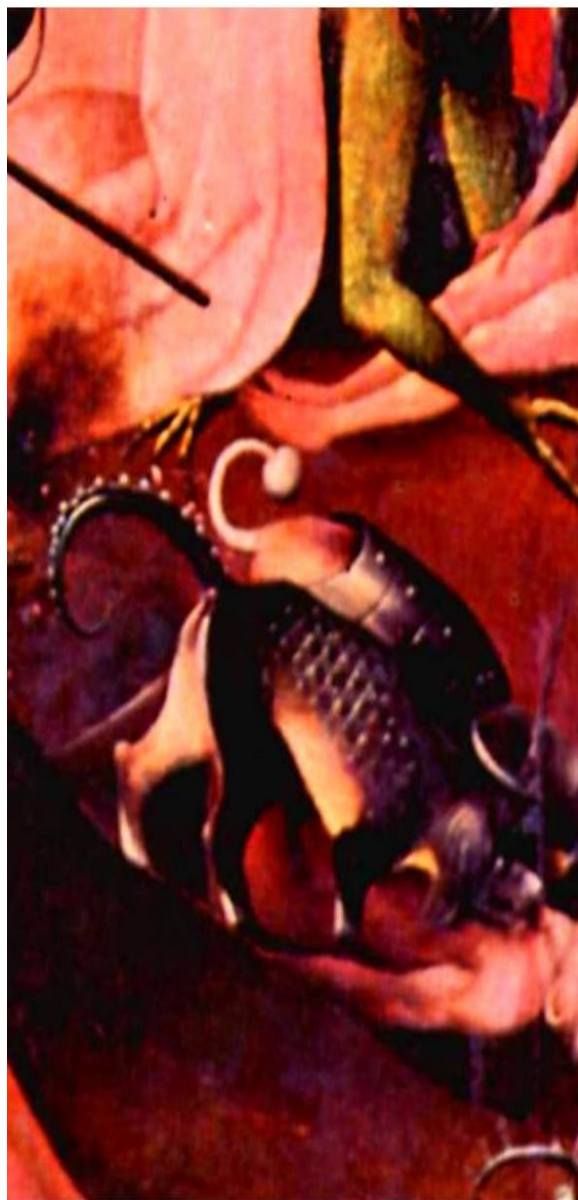
4. And making them come by force, they heard that they were upset, and they screamed and ran everywhere, but in vain: it was as if they were dragged by an occult force, until they appeared furious, like mad women, blaspheming and cursing God, Jesus, the Mother of God and the Saints.

(St Dominic) ordered the Witches to be silent, and, he said (to men) for the second time: "Everyone should arm himself with the Sign of the Cross".

They all obeyed, but they in no



The second Beast of Hell is the Cerberus of Envy.



averse magis saeviebant.

IV. Hic vir Dei ter SS. Hostiam de sinu producit manifestam; et sic inquit¹³³:

“1. Adiuro vos oblarvatas Furias inferni per Istum, quem cernitis coram, hisce in manibus: Palam edicite, et confestim; quae, unde, cur huc adestis: tuque nominatim prima harum, superbissima bestia, eloquere”.

Illa furens, ineffabiles iras vultu, minasque spirans, truces in diversa oculos distorquet, dirumque infrendens vociferatur:

“Maledicta dies, quae huc te stetit.

Maledicta sit illa cum Filio; quae huc emisit¹³⁴.

Sic, heu, una hora tot annorum conatus nostros corrumpet?

Cogor, heu, heu, prodere secretum cogor



¹³³ In the edition of 1691 the word is not clear: only the letters “innt” can be seen, hence “inquit” would seem the most precise word.

¹³⁴ In the edition of 1691 there is the misprint: “temisit”.

way: indeed, they raged even more bitterly.

IV. The man of God pulled the Most Holy Host out of his breast three times showed it, and said:

1. I swear by the Person of Him, whom you see in these hands, that you, here, have furious Witches of Hell: now say in front of everyone:

Who are you?

Where do you come from?

And why are you here?

Speak openly, first you, O Beast of Pride. She, furious and deforming her face amidst frightful rages and threats, distorting her dark eyes in different directions, furious, screamed with great ferocity: “Damn the day that made you come here. Cursed be She, together with Her Son, who let you come here.

Alas, how is it possible that just one hour has destroyed our efforts of so many years?

I'm forced, alas, alas, I'm forced to betray your secret,

*vestrum, o mundi Principes; Nos [, nos]¹³⁵ infandi cacodaemones sumus: hosce astites annis iam plurimis dementavimus; vastitatem late, caedesque per eos fecimus: et heu¹³⁶!, hoc ipso die hos in aquas praecipitaturae fueramus, in Orco nobiscum coenatu-
turos.*

Sciunt: stant paratae naves, ad oppositam eis aquas terram hostiliter a quingentis istis depopulandam.

At hodie nostri erant, deditque¹³⁷ nobis, mediis in undis submergendi”.

2. *“Cur, quaerit Sanctus, non id citius patrastis?”.*

Et illa: “Facultas, heu, non voluntas deficiebat¹³⁸”.

Sciscitanti: “Ecquid ita?”.

Subiecit: “Sat audisti: quid nos torques amplius?”.

Cui: “Volo, inquit, et iubeo per Virtutem Christi: edicito”.



¹³⁵ In the edition of 1847 there is not: “nos”.

¹³⁶ In the edition of 1691 there is: “eheu”.

¹³⁷ In the edition of 1691 there is due to a misprint: “dedit que”.

¹³⁸ In the edition of 1691 there is due to a misprint: “defiebat”.

worldly Princesses: we, we are horrible demons!

For many years we have made all those present here lose their reason; through them we have done far and wide, ruins and massacres, and, alas, on this very day we were about to plunge them into the waters, and take them with us to the pitch of hell.

They only knew that the ships were ready, to ruthlessly plunder, with five hundred men, a region on the opposite side of the sea!

Instead, today they would have been ours forever, because they would have drowned in the waves ”.

2. The man of God asked: "Why didn't you do this before?".

And she: "Alas, we lacked the opportunity, not the will!".

But he still wanted to know: "And why did it happen like this?".

And she replied: "You have listened enough: why are you still tormenting us?"

He said to her: "I want it, and I order it to you by the Power of Christ: speak!".

Furia: *“Heu, heu, eiulabat, falsa illa Cantilena MARIAE Mulieris Iudaicae semper hoc impedivit: Hi enim omnes, iustu Principis omni die salutabant illam”.*

Et Sanctus: *“Quantum orabant?”.*

Illa: *“Quantum tu praedicas Psalterium Inimicae nostrae”.*

3. Instanti S. Dominico: *“Unde istud didicerant?”.*

Responsat: *“Nosti.*

Quid¹³⁹ quaeritas?

Heu, per id antiquum est oraculum, orbe toto receptum olim: at arte nostra pene sopitum.

Tu nunc in pernicem id nostram instauras.

Portant id quidem, hodieque ex antiquo gestant, et demussitant multi: verum quid faciant, ignorant.

Parens istius Principis, inimicus noster, cum a puero garrere id¹⁴⁰ coegit: unde illi



¹³⁹ In the edition of 1691 there is: “Qui” (why).

¹⁴⁰ In the edition of 1691 there is not: “id”.

And the Witch, shouting: "Alas, Alas, it was that false Cantilena of that Jewish woman, Maria, who always prevented it: in fact all of them, by order of the Prince, greeted Her every day".

And the Saint: "How many times did they pray to her?"

And she: "The times you say to recite the Rosary of our enemy".

3. To St. Dominic who insisted: "Where did they learn it?", She replied:

"I do not know. Why do you ask persistently?

Alas, it is because of this ancient prayer, once present all over the world, but now almost extinct due to our artifices.

Now, you have brought it back again for our downfall.

There are many who wear (the Rosary Crown), and today, as in the past, they prefer it, and recite it in a low voice.

What they actually do, they don't know.

It was an enemy of ours , the Prince's father, who, especially when he was a child, forced him to recite it, so

insuevit; quantisvis¹⁴¹ sese facinoribus obstringeret: nec ullum voluit commilitonem, qui non idem portaret secum, et oraret.

Hodie vero, ob apparatus in procinctu necessarium, orare nondum valuerunt.

Sic nobis patebat inermes: haustu uno, hic undae, flammae isthic, perissent”.

Ad quae S. Dominicus: “Exorta haec veritas est.

Securi credite viri: ego affirmo.

Sed advertite: Si vis ea Psalterii fuit apud sceleratos: quanta apud iustos pollere Psalterium existimandum est?”.

4. Illae multa frementes, ac quiritantes contendunt, ut dictis contentus hinc eas facessere sinat: simul genua humi demissa ponunt, abitum precatae.

Neque tamen adhuc muliebris formae larvas, adusque miraculum formosissimas,



¹⁴¹ In the edition of 1691 there is, due to a probable misprinting : “quanti suis”.

he continued in this habit; no matter how much he was accomplice of great wickedness out of all proportion, he wanted every soldier to bring with him (the Rosary) and pray to it.

Today, however, they were preparing all what is necessary for the war, and had not yet been able to pray.

Thus, showing themselves helpless in front of us: they would have died in the waves, and (ended up) in the flames (of hell).

After these words, St. Dominic (said): “The truth has come out into the open.

O men, I confirm it: the things he said are the pure truth.

Now listen: if the Rosary has had so much strength with the wicked, don't you think it will have more strength with the righteous? ”.

4.They insistently asked him, weeping and lamenting, that, that satisfied by the things said, let them go away from there: at the same time, bent their knees on the ground and begged him to let them go.

However, they had not yet put down the masks of the female form, and they were wonderfully beautiful; then,

posuerant: nisi quod cedere compulsae tam miserandum induissent vultum; ut aspectu, gesto, mistoque gemitibus planctu, virorum quamvis ferrea pectora, ad commiserationem ac fletum quoque emollirent.

Hi enim ipsi ad terram supplices S. Dominico facti, deprecantur: eas sacra Numinis praesentia tam immaniter cruciatas, poenis absolveret, abscedere permissas.

“Sunt tamen, aiebant, res bonae, et valdo amabiles: et viris supra humanam aestimationem solatiosae, et obsequiosae”.

V. Hisce vero S. Dominicus nimium quanto Dei zelo succensus exclamat: *“O vos insensatos et stultos corde ad credendum, parumne adhuc pericula agnoscitis vestra?”*

Parum adeo scelerum vos poenitet vestrorum, pudetque: ut criminum et discriminum tantorum machinatrices paessimas¹⁴² nondum Diris dirus¹⁴³ excremini?

Ego faxim cum Deo, ut continuo vester



¹⁴² In the edition of 1691 there is: “pessimas”.

¹⁴³ In the edition of 1691 there is, precisely: “dirius” (more ferocious).

To persuade him to let them go, they assumed such a compassionate face, that those pleading faces, wet with tears, were capable of softening, to the point of emotion and tears, the iron hearts of those men.

They, in fact, throwing themselves to the ground, insistentlly begged St. Dominic to free them from those afflictions, and allow them to withdraw since they had been horribly tormented by the Divine Power of the Sacred (Eucharistic) Presence.

They said: "They are however affable and so dear, and always available and reverent towards their men, and worthy of exteem to a fault".

V. Then, St. Dominic, greatly inflamed by the zeal of God, said to them:

1. "O foolish and foolish in your hearts, why do you not still believe and realize the terrible dangers?

Repent of your wickedness, and do not be afraid to unmask the Witches, machiners of so terrible wickedness and mortal dangers.

I tried, with God's help,



The third Beast of Hell is the Sloth Pig.



ille adversum eas amor, animusque in vobis stirpitus elidatur.

Quapropter vobis in Nomine JESU, eiusque Matris Psalterio praecipio; state viri, nec cedite loco, dum conspecta oculis horum immani monstrorum obscenitate¹⁴⁴, sortem ipsi vestram miseremini.

Vos autem tartarea portenta, ferae pessimae, larvis ocyus positis in sua quaeque figura, hisce, quales estis malitia, vos aspectabiles exhibete¹⁴⁵.

Ita, inquam, vobis in virtute Domini nostri JESU CHRISTI praesentis et Psalterii sui, praecipio”.

2. Et ecce; dicto citius adstant bestiarum monstra, orco ipso tetriora.

Ac nisi divina virtus singularis spectantibus robur suffecisset; prae horrore spectrorum, clamore, ac foetore exanimes corruissent.

“Nunc, urgebat vir divinus, dicite, iubeo, ecurr, et quatenam estis quindenae?”



¹⁴⁴ In the edition of 1691 there is: “obscoenitate”.

¹⁴⁵ In the edition of 1691 the word is not legible in the last letter, and there is: “exhibet.”.

to remove, from the very roots, your love and desire for them.

Therefore, I order you in the Name of Jesus and the Rosary of his Mother: be strong and do not move away from here, until you see the immense obscenity of those Monsters, and you yourselves will have mercy on your fate.

And you, Infernal Monsters, terrible Beasts, now put down your masks, and let them see your true face, in all your malice.

Thus, I say, I order you, by the strength of Our Lord Jesus Christ present here, and by his Rosary.

2. And that is: unless it is said, they turned into the darkest Beast Monsters of Hell.

And if a special Grace of God had not given strength to those who watched, they would have fallen lifeless in front of the horror, clamor and stench of the Witches.

And the man of God still gave them no respite: "I order you, speak up: who are you fifteen?

Tuque princeps superbissima bestiarum, edic prima”.

Illa rugitu immani excusso, tantum non animas e corporibus pene evulsisset: “Nos, erugit, heu!, sumus quindecim inferni Reginae, orbis seductrices: et huius inprimis insidiatrices Principis: ut qui sanguinis est regii vir, ac Imperialis: opportunum nostris conatibus instrumentum, ad gentes plures nostram in nassam pertrahendas: fidei Christianae diminuendae.

Neque infelicitur: sed hactenus.

Ipsis tamen magis, eorumque similibus praestigiatoribus imperitamus.

Neque Astrologi nos ignorant vel aspernantur.

Quae prognostica se fari vera ex astris fingunt: ea nostris ab illusionibus comminiscuntur”.

Multaque effutiebat alia, quibus fascinent Principes, bella serant¹⁴⁶, malaque sexcenta machinentur.

3. Stabant interim caeterae tales forma



¹⁴⁶ In the edition of 1691 there is: “ferant”.

Speak you who are the First, o most superb princess of the Beasts.

She raised an immense roar, so great as to almost tear the souls from her bodies, shouted: “We, alas; we are the fifteen Queens of Hell, the seducers of the World, and the snares of this Prince, so that he, who is of Royal and Imperial blood, could be a favorable instrument for our purposes, to drag many peoples into our network, to make the Christian faith fail.

And we have been successful, at least up to now.

We also teach our arts to magicians and conjurers, and we are known and held in consideration by astrologers, whose predictions, which they make believe they really predict from the stars, are inventions of our deceptions ”.

And she recounted many other things in profusion, how they enchanted the Princes, sowed wars and plotted six hundred evils.

3. Meanwhile the other Beasts

quales malitia, scelerum magistrae.

Ad quas S. Dominicus: *“Auferte vos hinc protinus, inque ima ruite tartara”*.

Illae in fumum, inque tetrum abiire foetorem, incitae ocyus: simul arreptas e statione naves cum armis; mersas sub undis condunt has, illas flammis excitatis hauriunt: reliquarum exercitu copiarum illuc adstante, ad spectaculum prope expectorato.

VI. 1. Dux autem¹⁴⁷ ipse, ommissa excursionis faciendae¹⁴⁸ cura, ictus horrore, una cum praedonum manu (qui plures quingentis aderant) Sancto accidunt supplices, sibi, quaeque vellet, imperari orant, adderetque monita salutis; et coepta firmaret: imperata sese facturos omnia.

2. Verum ille hoc tantum: *“Sacra vos ex homologesi expiate viri: male suetis abstinete flagitiis, et¹⁴⁹ assuescite bonis.*



¹⁴⁷ In the edition of 1691 there is: aut”.

¹⁴⁸ In the edition of 1691 there is: “ficiundae”.

¹⁴⁹ “Et” there isn’t in the edition of 1847.

teachers of wickedness, similar in appearance, but equal in wickedness stood still.

St. Dominic said to them: "Get away from here immediately and fall into the lower parts of Hell".

They then suddenly vanished into smoke and a grim stench; then they took the ships to the open sea, put them close, and threw their weapons into the water, and then burned the ships, in the presence of the whole army of militias, who watched the spectacle in amazement.

VI. 1. Still terrified, the Commander and his host of evildoers (there were more than five hundred of them), abandoned every plan of raid, knelt in supplication at the Saint's feet, and begged him to order them what he wanted them to do and to give them advice for their salvation, and they assured him to carry out all the prescribed things.

2. But he only gave this (order): "You men, purify your temples with confession, desist from the dishonorable deeds you have done up to now, practice good.

Caeterum laudate Dominum JESUM, et Matrem eius Virginem, ipsorum in Psalterio”.

Sique conversos reliquo diei respirare permisit.

Stabant enim attoniti, tremefactique omnes, nec animi, vel corporis sat potentes.

Et sat erat Dominico, tantum uno vidisse die, audisse reos, ac peregissee Deum¹⁵⁰.

3. Die poster¹⁵¹ rursum convocati ad sunt frequentissimi ad S.¹⁵² Dominicum, qui sermone longo, spectatorum inferni monstrorum species, partes ac proprietates exponit: ut subiecta docent.

Quorum sub finem fit attestata visio.

CAPUT IV.

De XV Lacunis, seu Bestiis inferni, ac vitiis:
cum attestazione Visionis.

SERMO III S. DOMINICI¹⁵³

THEMA Psalm. CL

Laudate Deum in Psalterio, etc.

¹⁵⁰ In the edition of 1691 there is: “diem” (the day).

¹⁵¹ In the edition of 1691 there is: “postero” (following).

¹⁵² In the edition of 1691 there is not: “S.”.

¹⁵³ In the edition of 1691 the sentence is: “SERMO III S. DOMINICI XV LACUNIS seu Bestiis inferni, ac vitiis: cum attestazione Visionis”.

And, throughout your life, praise the Lord Jesus and his Virgin Mother, in their Rosary ”.

Then, he sent the converts to rest all day.

They were, in fact, astonished and impressed, because they were not strong enough in their soul and body.

To tell the truth it had been too much also for Dominic since he had seen such an unimaginable reality in a single day, infact he had unmasked the guilty, and had brought God's plan to completion.

3. The day after, they all returned to St Dominic again, who described, in the long Sermon that follows, the figures, the various species and the nature of the Monsters of Hell, which they had seen in the vision reported.

CHAPTER IV

THIRD SERMON OF ST DOMINIC:

Proven vision of the 15 Perverse Beasts of the Abyss of Hell.

Psalm 150 states: Praise God in

Filii Dei bellatores mundi: heu!, diu filii diaboli, velut luce clarius oculis vestris conspicati fuistis.

Sed vestra ¹⁵⁴ ii voluntate, fraudeque daemonum extitistis: natura tamen et Creatione, Redemprione et Conservatione, filii Dei.

Date nunc aures mihi, animosque precor: qui nescientes Principi vestro obedistis, ad Psalterium Deiparae Virginis quotidie persolvendum, et me nunc, in nomine SS. Trinitatis ac Mariae ad vos informandos huc misso, discite: quemadmodum, et quibus malis deprecandis, idem rite peroretis.

Hoc primum scitote velim: summa scelerum esse omnium capita quindena: quibus adhuc mancipati servistis¹⁵⁵.

***Nunc vero, (quae Dei miserentis est gratia) per Mariae Psalterium, ex iis vos eieci-
stis; de caetero, si volueritis, immunes futuri.***

Atque ea quidem, ut quindecim sunt numero: ita quindenis quoque Fontibus Gratiae, ex Angelica Salutatione promanantibus, adversantur.

Ter quinas ordine terno proponam, et exequar cum Deo.



¹⁵⁴ In the edition of 1691 there is: "vestrapte".

¹⁵⁵ In the edition of 1691 there is: "serviistis".

Psalter, etc .: You Children of God, just you, who for a long time were, alas, children of the devil, as if hypnotized by his false light, are now Soldiers (of God).

If you have voluntarily fallen into the devil's snares, you remain Sons of God, created and redeemed by him.

Please,listen to me now: you, to obey to your Prince, were already praying the Rosary of the Virgin Mother of God every day; I have been sent to you by the Most Holy Trinity and by the Most Holy Mary, to teach you to recite the Rosary, to be freed from all evil.

First of all you have to know that: there are 15 greatest evils, to which, up to now, you have been enslaved.

But now, by the Mercy of God, through the Rosary of Mary, you have detached yourself from them, and if you want , for the rest of your life, you will escape them.

They are 15, because they are opposed to the 15 main Graces, which derive from the Hail Mary.

With God's help, I will try to expose the 15 evils (healed) from the 15 decades (of the Rosary).



The fourth Beast of Hell is the Basilisk of Wrath



I. QUINQUAGENA IN PSALTERIO

1. LACUNAE BESTIA, LEO SUPERBIAE EST.

In hac oberrat mundus per Arrogantiam, Vanamgloriam¹⁵⁶ et excellenti appetitum, mente, voce, et operatione.

Contrarius illi Fons gratiae Psalticus in Angelicae Salutationis consistit voce: AVE.

Superbi enim sunt maximo cum VAE Maledictionis.

Quae si in Coelitem quenquam, cadere posset: de coelo eos continuo proturbaret in Orcum.

Cui si vel pars minima turpitudinis, ac immanitatis cerni oculis posset: horrorem inquam, quin praesentem mortem cuivis, orbi-que toti inferre valeret.

BESTIA Lacunae huius, daemon est SUPERBIAE.

Quam LEONIS igniti specie estis



¹⁵⁶ In the edition of 1691 there is: "Vanam gloriam".

**FIRST ABOUT FIFTY OF THE ROSARY
THE FIRST BEAST OF HELL: THE LION
OF PRIDE.**

It wanders the world, with presumption, vainglory, and the desire to excel, in thoughts, words and deeds.

The First Source of Grace of the Rosary, which corresponds to the word of the Hail Mary: "Ave" is opposed to it.

Pride is the greatest of the Troubles of the Curse.

And if it could ever happen that any of the Saints (could become proud), they would be immediately cast out from Heaven and sent to Hell.

If one could ever see with his own eyes a minimum part of the perfidy and perversity (of this beast), who could ever describe it?

The terror of it could lead to instant death every man in the world!

The Beast of this Abyss is the demon of Pride, which you have seen in the form of a fiery Lion, which emanated

conspicati: flammis oculis spirantem sulphureas.

Dentibus, ac Unguibus ferreis saeviter armatam.

Alas ea¹⁵⁷ vibrat¹⁵⁸ serpentinas, ut cuius pennae singulae singuli serpentes essent virulenti, et igniti.

Pennarum autem flocci quilibet lacertae essent totidem, tam acris veneni, ut in¹⁵⁹ solo visu, quamvis procul videntem enecarent.

Halitus eius scintillas cum sulphure prof labat: quarum singulae tales ac tantae: ut quaevis correptam provinciam totam miscere flammis, et haurire posset.

Nemo videt eam, et vivit: nisi¹⁶⁰ quae Dei ipsum virtus tueatur.

Expertis nostis: neque tamen sat, vel pervidistis [, aut pervidistis]¹⁶¹ monstrum hoc.

Et vero quis potens¹⁶² est?

Nam, Augustino teste, mortale crimen minimum, quodcumque¹⁶³ supplicium temporale excedit in immensum.

Nimirum quanto corporea spiritalibus superantur universa.

Quare Laudate Deum in Psalterio, ut ab

¹⁵⁷ In the edition of 1691 there is not: "ea".

¹⁵⁸ In the edition of 1691 there is: "vibrabat" (upset).

¹⁵⁹ In the edition of 1691 there is not: "in".

¹⁶⁰ In the edition of 1691 there is the equivalent: "ni".

¹⁶¹ In the edition of 1847 there is not: "aut pervidistis", which there is in the edition of 1691.

¹⁶² In the edition of 1691 there is the equivalent: "potis".

¹⁶³ In the edition of 1691 there is: "quodcumque".

sulphurous flames from its eyes, and it had terrible iron teeth and nails.

It flapped serpentine wings, since all its feathers were poisonous flaming snakes.

The feathers of the wings were composed of basilisks, from a poison so penetrating, that it would have killed at first glance whoever had seen it from afar.

Its breath exhaled sulfur and flames, each of which was so large, that only one of them was enough to invest and cover an entire province with fire, to the point of consuming it.

No one can see it and live it, unless a miracle of God intervenes.

It lived with you, but neither you knew this beast enough, nor you had ever seen it (in its true likeness).

And, on the other hand, who would be capable of it?

(Saint) Augustine says that the smallest mortal sin infinitely surpasses any suffering of this world, as much as, without a doubt, spiritual realities infinitely surpass earthly realities.

Then, *praise God in the Rosary*, so that

ista superbia liberi vivatis Deo, humilibus consentientes.

II. LACUNAE CANIS INVIDIAE EST.

Haec per Odia, sussurrations, detractiones, de alieno damno gaudium, tristitiam de bono, etc., mundum inficit universum.

Hanc contra Fons patet secundus in Angelica Salutatione, dictus MARIA.

Haec enim, teste S. Maximo, Charitatis Mater est, et Domina: fons et ignis amoris, illuminans pariter et accedens¹⁶⁴.

Ipsa est Seraphin maximus.

At Invidis tenebrae insunt quanta item maximae.

Quarum si vel pars minima in orbe hoc¹⁶⁵ corporaliter existere posset: solem, et



¹⁶⁴ In the edition of 1691 there is, precisely: "accendens".

¹⁶⁵ In the edition of 1691 there is not: "hoc".

God free you from pride, and you can live in harmony in humility.

THE SECOND BEAST OF HELL IS THE CERBER OF ENVY.

This (Beast) poisons the whole world with hatred, murmuring, defamation, joy for the evil of others, sadness for the good of others, etc.

It is opposed to it, the Second Source of Grace (of the Rosary), which corresponds to the word of the Hail Mary: "Mary".

St. Maximus writes that (Mary) "is the Mother and Queen of Charity; She is the Source and the Fire of Love, which illuminates and warms us ".

She is the most beautiful of the Celestial Creatures!

How dark instead bring the envious!

If the smallest part (of this darkness) could materialize in this world, it would completely hide the

astra ablata oculis prorsus obtenebraret: nihil ad eas Aegyptiae tenebrae, seu Cymmeriae.

Illa est, quae Tartaro noctem affert, sempiternam.

BESTIA Lacunae huius, Daemon est INVIDIAE, quae speciosissima¹⁶⁶ diu prius mentita puella¹⁶⁷, postea vobis apparuit instar montis CANIS atterrimus.

Cuius Aures tetrum vomebat fumum, ob auditum detractum; Lingua furva nimis, putrisque vermibus scatebat, ob ebullientes diffamationes; Dentes vero praeacuti, ob improbam mordacitatem.

Posteriora a¹⁶⁸ foetore et obscoenitate abominabilia: hic pars impili glabricie nuda, isthie pilis obsita spinosis: aculeata omnia.

His lacerat, foedatque famam inson-tem¹⁶⁹.

Crines eius setosos spectastis: singulos ad instar gladii.

His o quot, quamque acerbas mortes clam palamque vulgatq¹⁷⁰; omniaque funestat?

¹⁶⁶ In the edition of 1691 there is: "speciosissimam".

¹⁶⁷ In the edition of 1691 there is: "puellam".

¹⁶⁸ In the edition of 1691 there is: ab".

¹⁶⁹ In the edition of 1691 there is: "insonsum".

¹⁷⁰ In the edition of 1691 there is: "vulgat".

view of the sun and the stars: the darkness of Egypt or the Cimmerians¹⁷⁴ are nothing; compared to them, and they are the ones that cause the Eternal Night of Hell.

Envy is the demonic Beast of Hell, which for a long time appeared to you in the beautiful guise of a girl, and then (appeared to you) in the guise of a very black Cerberus of immense size, from whose ears a terrifying smoke came out, for the slanders heard, whose tongue was very black and swarmed with rotten worms, for the slander it spread, whose teeth were very sharp, for the infamous language.

The rear was naked, reprehensible both for the stench and for the obscenity, on the one hand it was hairless, on the other it was covered with thorny hair, similar to quills, with which it annihilates and stains innocent fame.

The fur then was sharp, like swords, which horribly scatter corpses and dishonor everywhere!

¹⁷⁴ The Cimmerians were a legendary people, who lived on the far ends of the world, where there was no sunlight.

Cauda rursum arenata intorquebatur: et eius pili singuli sagittae visebantur: sc[ilicet] ad sagittandum in obscuro rectos corde.

Pedes ipsa immanitate immaniores, ac perinde ab Unguibus horribiles erant, quorum quilibet gerebat balistam; in obvium quemque percuti¹⁷¹ paratam.

Bene Ambrosius: Gressus invidorum sunt ad interficiendum corpora et mentes, ad Deum, Sanctosque maledicendum.

Quare ut ab hac belua¹⁷² liberemini, Laudate Deum in Psalterio.

III. LACUNAE SUS ACEDIAE EST.

Haec, in Divinis est tristitia; qua mundus ad Dei iussa tardus, in orando moestus, sese detestatur ipsum, fugitans mysteria¹⁷³ salutis.

1. Hanc contra Fons gratiae tertius est, GRATIA, dictus.



¹⁷¹ In the edition of 1691 there is: "excuti" (colpiti).

¹⁷² In the edition of 1691 there is the equivalent: "bellua"

¹⁷³ In the edition 1691 there is: "mysteriorum".

The tail was arched, and its hair looked like lightning bolts, ready to strike unbeknownst of them the pure of heart.

Its feet were of a terrifying monstrosity, and they had frightening nails, shaped like crossbows, ready to strike anyone who came towards him.

St. Ambrose says well: the envious stand up to destroy mind and body, to curse God and the Saints.

So, to free yourself from this beast, praise God in the Rosary.

THE THIRD BEAST OF HELL IS THE PIG OF SLOTH.

(Sloth) is sadness in things that concern God: because of it, the world is phlegmatic in God's Commandments, melancholic in praying, it does not desire its own good, since it shuns the Mysteries of salvation.

1. Opposed to it is the Third Source, which corresponds to the third word (of the Hail Mary): "Gratia".



The fifth beast of Hell is the Toad of Greed



Gratia enim, S. Fulgentio teste, homines in Divinis laetos reddit, ac promptos.

Servire namque Deo, regnare est; ait S. Greg[orius].

2. Quae vero quantorumcumque servitia Regum nobis prae uno Dei esse deberent obsequio?

Ad¹⁷⁴ hunc¹⁷⁵ obsistit Acedia: cuius tabe corruptus iacet, torpetque mundus totus ad usque mortem.

Neque vita vivere quisquam in orbe posset; si vel pars minima tristitiae, et gravedinis acediosae in corporalem versa qualitatem, usquam in mundo existeret.

Nec mirum: quippe aeterna, infinitaque debetur, Acediae tristitia poenae.

3. BESTIA itaque Lacunae huius visa fuit ut SUS immanis, in abyssali coeno consistens.

Aures gerebat arrectas, enormi latitudine patulas: ad Vana quaeque captanda.

Setae videbantur¹⁷⁶ ardentes laureae:



¹⁷⁴ In the edition of 1691 there is: "at".

¹⁷⁵ In the edition of 1691 there is not: "hunc".

¹⁷⁶ In the edition of 1691 there is: "vibrabantur" (vibrated), to be preferred to the edition of 1847.

According to St. Fulgentius, the Grace (of God) makes men joyful and willing to serve God.

To serve God, in fact, is to reign, according to St. Gregory.

2. Will the Service to God not be infinitely more worth than the services to the kings of this world?

It is Sloth that immobilizes (the Service of God), under his contagion the whole world lies sick, just like a lifeless body.

No one could stay alive in the world if a small part of the sadness and heaviness of Sloth came into contact with the body nature.

And it should not surprise us, since the sadness of Sloth is a pain without limits.

3. 3. For this the Beast of this Abyss

Was seen as a huge Pig, lying in the mire of Hell.

It had wide very wide ears, to pick up anything in vain.

The bristles vibrated like

queis pigri Deum, Caelitesque lacerant.

Rostrum praelongum et hians, cum ordine dentium triplice ferreorum: quod acediam bona triplicia, Gratiae, Naturae, et Fortunae devorare doceat S. Crystost[omus].

Caeterum sus ille obsitus pilis erat, qui singuli singulos Aethiopes, foede monstruosos¹⁷⁷, referebant: nimirum quod, S. Basilio teste, otium pulvinar sit diaboli, et piger daemonum locus ac receptus proprius.

Caudae denique obscoenae, Pili ardentium instar titionum erant: inter quos e posterioribus flammam foetidissimam exprimi cernebatis: Acedia enim genitrix est Luxuriae.

Quare ut ab hac belua vivatis immunes, Laudate Deum in Psalterio.

IV. LACUNAE DRACO EST IRAE.

Hac innumeri tumores gerunt, rixas,



¹⁷⁷ In the edition of 1691 there is: "monstrosos".

Fiery spears: through them the indolent ones outrage God and the Saints, the snout was very long and was wide open, with a triple row of iron teeth, since (according to Chrysostom) Sloth destroys the three Goods of tranquility, of satisfaction , and happiness.

The Pig was then covered with very bright black hair, which made it terribly monstrous, certainly since, St. Basil writes, idleness is the devil's bed, and the lazy one is a place of safe refuge for demons.

Finally, the hair of the horrible tail were like burning embers, and from the rear you could see a nauseating flame coming out: Sloth, in fact, is the mother of Lust. So, to live free from this beast, *praise God in the Rosary.*

THE FOURTH BEAST OF HELL IS THE SNAKE OF WRATH.

For it, many feed countless

blasphemias, et vindictas exercent.

1. Contrarius ei fons quartus est Patientiae in Angelica Salutatione, dictus, PLENA.

Nam, ut bene S. Gregorius, plenitudo virtutum est plenitudo patientiae; quae opus perfectum operatur: neque est dignitate minor multum martyrio.

Hanc S. MARIA tenuit clam in omni vitam in Filii Passione vel maxime.

2. Huius vero lacunae tantus flagrat incendium: ut qui minimum quid de mortalis irae flamma cerneret, et viso tamen superviveret; maius foret miraculum, quam si in orbe deflagrante solus remansisset intactus et superstes Quia, S. Hieronymo teste, incendium culpaē citra comparisonem gravius est quovis corporeo, naturalique incendio: scilicet] quanto gravior est offensa Dei terreno quocumque¹⁷⁸ detrimento.



¹⁷⁸ In the edition of 1691 there is: "quocunque".

grudges, they trouble themselves in fights, insults and revenge.

1. To it is opposed the (fourth) Source of Patience, which corresponds to the fourth word of the Hail Mary: "Plena".

Indeed, St. Gregory rightly writes, the completion of the virtues is Patience, which brings every work to perfection: it is not much inferior to martyrdom for dignity .

The Most Holy Mary practiced it in hiding throughout her life, and then, in an exemplary manner, during the Passion of her Son.

2. The Fire of this Infernal Beast is so burning, that if one on this earth survived, after seeing a slightest flame of anger, it would be a greater miracle, than if the whole world went up in flames, and only one man remained unharmed and survivor.

And this is because, Saint Jerome writes, the fire of sin is infinitely more serious than any fire in this world: since, certainly, the offense to God is more serious than any earthly damage.

3. *BESTIA idcirco visa hic quarta fuit DRACO, et is flammeus tantus quantus.*

Huius vastitatem cernebatis immensam: ut qui terras, montesque intra se complecti videretur.

Verum hoc tamen scitote: loci spatiolo in se parvulo monstrum id circumscribebatur quidem, oculis autem vestris immensa locorum spatia videbatur occupare.

VISIO ea non erat pure naturalis; sed me rogante, divinae adfuit potentiae moderatio.

Sicut enim basiliscus est corpore pusillus; at veneni vi et penetratione potens est, lateque fundit virus ad et¹⁷⁹ inficiendum et interficiendum.

Ita Draco is loco, molesque parvus, at volente sic Matre Dei, vastitatis immensae¹⁸⁰ belua¹⁸¹ cernebatur.

Et quidem Flaminomus¹⁸² qui¹⁸³ ira, testante S. Basilio, merus sit ignis inferni.

Dentes eius¹⁸⁴ plurimi et praeacuti: quod, ut Augustinus inquit, ira gladius est furiosus.

Ore foetorum¹⁸⁵, vah, quanta

¹⁷⁹ In the edition of 1691 there is not: "et".

¹⁸⁰ In the edition of 1691 there is: "immensa".

¹⁸¹ In the edition of 1691 there is: "bellua".

¹⁸² In the edition of 1691 there is: "Flamivomus".

¹⁸³ In the edition of 1691 there is: "quod".

¹⁸⁴ In the edition of 1691 there is: "enim".

¹⁸⁵ In the edition of 1691 there is: "foetorem".

3. You saw the Snake of a bright flame red color, and of such a huge size, that it seemed to swallow the lands and the mountains.

Instead, know that that Beast was enclosed in a minimum dimension of space, even if to your eyes it seemed that it was disproportionate in size.

What you saw was not real: but I obtained from prayer by divine power (to see it in real size).

As, however, the Basilisk is small in the body, but ready to attack and with a powerful poison, capable of poisoning and killing, so this Snake is small in space and in size.

But the Mother of God wanted you to see him as a beast of immense size, and of a flame red color, since, Saint Basil writes, anger is the true fire of Hell.

Its teeth were very numerous and very sharp, because, Augustine writes , anger is an impetuous sword.

From its mouth, Oh, how many exhalations

memphitis ¹⁸⁶ *exhalata procul omnia cor-
rumpebat.*

*Ita quippe, sit S. Ambros[ius] venenatas
fert secum contumelias in proximum, et in
DEUM blasphemias.*

*Caudam trahabat qua longissimam, qua
horribilissimam.*

*Adeo, sit Chrysost[omus] iracundorum
longus et terribilis ardet appetitus vindictae,
cuncta vel secum in ruinam involvere eandem
concupiscens.*

*Alas sine modo vibrabit, sic enim ira vo-
latque, furitque vaga per orbem.*

*Principibus, terrarumque, rerumque
Dominis, vel maxime dominata, vocat in ar-
ma viros, et flammis furiarum omnia miscet.*

*Alas horrificabant inspicati Unci igniti,
tridentesque praelongi, quia haec talia furor
arma ministrat.*

*At Sibilo suo fumicrepe tantis vos terro-
ribus ac caliginis* ¹⁸⁷ *involvit; ut, velut in
ipsum vos tartarum prolapsi, exhorresceretis.*

Et vero animas reddidissetis, nisi vis



¹⁸⁶ In the edition of 1691 there is: "mephitis".

¹⁸⁷ In the edition of 1691 there is: "caligini".

Many pestilential exhalations of stench, came out from its mouth and corrupted everything even far away.

Since anger, Saint Ambrose writes, effunds poisonous insults against one's neighbor and blasphemies against God.

It dragged a very long and truly hideous tail.

Since, Chrysostom writes, the anger-seeking vengeance has been burning for a long time, tremendously eager to drag all things with them into the same ruin.

It vibrated its immeasurable wings, with which anger wanders and rages around the world.

It reigns above all over the Princes and the Masters of lands and things, it brings men to arms and upsets everything in the flames of anger.

The wings were frightening: they possessed incandescent hooks and very long tridents: those were the weapons that anger used.

Its hiss, then, exhaling black smoke, enveloped in terrifying darkness, as much as that you were horrified, as if you had been precipitated into Hell.

And truly you would have made souls



The sixth Beast of Hell is the Wolf of Gluttony.



Dei vos tutos praestitisset.

*Oculi beluae¹⁸⁸, proh, succens¹⁸⁹ instar
fornacis globos flammaram voluebant¹⁹⁰, cui
ab horrore simile vix aliud extat.*

*Eo inquit S. Ambrosius quod in oculis
ira sedens efflagret, omnium appetens exitii.*

Pedes ipsi innumerabiles.

Tot vias ira capit, ut vincictam consciscat.

*Ungues pedales lanceis militaribus similes
visabantur cruorem sitientes, tabeque
manantes.*

*Heu, qualis homo est, ab tali invasus
belua¹⁹¹?*

*Aqua ut sitis immunes: Laudate Deum in
Psalterio.*

V. LACUNAE BUFO AVARITIAE EST.

*Haec furtis, rapinis, usuris, simoniis,
sacrilegiis haurit universa.*

1. Fons gratiae contrarius illi Angelica



¹⁸⁸ In the edition of 1691 there is: "belluae".

¹⁸⁹ In the edition of 1691 there is: "succensae".

¹⁹⁰ In the edition of 1691 there is: "volvebant"

¹⁹¹ In the edition of 1691 there is: "bellua".

(to God), if the Power of God hadn't kept you alive.

The Beast's angry eye globes swirled with the flames of a furnace.

Since, St. Ambrose writes, its anger flares up in its eyes, wishing the ruin of all things.

Its steps were incalculable, since there are so many the ways that anger furrows to achieve revenge.

Her toenails looked like war spears, bloody and purulent.

Alas, what man would ever endure the assault of such a Beast?

The Water that will make you immune (from anger) is: *Praise God in the Rosary.*

THE FIFTH BEAST OF HELL IS THE TOAD OF GREED.

This (Beast) devours everything through thefts, looting, usury, simonies and sacrileges.

1. Opposed to it was the (fourth) Source of Grace, which corresponds to

in Salutatione dictus est DOMINUS.

Nam ut S. Hieron[imus] inquit, Avarus est divitiarum servus: at qui¹⁹² liberalissime misericors DOMINUS est; qualis et MARIA Misericordiae Regina est.

2. Haec lacuna vere abissus¹⁹³ est, fundoque caret, mergens suo, et immergens omnia barathro.

Quoniam, ait S. Gregor[ius] Nyss[enus] avarus non impletur, nec satiatur pecunia.

Isti voragini parum est Regna tota, quin plures si forent, mundos, absorberet¹⁹⁴, numquam dicit: sufficit.

3. BESTIA ista hic idcirco visa Bufo fuit quia hic numquam terra exsatiatur.

Oppleto licet ventre: appetitu tamen, ut inani, metuit naturaliter unum hoc, neu quando sibi terra defficiat¹⁹⁵.

Coronam is gerebat, maledictionis sc[ilicet] ambitiosae.



¹⁹² In the edition of 1691 there is: "Atqui".

¹⁹³ In the edition of 1691 there is: "abyssus".

¹⁹⁴ In the edition of 1691 there is: "absorbere".

¹⁹⁵ In the edition of 1691 there is: "defficiat".

(fifth) word of the Hail Mary: "Dominus (The Lord)".

In fact, Saint Jerome writes, the miser is the slave of wealth, while the merciful is the Master of wealth; as Mary is the Queen of Mercy.

2. This Abyss of Hell is bottomless, and swallows and submerges everything in its own abyss.

Since, St. Gregory of Nissa writes, neither the miser is ever filled, nor is he ever sated with money.

This Voragine would be capable of engulfing not only all Kingdoms, but also multiple worlds, if they ever existed, since it never says: Enough!

3. This Beast appeared there like a Toad, since it never gets enough of food.

Although it has a stuffed belly, it nevertheless always feels hungry, and it is afraid of only one thing: that he may sometimes lack food.

It wore the Crown of the cursed vainglory.

Semper enim coronas ambitionis sectatur avarus.

Amplitudo coronae montium, praeferebat speciem; quorum inter valles profundas, ceu in habitaculis, avari tenebantur conclusi, iustisque inibi poenis addicti.

Quae quidem non omnia sic in speciem imaginari; sed vere poterant exhiberi et videri: infernum quippe secum quoquo versus fert daemon; itemque avarus, quilibetque damnatus, S. Greg[orio] teste.

Pedes uncatis immaniter unguibus ferreis sibi videbantur, et habere cupita, et tamen egere: ita, ait S. Ambr[osius]: Quod habet avarus, non habet¹⁹⁶, et semper eget.

Solam semper cupiditatem habet: et hanc avidam.

Os bufonis tam lato faucium rictu hibat: ut castra, templa, fundos, regnaque solida haurire valuisset.

Quo rectius S. Aug[ustinus]: Avaritiam ori gehennae comparat, quod numquam dicit: sufficit.



¹⁹⁶ In the edition of 1961 there are not the words: "avarus, non habet".

The miser, in fact, always tries to reach the heights of vainglory.

The apogee of the Crown went beyond the top of the mountains, but the misers were locked up in deep gorges, condemned to equivalent penalties.

Their appearance was unspeakable, but it was possible to see them in their likeness.

Saint Gregory writes that, hell gathers every devil, as well as every damned miser.

It appeared to them with horrible hooked paws and iron nails, to grab the things it wanted, but without succeeding.

Since, writes Saint Ambrose, the miser never owns what he has, but he always lacks it.

It has only greed, which is always greedy.

The Toad's mouth opened wide in such a large throat opening that it was capable of engulfing fortresses, Temples, lands and entire Kingdoms.

With good reason, Saint Augustine compares greed to the mouth of Hell, which never says: That's enough!

Alae ei, ad modum vespertilionum, erant subtiles: ob subtilissimas cupidorum cautiones ac fraudes: quibus in avaritiae nocte vario pervagantur volatu.

Talis omnis avarus est.

EPILOGUS I. Quinquagenae.

Ecce vobis iam monstra quina: tototidemque Lacunas, in quibus mancipali¹⁹⁷ beluis¹⁹⁸ infelicissimo sordescbatis servitio.

Ecce, quae coluistis: qualis¹⁹⁹ vestras in animas intromissa circumferebatis ignari.

Iam nunc vero sic habetote.

In lacunis istis quinque volutati: cum beluis²⁰⁰ hisce quinque conversati, Decalogum Dei mandatorum flagitiose violastis: Numen iratum in vestram concitastis perniciem: perisietisque nisi fuisset misericordia Dei prae-stabilis super omnia.



¹⁹⁷ In the edition of 1691 there is: "mancipati" (assoggettati).

¹⁹⁸ In the edition of 1691 there is: "belluis".

¹⁹⁹ In the edition of 1691 there is: "qualia".

²⁰⁰ In the edition of 1691 there is: "belluis".

**Its wings were thin, like those of bats,
due to the very subtle circumspection and
deceptions of the greedy: and through them
it flew in the night of greed.**

So is every miser!

Epilogue of the First About Fifty.

**They are the five Monsters of Hell, the
sinful Beasts which you were unhappy
slaves of!**

**These are the ones you have
venerated, here is the one who, without
knowing it, you have flattered and looked
with admiration.**

**Now you have known that, immersing
yourselves in these five Abysses, living with
these five Beasts, you have miserably
violated the Decalogue of the
Commandments of God;**

**God's chastisement hung on you; you
would have died if the boundless mercy of
God had not fully helped you.**

**For this reason, go to the five Sources
of Grace, which the Hail Mary opened not
only for the righteous, but also for sinners.**

Quapropter ad quinque FONTES Gratiae in Salutatione patentes Angelica peccatoribus cunctis perinde, ac iustis festini adpropere.

Ex quolibet decies haurire licet, et admissa in Decalogum scelera eluere²⁰¹, consanare vulnera: animae deliquia ad robur pietatis, ac sanctimoniae reparare.

Atque²⁰² ita primam Psalterii Mariani Quinquagenam Deo, Deiparaeque rite, et ordine litaveritis.

Laudate ergo omnes MARIAM in Psalterio suo.

Nec dubitate; quod si vos in tanta positus²⁰³ malitia, Psalterii usus saluti reservavit: quanto magis in gratia repositos, et in hac conservabit: et ex hac ad gloriam prevehet certam ac sempiternam?

Hic cursum orationis incidebat audientium eruptos, imo pectore singultus, et mistus cum fletu planctus, eiulatusque virum: cum de peccatis contritorum; tum gaudentium de sua periculorum, malorumque tantorum evasione, Dei dono, Deiparae beneficio, et Psalterio adiuvante, efficaciter procurata.

Feliciter.

²⁰¹ In the edition of 1691 there is not: "eluere".

²⁰² In the edition of 1691 there is: "atqui" (ebbene).

²⁰³ In the edition of 1691 there is: "positos".

From each about ten gushes the Source of repentance for sins against the Ten Commandments, so that one can wash away the sins in confession and thus heal the wounds, so that the soul, once restored, is able to reach holiness through prayer.

Offer these intentions to God and the Mother of God, thus praying the first about fifty of the Rosary of Mary.

Praise Mary in her Rosary.

And be sure: if the recitation of the Rosary has saved you from the mud of your immense wickedness, how much more now, that you are restored to grace, will it keep you in this state, and will certainly lead you to Eternal Glory!

At these words, those men interrupted the prayer (of the Rosary), because they burst into high moans, and wept loudly and beat their breasts, for the pain of sins, and for the joy of having been so wonderfully freed from this. great dangers and evils, by the infinite grace of God and the Mother of God, through the Rosary.



The seventh Beast of Hell is the Goat of Lust.



II. QUINQUAGENA.

VI. LACUNAE LUPUS GULAE EST.

Haec ventrem ingurgitat, corporisque curam accurat.

1. *Contrarius illi Fons in Salutatione est isthoc, Tecum.*

Quia Dominus cum sobriis est, ait S. Ambr[osius] cum gulosis diabolus.

At B. V. MARIA sua abstinencia²⁰⁴ abstinentium esse Regina promeruit.

Cuius quidem abstinentiae quanta bonitas, tanta gulae est immanitas.

Quam si corporali specie Deus in rerum existere natura faceret: sola, et res animatas exanimaret omnes, et inanima devoraret, ipsumque adeo mundum absorbere valeret.

In hac lacuna, heu!



²⁰⁴ In the edition of 1691 there is: "substantia" (existence).

SECOND ABOUT FIFTY

THE SIXTH INFERNAL BEAST IS THE WOLF OF GLUTTONY.

(Such a Beast) is ravenous and voracious.

1. The (sixth) Source of Grace (which corresponds to the sixth) word of the Hail Mary is opposed to it: "Tecum (with You)".

Since the Lord stays with the temperate, Saint Ambrose writes, the devil stays with the gluttonous.

It is the Blessed Virgin Mary the one who deserved, for her integrity, to be the Queen of temperants.

As great is the Good of Temperance, as great is the bestiality of the Gluttony. If God allowed it to exist in nature in a corporeal form, it alone would destroy and devour all animate and inanimate things, and it could even engulf the world itself. In this chasm (of the Gluttony), alas!

Quoties animas submersistis, et obruitis corpora; et eius in vos beluam²⁰⁵ receptastis?

Quam?

Qualem?

Vidistis.

LUPUS erat vorax, et ventrem abdontinosus²⁰⁶: hiabat fame, ore spumante cruorem cum tabo commasticabat.

Dentium in ore septa quino stabant ordine: ob gulae species quinque: et ii hastilium longitudine calibeī²⁰⁷.

Quid enim non gula vorat?

Vox vasta sic, ut orbis ab ea remugiens intremisceret.

Quid enim clamosius gula est?

Foetor faucium plusquam²⁰⁸ ponticus: qui terrarum oras omnes inficere, cunctaque interficere valuisset.

Pilis sub villosis²⁰⁹, perticarum ferrearum similibus, gulosorum nidi, et coenacula condebantur: quae vertebant eis in

²⁰⁵ In the edition of 1691 there is: "belluam".

²⁰⁶ In the edition of 1691 there is, the probable misprint: "abdominosus".

²⁰⁷ In the edition of 1691 there is: "calybei".

²⁰⁸ In the edition of 1691 there is: "plus quam".

²⁰⁹ In the edition of 1691 there is: "subvillosis".

how many times welcoming this beast within yourselves, have you engulfed created realities and annihilated living beings?

You have seen it by yourself what size and shape (this Beast) was of!

The Wolf was ravenous and had an insatiable belly; its mouth was open because of hunger, it was dripping rotten blood from his jaws and chewing it.

In his mouth he had five rows of teeth, since there are five kinds of Gluttony: they were of iron, and were as long as rods.

What, in fact, will not devour the Gluttony?

Its voice was so monstrous, the whole world would have been shaken at its howl.

What is, in fact, more thunderous than the throat?

The bad smell of the jaws exceeded all limits, and was capable of poisoning the entire Earth, and killing all forms of life.

Beneath its hair, bristly like iron rods, were the pantries and tables set for gluttons, which turned into places of torture, alas!

officinas poenarum, heu, quantarum!

Genitalium testes retro binorum instar monticulorum extuberantes propendebant, aestuantibus circum flammis sulphureis, cum intollerabili foetore.

Talis luxuria est, gulae filia: quae, quibus peccat iisdem, et punitur.

At Cauda recurva sursum medabat²¹⁰ obsceno spectaculo nates: tanto cum aspicientium horrore, quanto maximo.

Vah monstrum infandum.

Cuius ut rabiem effugiatis: Laudate Deum in Psalterio.

VII. LACUNAE HIRCUS EST LUXURIAE.

Hic fornicationes sunt et adulteria, incestus²¹¹, stupra, raptus, sodomiae, et infanda talia.

1. Contrarius illi fons in Salutationis est vocabulo BENEDICTA.



²¹⁰ In the edition of 1691 there is precisely, : “meabat” (went).

²¹¹ In the edition of 1691 there is: “incoestus”.

And how many!

From the immensely large genitals shoot out sulphurous flames of unbearable stench.

Lust is the daughter of the Gluttony: it is punished with the same things which it sins with.

Finally, the tail bent upwards showed the rear, obscene and abominable to look at.

Oh, what a hideous Monster!

To avoid its fury, praise God in the Rosary.

THE SEVENTH INFERNAL BEAST IS THE GOAT OF LUST.

(It is the Beast) of fornication and adultery, incest, rape, violence, sodomy and similar wickedness.

1. The (seventh) Source of Grace (which corresponds to the seventh) word of the Hail Mary is opposed to it: "*Benedicta (Blessed)*".

Quia ut MARIA Virginum Virgo est: sic et Luxuriae foeditas scelerum parens caeterorum est; ineffabilis utraque.

2. Ex simili aestimate.

Si foetorem spiritalem luxuriae in corporalem verteret DEUS, momento suffocaret omnia, et inanima corrumpere.

Neque mirum.

Quia, inquit s. Aug[ustinus] ob luxuriae foetorum omnis inferno debetur foetor, et is aeviternus.

Nec in coelis beatorum quisquam est, qui non perpeti mallet inferni cruciatus, quam luxuriae tolerare memphitim.

3. HIRCUS idcirco eam representabat²¹², immaniter furvus²¹³ et vastus²¹⁴: qui innumeros gerebat propendula in alvo damnatos.

Cornua surrecta praefererat decem, arboreae singula magnitudinis, aliis innumeris ramosa corniculis: quorum quodque par esse quibat²¹⁵ orbi devastando.

Adeo nimium potens est luxuria ad

²¹² In the edition of 1691 there is: "repraesentabat".

²¹³ In the edition of 1691 there is: "furnus" (furnace). The term "furvus" (obscure) in edition the edition of 1847 e is preferable.

²¹⁴ In the edition of 1691 there is: "fastus" (haughty). The term: "vastus" (immense), in the edition of the 1847 is preferable .

²¹⁵ In the edition of 1691 there is, due to a misprint: "quiebat".

Since, as Mary is the Virgin of the Virgins, so the nefarious lust generates all the other unspeakable perversities.

2. Think how much (it is nefarious), only from this: if God materialized the stench of lust, in an instant it would suffocate and lead every living being to destruction.

Saint Augustine writes that we should not be surprised at this, since the stench of lust is the endless stench of Hell.

The Blessed of Heaven would be able to endure all the torments of Hell, but they would not resist the exhalations of lust.

3. It had the appearance of a Goat, immensely black and imposing and carried in its stretched out belly, an endless number of damned.

She had ten upright, branching, tree-like horns into infinite lesser horns, each of which was capable of destroying the world.

Lust is so enormously strong,

***Decem praecepta Dei contemnenda*²¹⁶.**

Lanita*²¹⁷ *videbatis singula.

Nam, ut ait S. Greg[orius]: Ignis origo libidinis est.

Pili eius singuli sibilantes erant angues, et saevi tactu, visuque mortiferi.

Genitalium obscenitas*²¹⁸ *erat, quanta nec debet, nec fando potest explicari.

Spectastis ipsi: et horrore perissetis in momento, absque Dei adiumento.

Bene S. Ambr[osius]: Horrore luxuriae quid foedius: quidve horribilius?

Torrens ignitus et sulphureus, de genitalibus sese prorumpens, fumo totum orbem tenebrabat.

Rictus late hians prope cunctas orci poenas gerebat, flammis, fumosque proflans: quae turpiloquia referebant.



²¹⁶ In the edition of 1691 there is, the similar term: "contemeranda" (violate).

²¹⁷ In the edition of 1691 there is, precisely: "Ignita".

²¹⁸ In the edition of 1691 there is: "obscoenitas".

to (succeed) in making o sin against all ten Commandments of God.

You saw everyone tormented by the flames: according to St. Gregory, in fact, the fire (of hell) is originated from lust.

The fur (of the Goat) were hissing snakes, which left no escape for those who touched them and only their sight caused death.

The immense filth of his genitals is neither polite nor possible to explain with words.

You have seen it with your own eyes, and you would have died instantly from horror, if God had not helped you.

Saint Ambrose rightly writes: "What could ever be more ignoble and hideous than lust, or what could be more frightening?".

From the genitals flowed a river of fire and sulfur, whose smoke darkened the whole world.

Its eyes were wide open and its mouth immensely open, which showed, side by side, all the pains of Hell, and, breathing flames and smoke, it uttered obscene words.



The eighth Beast of Hell is the Bear of Unbelief



*Et hanc extreman infelicitatem in vos toties recepistis: quoties libidine vos contaminastis*²¹⁹.

Ut fugiatis porro: Laudate Deum in Psalterio.

VIII. LACUNAE URSUS EST INFIDELITATIS.

Haec orbem infestarat per sortilegia, divinationes²²⁰, magias, haereses, et errores.

1. Contrarius ei Fons Fidei²²¹ salit in voce: TU mire emphatica, et ad demonstrandum energica.

Non illa fidem integram in Christum demonstrari mereretur: quae Virginis Matris fidem integram monstrat?²²²

Ab hac sola maximum, planeque singulare B. Maria extitit miraculum.

Sic Spiritus eam Elisabethae monstrarat, cum dicebat: Beata, quae credidisti.

²¹⁹ In the edition of 1691 there is, due to a misprint: "taminastis".

²²⁰ In the edition of 1691 there is not: "divinationes".

²²¹ In the edition of 1691 there is: "Fide".

²²² In the edition of 1691 there are not the words: "in Christum demonstrari mereretur: quae Virginis Matris fidem integram", and the sentence is: "Non illa fidem integram monstrat?".

You too have had this immense unhappiness, every time you have contaminated yourselves with lust. From now on, to escape it, *praise God in the Rosary.*

THE EIGHTH INFERNAL BEAST IS THE BEAR OF UNBELIEF.

This (Beast) infests the world with spells, divinations, magics, heresies and deceptions.

1. Opposed to it is, (the eighth) Source, the Faith, which gushes (in the eighth) word (of the Hail Mary): "You", whose admirable meaning shows it clearly: is it not She the one who makes faith possible by making us know Christ?

Is not perhaps the authentic faith of the Virgin and Mother that will make us know (Christ)?

Only for (faith), The Most Holy Mary is the most grandiose and immense of wonders.

This, the (Holy) Spirit revealed to Elizabeth, when she said, "Blessed are you, who believed."

Ubi S. Hieronym[us]: O Maria, magna est fides tua!

TU enim mundo Fidem monstrasti: TU Verbum Dei ad nos deferens, Ecclesiam in montibus sanctis fundasti per Filium.

Et sic qualem²²³ universi ex te fidem accipiunt; per quam Domino placens promerui-sti, ut mater Dei fieres.

2. Istius infidelitatis malitia prae- cedentium malitia²²⁴ omnem longe superabat.

URSUS idcirco illius imago fuit, caeteris monstris, et mole vastior, et immanitate sae- vior, et voracior.

Quia, ait Aug[ustinus]: Infidelitas est maximum peccatorum.

Os eius, inferni porta est, de qua dici- tur: A porta inferi erue Domine animas eo- rum.

Dentium in ore trabalium ordines duodecim stabant: et hi praeacuti: ob



²²³ In the edition of 1691 there is: "quidem".

²²⁴ In the edition of 1691 there is: "malitiam".

Hence, Saint Jerome: “O Mary, great is your faith!

Precisely You have indicated the faith to the world: You, by bringing the Word of God to us, founded the Church of (Your) Son on the Holy Rock (of Your Faith).

And that is why all those who trust in You obtain (the Faith)!

Through (Your Faith), in fact, you have conquered God, deserving to become the Mother of God ”.

2. The wickedness of unbelief far exceeded the perversity of the previous (Beasts).

It had the appearance of a bear, compared to the other Beasts, even more gigantic in physique, even more ferocious and bloodthirsty, and even more ravenous.

Because, Saint Augustine writes, the lack of faith is the greatest of sins.

Its mouth is the Mouth of Hell, of which it is said: "From the Mouth of the Underworld, You Lord, raise their souls".

In its mouth it had twelve rows of teeth like rafter nails; and you could see that

*subtiles, ut sibi videntur, rationes errantium
contra duod[ecim]²²⁵ artic[ulos] Fidei.*

*Sub ursi alvo ²²⁶ innumerae furebant
belvae²²⁷, animarum carnifices.*

*Est enim, S. Ambros[io] teste, infidelitas
criminum mater coeterorum.*

Clamor ore tonabat labefactans orbem.

Quid, enim blasphemia immanius?

*Et²²⁸ clamor cum torrente flammaram
ruebat, omnia obruens improviso.*

*Pedes ut maximi, sic tantis ab Unguibus
erant horrifici, quanti dentes: et tabo utrique
spumabant: indices infidelium saevitiae.*

*Alae vultureae plumas ex colubris ig-
nitis gerebant.*

*Ait enim S. Fulgentius in Serm[one]: In-
fideles per scientias falsas dum volitant,*



²²⁵ In the edition of 1691 there is: "XII".

²²⁶ In the edition of 1691 there is, due to a misprint:
"aluo".

²²⁷ In the edition of 1691 there is: "belluae".

²²⁸ In the edition of 1691 there is not: "Et".

they were very pointed, because of the subtle arguments of the perturbors against the twelve Articles of Faith.

The bear evacuated countless beasts that raged on souls and tortured them.

In fact, Saint Ambrose writes, unbelief is the mother of all sins.

A cry came out of its mouth, shattering the world.

In fact, what is more immense than blasphemy?

And that scream caused a river of fire to come down, which in an instant submerged all forms of life.

The feet were immense, and had (twelve rows) of nails, as many as were the teeth; and completely rotten blood flowed from them, indicating the ferocity of the unbelievers.

The vulture wings had, feathers of fire snake.

In fact, St. Fulgentius writes in a Sermon: “The incredulous while they are flying here and

orbem venenant.

*Huic vos belvae²²⁹ in se quisque domici-
lium posuistis.*

*Ut porro eam effugiatis: Laudate Deum
in Psalterio.*

IX. LACUNAE BALENA EST DESPERATIONIS

*Haec deserto Deo: praesentibus, ut po-
test, fruitur mundi solatiolis.*

*1. Contrarius ei Fons Bonae Spei in Sa-
lutatione hic statuitur: IN MULIERIBUS.*

*Nam Beata MARIA, inquit Sanctus Hier-
onymus: Mater Spei est.*

*Quae ipsa, in speciem, passa repulsam
istis: Mulier, quid mihi et tibi: nondum, etc.,*



²²⁹ In the edition of 1691 there is: "belluae".

there among the false doctrines, they poison the world ”.

Each of you has welcomed this beast within you.

From now on, to escape it, *praise God in the Rosary.*

THE NINTH BEAST OF HELL IS THE WHALE OF DESPERATION.

In the world that has excluded God, it delights as it can, among the illusory consolations of the world.

1. Opposed to it is, (the ninth) Source, the Hope of Good, which gushes (in the ninth) word of the Hail Mary: "In mulieribus (Among women)".

Saint Jerome writes that “The Most Holy Mary is the Parent of Hope ”.

She, when (Christ, at the Wedding at Cana) asked her to postpone²²⁹:" You Woman, this is not within our competence: not yet, etc. ", she did not abandon

²²⁹ See Gv. 2,1-12

*a spe tamen nihil excidit quin erecta certior
stetit, iubens ministris: quod dixerit, facite.*

*2. Est autem desperationis mors tanta,
ut si omnium viventium mortes in unam con-
venirent, hanc tamen illius pars minima uni-
versas anteiret.*

*Adeo ictu certo vitam aeternam
praescindit: ut asserit S. Remigius.*

*3. BALENA idcirco eam referebat; cae-
teris iam dictis immanior mole, saevitia, et
aspectu.*

*Quia desperatio est peccatorum prae-
dictorum ultimum apex ac supremus: Draco
maris, seu Leviathan dictus apud Iob[em].*

*In ore eius quasi innumeri Dentium or-
dines frendebant, caeterarum dentibus be-
stiarum tanto maiores, quanto ipsis Coete²³⁰
maior erat cunctis.*

*His Coelum, terras, creataque omnia
perturbabat.*

*Quia desperatio dum, ut inimicum sibi,
Deum fingunt, quam esse, Deum non esse
mallet, id quod rerum Universo, quam max-
ime adversatur.*

*Os eius adinstar²³¹ Charybdis erat, ab-
sorbens omnia.*

**The hope, on the contrary she
remained even more confident in**

²³⁰ In the edition of 1691 there is: "cete".

²³¹ In the edition of 1691 there is: "ad instar".

**expectation, recommending to the servants:
"Do whatever he tells you".**

2. On the other hand, the lack of hope kills so much that if all the men of the world were killed at once, it would be nothing in comparison.

Saint Remigius writes that, surely, it deprives us of Eternal Life.

3. It had the appearance of a whale, with an even more gigantic size than the other (Beasts), and also furious in appearance, since Despair is the maximum level of all sins.

It is the Dragon of the Sea and the Leviathan (in the Book) of Job.

It gnashed the innumerable and gigantic teeth (in proportion to its size, which surpassed the other Beasts), with which it shattered Heaven, earth and every created reality.

Since despair is opposed to God, they (the desperate ones) pretend that God does not exist, the most abominable thing of all. Its mouth was like a chasm, engulfing everything.



The ninth Beast of Hell is the Whale of Desperation.



In ore Carcer frenabat vinculis desperatos.

Heu! Quae hic furiae.

Oculis scintillae, quanti montes sunt, et flammae obsistebant evibratae: par flumen²³² ore vomebatur cum foetore sulphureo.

Talia enim desperantium verba, sunt et voces, quibus, ait Haymo, verba salutis aversantur: ut viventes sint mortui, velut alter infernus.

Hanc igitur ut de caetero arceatis: Laudate Deum in Psalterio.

X. LACUNAE GRYPHS PRAESUMPTIONIS.

Haec e contrario desperationis peccat in excessu adversus Spiritum Sanctum, super Dei misericordia sola citra poenitentiam consequenda.

1. *Contrarius ei Fons gratiae in*



²³² In the edition of 1691, instead of "par flumen" of the 1847 edition, there is: "flumen par".

And its mouth, like a prison, held the desperate prisoners.

Ah, how many Furies were there!

It spit flames and spears of fire, as big as mountains from her eyes and an immense river with a sulphurous stench poured from the mouth.

Such, in fact, Aimone says, are the words and cries of the desperate ones, the opposite of the words of salvation: these words of death will eternally resound on the (souls) who are in this hell.

To keep (Despair) away forever, *praise God in the Rosary.*

THE TENTH BEAST OF HELL IS THE GRIPHON OF PRESUMPTION.

Unlike Despair, it sins in excess against the Holy Spirit, (believing) to have obtained God's Mercy, since it can only be obtained with penance.

1. To it is opposed, (the tenth)

Salutatione se dat ibi: ET BENEDICTUS.

Nam ait Ansel[mus]: Filius Dei Benedictionem dedit mundo, sed cum sua ineffabili poena pro mundo²³³: docens, nos quoque pariter agere poenitentiam.

2. Illius tanta gravitas sceleris est, quanta non satis in aestimationem, taceo comparisonem, venire potest.

Quod²³⁴ enim finitum cum infiniti minimo (si dari posset), contenderit?

Quae mortes corporum uni pares sint morti rationalis animae?

Cum huius unius vita omnium corporum vitis sit potior?

Idque etiam vel secundum esse naturale: taceo illud gratiae supra naturam.

Ex eo vos ipsi aestimatote, quod oculis usurpastis, quando, licet corporibus in castro



²³³ In the edition of 1691, there are not the words: “sed cum sua ineffabili poena pro mundo”, which there are in the edition of 1847.

²³⁴ In the edition of 1691 there is: “quid”.

Source of Grace of the Hail Mary: "Et Benedictus".

In fact, Anselm says, the Son of God gave the blessing to the world, but (he only gave it) through his unspeakable suffering for the world, also teaching us to do penance in the same way.

2. The gravity of this sin is so great that it has no boundaries or comparison.

Indeed, if this were possible, how could a finite reality contend with a minimal reality (which is believed to be infinite)?

How many corporal deaths can equal the eternal damnation of a single soul?

Will the life of only one soul not be much more worth than the life of all bodies?

If this is true for any soul, imagine for those who have supernatural graces.

Judge yourselves, what you observed with your eyes, when, even if in the body you were here in the castle,

hic aderatis, at mente tamen in tartaro versabamini.

3. GRYPs a vobis cernebatur, qui ante Harpya, ob volutam praefidentiae, et ob superbiam videbatur: retro Leo erat, vastitate corporis, et immanitate feritatis par, solique sibi simile monstrum, nec alteri.

Ideo ait S. Greg[orius] Nis[senus]²³⁵ : Praesumptio plus cunctis peccatis, Dei iustitiam violat, eam, ut invisam, aspernando.

Rostrum eius aduncum, e ferro candenti, hiabat in praedam, halitu fulmineo plurimos afflans.

Sic consuetudo, inquit S. Maximus, peccatum hoc pervulgavit.

Vox eius turbabat omnes orbis oras.

Quia praesumptuosorum voces elevant,



²³⁵ In the edition of 1691 there is: "Nyss."

however with the spirit you were in Hell.

3. You saw a Griffin, which on the front resembled a Harpy, for its easy and bold flight; on the rear it resembled a lion of immense size and immense ferocity: it was of such a monstrosity that he was not comparable to anything other than himself.

For this reason, Saint Gregory of Nyssa says: "Presumption sins against the Justice²³⁵ of God more than all other sins, since it drives it away as a superfluous thing".

(The Griffin) had a hooked beak of incandescent iron, and it opened its mouth wide on its prey, spreading deadly fumes on them.

It is habit that causes this sin to develop, Saint Maximus says.

Its cackle was confusing everywhere in the world.

The presumptuous men, in fact, raise

²³⁵ It is the Justice of God that gives the Justification to be accepted through faith in Christ Jesus (cf. CCC. n. 1991)

vilique pendunt Dei et Scripturae minas, iustitiam enervant, Ecclesiam increpantem vitia, non audiunt, experientia teste.

Venter beluae²³⁶ vastarum plenus fornicium erat: ubi in una colliquefacti, in aliam atque aliam traiciebantur, et alias ad poenas usque renovabantur, morsibus infinitis mortui simul et redivivi, et semper morientes.

Idque ob vanissimam praesumptionis praefidentiam.

Alas in monstro obstupuistis innumeras, grandes minutulis remistas: indices eae sunt phantasiarum, quas volatiles habent temerarii illi, vagas, et varias; quo sese in peccatis excusent ac confirment, de misericordia Dei sibi blandientes.

Hae alae motu suo ventos ciebant, quibus infernum succendebant, quo omnium damnatorum maledictiones in praesumptuosos, atque ut ipsa²³⁷ comminuebant:



²³⁶ In the edition of 1691 there is: "belluae".

²³⁷ In the edition of 1691 there is, due to a misprint: "pisa".

their voices and consider the threats of God in the Sacred Scripture to be nothing, they consider (God's) Justice superfluous and they do not listen to the Church, which warns against sins: and experience attests to this.

The belly of the Beast was filled with endless furnaces, where (the presumptuous ones), after having been liquefied in one (furnace), were then carried from one to another, and the punishment (of liquefaction) was repeated without interruption, so that, at the same time, they died and were brought back to life infinite times, and that death was always repeated.

And this (was the punishment) to the illusory security of presumption.

You were amazed by the countless wings of the Monster, some immense, others infinitesimal: they manifest the vague and uncertain ideas that those arrogant birds have: (the presumptuous ones), in fact, they excuse their sins and are sure of God's mercy, deceiving themselves .

These wings, with their movement, stirred the winds that set Hell on fire: for this reason all the damned launched curses against the presumptuous.

*eo, quod se invicem confirmarint in impoenitentia, et reformationes aliorum quoque impeduissent*²³⁸.

Consistebat vero bestia super gelidum flumen, quod scatebat praesumptuosis; quae, ut Iob ait, transibunt de aquis nivium ad calorem bestiae nimium.

*In hoc colliquefactae, et alias iterum, iterumque in formas transfusae, demum per beluae*²³⁹ *posteriora ad modum ardentis fluminis rapidi in gelium subiectum exonabantur, humanam in formam reparatae.*

Rursum ab Gryphe unguibus corrastratae, cumulatae, contritaeque vorabantur.

Hic infernus ille est, qui numquam dicit? Sufficit.

Plerique hic Potentes, aut Clerici visebantur a vobis, opulenti quoque, robusti, iuvenes, inaniter praefisi in nobilitate, potentia, opibus, robore, aetate etc.



²³⁸ In the edition of 1691 there is, precisely: "impedivissent" (they had prevented).

²³⁹ In the edition of 1691 there is: "belluae".

It crushed the presumptuous ones with its hideous paws , and with its hooked nails it tore and tore them to pieces, until they were reduced to dust, and this because (in life) they had reassured each other about (their) impenitence and prevented the others as well to improve themselves.

Then the Beast stopped on a glacial river, which was teeming with presumptuous ones, who, as Job said, by the Beast were transformed from glacial waters into boiling waters: from the back of this Beast, in fact, it was evacuated, like a cascade of a river of fire, which rushed on the glacial waters and made them melt and recoagulate, piece by piece, until they regained their human form.

And, once again grasped, broken up and pulverized by the Griffin's nails, they were devoured (by it). This is Hell, which never says: Enough!

Here you saw many nobles, clerics, rich, strong, young people, who had vainly trusted in nobility, power, wealth, strength, age, etc.



The tenth Beast of Hell is the Griffin of Presumption.



Vidistis haec, et optastis medio in viso, numquam vos natos apparuisse, pluraque et immaniora quam effari fas sit, conspexistis.

Et quidem corporibus in castro degebatis isto, verum oculo mentis et imaginationis, divina rapti et protecti virtute, ipsi in tartaro consistebatis.

Est tamen naturale quid, ex quo aestimare de spectro potestis.

Nam cuiusvis²⁴⁰ est, ob oculos visu naturali posse bestiam intueri, uti est; at pene infinities²⁴¹ maiorem eandem sibi fingere in imaginatione valet.

Ita vobis accidit divinitus.

Tales portentosas in sese recipiunt beluas²⁴², qui dicta suscipiunt facinorosa delicta, adeoque ipsi in earum monstruosas²⁴³ formas induuntur, ut necessario dicere olim Iudex eis debeat: Nescio vos.

Quas ut evadatis securi beluas²⁴⁴, agite: Laudate Deum in Psalterio.

EPILOGUS in praedicta.

Quapropter cum divini tam²⁴⁵ fontes dicti quintuplicis gratiae, una in Angelica Salutatione salientes, fidelibus sint apertae: qui sedulo eos frequentarint, ac digne, vitam haurient sempiternam.

²⁴⁰ In the edition of 1691 there is: "cuiusque".

²⁴¹ In the edition of 1691 there is: "infinities".

²⁴² In the edition of 1691 there is: "belluas".

²⁴³ In the edition of 1691 there is: "monstruosas".

²⁴⁴ In the edition of 1691 there is: "bella".

²⁴⁵ In the edition of 1691, there is: "tam divini".

You witnessed this vision and wished that your children would never end up there, and you saw unimaginable and unspeakable things.

And if you were in this castle in your body, nevertheless your eyes, by divine virtue, saw Hell.

In fact, natural eyes are not able to see this Beast, and only you can look at it with the eyes of the imagination, yet you have seen it by the will of God.

Whoever welcomes such monstrous Beasts into himself, welcomes into himself (their) infamous wickedness described above, and they will increasingly assume their monstrous form, and on the day (of Judgment) the Judge will inevitably tell them: "I do not know you!".

So, to escape these Beasts safely, *praise God in the Rosary.*

***Epilogue of the things* said. Thus, the five Divine Sources of Grace that spring from the Hail Mary alone will open to the faithful who will quench their thirst, and will receive the Graces for Eternal Life.**

Permeant autem, atque dimanant eorum haustae aquae denos per sensus, externos quinque, internosque totidem, simul eosdem ab omni praedicta noxia eluunt et expiant; et sua eos beatitate perbeant.

Quem in finem quinquies denas Salutationes in altera Psalteri Quinquagena libare sancte Deo, Deiparaeque studeatis.

III. QUINQUAGENA

XI. LACUNAE MONOCEROS EST ODI.

Hoc detestatur DEUM, vel in seipso, vel in potentia, aut providentia: Fide, Sacramentis, aut aliis in operibus divinis.

Quae divina omnia ideo parvi aestimant, raroque usurpant osores Dei, rerum pereuntium, suique tanto ardentiores amatores²⁴⁶.

Tam scelus immaniter malum est, quam



²⁴⁶ The text of 1691 in this word is corrupted: we read: "amateur" and there is a space of two letters in white, before the point.

These waters, once drunk, penetrate and spread everywhere through the ten senses (five external and five internal), and, at the same time, wash them and purify them from all said sins, and clothe them with their brightness.

Then, strive to diligently offer God and the Mother of God, the 50 Hail Mary of the second about fifty of the Rosary.

THIRD ABOUT FIFTY

THE ELEVENTH BEAST OF THE ABYSS IS THE UNICORN OF HATRED.

It hates God in Essence, Power and Providence; hates the Faith, and the Sacraments and every work of God.

Those who hate God consider every Divine Work to be minimal, and almost never they resort (to God), having a love lit only for things that pass by and for themselves. This sin is as infinitely

summe Bonus Deus est, quem odit in se, vel in aliis.

1. Fons Charitatis illi contrarius in Angelica Salutationis voce: FRUCTUS, consistit²⁴⁷.

Inter Fructus enim Spiritus Sancti princeps est iugiter ex eo manans charitas.

Et vero eum suo cum Fructu ventris Dei para dedit.

2. Efferrata odii enormitas, et infirmitas tanta est, ut si cadaverum universorum abominandissima foeditas in unam congesta cerni posset, nec tamen vel minimi odii particulam adumbrare posset.

Malitiae causam infinitae accipite liquidam.

Mortale crimen eo tale est, non quod naturam occidat, sed animam aeterna nece mactet, in anima vero, quae Dei est imago, quantum in se est, Deum ipsum occidere velle censetur.

Hinc relevavit non semel Deus; malle se



²⁴⁷ In the edition of 1691 the word is corrupt: we only read: "con stit".

perverse, as supremely Good is God, whom He hates in Essence and in Works.

1. Opposed to it is, (the eleventh) Source of Love, which in the Hail Mary corresponds to the word: "*Fructus* (The Fruit)".

In fact, among the fruits of the Holy Spirit, the first that flows from It, is Charity, which the Mother of God gave together with the Fruit of her Breast.

2. The immense cruelty and immeasurability of hatred is so great that the horrendous fearfulness of seeing all the corpses gathered in the same place could not even be compared to a particle of the smallest hatred.

Understand the obvious reason for (its) infinite wickedness.

(Hatred) is one of the mortal sins, because, while not killing human nature, it condemns the soul to eternal death²⁴⁸, with the purpose of detaching God from every soul that He inhabits, since it is His Image.

Many times God has said in revelations

²⁴⁸**Eternal death is Hell.**

fieri, si posset, morte temporali interimi, quam letali peccato, vel tantillum favere.

3. **MONOCEROS** proinde scelus **ODII** repraesentabat, quod is²⁴⁹ omnium brutorum, ac belluarum commune sit odium, oderitque omnia immanius, ut nec suae speciei parcere norit.

Est ei unico in cornu vis tam valida, ut in cursu facto vastos arborum truncos, ut muros penetrare queat, quo facilius quicquid beluarum²⁵⁰ attigerit, ictu levi, transadigit astu solius et arte virginis, decipitur et capitur.

Pariter odium, ait S. Gregor[ius] Nazian[zenus] et habet, et habetur, odio: soloque trucidat cogitatu.

Sed ipsum Deiparae Virginis arte in Angelica Salutatione charitatis, plena vinci, vincirique potest.

Vidistis huius belluae vim sese longius



²⁴⁹ In the edition of 1691 there is, due to misprint: "in".

²⁵⁰ In the edition of 1691 there is: "belluarum".

who would prefer, if this were possible, to die of infinite deaths (on the cross), than to consent to the smallest mortal sin (of Hatred).

3. The sin of Hatred had the form of a unicorn, which of all beasts and wild animals is the most prone to hatred: it immensely hates all things, and has no regard even for those of its kind.

It possesses in its horn such an immeasurable strength that, if it broke through, it could in a stroke knock down large trunks of large trees and walls. Much more easily could it attack any beast, piercing it with a slight blow; it is misled and captured by the simple cunning of a girl.

Saint Gregory of Nazianzen writes that whoever feeds Hatred is possessed by Hatred, and annihilates with just the thought.

But through the Hail Mary, filled with the Charity of the Virgin Mother of God, it can be conquered and bound.

You saw the strength of this Beast

porrigere, quam cuiusquam aliarum, atque subtilius latissime se citissimeque diffundere.

Par vis odii est mentalis.

Quod si enim naturae vel maxime est conforme, amare Deum, et similem sui homine: necesse est eidem maxime repugnare naturae, odisse Deum et proximum.

Ita odium ipsam transfodit naturam: et ipsummet Deum petit.

Cornu portenti erat, quantum vix emetiri visu poteratis: seque in ramos ignitos, et harpagatos spargebat latius, ut sylvae speciem densitate referret.

Sanie omnia, cruore, taboque foedata horrebant, et mortibus sese mutis²⁵¹ immannissime confodiebant.

Eae odientium sunt furiae.

Os illi rictu deductum²⁵² immenso patecebat quo urbes, et agros vorare defacili²⁵³ quivisset.

Quia odium, ait Orosius, omnium ianua malorum est.



²⁵¹ In the edition of 1691 there is, precisely: “mutuis” (one another).

²⁵² In the edition of 1691 there is, precisely: “diductum” (wide open).

²⁵³ In the edition of 1691 there is: “de facili”.

he surpassed any other (Beast), especially in dexterity and readiness.

The force of Hatred has the same power as the spiritual (forces).

In fact, just as (human) nature is realized to the utmost in loving God and man as himself, so it is necessary to hate God and one's neighbor, in order to oppose as much as possible to (human) nature.

Thus hatred (manages to) pierce (human) nature and offend God.

The horn was as strong as it was large, and you could hardly enclose it with your gaze, and it spread out in so many fiery, hooked branches that it almost seemed like a forest.

All the things they stabbed became terrifying, filled with rotten and pestilential blood, and they stabbed themselves, each other, into cruel deaths.

Such is the fury of those who hate.

It opened an immense mouth, with which it could effortlessly engulf cities and fields.

And this is because, Orosio wrote, hatred is the gateway to all evils.



The eleventh Beast of Hell is the Unicorn of Hatred.



Venter intus innumeris scatebat scelerum formis, sese corrodentibus, ac imorum, summorumque rotatu volentibus.

Monstrum vero continue, magis, magisque et iuvenescebat et augescebat: sicut odia sese in dies renovare assolent, et gliscere.

Quia autem toto orco nusquam pari cum diritate iactatae audiebantur tot in Deum blasphemiae, atque in hac una bestia: idcirco inferis nominatur, Mors Dei.

Pedes et dorsum cornibus, ad modum ericii, horrebant: singulis cornibus ramosis plurimi insidebant²⁵⁴ tyranni, iustorum et Ecclesiae persecutores: sed alius alio corporis membro fixus inter cornua haerens, undique lacerabatur, dispunctusque cruciabatur: dum ex acie suprema subiectum in ferae dorsum delapsum²⁵⁵, a crinibus exciperetur: qui surrecti, velut lancea²⁵⁶ flammicantes, stabant.

In hisce alias ad poenas renovati truciores, rursus a cornuum harpagonibus rapti, ultro citroque traiecti, sus deque volutati, iam exenterati, mox tormentis



²⁵⁴ In the edition of 1691 there is: "insidiebant".

²⁵⁵ In the edition of 1691 there is: "de lapsus".

²⁵⁶ In the edition of 1691 there is, precisely: "lanceae".

The inside of its belly was regurgitating all kinds of evil, which burned (in the fire) of hell.

The Monster then became more and more vigorous and slender: in the same way, the hatreds that are recalled from day to day tend to grow larger.

In the whole Hell you had not until now heard so many ferocious blasphemies hurled against God, as from this beast; for this reason, in hell, (this beast) is called the Assassin of God.

The legs and the back had branched horns, like curls, and on each horn were pierced, like branches, innumerable tyrants and persecutors of the Church and of the righteous; the others had their bodies impaled, and remained hanging along their horns, torn, mangled and tortured; up to the maximum test: falling on the back of the Beast, they were imprisoned by (its) quills, which rose like flaming spears, and carried over to other pains: they were taken by hook-shaped horns, beaten here and there, turned up and down,

ingestis sufflati, iterumque eviscerati infelicissime frendebant: nulla usquam requie data.

Nostis, me vix umbram eorum, quae vidistis, exprimere verbis.

Quo infeliciores estis, qui dicto immiores in vobis fovetis bestiis²⁵⁷: dum odiis ardescentes clare²⁵⁸ palam vos exagitatis.

Scio, odisti nunc odia omnia, vosque ipsos, nec vixisse maletis²⁵⁹, quare ut cum delicta expietis, tum detestantes vetera caveatis: Laudate Deum in Psalterio.

XII. LACUNAE CORVUS EST CONSUEUDINIS.

Haec, iuxta Theologos, non est certum genere, vel specie, aut numero peccatum aliquod: sed conditio peccatorum, qua



²⁵⁷ In the edition of 1691 there is: "bestias".

²⁵⁸ In the edition of 1691 there is, precisely: "clam" (secretly).

²⁵⁹ In the edition of 1691 there is: "malletis" (imperfect conj. Of the verb "malo"), while in the edition of 1847 there is the simple future of the verb "malo".

they were finally gutted, after having suffered the greatest torments, they were mangled, gnashing their teeth miserably, without ever being granted rest.

You too recognize, as I have expressed in words, just the shadow of the things seen.

You are very deplorable, keeping in yourself the unspeakable Beasts, while inflamed by the hidden(or) manifest hatreds, you torment yourselves in yourselves.

I know that now, you hate all hatreds and yourself, and you wish you never lived them, then, to keep away these sins (of hatreds) and detesting the remembrance of them, beware of them (for the future), *praise God in the Rosary.*

THE TWELFTH BEAST OF HELL IS THE RAVEN OF IMPENITENCE.

According to the theologians, it is not identified in a specific sin, distinct in genus, number and species, but is the

recidive (ut corvus suum cras [cras]²⁶⁰), frequentatur irremisse: quae est in peccatis perseverantia, seu impenitentia.

1. Fons ei contrarius in Salutatione Angelica in voce VENTRIS continetur.

Nam suis quisque fere moribus a natura fictus formatusque, nascitur; tum quod mores, plerorumque sint, quales corporum humores, quorum affectionibus, animorum fere pares solent affectiones respondere; tum quod quidam²⁶¹ liberis sint mores velut a parentibus haereditarii, ut truces [a]²⁶² truibus generentur, mites a mitibus, a tardis tardi, morbidi a morbidis.

Unde diversim: Lupi omnes ululant, latrant canes, etc.

Et Patrem sequitur sua proles.



²⁶⁰ In the edition of 1847 there is not: “cras”, which there is in the edition of 1691.

²⁶¹ In the edition of 1691 there is, precisely: “quibusdam” (plural dative of quidam related to liberis).

²⁶² In the edition of 1847 there is not: “a”, which there is, precisely, in the edition of 1691.

condition of sinners, which is repeated recurrently (like the crow with its relentless repetition cras cras²⁶³): it (in fact) is the persistence in sins or impenitence.

1. Opposed to it is, (the twelfth) Source of the Hail Mary which corresponds to the word: "Ventris(of Breast)".

In fact, everyone is commonly born formed and shaped by nature with his own character: it generally follows the mood of the body, so that every disposition usually corresponds to an almost equal disposition of mind; but also some characteristics the children acquire from their parents, such as violent people are generated by violent people, the meek ones by the meek ones, the lazy ones by the lazy ones, the sick ones by the sick ones.

Hence the saying, that all wolves howl, dogs bark, etc., and every child follows his father.

²⁶³**Blessed Alan uses the double meaning of cras , which here indicates the raven's verse, but in Latin the term means "tomorrow",to affirm that the custom of sinners always takes time for conversion.**

Deipara vero pravam ventris Evae consuetudinem sua benedictione correxit, vertitque in contraria omnia.

2. Consuetudinis autem pravae ea est malitia, ut nullis, quae unquam extiterunt, linguis queat explicari.

Nihil enim corporeum, et temporaneum potest, aequare dicam?

Nedum vel attingere spiritale sive bonum illud, sive malum fuerit.

3. AVIS eam vobis in visione representavit²⁶⁴; non certa quidem aliqua: quod similis extet nulla: attamen visa, tartareis vocari assolet CORVUS INFERNI.

Molis suae vastitate caeteras bestias longe superabat: quia, inquit S. Hieron[ymus] (cuius hodie celebratur Octava): Peccandi consuetudo malum est omnium iam dictorum peccatorum maximum, ut quod quantisvis sceleribus superadditum ea in suam trahat



²⁶⁴ In the edition of 1691 there is: "repraesentavit".

The Mother of God, however, with her blessing corrected this bad inclination of Eve's breast, and made of every bad inclination a good (inclination).

2. Then, the wickedness of the bad inclination is such that no language will ever be able to explain it.

It does not resemble any frail creature of this world, who can I ever equal it to?

Even less can it resemble a disembodied reality, whether it be good or bad.

3. It appeared to us in a vision which approximately resembled a bird, since there is no similar one in nature, and the damned usually call it the Raven of Hell.

For its huge size, it far exceeded the other Beasts: because, according to Saint Jerome (whose eight ²⁶⁵ is celebrated today), the habit of sinning is an evil superior to all the sins already mentioned, from

²⁶⁵ This reference could historically define the day of this vision of St. Dominic

parem magnitudinem.

O malum, ut minus in culpa: at in sequela, maximum!

Nutrix ea malorum, et propagatrix infernum complet.

Malum Iurisperitis per quam familiare.

In ventre corvi clamitabant corvi similes, auxilium, auxilium: verum corvorum hic corvus responsabat, cras, cras, idque perenniter.

Corvum hunc circumstabant aves aliae carnivorae et rapaces: ibi autem animarum voraces et eae ventricosae in immensum.

Rostro animas dilaniabat: rictibus vero hiantibus plurimis multa pandebat in sese guttura avida, etsi animabus referta.

Per singula cuique transeundem²⁶⁶ erat animae, aliis atque aliis affectae poenis: traiectae in ventrem denique in fera bruta vertebantur, aviumque formas omnium: mox rursus e ventre imo eructatae reddebantur



²⁶⁶ In the edition of 1691 there is, precisely: "transeundum".

the moment that adds an equal extension to the immensity of sins.

Repeated evil far exceeds occasional evil.

(The habit of sinning) nourishes and propagates sins and fills Hell.

How habitual the evil is, (lawyers know well).

In the belly of the Raven, ravens similar (to it) were shouting: "Help, help!", But the Raven answered to the ravens: "Cras, cras (Tomorrow! Tomorrow!)", And this without end.

Next to the Raven there were other carnivorous birds and birds of prey which hungry for souls and had an immense belly.

With its beak It tore souls apart, and, widely opening its beak, it showed inside his greedy throat, full of souls.

Every soul had to pass through it, subjecting itself to all kinds of afflictions: finally reaching the belly, it was transformed into a ferocious beast and assumed the form of all birds; then it was defecated and, again, it returned to the throat (of the raven) which squawked in a frightening way: "Cras,



The twelfth Beast of Hell is the Raven of Impenitence.



ad guttura crocitantia, cras, cras, clamoribus horrificis: mox iterum in ventrem resorbentur; sicque in orbem eadem orbita torquebantur, ad ritum consuetudinis perpetuae.

Quare qui peccandi consuetudinem mordicus tenuistis adhuc, ea damnata, corvum ex vobis excutite: Laudate Deum in Psalterio.

XIII. LACUNAE MERETRIX EST APOSTASIAE.

Hac violatur Fides Ecclesiae, aut Professionis, aut concordiae ab horum aliquo descendendo²⁶⁷, dum quisque quaerit, quae sua sunt.

1. Fons ei contrarius in Salutatione Angelica voce: Tui, salit.

Tuus enim tunc maxime es, ait S. Hieron[imus]: Cum Dei es, reddens Deo, quae Dei et Ecclesiae, Caesari, et suum cuique; et



²⁶⁷ In the edition of 1691 there is, precisely: “desciscendo” (breaking away from).

cras (Tomorrow! Tomorrow!) ”, and ended up in (its) belly again.

And thus the same circular tour began again, just as happens in incorrigible habit.

So, you who stubbornly maintain the habit of sinning, after having removed it, cast out the raven and *praise God in the Rosary.*

THE THIRTEENTH BEAST OF HELL IT IS THE PROSTITUTE OF APOSTASY.

It attends to the faith of the Church, through those who, going after their own (ideas) distance themselves either from the Articles (of the Creed) or from the Union (to the Pope).

1. Opposed to it is, (the thirteenth) Source of the Hail Mary, which springs forth in the word: "Tui (Yours).

In fact, you are especially yours, says Saint Jerome, when you belong to God, giving back to God what belongs to God, and to the Church, to Caesar and to everyone, what belongs to them;

quidem Dei Virgo Maria sic tota fuit sua.

Qui autem, ait Petr[us] Damianus, bene est suus, omnia alia ipsius sunt: et in eos inter numerandus est, qui sunt nihil habentes, et omnia possidentes.

Enormitas Apostasiae iam dictae²⁶⁸ fere omnia superat, non apostantis solum, sed et eorum, qui favent apostatis.

Vos ii estis, qui nulli non favistis impietati.

Et adhuc vestrum quidam non desinunt obstinati.

Hoc dicebat ob eos, qui attriti erant timores²⁶⁹, sed nondum contriti amore charitatis.

MULIER idem²⁷⁰ retulit Apostasiae, sed immanis gigantaea: ut capite inter nubila surgeret.

Quia Sanct[us] Greg[orius] ait: Apostasia magnitudine sua peccata omnia transcendit: latitudine, sed ad²⁷¹ maligna quaeque extendit.

Mulieres autem, ait Sapiens, apostatare faciunt sapientes.

Proinde sicut Mulier est omne malum,

²⁶⁸ In the edition of 1691 there is: "dicta".

²⁶⁹ In the edition of 1691 there is, precisely: "timore".

²⁷⁰ In the edition of 1691 there is, precisely: "idaeam".

²⁷¹ In the edition of 1691 there is not: "ad".

just like the Virgin Mary who, being all of God, belonged completely to him.

Who then, Pier Damiani says, belongs completely to her, all other things belong to her, and is to be counted among those who know they have nothing, and instead possess everything.

The grandeur of apostasy, already mentioned above, surpasses everything; and you are one of those who have gone after this impiety, not only apostatizing, but also favoring those who were it.

And some of you still do not desist from obstinacy.

This he told them, who were terrified by fear, but had not yet converted to God's love.

The Apostasy had the appearance of a woman: she was gigantic in size, her head towered among the clouds.

In fact, Saint Gregory writes that the Apostasy surpasses all its sins in height; in breadth it extends to all wickedness.

Women so, the Wise says, cause the wise to apostatize.

Thus the Apostasy is the wicked Woman

ait S. Hieronym[us], sic et Apostasia, est Aquilo exsiccans gratiam Dei, evellens arbores: nam ab Aquilone panditur omne malum.

Tolle, dicitur, mulieres, et Sanctae manebunt divinae Leges.

Recte igitur dicitur illa Mater inferni. Apostasia enim a Deo, fecit daemones et Infernum.

Capita erant ei plus mille, et singula quovis monte maiora: oris rictus immensum barathrum videbatur, ad tantas adeo blasphemias hiabat, et periuria.

Dentes plusquam baleares errant, aut trabales: ut quisque tres alios in se dentium ordines contineret.

Hi animas laniabant, conterebant, masticabant per vices, cum saeviore usque cruciatu.

Quia Apostasia fidei discessit²⁷² a Fide,



²⁷² In the edition of 1691 there is the term equivalent: "desciscit".

that, writes St. Jerome, like the Wind Kite, disperses the grace of God and tears up the trees.

As, in fact, from the (Wind) Kite every evil unfolds, (so), it is said: Remove women and God's Laws will remain Holy.

She is called precisely: Mother of Hell.

The Apostasy from God, in fact, made the demons and Hell.

She had more than a thousand faces and each of them was bigger than a mountain; an immense chasm could be seen in her open mouth which was opened wide to curse and perjure greatly.

The teeth were larger than the Balearic (Islands), and each was surrounded by three other rows of teeth.

They, one after the other, tore, crushed and mangled souls, with truly excruciating cruelty.

And this is because the Apostasy of the Faith makes one move away from Faith, from Hope and

Spe, et Charitate: professionis, a votis tribus.

Immane quanta hic tormenta in apostatas exerceantur?

Quos Dira devorarat, intus inconsumptos consumpserat: revomitos torserat, ac re-torbuerat; eos per utrumque meatum effusos, ad maiores cruciatus retrahebat, ut mater osculis, amplexibus, uberibus, inque sinu cruciabilissime fovebat, saepius regenerati renascebantur ex eadem.

A qua ut liberati servemini: Laudate Deum Psalterio.

XIV. LACUNAE MONSTRUM EST BELLI.

Bellum, ait S. Maximus, est omne malum: ab eo nullum abest peccatum; bello



by Charity, and by the three Vows of Consecration.²⁷³

What dreadful torments are poured out on the Apostates!

The Fury (then) devoured and chopped them up without consuming them, and turning them over, she vomited them up and started over.

And, after having passed those torments, she dragged them again to even greater atrocities: finally, like a mother, she warmed them to her breast, among kisses and hugs, and among great torments she carried them in her womb and they were reborn regenerated by it.

To save and free yourselves from it, *praise God in the Rosary.*

THE FOURTEENTH BEAST OF HELL IS THE MONSTER OF WAR.

War, Saint Maximus says, is completely evil: no sin is far from it; who desires war,

²⁷³That is, Poverty, Chastity and Obedience.

favere, vix absque salutis periculo potest consistere: nulla salus bello.

1. *Fons ei contrarius est in Salutatione Angelica: JESUS, qui Rex est pacificus, qui sese propugnaturus Petro dixit: Mitte gladium tuum in vaginam.*

Omnis enim qui gladio occiderit, gladio peribit.

Ubi Glossa: gladio temporali, aut damnationis, aut utroque.

Istum orbi fontem reseravit Maria; quae, ut ait [S.]²⁷⁴ August[inus] nobis Pacem genuit: Deo mundum reconciliavit, et fecit utraque unum.

2. *Quo, et damnosior, et damnabilior eorum est infelicitas: quo potius imitandos sibi proponunt damnatos Hectores²⁷⁵, Achilles, Iulios Caesares, Alexandros Magnos, horumque similes, quam IESUM pacificum.*



²⁷⁴ In the edition of 1847 there is not: "S.".

²⁷⁵ In the edition of 1691 there is: "Hectoras".

puts his life at serious risk: there is no escape in war.

1. Opposed to it is, (the fourteenth) Source of the Hail Mary, is "Iesus (*Jesus*)", who is the King of Peace: to Peter who wanted to defend him, He said: "Put your sword back in its sheath.

In fact, whoever kills with the sword will perish by the sword ”.

Where a comment says: (you can perish by the sword) not only in this life but also with a sentence to hell, and sometimes both (they happen together).

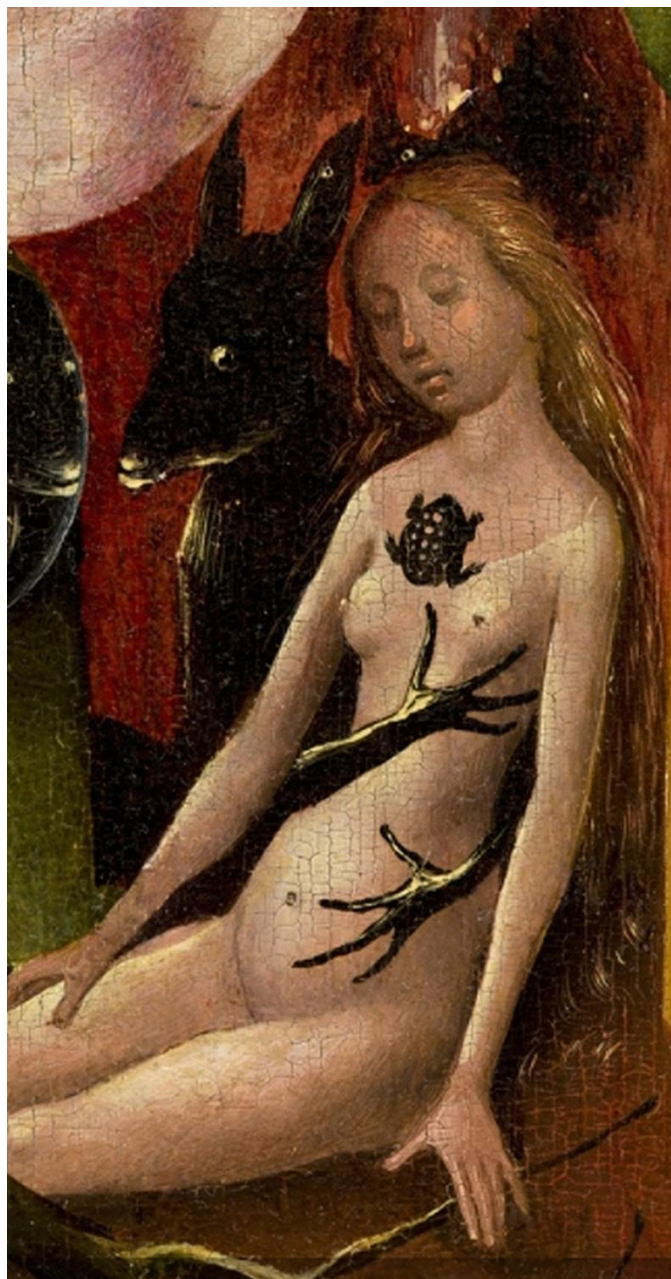
Mary gave the world the living Fountain of Water (of Jesus).

Saint Augustine writes that (Mary) generated Peace for us: "He reconciled the world with God, and made two peoples (one people) only" (Eph. 2:14).

2. How greatly disastrous and deplorable their misadventure will be: they set out more to imitate the exploits of the warriors Hector, Achilles, Julius Caesar, Alexander the Great and their peers, rather than the peaceful Jesus.



The thirteenth Beast of Hell is the Prostitute of Apostasy.



Non bellum iustificat victoria: sed causa.

Non quaesiti gloria nominis bellatorem commendat: sed iustitiae Religionis propugnatio.

Famam quaeris?

Istam Angelorum ama: In terra pax hominibus Bonae voluntatis: non bellicosae.

Ita Rex Pacificus est magnificatus super omnes Reges terrae.

Ecce Rex tuus venit tibi mansuetus.

1. Quam igitur Pax pulchra, grata Salus: tam abominandum est bellum, non maxime necessarium: tam inimicum Deo; et perditissima perditio.

2. Fac, illius esse penicille²⁷⁶ pictorio adumbrandam abominationem: convenerint pictores, quod ²⁷⁷ unquam extitere celebratissimi, aliusque super alium addat aliam, atque aliam abominationis turpitudinem picturae, non tamen unquam valebunt, vel umbram reddere



²⁷⁶ In the edition of 1691 there is, precisely: “penicillo”.

²⁷⁷ In the edition of 1691 there is, precisely: “quot” (how much).

It is not the victory to do justice to war, but its reason.

Do not seek in vain the immortal glory of the name as a warrior, rather, for the righteous works of the Religion.

Are you looking for glory?

Love the glory of the Angels: "Peace on earth to men of good will" (Lk. 2:15): not (seek the glory that comes) from war, in the likeness of the King (who precisely because of) Peace was exalted above all the kings of the earth: "Behold your King comes to you gentle" (Mt 21,5).1.

Peace, in fact, is as beautiful, precious and advantageous as war is abominable and especially unnecessary: it is absolutely enemy to God and a very unhappy ruin.

2. Imagine you wanted to represent his disgust in a picture, and the most famous painters gathered together, and one after the other added to the picture, one after the other, the horrors of repugnance (of war), however they will never be able to present even the shadow

abominationis, quae bello inest iniusto, eiusdemque sectatorum animabus.

Nam corporalium, finitorumque ad spiritualia, et infinita esse, nulla comparatio potest.

Etsi aliqua procul declaratio.

3. Unde Pithagorae²⁷⁸ tales sunt Monstra hominum: Dydimos sunt daemones, non homines.

Nam daemones non, nisi volentibus nocent; isti invitis: illi post mortem, hi ante diem mortis ad orcum innumeros praecipitant.

Illi suggerendo clam tentant: hi vim inferendo²⁷⁹ cogunt.

4. Ferae sui similibus parcunt; nec lupo lupum devorat, etc., at in bello homini homo plusquam lupo est.

5. Infames censentur carnifices: at iustitia administri sunt; quid de cruentis belli sequacibus iniusti censendum erit?

Quae apud Divos in coelis erit sub



²⁷⁸ In the edition of 1691 there is: "Pythagorae".

²⁷⁹ In the edition of 1691 there is, precisely: "inferendo".

of the execration, which is within the infamous war, and in the souls of its supporters.

How incomparable are the material and finite realities with the spiritual and infinite ones!

And how distant from any correspondence!

3. They are monstrous beings for Pythagoras; they are demons, not men for Didymus.

They, just like demons, in fact, do harm to those who have no intention; and (like the demons) that countless and still alive, rushed to Hell, they (will fall there) after their death.

(The demons) secretly push them into temptation, while (the warriors) force them to death.

4. The beasts spare their fellowmen, nor does the wolf devour the wolf, etc., but in warfare man is more than a wolf against another man.

5. The executioners are judged infamous, and they are the ministers of justice.

What should one think of the bloodthirsty supporters of a grim war?

What a dishonor, in front of the Choir

extremum iudicium futura eorum infamia?

Vae apud Dominum sic diffamandis nequam servis: manus, pedesque vincti in tenebras exteriores proicientur; qui per nefas gloriam mundi praeposuerunt gloriae et iustitiae divinae.

Nimirum hoc erat, quod vos prorsus exanimasset, oblato belli monstro vestris obtutibus; ni virtus Dei vos sustentasset.

Exhorruistis visu, nunc auditu quid fiet?

MONSTRUM vobis erat visum specie varium, ut nomen sortiri nequeat.

Quaecumque enim usquam scelerum sunt informes formae, omnes in [uno]²⁸⁰ eo visebantur permistae.

Unde INFERNUS INFERNORUM recte dicitur nobis: inferis autem PARADISUS MUNDI appellatur; quod multi bellum esse paradisi suum putant.



²⁸⁰In the edition of 1647 there is not: “uno” (unique), which there is in the edition of 1847.

of Saints, at the Last Judgment!

Woe to the wicked servants who will be so vilified before the Lord: tied hands and feet, they will be cast out into the darkness, for they preferred to glory and divine justice, the infamy of the glory of the world.

Before, you would certainly have died, if the Power of God had not supported you, when you saw this Beast of War with your own eyes.

If you were horrified at the very sight, now that you hear about it what will happen?

You saw the monster of an unknown species, and you didn't know what name to give it .

Any kind of sin seemed to constitute its aspect.

From here, we can truly call (the War Monster) Hell of the Underworld: instead in Hell it is called the Paradise of the World, since many believe that war is their Paradise.

*Idem opinor: sed per antiphrasim*²⁸¹.

*Sicut Sanctus Hieronymus ait: Bellum ironice dictum pulchrum, quasi minime bellum: cum orbis nil viderit monstruosius*²⁸².

Molis tantae monstrum vobis est visum, quasi hoc mundo maius: nec abs re; cuncta enim mala in se mundi continet; quo caetera vincit mala, quantum prae partibus totum est; mors prae morbis.

Poenarum igitur eius quanta moles fuerit et congeries, malorumque summorum colluvies?

Quis explicet fando?

*Quis cogitatu complectetur*²⁸³?

Recte iis, qui divinitatem mente



²⁸¹ In the edition of 1691 there is: "antiphrasin".

²⁸² In the edition of 1691 there is: "monstrosius".

²⁸³ In the edition of 1691 there is: "complectitur".

Instead, I think exactly the opposite.

Thus Saint Jerome wrote: "War is mockingly called legendary, as if it were not a war at all: on the contrary the world has seen nothing more monstrous".

A monster of such immense size has appeared to you, almost bigger than this world; and not without a reason: in fact, it contains in itself all the evils of the world.

For this reason it dominated over all the other (Beasts) of sins, as much as the whole is related to the parts and death in relation to diseases.

How large, then, were the dimensions and the mass of its punishments, (if compared) to the endless filth of sins?

Who could explain it in words?

Who could enclose them in thought?

Rightly (the Scripture) says to those who try

comprehendere contendebant, dictum: et mentita est iniquitas sibi; mentietur, quisquis huius monstri monstruosas²⁸⁴ poenas sese explicare posse, confidet.

Ecquid enim bellantes sunt, nisi beluantes²⁸⁵, ferarum ritu furentes in genus humanum, cum DEUM attingere non queant, per Theomachiam: ut de gigantibus fingitur, coelum expugnare conantibus²⁸⁶.

Spectastis in Monstro, quemadmodum²⁸⁷, et quae in arma induebantur²⁸⁸ Cain, Nembroth, Saul, Holofernes, Daecius²⁸⁹, etc.

Vae, vae!

DICENT: Bellum sequimur.

1. Pro iusta causa.

2. Ad Minorum imperium.

3. Pro bono communi.

Quid?

1. Nunquam est iusta belli causa: ubi

to understand God: “They falsely affirm (they know God)”²⁹⁰; whoever thinks he is

²⁸⁴ In the edition of 1691 there is: “monstrosas”.

²⁸⁵ In the edition 1691 there is: “belluantes”.

²⁸⁶ In the edition of 1691 there is the term equivalent: “conatis” (coi tentativi).

²⁸⁷ In the edition of 1691 there is: “quem ad modum”.

²⁸⁸ In the edition of 1691 there is: “movebantur” (to show).

²⁸⁹ In the edition of 1691 there is: “Daecius”.

²⁹⁰ Psalm 26.12 Vulgate, corresponding to Psalm 27.12 of the vernacular versions.

able to explain the horrible scourges of this monster deceives himself.

Maybe they will not be the warriors of the wild beasts, of the species of the beasts (that rage on the human race), who, since they have no power to attack God, as in the Theomachy of the legendary giants who tried to storm Heaven.

In the same way that you saw on the Beast the weapons that Cain, Nembrot, Saul, Holofene, Decius, etc. wore.

Trouble! trouble!

They will say: We consent to war:

- 1. For a just cause;**
- 2. for the Empire and the Emperors;**
- 3. for the common good.**

What?

1. The reason for a war is never right, where man, for the advantage of a



The fourteenth beast of Hell is the Monster of War.



se homo pro temporali bono, mortali exponit [vel peccato]²⁹¹, vel peccandi periculo.

2. Obedire plus oportet Deo, quam hominibus, et excidere gratia terreni, quam coelestis Domini praestat: maxime ubi vertitur Ecclesiae vastitas.

3. Bonum commune polyticum²⁹² solum raro tantum est in sese vere: ut animarum damno sit par illi, quod plerumque ad caedes proeliorum consequitur.

Dein opinione est saepe, et affectu plusquam rei ipsius veritate bonum.

Quia vero ad bellicosos mihi est oratio: audire desiderabitis; ecquod iustum sit bellum censendum?

Illud inquam:

1. Si autor belli iusta polleat autoritate²⁹³.

2. Si alia via nulla obtineri pax queat.



²⁹¹ In the edition of 1847 there is not: "vel peccato".

²⁹² In the edition of 1691 there is: "politicum".

²⁹³ In the edition of 1691 there is: "authoritate".

temporal good, exposes himself to sin or the danger of sinning.

2. It is necessary to obey God rather than men, and it is better to be disregarded in this world rather than of that of the Lord in Heaven; (it will be) maximum if you decide to serve the Church in its vastness.

3. The political common good is only rarely in itself the real reason (for war): to the damage to the soul is added equal damage for many people, due to the massacres of war.

And it is also said in the search for the good that the feeling is followed more than the truth itself.

Since this message is addressed to the belligerents, you will certainly want to know: What war, then, can be considered right?

I reply that (war is just):

1. if the initiator has both the authority and legitimacy;

2. if peace can be achieved by no other path;

**3. Si fuerit ex causa iusta defensivum:
non offensivum.**

4. Si non ob privatum bonum vis inferatur communi.

Maiori, ob minus.

5. Si malum armis propulsandum liquido maius fuerit sanguine Christiano profudendo.

Cum enim homo inter naturae bona sit nobilissimum; sane mors eiusdem violenta maius esse malum naturae censi debet, quam illa²⁹⁴ sint bona fortunae.

Cuius enim facinoris fuerit, pro ranis ac bufonibus filios Regis parricidio sustulisse!

At homo Dei est filius, ut minus gratia, certe natura.

6. Si fuerit pro Ecclesia bellum, pro fide, pro iustitia, aut alia virtute etc.

Ordine charitatis observato, graduque, Bonorum: hoc est, pro meliore bono.



²⁹⁴ In the edition of 1691 there is, precisely: “ulla” (the others).

3. if it is done in self-defense, and not to attack;

4. if no damage is done to the common good, for reasons of a private good: (that is to say that) a greater (good) is not sacrificed for a lesser (good);

5. whether the evil to be removed with arms were undoubtedly greater than the Christian blood that would have been shed.

In fact, since man infinitely surpasses any other good of this world, certainly his violent death must be considered the greatest evil in the world, compared to other fleeting goods.

Of what kind of wickedness will the King's sons be esteemed, since they will prefer to kill their father, because of the frogs and toads?

And if man is not always a child of God by grace, he certainly is by (his) nature;

6. if the war is in defense of the Church, faith, justice, or some other virtue, etc., after having evaluated, in the comparison among (the choices) good, that (the war) is for the benefit of a better Well.

Quae quia raro in bellum conveniunt; et paucissimi quique animas rite comparant ad incertos eventus; hinc Sanctus quidam divina revelatione cognovit, quodam in bello: non²⁹⁵ proelio, inquam, circiter quadraginta hominum millia fuisse desiderata, atque ex iis non plures, quam sex, damnationem aeternam evasisse.

7. Cuique nomen militiae danti necesse est nosse, quod a iusta stet causa.

Quae nisi manifesta fuerit, de plano plus obedire oportet Deo, quam suo etiam Principi.

Nam huius potentia non attingit forum divini iudicii, et conscientiae certe²⁹⁶.

Neque etiam ob incertum bonum, adiri certum belli malum oportet.

9. Si liquida fuerit belli causa: tum quisquis Sacramentum dixerit; Sacra Confessione animam expiare studeat; ne²⁹⁷ temere se periculis obiectet.

10. Omnibus recte et ordine constitutis, edicto, etc., iniustas rapinas, aliaque scelera



²⁹⁵ In the edition of 1691 there is, precisely: “uno” (only one).

²⁹⁶ In the edition of 1691 there is: “certae”.

²⁹⁷ In the edition of 1691 there is: “neu”.

Rare are the reasons that push to war, and very few the right reasons that would give preference to uncertain events (of war), rather than to souls: for this reason I testify that a saint knew by divine revelation, that in a war died about forty thousand soldiers, and, of them, no more than six had avoided eternal damnation;

7. if, the one who starts a war, knows he is on the side of justice.

And if there is no grounded certainty, one must certainly obey God more than his own Prince.

His authority, in fact, does not have access to the Tribunal of God's judgment or even to that of an upright conscience;

8. if for an uncertain good, the sure evil of war must never be undertaken;

9. if the reason for the war were founded, everyone should approach the Sacrament of Sacred Confession and purify the soul, before exposing themselves recklessly to dangers;

10. if with constitutions, edicts, etc., it is guaranteed to all (the soldiers) that

prohiberi necesse est.

Et illa sic cuiusque mens ad Deum, et oratio actu saepe, semper habitu: in te Domine speravi, non confundar in aeternum; in iustitia TUA libera me, et eripe me.

Capessendi igitur belli consilia a Theologis, virisque opinione sanctis ac iustis capessi oportet.

Causa enim iusta belli, et pro Fide et charitate defendenda, proferendaque, hanc autem ex omni parte cognoscere, non tam est Principum, aut saecularium, quam alta scientia et divina discretione pollentium virorum.

Quare o viri bellicosi: Laudate Deo in Psalterio.

XV. LACUNAE DRACO EST SACRILEGII.

Hoc universe, est omne, quod ad fidei sacrae designatur irreverentiam; sub triplici tamen specierum differentia, iuxta triplicem



unjust robberies and other wickedness will be forbidden, so that each one raised to God a prayer in conformity with his actions: “In you Lord I have hoped, I will not be confused forever; in your justice deliver me [...] and take me away ”(Ps. 30,2.16).

So, before starting a war, the theologians and honest and just philosophers must give the go-ahead.

The war, in fact, has as its just cause, the defense of faith and charity: and it is not so much princes and seculars who have the ability to discern the (justice) of war, rather than capable men, of profound culture and very high discernment.

Therefore, you belligerent men, praise God in the Rosary.

THE FIFTEENTH BEAST OF HELL IS THE DRAGON OF IMPIETY '.

It encompasses all that is part of the irreverence against the Holy Faith: they are of three kinds, just as there are three

rationem sanctitatis: scilicet Personarum, Locorum, Rerum Sacrarum; ut sunt Sacramenta, et Sacramentalia, sive ad horum ministerium consecrata, vel applicata; huc spectant Simoniae apertae at palliatae: Ecclesiasticae libertatis violationes.

1. Fons ei in Salutatione Angelica contrarius est vox CHRISTUS, id est, Unctus: ex quo vis omnis, sanctitasque Sacramentorum dimanat: sed per Deiparam, ceu canalem.

Haec ait S. Anselm[us]: tantorum est Thesauraria Misteriorum²⁹⁸.

2. Vae!

Quos hac in re Alchimos, Iasone, Mene-laos, Antiochos esse delectat!

Hoc infandum nefas adeo in coelum



²⁹⁸ In the edition of 1691 there is: "Mysteriorum".

genres of sacred realities, that is, the Realities in themselves, their (accessory) parts, the other sacred realities: such as the Sacraments are (the Reality itself), the Sacramentals (their accessory parts), the things consecrated and dedicated to the ministry (other sacred realities).

There the Simonias of those who wear the pallium, which binds the freedom of the Church, stood before the eyes of all.

1. Opposed to it is, (the fifteenth) Source of the Hail Mary, which corresponds to the word "Christus (Christ)", or the Anointed, from which comes all the strength and holiness of the Sacraments, however through the channel of the Mother of God, who, writes Saint Anselm, "is the Treasurer of such great Mysteries".

2. Woe to those who bask in this state, the Alcimo, the Jason, the Menelaus, the Antiochus²⁹⁹; this immense sacrilege cries out so terribly towards Heaven, that if God made this sound perceptible, it

²⁹⁹ They are ungodly men mentioned in the Old Testament



The fifteenth Beast of Hell is the Dragon of Impiety.



atrociter³⁰⁰ clamat; ut si corporalem sonum Deus illi³⁰¹ parem faceret, tantus is foret, ut per infinitos tonare mundos posset.

Deo scelus tam est amarum: ut si ex infinitis mundis (si essent), amarissima omnia naturalia in unum coissent; et³⁰² ad illius minimam amaritiam longissime non aspirarent.

Deo malum tam est rabidum, ut omnis omnium rabidorum rabies, ad istius malitiae rabiem nihili ducenda sit.

Vertantur licet a Deo creaturae omnes in Dracones Sacrilegii et blasphemiae, tamen virulentia minutula protulerunt³⁰³ inferiores.

3. DRACO idcirco nefastum scelus hoc representabat³⁰⁴ vobis: simile³⁰⁵ apocalyptico; habens capita septem, contraria Septem³⁰⁶ Sacramentis; et cornua decem, contra Decalogum.

4. Trabebat autem tertiam partem stellarum coeli: tot sacrilege abutuntur Sacramentis.

³⁰⁰ In the edition of 1691 there is: "atrociter".

³⁰¹ In the edition of 1691 there is: "ille".

³⁰² In the edition of 1847 there is not: "et".

³⁰³ In the edition of 1691 there is, precisely: "procul erunt" (they will be by far).

³⁰⁴ In the edition of 1691 there is: "repraesentabat".

³⁰⁵ In the edition of 1691 there is: "similis".

³⁰⁶ In the edition of 1691 there is: "VII.".

it would be so impressive that it would thunder the entire universe.

The sin (of simony) gives God so much displeasure that if ever all the sufferings were collected together from the beginning of the world, it would be remotely incomparable to the smallest displeasure (given to God).

The evil (of simony) is so horrendous to God, that the wickedness of all sinners is nothing compared to this sin.

If God turned all animals into dragons of sacrilege and blasphemy, their pestiferous exhalations would be far and away tiny (and) imperceptible.

3. So then, this nefarious villainy had the shape of a Dragon, similar to the one (described) in the Apocalypse, it had seven heads, which oppose the Seven Sacraments, and ten horns, which oppose the Decalogue.

4. It dragged the third part of the stars of the sky, the number of those who sacrilegiously take advantage of the Sacraments.

5. *Et Draco iste faciebat bellum contra B. V. Mariam, et Filium eius; tot se offerunt, ingeruntque Simoniaci, etc. aut vivunt scandolose.*

6. *Et mittebat Draco flumen sulphureum post Matrem et Filium; illud sunt foetulentae orationes, indignae celebrationes Clericorum et Religiosorum, aut Laicorum: velut istis Iustitiam Dei vindicem demersuri.*

7. *Verum terra flumen absordebat, idest³⁰⁷, orcus, non coelum.*

Quia opera eorum omnia sunt terrena.

Vae, qui divina sic pessundant, ac in terrena convertunt et profana.

8. *Faciunt bellum contra Michaellem et Angelos eius: quia malignantur adversum bonos et rectos. Oculi solo necabant aspectu; ita scandalo sacrilegium.*

Oris fames plus mille dentium ordines habebant: quia Sacrilegi maxime ore polluto



³⁰⁷ In the edition of 1691 there is: "id est".

5. And this Dragon was making war against the Blessed Virgin Mary and her Son, just like those simoniacs, etc., with the unworthy life, who make war (to Heaven).

6. And the Dragon, after (having made war) against the Mother and the Son, exhaled a sulphurous river (Rev.12,15), which are the fetid prayers and the unworthy celebrations of clerics, religious and laity: thus the punishing Justice of God will overwhelm them.

7. And the river that the earth has swallowed (Rev 12:16) is hell, not Heaven. And this is because all their works are earthly.

Woe to those who thus disturb the Things of God, and make them become earthly and sacrilegious.

8. They make war against Michael and his Angels (Rev 12,7), because they are hostile towards the good and the just ones.

They killed with the mere look of their eyes; thus the sacrilege (kills) with scandal.

In (its) ravenous mouth he had more than a thousand rows of teeth, since the sacrileges, in their contaminated mouth

Divina percipiunt.

Ora septem.

Plusquam septies millena exercere in sacrilegos tormentorum genera distincta, audistis, et alia plura praeter superius adumbrata.

Ventres quoque septem Dracones, item cornua decem innumeros cruciatus ingerebant et repetitos aeternant.

Quod a nobis avertat Deus.

Ideo laudate Deum in Psalterio.

NOTA.

**EXAMEN THEOLOGICUM.
VISIONIS EXPLICATAE.**

XVI. QUAERITIS: Ecquo modo potuerunt ista sie videri, cum nullae insint inferno bestiae?

RESPON[DEO]: Cur inquiritis, quod vidistis?



they receive the Most Holy (Eucharistic) Species.

It had seven mouths.

You heard that more than seven thousand distinct kinds of torments are unleashed against sacrilegies, and, in addition to these, many others (torments) mentioned above.

The Dragons carried seven bellies, their ten horns carried innumerable torments, and by repeating them, they make them eternal.

Could God keep away from us, this Monster.

Therefore praise God in the Rosary.

NOTE.

THEOLOGICAL EXAMINATION AND EXPLANATION OF THE VISION.

XVI. Ask: How could these things ever be seen, since no Beast is in Hell?

I will answer: Why are you investigating on what you have seen?

*Ista praecipua inferni daemonia sic apparent animabus discrucian-
dis, visione nunc
mentali, alias imaginaria, alias in assumpta
specie: praesertim vero specie³⁰⁸ corporeae
tali daemonia per divinam potentiam sunt al-
ligata; tum ut solo spectaculo plus torquean-
tur animae; tum ut ipsi cacodaemones, ea
coactione assumptionis, di-
rius patiantur ae-
ternum; denique ut animae, quibus peccave-
runt, his et torqueantur; ea autem hisce in
formarum larvis belle animabus damnatis
representantur³⁰⁹.*

2. Porro QUAERITIS: Quomodo sic ligan-
tur?

RESP[ONDEO]: Divina potentia, et
infinita iustitia sua, vim et speciem
intelligibilem mentibus damnatorum
impressit: quae cuncta intelligibilia semper
eis praesentavit ista sub cruciabili specie,
idque sic, ut anima se ab ea nunquam
avertere possit; neque daemones, ad eam



³⁰⁸ In the edition of 1691 there is: "speciei".

³⁰⁹ In the edition of 1691 there is: "repraesentatur".

These main demons of Hell thus appear to the souls to be tormented now with a vision of the mind, at other times (with a vision) linked to the imagination, at other times in the appearance that they have assumed.

The demons, however, by Divine Power, are bound in such a bodily aspect, both because the souls can very tormented at the mere sight, and because the demons themselves, with that constriction of (appearance) assumed, can suffer more cruelly and be tormented for eternity together with the souls they sinned with.

On the other hand, then, they in these guises are suitably placed in front of the damned souls.

2. Further ask: How are they bound like this?

I answer: The Divine Power and Its infinite Justice have impressed on the souls of the damned a strength and a sensible form; and all these sensitive realities will always present themselves to them, in this tormented form so that the soul neither can go away

alligati, aliter possint.

Quanto autem vis spiritalis, quam corporalis, est maior, tanto et poena est gravior; quam si esset res vere naturalis; unde animae patiuntur supernaturali passione.

Quam ut evadatis salvi: Laudate Deum in Psalterio.

HISTORIAE CONTINUATIO.

XVII. “Ad extremum nunc ego QUAERO: Aliterne vidistis, atque dicendo expo sui?.

Et omnium vox una fuit: “Domine, nil verius scivimus unquam!”.

Iterum S. Dominicus: “Et vero vos omnes, nondum vere contriti, sed timore solo conterriti: bestias, ut vidistis, sic vestris in animabus adhuc circumfertis”.

Ad quod eorum multi: “O Pater: hoc videtur impossibile!”.

Et ille: “O³¹⁰ tardi corde ad credendum



³¹⁰ In the edition of 1691 there is not: “O”.

from them; nor can the demons, tied to them, do otherwise.

Since then the spiritual strength is greater than the corporal one, more serious is also the punishment, as if it were really a natural (punishment); therefore souls suffer from supernatural suffering.

So that, unharmed, can escape it, *praise God in the Rosary.*

XVII. "In the end, now I ask! Did you see differently, from what I spoke about? ".

And the voice of all was : "Lord, we have never known anything more true".

Again St. Dominic (said): "And in truth all of you are not yet truly contrite, but only terrified; despite having seen the Beasts, you still carry them around in your souls ".

At this point many of them (answered): "O Father, this seems impossible."

And he: "You lazy in heart to believe in



The damned and the Beasts of Hell.



in omnibus, quae vidistis, et audistis!

Iterato conspicietis³¹¹".

***Simul ad SS.³¹² versus Hostiam orabat
clare voce: "Bone JESU: hoc verum esse,
rursum eis ostende, ut perspectam³¹³ suorum
scelerum immanitatem agnoscant".***

***Et vox ad eum superne accidit: "Visum,
satis, ut credant".***

***Ac rursum S. Dominicus: "Domine, satis
quidem pro iustitia tua, at tua pro misericor-
dia, et horum peccatorum miseria ecce non-
dum satis".***

**Ecce protinus quisque in se, et aliis ea-
dem XV monstra tanto conspiciantur³¹⁴ hor-
ribiliora, quanto coelum a terra abest distan-
tius; ut iam eis, visa prius velut somnium vi-
derentur, aut pictura fuisse.**

**Ac nisi manu Dei protecti vixissent: pe-
rissent.**

**Tam dirum est, suorum videre peccato-
rum foeditatem; quanto dirius in**



³¹¹ In the edition of 1691 there is: "conspiciatis".

³¹² In the edition of 1691 there is: "Sanctissimam".

³¹³ In the edition of 1691 there is: "perfectam"
(perfect).

³¹⁴ In the edition of 1691 there is: "conspicabatur".

all the things you have seen and heard!

Look again! ”.

At the same time facing the Most Holy Host pleaded aloud: “O good Jesus; show them again, that this is true, so that they may realize the immeasurability of their sins, they have experienced ”.

And a voice came from above: "What they have seen is enough for them to believe".

And again St. Dominic: "O Lord, it is certainly enough for your justice, but for your mercy, and for the misery of these sinners, it is still not enough".

And here immediately each in himself, and together with the others, the same fifteen Monsters were seen as much more horrible, as much more distant the sky is from the earth; so that by now it seemed to them that the things seen before had been like a dream or a painting.

And if they had not survived protected by the hand of God, they would die.

Is it so cruel to see the wickedness of one's own sins; as much more cruel it is

tartaro?

Et³¹⁵ Ratio docet; nam quanto positivum est nobilius; tanto privativum est deterius; ac³¹⁶ peccatum privat gratia et gloria; inferni autem poena per se privat bono sensibili; [et]³¹⁷ ut instrumentum, non per se, privat bono gloriae; idcirco poena damni discruciabior est, quam poena sensus.

Et rursus: sicut humanitus comprehendi nequeunt, quae Deus praeparavit diligentibus se; ita nec, quae odientibus se.

Solum scit, qui accipit.

XVIII. Universi his visis, in humum, in fletum abiecti, inque veram diffuentes³¹⁸ toto corde poenitentiam, resipuerunt.

Atque ex eo nullus eorum ridere [amplius]³¹⁹ visus scitur: mundo eiurato sese omnes abdicarunt, praeter paucos.

Ordines religiosos ingressi varios, coeptam cum vita duxere poenitentiam.

Alii Praedicatorum, Minorum alii,



³¹⁵ In the edition of 1691 there is not: "et" (and).

³¹⁶ In the edition of 1691 there is: "at" (invece).

³¹⁷ In the edition of 1847 there is not: "et" (e).

³¹⁸ In the edition of 1691 there is: "diffluentes".

³¹⁹ In the edition of 1847 there is not: "amplius" (much more).

In Hell?

In fact reason also teaches that, as much the positive is nobler, the negative is worse, and sin deprives of grace and glory; then the punishment of Hell in itself deprives of a sensible good, and in itself (the punishment) does not make the desire for glory cease; for this reason the punishment of damage is more tormenting than the punishment of meaning.

And again neither humanly the things that God has prepared for those who love him cannot be understood nor can be understood the things that God has prepared for those who hate him Only the one who receives them, knows.

XVIII. All of them, seeing these things, threw themselves on the ground, in tears, and melting with all their hearts in true penance, repented.

And we know that, since then, none of them has ever been seen laughing again: after abandoning the world, all gave up, except a few.

Having entered various religious orders, they carried out the penance that had begun during their life. Some of them lived professing the Order of

complures Carthusiae Ordinem professi vixerunt: quidam Eremis sese incluserunt.

Per eos, ut praepotentes, multi Religiosorum Conventus passim collocati sunt: Dynastae item, ac etiam Principes ad meliorem se frugem, istorum exemplo sese³²⁰ receperunt.

Simile quid legi S. Dominicum, et in Hispaniis designasse.

ATTESTATIO VISIONIS SPONSO FACTAE NOVELLO.

Certus autem sum, nuper quendam B. Mariae Sponsum novellum omnes istas, singulasque poenas verissime, et realissime vidisse: qui, et praedicta conscripsit: *De quibus continue aliquam habet portare poenam, pro suis et aliorum peccatis.*

Legi quoque S. Dominicum in Tolosanis partibus quid tale domicellis haereticis



³²⁰ In the edition of 1691 there is, precisely: "sese".

Preachers, others that of the Minors, many that of the Carthusians: some locked themselves up in the Hermitages.

Thanks to them, being very powerful, here and there, were erected many Convents of Religious; likewise the Lords, but also the Princes, following their example, withdrew for a better fruit.

I have read that St. Dominic did something similar in Spain as well.

CERTIFICATION OF VISION MADE TO THE NEW SPOUSE.

I am also certain that a short time ago a New Spouse of the Blessed Mary saw all these pains individually, in a very true and very real way.

And he has also transcribed the things already said, because he continually has some pain to bear, for his sins, and for those of others.

I have also read that St. Dominic around Toulouse showed something similar to heretical bridesmaids: but for

ostendisse: sed modicum, in specie capti³²¹,
daemone apparente.

Et aliis similia visa legi: sed non tam distincta, et grandia³²².

S. Dominicus quoque illa XV monstra sic, ut istis ostenderat, depingi curavit: qua hodieque pictura perdurat, licet abierit in oblivionem origo.

CAPUT V.

De XV Reginis Virtutum

Visio Populi Britanniae: revelata per S. Dominicum Sponso novello MARIAE.

PSALTERIUM SS. Trinitas per varia charismatum ac virtutum dona coornat mundum: Ecclesiam in primis³²³, velut rosis, liliisque vernantibus condecorat.

Cum autem *Gratiarum divisiones sint*: eas trifariam ibidem S. Hieronymus distinguit: *in Morales, Theologicas, et Superexcellentes.*

Harum una radix est Incarnatio Christi:

³²¹ In the edition of 1691 there is: "catti" (of a cat), In the edition of 1847 there is: "capti" (of a prisoner): for antiquity, the edition of 1691 in which there is "catti" (of a cat) is to be preferred .

³²² In the edition of 1691 there isn't the entire sentence: "Et aliis similia visa legi: sed non tam distincta, et grandia", which there is in the edition of 1847.

³²³ In the edition of 1691 there is: "inprimis".

a little, appearing the devil, in the form of a cat ³²⁴.

I have also read that similar things have been seen by others: but not so precise and so grandiose. St. Dominic also took care that those fifteen monsters were painted, so as they had manifested themselves to them; and this picture continues still today, although the origin has fallen into oblivion.

CHAPTER V

The fifteen Queens of Virtues.

Vision of the People of Brittany, which St. Dominic revealed to the New Spouse of Mary.

The Rosary, which is the Psalter of the Holy Trinity, embellishes the world of the Treasures of the Graces and Prodigies, and above all garnishes the Church with Roses and Spring Lilies.

St. Jerome distinguishes the Graces into three parts: Morality, Theological and Supernatural.

³²⁴ Or "of a prisoner", according to the 1847 edition: see. note Latin text opposite

per quem divisiones sunt factae.

Utque porro fieri perennem³²⁵: vim idem suis indidit verbis, ut dona eadem in his contenta velut asserventur, et per eorum [usus verborum] ³²⁶ vitae, Bona precibus obtenta possideantur.

Illa autem verba in duobus sunt Oraculis, seu precandi, Deumque colendi formulis: scil[icet] Oratione Dominica, et Angelica Salutatione.

Unde S. Anselm[us] ea: *Hortos*, appellat, *universarum Dei Virtutum*, et *charismatum Apothecas*.

Et Chrysost[omus]: *Quid est boni*, ait, *quod plane non continet Oratio, a Summo Bono edita*.

Et S. Aug[ustinus]: *Mira Dei clementia, quae in paucis verbis incomprehensibilem divinae Sapientiae Bonitatem miro modo comprehendit: cum in Dominica Oratione universam Salutem salubri modo dipinxit*.

Sunt vero in singulis partes illustriores quindenae totidem indices³²⁷ Virtutem.

³²⁵ In the edition of 1691 there is: "perennent" (lasts for a long time).

³²⁶ In the edition of 1847 there is not: "usus verborum".

³²⁷ In the edition of 1691 there is, precisely: "iudices".

He whom the distinctions were conceived for.

(And it is for Him) that they will never end, having they (in themselves) the same power of the Word of him: and, those who will pray these words of life, will also attain the Goods contained in (these) prayers. Those words (of life), in fact, are contained in two prayers, or formulas, with which God is prayed and adored, namely the Pater Noster and the Hail Mary, which, according to Saint Anselm, are the Gardens where flourish the extraordinary Divine Graces.

Chrysostom writes: "What good will never be found in the Pater Noster, which was given to us by the Supreme Good?".

And Saint Augustine: "Extraordinary Sweetness of God, who enclosed the immeasurable Heights of divine Wisdom in a few wonderful words!

He who in the Pater Noster painted the Salvation of the world so well".

To each of the 15 expressions (of the Pater Noster) correspond 15 illustrious Judges of Virtues.



The damned and the Beasts of Hell.



Quae, quales, quantaeque sint, subiecta declarabit.

NARRATIO FACTI.

I. S. Dominicus, novus orbis Apostolus, Evangelii praedicationem cum Psalterii virtute in Britanniam quoque inferebat: et quod mater eius, cuiusdam Britanniae Ducis filia, indidem oriunda fuisset: tanto audiebatur attentius, velut cognato sanguine Ducis Magni propinquus.

Et vero multo maxime ob amplissimam sanctissimi nominis famam: et parem miraculorum designationem; quae per eum Deus patrabat, ut per Assertorem mundi flagitiis pessundati: perque novi Ordinis Fundatorem, Dei, Deiparae, Divorumque specialiter eximii Praedicatoris.

Et iure id quodam, vel ordine factum: nam par est, S. Ambr[osio] teste, ut Deus primis Auctoribus in quolibet Statu dona largiatur ampliora, quam sequacibus eorum: quippe cum hos ab istis moveri, illuminari, perficique oporteat.



We will talk about them, their nature and value later.

TELLING THE FACTS

I. St. Dominic, the new Apostle in the world, had gone to Brittany to preach the wonders of the Gospel and the Rosary, since his mother, the daughter of a leader from Brittany, was a native of the place.

He was listened to with great attention, not only because he descended from such an illustrious ancestor, but much more because of the renowned reputation for holiness, attested by the miracles that God performed through him.

He would have lifted the world from the waters of sins, founding the distinguished Order of the Preachers of God, of the Mother of God and of the Saints, as it happened later: St. Ambrose writes that it is customary for "God to grant the Founders of the Orders gifts greater than the gifts he grants those who will follow his footsteps and from (such gifts) will have to draw support, comfort and enrichment".

Qui³²⁸ autem optimi cuiusque praedicatione, ut Aug[ustinus] placet, de virtutibus ac vitiis, at horum poenis, premiis³²⁹ istorum institui debet: in ea inculcanda S. Dominicus toto Spiritu, conatuque incubuit.

Quo magis eum abs Dei bonitate collustrari oportuit: lumini plurimis inde futurum.

Id quod evenit in caeteris una quadam miraculosa ipsius de Psalterio praedicatione:

Quemadmodum ipse Pater, suo cuidam Filio devoto Sponso Mariae novello, nuper apparens revelare dignatus est.

Cuius haec veritas est.

II. 1. S. Dominicus antequam³³⁰ ad dicendum sese comparatum accingeret, pro more secretas in preces, ac suetas Psalterii sese dabat impensius: orans Numen, ut eum menti conceptum infunderet, daretque sermonem benesonantem in ore suo, qui populo salutarior, magisque necessarius accideret.

2. Orationem coronariam excipit Sacrum Missae officium (quod vix unquam absque rapto, vel revelatione patrabat): iamque in dimidiatam fuerat prosecutus, ad usque solemnem, prioremque pro vivis memoriam faciendam³³¹.

³²⁸ In the edition of 1691 there is: "quia".

³²⁹ In the edition of 1691 there is: "praemiis".

³³⁰ In the edition of 1691 there is: "ante, quam".

³³¹ In the edition of 1691 there is: "faciundam".

St. Dominic, following the footsteps of St. Augustine, got tired in his body and spirit to preach excellently on the virtues and their rewards, and on the vices and their punishments.

The Divine Goodness would then have illuminated him, so that he could illuminate (the others). This happened later, during a wonderful preaching on the Rosary.

These things the same Father (St. Dominic) deigned to reveal them to his devoted Son, the New Spouse of Mary, to whom he appeared not long ago.

II.1. St. Dominic used to concentrate in deep prayer, reciting the Rosary, whenever he had to prepare a speech: urgently asking Heaven to inspire him and place on his lips the Sermon that he had to pronounce, so that it could be pleasing and useful to the people.

2. After having prayed the Crown (of the Rosary), he immediately proceeded to the celebration of the Holy Mass (in which he very often had ecstasies and revelations), and, at the beginning of the Canon, during the usual and first "memento" for the living, while he was

In hac, Divina patiens, extra se per raptum factus, pure nescius, ad unius horae spatium, aut quid ultra, immobili adorata vestigio fixus adstabat; vultu rubens toto velut igneus: adeoque etiam, ut caput undique multo surgente fumo vaporaret: indicio haud obscuro, de Sancti Spiritus ipsum igniente praesentia.

Fit stupor et admiratio apud omnes Divinae Rei adsistentes Regni Proceres: qui ipso cum Duce Magno, populoque plurimo intererant praesentes, Viri fama ac reverentia exciti, cupidique ipsius audiendi.

3. Cumque in longius duceretur mora, et Dux cum coniuge teneretur: visum est circumstantibus nonnullis, esse submovendum³³² Sanctum.

Dumque vellicari ad vestem tentaretur iterum, ac saepius, a diversis, ab eorum nemine unquam vel tactu quibat adpalpari.

Hoc vero maiores Priore concitabat animorum, et admirationes, et opiniones, ac etiam mussitationes secretam ad aurem cuiusque proximi mutuas.

Stupori mistus pavor multa animis



³³² In the edition of 1691 there is, precisely: "submonendum" (speaking softly).

absorbed in the Divine realities, he froze and went into ecstasy for more than an hour, and remained motionless in contemplation, so fiery red in his face, that vapors exhaled from his head, clear proof of the presence in him of the fire of the Holy Spirit.

The King of France, his Court, who attended the Holy Mass, were astonished and amazed; and so was for too many of the people, who were present for the desire to listen to him, because of his reputation for holiness.

3. Since it was going on for a long time (that ecstasy), the King and his Consort approached the Saint, since none of those present felt like talking to him softly, and they tried several times to pull him from his robe, because they were afraid to touch him.

This aroused amazement and thoughts in the minds of the King and Queen, thoughts that they exchanged mutually speaking softly.

Amazement and fear greatly stirred (their) minds, and they wondered what was happening.

movebat: incerti omnes, quid agerent, ac suspensi, quo res evasura foret.

Unum certum erat cunctis prodigium.

4. Tenebat autem universos Divinorum spectatores ac testes, insueta quaedam, ac non satis effabilis, perfusa mentium cuiusque intus delibutarum suavitas, et cum coelesti ambrosia attemperata consolatio: cuius vi praedulces, viris, foeminisque sponte sua per gennas³³³ ubertim ibant lacrymae silentio.

Ut nec sese nossent sat ipsi: nec dignosent plane, sua animi sensa illa magis, an visa mirarentur Viri Sacerdotes³³⁴ Magni.

Quid agerent?

Stat manere exitum: astareque silentes.

Inter haec redditus sibi Vir Divinus Divina coepta prosequitur.

III. Iam pronunciata³³⁵ rite super Hostiam transubstantiatam simul sacra



³³³ In the edition of 1691 there is, precisely: "genas".

³³⁴ In the edition of 1691 there is: "Sacerdotis".

³³⁵ In the edition of 1691 there is: "pronuntiata".

Everyone was sure it was a supernatural event.

4. Those who witnessed that extraordinary event felt in their souls a sublime and ineffable sweetness and a calm as if they were nourished by celestial Ambrosia³³⁶.

Because of this, sweet spontaneous tears silently fell on their cheeks of both men and women.

And, although they still could not fully understand what was happening, their souls were all wonderfully enraptured by the extraordinary priest.

What else could they do but remain silent and wait for (the ecstasy) to end?

Meanwhile the Man of God, having returned to himself, continued the Holy Mass from where he had remained.

III. And when, he distinctly pronounced the Sacred Words instituted by Christ for the

³³⁶The examples of Blessed Alan also range from ancient mythologies: Ambrosia was the food of the gods.

solennique verborum Forma, pro Institutione Christi, Verbum accesserat ad elementum, et erat Sacramentum.

1. Id dum elevatum supra facientis verticem praebetur adorandum, et in unam ter SS. Hostiam cunctorum versi, fixique latreuticos haerent oculi Fidelium; ecce tibi: manus inter Sacerdotales ipsum Dominum³³⁷ JESUM mundi Servatorem, non iam specie velatum panis solum: sed Puellum pusillum, aetatulae, qua a ³³⁸ Diva ³³⁹ Matre lactatus fuerat uberibus de coelo plenis, manifeste conspiciantur suis ipsis oculis universi.

2. Simul in eodem uno contuitu cernebant clare, distincte, et vere, in solari quasi luce, Mulierem amictam sole, et XII stellis coronatam: qualem in Apocalypsi S. Ioannes conspexit.

Visa Dei Matre³⁴⁰ pendente³⁴¹ ad Ubra Parvulum, et omnino speciosum forma, prae filiis hominum lactare: eademque Domina pietatis, manu Filii accepta, etiam renitentis, populum signo Crucis consignare.

3. Posthaec ter SS. Hostiam mista in

³³⁷ In the edition of 1691 there is: "Dominicum".

³³⁸ In the edition of 1691 there is: "ab".

³³⁹ In the edition of 1691 there is: "Divina".

³⁴⁰ In the edition of 1691 there is: "Mater".

³⁴¹ In the edition of 1691 there is: "pendentem".

transubstantiation of the Host, when the Species changed into the Sacrament.

1. And behold, at the moment of the elevation, when (the Host) was raised high for adoration, and the eyes of all the faithful were fixed in adoration of the three times Most Holy Host: and behold, that all saw with their eyes, in the hands of the Priest, the Lord Jesus, Savior of the world, not already veiled by the species of bread, but like a Infant Child, whom the Mother of God modestly suckled at Her Breast.

2. And, at the same time, in the same vision they contemplated in a light superior to the splendor of the sun, the Woman clothed with the sun and crowned with twelve stars, as Saint John saw her in the Apocalypse.

The enchanting Baby Child (Jesus) could be seen sucking the Milk from the Breast of the Mother of God: the Loving Lady, gently taking the hand of her Son, blessed the people with the sign of the Cross.

3. The Priest, after having deposed



The damned and the Beasts of Hell.



sacrum Linteolum reponente, ut fit; Calici benedicit.

In ipsa Benedicti elevatione, ecce iterato, et manifeste omnes vident Mundi Salvatorem JESUM ea prorsus specie, qua in Cruce pependerit, crucifixum ipso in Calice Benedictionis.

Vident S. Mariam adstantem, Sanguinem Filii excipientem, eumque super mundum aspergentem, in ipsius sanationem, ac salutem.

IV. Utraque in prodigiosa Visione aliud quoddam eodem modo iterum conspexerunt.

1. In Sacra Hostia prius, dein, et³⁴² in Calice sacro cernebat REGINAS XV infinitae pulchritudinis, gratiae et gloriae.

Has medio in visu praeclare intelligebant, VIRTUTES esse principes quindenas.



³⁴² In the editio of 1691 there is not: "et".

the three times Most Holy Host on the Sacred Corporal of linen, was about to consecrate the Chalice.

And behold, during the elevation of the Most Holy Blood, all, for the second time, saw with their eyes the Savior of the World Jesus who was Crucified, and the Cross came out of the Most Holy Chalice.

They saw next to him, the Most Holy Mary, who collected the Blood of her Son and poured it out on the world, to heal and save it.

IV. However, in both wonderful visions, they also saw more:

1. In fact, both in the Most Holy Host and in the Most Holy Chalice they saw 15 Queens of infinite brightness, beauty and splendor: during the vision they understood well that they were the 15 Supreme Virtues³⁴³.

³⁴³ Blessed Alan wrote in Book I: “In Morals, there are 15 principal Christian Virtues: the three Theological Virtues: Faith, Hope and Charity; the seven Capital Virtues: Humility, Forgiveness, Chastity, Goodness, Balance, Patience and Devotion; the four Cardinal Virtues: Prudence, Justice, Temperance, Fortitude, accompanied by Perseverance; finally the two remaining ones: Religious Life and Penance” (chap. V).

2. Hactenus, ut mira; sic laeta omnia: verum istis in Virtutibus sua quisque delicta singulatim omnia, cum cuiusque mensura gravitatis, et animi terrore, horroreque pari conspicabatur.

Moestum spectaculum, laeto permistum!

3. Hinc vero gravissima ictis compunctione ibant suspiria sursum singultusque, imo sub pectore pressi latera quatiebant.

Testes oculi, vultus, ac sinus lacrymis infusi.

Ea vero nonnullis interior contritionis aestuatio pectus oppletum, fibrasque cordis tumefacti distentas, urgebat, ut nihil abesse propius videretur praesentanea morte.

Sed metum refutavit, discussit periculum, gratia DEI praesentior.

4. Patratis igitur rite, et ex ordine cunctis Missae Solemnibus³⁴⁴, Sanctus Dominicus ad solita sibi receptum capit per brevem, continuoque in altum ambone conscenso: se populumque Signo Crucis consignans, sic ordiebatur concionem.



³⁴⁴ In the edition of 1691 there is : "Solennibus".

2. Everything seemed so enchanting and lovable to them, but behold, each one in the Virtues saw his own sins in all their gravity, and they were horribly upset in their souls.

That vision brought them joy and sadness!

3. And, sincerely repentant, they prostrated themselves on the ground, weeping bitterly and sobbing from the depths of their hearts.

Their eyes, faces and ribs covered with tears testified that they would have died in that instant from the pain that was capable of tearing their ribs and breaking their hearts, if the Grace of God had not intervened to curb the dismay and dispel the danger.

4. After finishing, therefore, the concluding rites of the Holy Mass, St. Dominic gave a brief thanksgiving, as he used to do, and, immediately after, climbing on the ambo, he blessed the people with a crucifix, and began to speak.

CAPUT VI.
De XV. Reginis Virtutum.

SERMO IV S. DOMINICI³⁴⁵.
THEMA: Psal[us] XCVII.
Cantate Domino Canticum Novum:
quia Mirabilia fecit.

DUCES, Principes, Populique fideles:
Auditores amantissimi.

Quod hoc in hodierna SS. CORPORIS
CHRISTI SOLEMNITATE³⁴⁶, praedictum thema
Davidis Psaltae vobis propono: velut a
praesenti alienum, aut in ea insolens Festivi-
tate: aliqua forsitan in³⁴⁷ nonnullorum³⁴⁸ ani-
mos subit admiratio.

Enimvero probe tenetis, et perfecte sen-
titis, quae, et quanta Dominus Noster JESUS
CHRISTUS, in SS. Eucharistia: inter vos hodie
Mirabilia multa, et divina designare dignatus
est.

Hodie vos, et aspectastis his oculis
vestris, totisque animis agnovistis, ac plena
Fide credidistis.

Spectastis, inquam, Spectaculum
novum, Novi Testamenti miraculum, et Myste-
rium.

Spectastis, et agnovistis mundi

³⁴⁵ In the edition of 1691 there is: "SERM. IV S. Dominici. De XV Reginis Virtutum".

³⁴⁶ In the edition of 1691 there is: "solennitate".

³⁴⁷ In the edition of 1691 there is not: "in".

³⁴⁸ In the edition of 1691 there is: "non nullorum".

CHAPTER VI
The fifteen Queens of Virtues.

FOURTH SERMON OF St. DOMINIC
***"Sing to the Lord a New Song, because
he has worked wonders"***
(from Psalm 97).

You, Rulers, Princes and faithful of the People, beloved listeners, the Sermon that I propose to you on today's Solemnity of the Most Holy Body of Christ is the explanation of the Psalm of David that I have read.

The theme seems to go beyond today's Feast, and therefore seems out of place: in some of you it will perhaps arouse astonishment.

Today you have well understood and carefully known the Realities of Heaven which Our Lord Jesus Christ deigned to reveal to you in the Most Holy Eucharist.

Today you have seen with your eyes a sublime enchantment, the ineffable wonder of the New Testament: you have seen it with the eyes of the soul, and for this reason you believe it deeply.

You have seen the Redeemer in the vision

Redemptorem JESUM CHRISTUM Filium MARIAE Virginis Dei Matris, pro nobis Natum, Crucifixum ac Redivivum.

Agite igitur, si quae sit in vobis Scintilla Spiritus JESU: si quae fibra haereat vobis Nominis, honoris ac amoris Christiani: Dicite grates, date Laudes Deo, Dei Magnalia celebrate; cantate Domino Canticum Novum, quia Mirabilia fecit.

Non istud scivit aliunde S. Dominicus, quod talia³⁴⁹ vidissent ipsi, nisi Domino Nostro JESU CHRISTO post Missam revelante.

Ille vero liquidissime perviderat cuncta.

Si quaeratis: quod illud sit Canticum Novum?

Illud, inquam, est quod ego vobis nunc praedico, geminum Testamenti Novi Oraculum: alterum, quod Angelus primum annuntiavit³⁵⁰ Mariae: AVE gratia plena; alterum, quod JESUS CHRISTUS mandavit Apostolis, ac praedicavit: PATER Noster, qui Es, etc.

In his Laudate Sponsum et Sponsam:



³⁴⁹ In the edition of 1691 there is the adverb: “alia” (per altra via).

³⁵⁰ In the edition of 1691 there is: “annuntiavit”.

of the world Jesus Christ, Son of Mary, Virgin and Mother of God, born, Crucified, and Risen for us .

So if any spark of the Spirit of Jesus has remained attached to you, if any filament of Christ's Name, Honor, and Glory has remained attached to you, thank, praise and celebrate the wonders of God: "Sing to the Lord a New Song, because it has worked wonders".

(St. Dominic knew that they had seen these things, which he himself had contemplated in their splendor, without any of them had told him it but our Lord Jesus Christ had revealed it to him after Mass).

Have you wondered what this New Song I am talking about is?

It is the double prayer of the New Testament: one is the prayer that the Angel announced to Mary, the Hail Mary; the other prayer is the one that Jesus Christ entrusted to the Apostles to be divulged, the Pater Noster.

Through them, you praise the Bridegroom and the

et eorum ipsos in proprio Psalterio Laudate.

Neque laudare solum iure meritissimo; sed amare tota mente: adeoque ad zonas suspensa, vobiscum quaqua versus circumgestare Psalteria vos oportebit.

Nimirum ut sitis, vosque profiteamini Signatos.

1. Signo Regali.

2. Signo Imperiali.

3. Signoque Coelesti, ac plane divino: Signo inquam SS. Trinitatis ac Novi Testamenti.

Verum, cum in huiusce SS. Trinitatis triclinio, iuxta cum ea accumbant Reginae ter quinae principum virtutum: de iis distincte mihi dicendum vobis esse existimo: ut, cognitis illis, Deo per ipsas tanto servire devotius, ac placere impensius contendatis.

Eae namque vobis datae sunt: ac, si vultis, desponsatae, formosissimae omnes, gratiosissimae³⁵¹, simul et gloriosae.

Esse eae vestri Custodes affectant, Duces vestrae, ac secundum Deum cum Deipara, Servatrices: donec in Beatorum XV Regnorum thronos vos introductos, hic per gratiam, ac

³⁵¹ In the edition of 1847, there are not the words: "omnes gratiosissimae" (all very pretty), which there are in the edition of 1691.

Bride, you praise them in their particular Psalter.

It is good to wear the Rosary hanging on the belt, to praise with the utmost honor and love them with all your heart.

If you hang (the Rosary on your belt), you carry the Seal: 1. Royal (of God the Father); 2. Imperial (of Christ Jesus); 3. Celestial and Divine (of the Holy Spirit): or the Seal of the Holy Trinity, (the Seal) of the New Testament.

Next to the Most Holy Trinity, therefore, the Queen was seated accompanied by the (Queens) of the fifteen Principal Virtues: I want to speak to you carefully about them, because the more you have friendship with them, the more you serve God devotedly, and you are welcome to him.

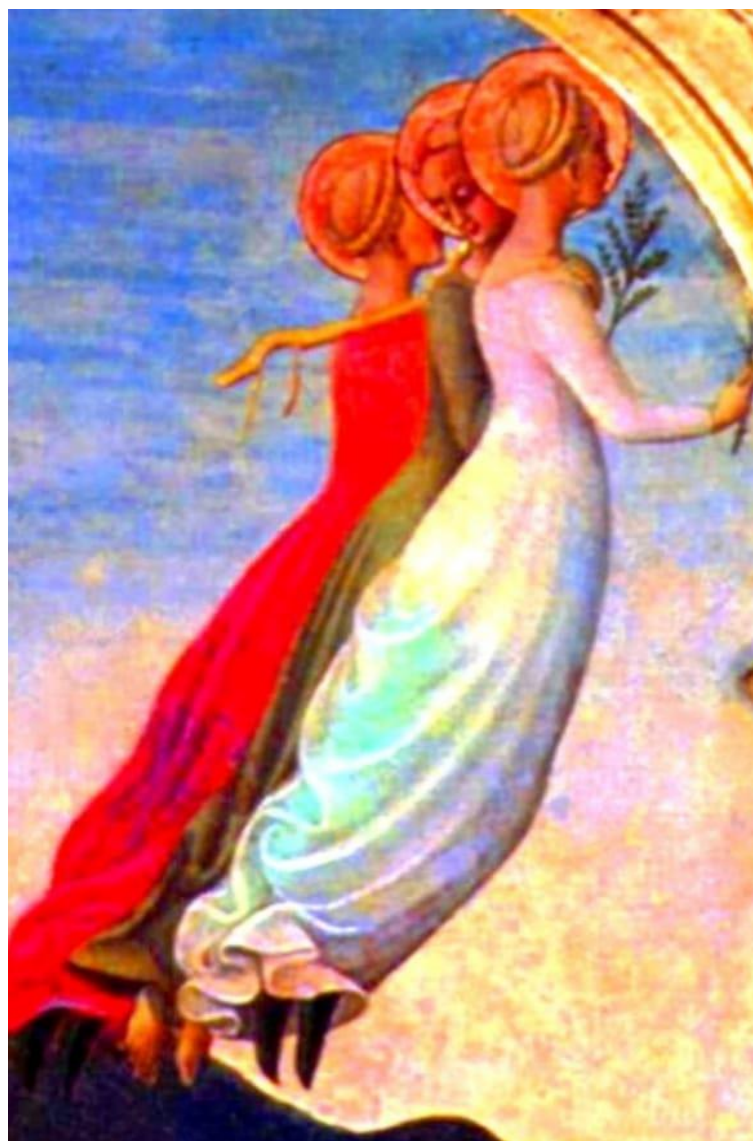
The (Queens of Virtues) are so beautiful, sweet and graceful and if you welcome them, they can become your Friends.

They, by the will of God and the Mother of God, wish to be your Helpers, your Guides and Protectors, to crown you here with Grace and, at the end of

**THE XV QUEENS CONTEMPLATED IN
VISION BY BLESSED ALAN DE LA ROCHE, IN
THE ART.**



Unidentified painting: St. Francis and the Theological Virtues



in futuro per gloriam, constituent coronatos.

Vae illis, qui perdueles³⁵² ita per scelus vitae rationes instituerint, ut earum una pluribusque³⁵³ nefarie violatis, in crimen lesae Maiestatis apud Deum incurrerint.

Zelotes Deus ac fortis, haud sinet impunitum.

Quisquis ex iis unam extinxerit: reus patricidii peractus certissimam aeternae damnationis subibit sententiam.

Tum autem Reginae Virtutes contrucidari censendae sunt: cum opposita ipsis flagitia improborum studia consecantur, ac patrant.

Sed nunc singulas nos eas oratione prosequamur: sicut ipsas vobis DEUS aspectabiles³⁵⁴ est exhibere dignatus.

Quarum tres ordines conspexistis: et singulos eos quinque partitos.

Quatenus apparere virtutes possint:



³⁵² In the edition of 1691 there is, precisely: "perduelles".

³⁵³ In the edition of 1691 there is: "pluribusve" (the suffix "-ve" is translated with "o, that is").

³⁵⁴ In the edition of 1691 there is: "spectabiles".

life, in the fifteen Kingdoms of the Saints, crown yourselves with Glory.

Woe to those who live in vices and revelry, and to those who offend the Majesty of God with sins.

Those who have abandoned God's boundless love will not go unpunished.

Whoever mortally offends (God) will be condemned to eternal damnation.

The Queens of Virtues are therefore the ones who judge mortal sins, since They are the opposite of deliberately committed wickedness.

Then let us pray to them so that they may make us worthy before God.

You saw that they had three different Robes, and there were five of each color of Dress³⁵⁵.

Since the Virtues have revealed themselves, let them also be prayed: it is

³⁵⁵ The three colors of the Dress of the Queens, recalls the vision of St. Dominic in Toulouse of France of Our Lady of the Rosary with the three Queens (one dressed in golden yellow, the other in purple red, the last in white and stars), each accompanied by fifty Vassalle, who symbolized the Hail Marys of the Rosary: also the Queens of the Virtues, symbolize the Mysteries of the Rosary of the three About Fifties.

sintque colendae, docebitur infra post quinta-decimam³⁵⁶ Reginam.

I. PSALTERII QUINQUAGENA³⁵⁷.

I. REGINA, HUMILITAS.

I. *VIRTUTUM* haec omnium basis est ac fundamentum: quam in B. V. Maria Dominus ardentissimo dilexit amore.

Sic ab humo dicta, ait S. Ans[elmus] et ibid[em] quod humiles ad usque humum sese demittant, postponant cunctis: et omnes sibi, amore Dei, anteponant.

In se enim propriam naturae suae infirmitatem intuentur: rebus autem in caeteris Dei praesentiam venerantur.

Haec virtus ad aliorum exultat laudes: fugit proprias; nisi quae in hisce Dei laus versetur, et magnitudo praedicanda.

Haec nesciri amat: odit in sublimi ambulare corda pacifica petit³⁵⁸, et mansueta.



³⁵⁶ In the edition of 1691 there is: "quintam decimam".

³⁵⁷ In the edition of 1691 there is: "Psalterii I Quinquagena".

³⁵⁸ In the edition of 1691 there is not: "petit".

the teaching that comes to us from the fifteen Queens.

FIRST ABOUT FIFTY OF THE ROSARY.

I. THE QUEEN HUMILITY.

I. (Humility) is the basis and foundation of all Virtues: it was the Virtue that made God fall greatly in love with the Blessed Virgin Mary.

According to Saint Anselm and others (Humility) derives from humus, earth, since the humble lower themselves to the ground: they postpone themselves to all, and all place themselves before themselves, for the love of God.

(The humble) have their eyes fixed on themselves and their imperfections; (they have their eyes fixed) on others to contemplate the presence of God (in them).

This Virtue rejoices for the praises (made) to others, flees its own praise, except the praise which, from their works, rises to God.

(Humility) loves to remain unknown, it hates being at the top; it seeks peaceful and meek hearts.

Si enim ait S. Hieron[imus]: Ipsa SS. Trinitas eo sese demitti: ut in re qualibet, sua adesse virtute dignetur; quid supra humum se tollat homo pulvis et umbra vilis?

Quid immemor, suique, Deique, parum suam viltatem³⁵⁹, et Dei in sese merita, ac Maiestatem agnosceret³⁶⁰?

Superbia ipsi inimica ad internicionem³⁶¹ insidiatur.

II. Thalamus ei regali stat apparatu, in Dominicae Orationis Palatio, PATER NOSTER.

Nam SS. Trinitas, per humilitatem, ex gratia Pater noster est cunctorum: et nos filii eius summa cum humilitate ei deservire ac parere: timere ipsum amare, ac venerari tenemur.

Quid?

Ex humo creati: non ut filii creationis, coram Creatore nos humiliemus?

Sic Ambros[ius]: Forma atque venustas Reginae huius affatu³⁶² maior est.



³⁵⁹ In the edition of 1691 there is: "vilitatem".

³⁶⁰ In the edition 1691 there is: "agnoscit".

³⁶¹ In the edition of 1691 there is: "internecionem".

³⁶² In the edition of 1691 there is the equivalent: "effatu".

St. Jerome writes: "If then the Most Holy Trinity itself is bends down to every creature, and loves to dwell in this Virtue, why does the dust and the tenuous shadow of man want to rise above the earth?"

How can (a man) be so forgetful of himself and of God in recognizing his littleness before the Greatness and Majesty of God?

Pride, enemy (of man), deceives him to the point of death.

II. (For man) a home has been prepared in the Royal Palace of the "Pater Noster" (Our Father).

In fact, out of humility, the Most Holy Trinity has given us the grace to be Our Father and of everyone: with intense humility, we too, His children, must listen to and follow His Voice, honoring Him, loving Him and adoring Him.

Saint Ambrose writes: "Shall we not have to humiliate ourselves before the God who raised us from the earth to children of Creation?"

The Dignity and Beauty of the Queen (Humility) is totally inexpressible.

Novello Mariae Sponso talem Dominus ostendere est dignatus.

Cernebat Virginem candidis indutam: corona de gemmis X coronatam: cingulo miri decoris succinctam, bullis quindenis interstincto; cum torque XII margaritis³⁶³ effulgentibus insigni.

Dextera Crucem praeferibat, humilitatis Christi passi indicium.

Palla ex stellis eam gemmisque visenda totam convestiebat, multa in luce corruscantem³⁶⁴.

Digitos annuli signati Cruce insigniebant, testes desponsationis eius cum Christo.

III. Talem quoque Sanctus Dominicus praedicarat addens.

Ad pretii eius praestantiam cunctarum decor, valorque stellarum, nec aspirare³⁶⁵ potest.

Quo circa³⁶⁶ illius dignior est possessio ducenda: quam solis, lunae, stellarumque dominium obtinuisse.

Ea enim, ait Cyrill[us]: est de primis Dei filiabus, in beatis regnans animabus.

Ideo Deus quoque, Aug[ustinus] teste,

³⁶³In the edition of 1691 there is: "margaritis".

³⁶⁴ In the edition of 1691 there is: "coruscantem".

³⁶⁵ In the edition of 1691 there is: "adspirare".

³⁶⁶ In the edition of 1691 there is: "quocirca".

To the New Spouse of Mary, the Lord gave the Grace to contemplate Her: he saw a girl in white clothes; on her head she had a Crown with ten gems; at her sides a wall of marvelous beauty, decorated with fifteen gold globes; around her neck she wore a marvelous necklace, with twelve very bright pearls; in her right hand she held the Cross, the Victorious Sign of the Humility of the Suffering Christ; on her shoulders a Cloak of Stars and Gems that descended enchantingly on her, and was enveloped in light; her fingers were adorned with rings with the cross on them, as evidence of her engagement with Christ.

III. Also St. Dominic had described her in this way, and added: "Nothing can be compared to Her Splendor, not even the brilliance and glow of all the stars in the sky.

It is more important to conquer Her than to conquer the Sun, the Moon and the Stars.

(Saint) Cyril wrote: "She, in fact, has a notable place among the Daughters of God in the Kingdom of the Blessed Souls";

Then (Saint) Augustine wrote: "So

minimam in hoc orbe gratiam plus amat, quam naturam totam.

Et vos per vanissimam superbiam, inquit D[ivus] Dominicus³⁶⁷: quasi interfecistis eam.

Testor ex numero hoc vestro plures trecentis, qui eam praeclariorem sunt oculis contemplati: quam oratione cuiusquam mentis oculis subiecta valeat adumbrari.

Quare: Cantate Domino Canticum Novum.

Haec in raptu suo S. Dominicus, aliaque de Virtutum Reginis caeteris, perspexerat, dato ei mandato, sub poena mortis; ut continuo praedicaret.

In cuius publicae omnium Visionis memoriam Vir Sanctus easdem XV Virtutes tum in Aula Ducis, tum in Ecclesia Maiore, ad vivum depingi curavit.

II. REGINA, AMICITIA.

Concordia haec mutua est amicorum unio: una in voluntate; qualis, ait



³⁶⁷ In the edition of 1691 there are not the words: "inquit D[ivus] Dominicus".

even God in the world prefers those who give him a small thanks more than those who (subdue) the entire universe.

And you, for vain pride, have almost completely forgotten (to thank God).

Yet now all of you who are more than 300 people have seen it with your own eyes, better than when, in prayer, you could have seen them with the eyes of your soul.

Then, sing a new song to the Lord ”.

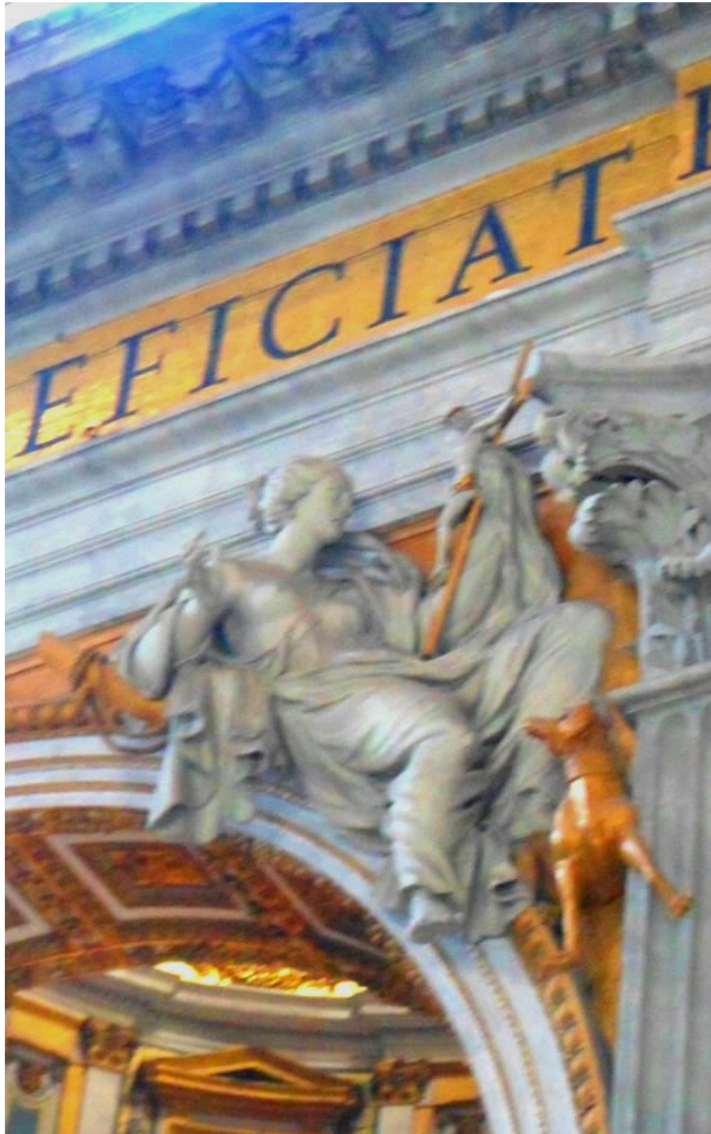
St. Dominic saw many other things about the Queens of Virtues, during the ecstasy, in which he received the order to preach, if he did not want to die.

In memory of this collective vision, the Holy Man asked the fifteen (Queens) of the Virtues to be painted, as they had been seen, both in the Hall of the Commander and in the Major Church.

II. THE QUEEN FRIENDSHIP

Concord is the union of friends in a common feeling.

(Saint) Augustine writes that (the



"The first Virtue is the Queen of Humility ... she had a Cross in her hands ",17th cent., Rome, St. Peter's Basilica in the Vatican.

H V M I L T A .



ne, quella *humiltà*, che è basteuole a rendere l'attioni sue piaceuoli a Dio, che da la gratia sua a gl'*humili*, & fa resistenza alla volontà de' superbi.

L'agnello è il vero ritratto dell'huomo mansueto, & *humile*: per questa ragione Christo Signor nostro è detto agnello in molti luoghi, e dello Euan-gelio, & de' Profeti.

Humiltà.

Donna, che nella spalla destra porti vn sacchetto pieno, & con la sinistra mano vna sporta di pane, sarà vestita di sacco, & calpesterà diuersi ves-timenti di valore.

L'*humiltà* deue essere vna voluntaria bassezza di pensieri di se stesso per amor di Dio, dispregiando gl'vtili, e gl'honori. Ciò si mostra con la presente figura, che potendosi vestire riccamente, s'ellegge il sacco: il pane è inditio, che si procura miseramente il vitto senza esquisitezza di molte delicature per riputarli indegna de i commodi di questa vita. Il sacchetto, che aggraua, & b

Aa

August[inus]: membrorum uno³⁶⁸ in corpore existit.

***Hanc catenam vocat aurem S. Remigius: qua fideles coronantur³⁶⁹, et constricti red-
duntur invicti.***

***Haec invidiae, detractionum, odio-
rumque expultrix, ait Macrobius, multis ex
hominibus unum quendam efficit inextermi-
nabilem.***

***Hac res parvae crescunt: discordiae³⁷⁰
maximae dilabuntur: ut Salustius inquit.***

***In natura rerum, concordia inducit cor-
ruptionem mundi: at in Regno gratiae, quod
hominum est a Deo, constantiam et gloriam
producit Concordia.***

Illi infesta est hostis invidia.

Quibus dictis inquit S. Dominicus³⁷¹.

***I. Thalamus in Oratione Dominica³⁷²
stat ea dignus in, QUI ES: scil[icet] Ens per***



³⁶⁸ In the edition of 1691 there is, precisely: “unio”.

³⁶⁹ In the edition of 1691 there is, due to a misprint: “coornantur”.

³⁷⁰ In the edition of 1691 there is: “discordia”.

³⁷¹ In the edition of 1691 there is not the sentence: “Quibus dictis inquit S. Dominicus”.

³⁷² In the edition of 1691 there is: “Domini”.

concord) acts as the union of the members in the body.

Saint Remigius calls (concord) Aurea Catena, which binds the faithful to make them invincible.

Macrobius writes that (friendship) does not know the envy, murmuring and hatred that exist among men.

(Concord) makes (friendship) indestructible.

Sallust writes that with concord, every reality, even the smallest one, thrives.

By law of nature, concord gives well-being to humanity, and, (by establishing) the Kingdom of God, concord brings stability and happiness, because (with concord) every man is linked to God.

The envy of the Enemy makes war against it ".

After these things, St. Dominic added:

"I. (Concord) finds its proper abode in the words of the Pater Noster: "Qui es" (That are), or (God) who is the Being par excellence, since He gives

*essentiam: dans Esse caeteris per participatio-
nem, ait Boetius: id quod ex Dei in nos amicitia
promanat.*

Et sic amantem, non redames?

Sic amatos ab eo, non amplexaberis?

1. Dic age: esse tuum, tuum non³⁷³ est?

*Negat DEUS: qui suum Esse per omnia di-
stribuit Entia.*

Et haec Deus amat: tu oderis?

*Homines vero suos esse voluit filios univer-
sos: et nec vel ut³⁷⁴ fratres agnoscis et amas?*

*Quem igitur, aut quid amabis; si eum: qui
Esse unum uno a Patre tecum accipit³⁷⁵, non
ames?*

*2. Bene Cassiodorus sic ratiocinatur: Si na-
tura fratres eodem ex patre mutuum sibi debent
amorem, iure sanguinis: quid non iure Dei, iure
Spiritus, iure tot Sacramentorum, et Charisma-
tum debebis fratri Christiano?*

*Vah hominem: qui quam mente, carne ne³⁷⁶
plus amat proximum.*



³⁷³ In the edition of 1691 there is the equivalent:
“ne”.

³⁷⁴ In the edition of 1691 there is: “velut”, instead of:
“vel ut” of the edition of 1847.

³⁷⁵ In the edition of 1691 there is: “accepit”.

³⁷⁶ In the edition of 1691 there is not: “ne”.

the being to all things (Boethius).

God has given us (His) Friendship: perhaps will you not reciprocate the One who loved you so much? Wouldn't you be kind to those He loves?

1. Come on, answer: does your being, perhaps belong to you? God, who gives his Being to all things that exist answers no.

And the things that God loves, will you perhaps hate them?

He truly quivers for all men, His children: and you, do you not consider them your brothers, and do you not love them?

So who or what will you love, if you do not love the one who has received, as you receive from the unique Father, the same Being?

2. Cassiodorus writes well: "If on the basis of the natural law of blood, the brothers of the same father are obliged to a mutual love: then on the basis of the law of the Holy Spirit, of the Sacraments and of the Divine Gifts, will you not be even more obliged (to a mutual love) with your Christian brother?

Woe to man, who loves his neighbour more on the basis of the flesh than on the basis of the spirit.

3. *Quid, est, et unde illud, quod amas*³⁷⁷?

*S. August[inus] respondet: Anima e solius Dei est creatione: non ex ullae*³⁷⁸ *carnis traductione, et germanum amas ob carnis cognationem; ob spiritus communionem, minus amas Christianum.*

In illo, si contra feceris: te peccasse credis; in hoc, ne quidem te peccare, sentis.

O stuporem! O amorem!

Stupor palpatur: amor, nec sentitur.

4. *Naturam anteferre spiritui, cuiusnam est?*

*Certe bruti esse nequit: quare in eodem, homo a seipso discessit*³⁷⁹, *et hominem ex homine exuit: ut nec vel bestiam induat.*

Hoc vero dedecus naturae est, Deique contemptus.

Hoc totius Pulchri, quod in humanis inesse oportuit, eversio est atque corruptio.

Unde alterius generatio, esse necessario debet ultima deformatio.

Quo amabilior divina est Amicitiae piae pulchritudo.

Quid?

*Vere*³⁸⁰ *pro Helena sc[ilicet] formosula,*

³⁷⁷ In the edition of 1691 there is, precisely: "amat".

³⁷⁸ In the edition of 1691 there is: "ulla".

³⁷⁹ In the edition of 1691 there is the equivalent: "desciscit".

³⁸⁰ In the edition of 1691 there is, precisely: "penna" (feather).

3. Who is he, and where is someone he loves?

Saint Augustine replies: "The Soul is not generated from the flesh, but is created directly by God: so that you love the carnal brother more and the Christian who is a spiritual brother less.

If you were against (the carnal brother) you would feel sinful: and towards (the spiritual brother), the thought of sinning does not even touch you!

O wonder! O love! So much wonder! No, Love! ".

4. Who could ever put the natural (bond) before the spiritual (bond)?

Only a fool could, or one who lacks humanity, and becomes unreasonable!

The original sin was the rejection of God: it was the ruin and undoing of all the beauty with which (God) had clothed men: a degradation that consequently (manifested itself) in future generations.

The Friendship of the man devoted to God (will bring back, instead) Love and Beauty.

(Saint) Ambrose writes:" If for the

orbis depugnavit fere pars tertia: pro Concordia, bonorum omnium matre, ait Ambr[osius], laborabit parum, vel cuiusque anima, vel cura publica.

II. Notate, quo eam cultu conspexeritis.

Stabat ceu filia Dei, cum corona gloriae: vestitu aureo; vernantibus redimita liliis; decem rosarum fasciculo in manu; maiore quam solis claritate.

Recogitate Comites, velut Angelos Dei, stipantes ipsam: et has item denas.

Quis decor illis formae?

Quis honor gratiae?

Quis splendor gloriae?

Recordari potestis: effari nequeo.

Idem de studio eiusdem, sollicitaque cura, ad pacem orbi procurandam, affirmo.

Pretium eius aestimarit?

Orbis in unum congesti aestimentur divitiarum thesauri: quid in anima ad rationalem hanc unam: cuius gazae sunt spiritus, anima, ratio, vita, etc.



**The Friendship of the man devoted to God
(will bring back, instead) Love and Beauty.**

**(Saint) Ambrose writes: "If for the
beautiful plumage of Elena almost the third part
of the world fought, why on earth for Concord,
Mother of all goods, no man and no state is
worried?"**

**II. Think again in what splendor you have
contemplated it.**

**The daughter of God rose above: (around
her head) she had a Glorious Halo; she wore a
golden garment adorned with springtime lilies;
in her hand she had a bunch of ten roses,
brighter than the sun.**

**Remember the Companions who were
around her, as Angels of God: they too are ten.**

**Do you remember (Her) lovely Beauty,
(Her) graceful bearing , (Her) Splendor of Glory?**

I wouldn't be able to say it again.

**She works tirelessly to bring peace to the
world.**

**Who could evaluate the value (of
concord)?**

**(It's like) comparing all the treasures and
riches of the world with the treasures of the
soul, that is, being, existing, thinking, living, etc.**

1. Quo infeliciores censendi sunt: qui inimicias³⁸¹ clam coquunt, palamve serunt ac gerunt.

2. Perdidisse regnum, est permagnum, maius, excidisse concordia.

Haec enim regnum perditum recuperare potest: at huius sine praesidio regnum perstare non potest.

3. Dico: qui charitatem, idem, et Deum perdidit.

Quid? Regnum Mundi, mors eripit: at Amicitia³⁸² Regnum mox hominis stabilit, adque gloriam intromittit.

4. Quam homo felix, qui in pace diem suum obiit: tam infelix, in quo pax moritur.

Illa mors carnis est: haec spiritus, animaeque extinctio est.

An non, quo nobilior persona fuerit: eo immanior eiusdem recte censetur tyrannica contrucidatio?

Ita quidem S. Basilius disputat, et affirmat.



³⁸¹ In the edition of 1691 there is precisely: "inimicitias".

³⁸² In the edition of 1691 there is: "Amicitiae".

1. How sad are those who harbor within themselves, or sow or foment enmities.

2. It is a great misfortune to lose a Kingdom; but even more (catastrophic) is having lost concord.

(With concord), in fact, a lost Kingdom could also be recovered, but without (concord) a Kingdom could not persist.

3 . I add that the one who loses charity also loses God along with it! Since, if death takes (man) away from the Kingdom of the World, Friendship on the contrary immediately brings man back to the Kingdom and crowns him with joy.

4. Happy is the man who dies in peace on his day; unhappy is he in whom peace dies.

There, the death of the flesh; here, the extinguishing of being and existing.

Saint Basil writes and supports: "When a tyranny replaces, the more powerful a dignitary had been, the more cruel will be the killing of him, yes or no?".



"The second Virtue is the Queen of Friendship ... she had a bunch of roses as bright as the sun", 17th cent., Rome, St. Peter's Basilica in the Vatican.

ciò che per quello significasse la chiarezza del suo nome dalle cose da lui fatte in lontani paesi portata, & celebre per eterna memoria. Dicesi anco, che ad Olimpia madre d'Alessandro, apparue in sogno vn folgore, il quale gli daua indizio dell'ampiezza, & fama futura nel figliuolo.

A M I C I T I A.



DONNA vestita di bianco, ma rozzamente, mostri quasi la sinistra spalla, & il petto ignudo, con la destra mano mostri il cuore, nel quale vi sarà vn motto in lettere d'oro così, LONGE, ET PROPE: & nell'estremo della veste vi sarà scritto, MORS, ET VITA. Sarà scapigliata, & in capo terrà vna ghirlanda di mortella & di fiori di pomi granati intrecciati insieme, nella fronte vi sarà scritto,

H I E M S, Æ S T A S

Sarà scapigliata, & con il braccio sinistro terrà vn olmo secco, il quale sarà circondato da vna vite verde. Amicitia secondo Aristotele è vna scambi'uole, espressa, & reciproca bencuolenza guidata per virtù, & per ragione

Friendship (Cesare Ripa, Iconologia, 1611).

Iam si illius, quod Bonum est, iactura sit mala: sane omnino pessima istius esse debet: quod bonorum est Summum: quale quid est Charitas, Pax, et Concordia.

Nam Dei sunt ista.

Date Deo, quae sunt Dei: ideoque Cantate Domino Canticum Novum in Psalterio.

III. REGINA, LAETITIA SPIRITALIS.

Haec divinis gaudet Officiis et Servitiis: estque fructus Spiritus Sancti.

1. Thalamus Reginae huius est IN COELIS: hic enim pura est laetitia spiritualis et nuptialis.

Ita Paulus: Nostra conversatio in Coelis est.

Quando, ait ibi S. Hier[onimus] mens cuiusque nostrum in divinis operibus cum gaudio requiescit: ut sic iam vivat in terris, quasi esset in supernis.

Pulchritudo huius serenissima est: ad statuam conferant omnes artifices artem et



If the loss of any good is already an evil, the loss of the greatest Good, such as Charity, Peace and Concord must certainly be the worst of evils .

In fact, they come from God. Give to God, what belongs to God, and for this reason *sing to the Lord a new song in the Rosary.*

III. LA REGINA GIOIA CELESTE

She rejoices to be at the service of God as dispenser of the Fruits of the Holy Spirit.

I. The Abode of this Queen is: "In Coelis" (In Heaven): Joy dwells in Pure Spiritual Love.

In fact: "our Abode is in Heaven!" (Saint Paul), and: "when our heart rests happy in the works of God, already on earth it lives as if it were in Heaven" (Saint Jerome).

The Beauty (of the Queen Celestial Joy) was heavenly: if all artists sculpted the most enchanting statue

materiam omnem pulcherrimam: ad illius tamen nec umbram accesserint.

1. *Quia, ait Aver[roés]: Ars nil potest melius, quam natura, vere, apparenter potest: at laetitiae artifex est naturae Auctor*³⁸³.

2. *Eam*³⁸⁴ *parit Spiritus Sanctus, aeternam, Visio beatifica.*

Vere, August[inus]: Ars deficit omnis ad Virtutum picturam: cum non stylo, sed Spiritus Sancti pingantur digito.

3. *Vidistis eam vultu roseo, inquit Dominicus*³⁸⁵, *cultuque purpureo; quia, ait Auicenna: Rubedo signum est laetitiae, tristitiae pallor.*

Corona illi ex auro, expressa signo sanctitatis rubeae Crucis Christi.

Quia ait S. Anselm[us]: Sanctorum laetitia maxime in passione est Christi.

*Intexta corona*³⁸⁶ *lilia erant X aurea: ob*



³⁸³ In the edition of 1691 there is: "Autor".

³⁸⁴ In the edition of 1691 there is: "Ea".

³⁸⁵ In the edition of 1691 there is not: "inquit Dominicus".

³⁸⁶ In the edition of 1691 there is: "coronae".

actually, they wouldn't even come close to her magnificence.

1. In fact: "no mastery surpasses nature, it can only imitate it" (Averroè). The Creator of Nature is also the Maker of Joy.

2. (Joy) is an outpouring of the Holy Spirit: it is a look at Heaven, it is an endless spring.

Saint Augustine (wrote) with truth: No artist could ever depict the Virtues, since They had been portrayed not with a brush, but with the Finger of the Holy Spirit.

3 You saw her with rosaceous cheeks and in a purple-red dress.³⁸⁷, since: "red is the color of joy, soft is the (color) of sadness" (Avicenna).

She had a gold crown on her head, at the top of which stood out, in ruby color, the Sign of Holiness, the Cross of Christ.

And this is why the Passion of Christ is the Jubilation of the Saints (Saint Anselm).

The Crown was surrounded by ten Golden Lilies

³⁸⁷In the edition of 1847 is added: "Saint Dominic said", which there is not in the previous editions.

Decalogi observationem hilarem: Comites eius X in omni genere Musices concinebant: inde tacita vobis gaudia lacrymas cierunt.

Haec, ut Reginae omnes, manibus gerebant Psalteria: quia Angelica Salutatio omnis gaudii veri est initium.

Hac³⁸⁸ Deum ipsum capit, inque se provocat: nam hilarem datorem diligit Deus.

Haec, ait Hieron[ymus], bonorum coelestium universas in se fert divitias, quarum minimis confert³⁸⁹ terrenas maximas: et noctis erit ad tenebras collatio, luti ad aurum.

Quocirca ea in sua, vel cuiusquam anima extinxisse; tanto immanius est parricidium: quanto ea coeli Regina est prae quovis regno terrestri.

Sit, qui pestem in regno excitet, qua totum exhaustiatur: quot necibus talem dignum duxeris?

Et vilipendis³⁹⁰ cuiusquam iusti corripisse.

(which symbolized) the joyful observance of the (Ten) Commandments;

³⁸⁸ In the edition of 1691 there is: "haec".

³⁸⁹ In the edition of 1691 there is, due to a misprint: "confer" (bring).

³⁹⁰ In the edition of 1691 there is: "vili pendis".

Ten Maidens accompanied her, setting them to music so courtly that tears of joy came out silently.

They too, like all the other Queens, had the Psalter in their hands, since the Fullness of Joy begins with the Hail Mary.

(Joy) possesses God and (in Joy) He lives: in fact, God loves those who bestow Joy. (Joy) has in itself all the riches of Heaven, and all the riches of the earth, in comparison, are nothing, only darkness of the night and mud, compared to gold (Saint Jerome).

(Joy) is extinguished in the soul that is in mortal sin: has perhaps the Queen of Heavenly (Joy) less value than any other kingdom on earth?

If one spread the plague in a kingdom, and annihilated everyone: would you perhaps not consider him worthy of death?

And you would judge to a lesser extent those who annihilate the joy of the heart of the righteous,

corrupsisse Laetitiam spiritus?

Quae animae vita est, et corona: et flos etiam, decorque corporis.

Itaque illius in gratiam: Cantate Domino Canticum Novum.

IV. REGINA, PATIENTIA.

Haec profugat omnem iram, blasphemiam, et timorem tetrum: conciliatque pacem cum Deo; superior cunctis, et hominibus, et humanis: coelos triumphatrix inaudit³⁹¹.

Inimica ipsi Ira est.

1. *Thalamo gaudet in isto: SANCTIFICETUR.*

Et merito: quia, ait Cypr[ianus]: Patientia peccatores sanctificat; perficit virtutes; victoriam obtinet; fortium est armatura corona Sanctorum.

Verbo: In Patientia vestra possidebitis animas vestras.

2. *Pulchritudo eius tanta est; quantam, si omnium hominum corda concupiscerent,*



³⁹¹ In the edition of 1691 there is, precisely: "invadit" (invades).

which is the life and light of the soul, the vigor and beauty of the body?

Then, by the Magnificence (of the Queen of Heavenly Joy), *"Sing a new Song to the Lord"*.

IV. THE QUEEN PATIENCE

(Patience) hates quarrels, wickedness and arrogance; she loves the peace of God; she stands above men and their quarrels: she victoriously enters Heaven.

Enemy of her is Ira.

1. she rejoices in her abode: *"Sanctificetur" (Be Sanctified)*. And with good reason, since: "Patience makes sinners holy, brings Virtues to perfection, achieves Victory; it is the Armor of the strong men and the Crown of the Saints "(Cyprian).

In one word: "In your patience you will possess your souls" (Lk.21,19).

2. Her Beauty was so great, that if all men tried to dream of her,

sibi tamen nec fingere animis possent.

Ad eam, pulchritudo Sacrae³⁹² Rachelis, Iudithae, etc, sunt tenebrae.

Per eam quae non adierunt, quanta non peregerunt Apostoli, Martyres, Confessores, Virgines?

Vis omnis tyrannica contra ipsam: at supra, nulla.

Illa passionis Dominicae extitit: divinae bonitatis, ait Beda, est speculum, et³⁹³ permanet in aeternum.

3. Vidistis illam, cum denis comitis³⁹⁴, purpuratam, gemmatam, stellatam, coronatam, et sic ornatam, ut supra vix aliud esse queat.

Nec enim oculis vidit, nec auris audivit, quae Deus praeparavit diligentibus eum, sic ut etiam animas pro eo ponant.

Qua cum maiorem charitatem nemo



³⁹² In the edition of 1691 there is, precisely: "Sarae" (Sarah's).

³⁹³ In the edition of 1691 there is not: "et".

³⁹⁴ In the edition of 1691 there is, due to a misprint: "comitissis".

they could not even imagine it in the slightest.

In comparison, the beauty of Sarah, Rachel, Judith, etc., is comparable to darkness.

Through (Patience), how many (trials) did the Apostles, Martyrs, Confessors and Virgins fight till the end?

The hellish fury would like to annihilate it, but (Patience) is above it.

The hellish fury would like to annihilate it, but (Patience) is above it.

The (Patience) of the Lord's Passion, like a mirror, will be the eternal example of the Goodness of God (Bede).

3. You saw (the Queen Patience), along with Ten Companions of her: (wore) a purple-red garment, (on her head) a Crown of Gems and Stars, and she was of unparalleled Beauty.

In fact, neither the eye saw, nor the ear heard, the things that God has prepared for those who love Him³⁹⁵, that is, for the souls who trust in Him.

Nobody has a greater Love³⁹⁶

³⁹⁵ Cf. 1Cor.2,9.

³⁹⁶ Blessed Alan paraphrases Gv. 15,13.



““The third Virtue is the Queen of Joy... she had her gaze turned to Heaven”,17th cent., Rome, St. Peter's Basilica in the Vatican.



dell'huomo, & l'oro parimente ha virtù di confortare gli spiriti : Et questo conforto è cagione dell'allegrezza . La dispositione del corpo , & la dimostrazione del ballo è manifesto inditio dell'allegrezza .

Allegrezza.

Giouanetta con ghirlanda de fiori in capo, nelle destra mano terrà vn Tirso, coronato tutto con molti giri di fronde, & ghirlande di diuersi fiori, nella sinistra hauerà il corno di diuitia, & si potrà vestire di verde.

Allegrezza d'Amore.

Giouane vestita con diuersità di colori piaceroli , con vna pianta di fiori di boragine sopra i capelli, in mano porterà saette d'oro, & di piombo, ouero suonerà l'Arpa .

Allegrezza, Letitia , & Giubilo .

Vna giouane appoggiata ad vn olmo ben fornito di viti, & calchi leggiermente vn cauolo sodo, allarghi le mani, come se volesse donar presenti,

habeat: aliunde quoque maior non existit pulchritudo et gloria.

*Ideo Aureola specialis manet Patientiae*³⁹⁷.

4. Eam perdidisse, est summis, mediis, imis excidisse.

Quanti est praemii, tenuisse eam: tanti est damni, abiecisse: Prorsus vero in sese velut iugulatam extinxisse: sceleris est infandi, et nullis unquam mortibus expiandi.

*Age, cuiusquam Regis filiam dilaniato, aliamque super aliam millies: ea tamen sceleris enormitas, ad unius Patientiae extinctionem tanti fuerit, quanti mortales reginae omnes, ad hanc immortalem, planeque divinam, idest*³⁹⁸, *nihili: et tamen quantae in eam caedes designantur in animis hominum?*

Quoties foede profligatur?



³⁹⁷ In the edition of 1691 there is: "Patientiam".

³⁹⁸ In the edition of 1691 there is: "id est".

(in Patience): there is not, in fact, Beauty and Glory that equal it.

For this reason, a special Halo was given to Patience.

4. If you often lose (Patience), it eventually dies out.

What immense gain (will have) the one who has safeguarded (Patience)!

What colossal ruin on those who have lost it!

It is terrible to suffocate more and more (Patience) until it dies out: how to repay such great mortal sins?

Well, if you had killed the daughter of a King, and after her, a thousand others (daughters of a King), the immensity of these wickedness would not exceed the killing of the unique (Queen) Patience: and this is because all the human Queens are nothing compared to the immortal and divine (Queen Patience).

Yet how many massacres will be perpetrated by their subjects for each (human Queen) horribly killed?

How many times is she brutally slaughtered?

*Quam a raris colitur, et conservatur?
An quia pro ipsa Rex patientiae non oratur?
Quare: Cantate Domino Canticum No-
vum.*

V. REGINA, MISERICORDIA.

*Hac, ait V[enerabilis]³⁹⁹ Aug[ustinus]
miseriis aliorum compatimur, tanquam
nostris.*

*Et iure: quia eiusdem sumus conditionis
fratres et hospites.*

*Quippe, ait Seneca, Natura est omnibus
communis: Fortuna cunctis frequentius est
similis.*

*Proin timeant Reges; multi enim e solio
rapti ad vincula sunt, et cunctis exacti.*

*Illa dat aliis sua liberaliter, ablata
restituit; paupertatem spiritus suavissime
amplexatur; at inimica eius Avaritia sacra
omnia, sus deque habet profanatrix⁴⁰⁰.*

*Eius sunt rapinae, sacrilegia, Simoniae,
etc.*

1. Thalamus Misericordiae est in:



³⁹⁹ In the edition of 1691 there is: "S.".

⁴⁰⁰ In the edition of 1691 there is: "prophanatrix".

**How many, however, venerate
and defend (the Queen Patience)!**

**And why don't you pray to the King of
Patience in order to (get) her?**

Then, *"sing a new Song to the Lord"*.

V. THE QUEEN MERCY

**"Mercy makes us pity the miseries of
others, like ours" (St. Augustine).**

**And rightly, because we are all,
without any distinction, brothers and exiles.**

**Since, Seneca says, "Nature equals
us, and Destiny unites us". The Kings,
therefore, do not live in peace, because
there are so many (Kings) who from the
throne have ended up in chains and have
been hated by all.**

**(Mercy) gives without asking for
anything in return, and forgives offenses.**

**Her friend is poverty of spirit; her
enemy, on the other hand, is greed, which
dishonors the holy places, with robberies,
sacrileges, simonies, etc.**

1. The Abode of Mercy is

NOMEN TUUM.

Quia Nomen Domini, ait Ambros[ius] totius naturae fons est: ut⁴⁰¹ idcirco illi omne genu flectendum sit.

Quid enim fidelibus est usquam Boni: quod non ita, et ex eo detur Ecclesiae?

2. Unde⁴⁰²: quaecumque⁴⁰³ petieritis in Nomine meo, fiet⁴⁰⁴ vobis: adeo, quicumque⁴⁰⁵ invocaverit Nomen Domini salvus erit.

O Nomen dives in omnes: quia Misericors!

Ideo Rex Regum est JESUS, Magnus Dominus et laudabilis nimis.

3. Deus Potentia terrificat, at Misericordia magnificat se: quia ex hac sanctificat et glorificat.

Ex illa vivimus, movemur, et sumus.

Per illam⁴⁰⁶ redempti speramus: et non est in coelo aut in terra, qui se abscondat a calore eius.

4. Haec Dei filia Fratrem suum e coelis



⁴⁰¹In the edition of 1847 there is not: "ut".

⁴⁰² In the edition of 1847 there is not: "unde".

⁴⁰³ In the edition of 1691 there is: "quaecunque".

⁴⁰⁴ In the edition of 1691 there is: "fient".

⁴⁰⁵ In the edition of 1691 there is: "quicunque".

⁴⁰⁶ In the edition of 1691 there is the equivalent: "istam".

“Nomen Tuum” (Your Name). It is the Lord who created the world, for this every knee should bow down before him (Saint Ambrose).

Will there ever be anything superior (to Mercy), which (God) has entrusted to the Church, for the benefit of the faithful?

2. Hence: "Whatever you ask in my Name, it will be given to you" (Jn. 14,13): therefore, "whoever invokes the Name of the Lord will be saved" (Rom 10,13).

Oh, Sublime Name of Mercy! Jesus is effectively the King of Kings, the Lord Worthy of all praise.

3. God is Majestic in Power, Exalted in His Mercy, by which He sanctifies and glorifies.

For it we exist, operate and live. For it we await the Redemption, and there is no one in Heaven or on earth who can hide in front of his Flame of Love.

4⁴⁰⁷. “This Daughter of God let

⁴⁰⁷ This number there is not in the edition of 1847, hence a different progressive numbering.

deduxit in terram: ait Bern[ardus].

5. *Illā parens est operum spiritalium et corporalium: unde misericorditer docet ignorantes, dubitantibus consulit, etc., pascit esurientes, nudos convestit, etc.*

6. *Illā Regem coeli fecit servum, ut nos servos proveheret in Reges: ait Ambrosius.*

Creet lucem corporalem ipse DEUS, quantam, quantam: ad spiritalem tamen Misericordiae procul abesse debet; quantum prae corpore spiritus est.

Vidistis eam indutam bysso⁴⁰⁸ nivea, per seipsa Nominibus, JESUS et MARIA, undique: quod ea totius misericordiae sint Nomina, ait Bern[ardus], Psalterium manu gerebat: quod in Incarnatione coepit misericordia eius a progenie in progenies⁴⁰⁹.

Corona triplici insignem vidistis: quod Misericordia Dei sit in coelo, terra, et sub terra.

Divitant⁴¹⁰ minereae⁴¹¹?



⁴⁰⁸ In the edition of 1691 there is: "byssa".

⁴⁰⁹ In the edition of 1847 there is not: "in progenies".

⁴¹⁰ In the edition of 1691 there is the equivalent: "ditant".

⁴¹¹ In the edition of 1691 there is: "minerae".

her Brother descend from Heaven to earth ”, St. Bernard wrote .

5. She is the Mother of spiritual and corporal works (of mercy): that is, mercifully teaching the ignorant, advising the doubtful, etc., feeding the hungry, clothing the naked, etc.

6. Saint Ambrose wrote: for her the King of Heaven became a servant, to be able to make us servants, Kings.

God created the light in its splendor; however, it is minimal compared to the spiritual (light) of Mercy, because the Spirit is superior to matter.

Saint Bernard wrote: you have seen her dressed in a white linen garment on which the Names of Jesus and Mary were written everywhere, because they are the Names that enclose Mercy.

She was holding the Rosary, because (God) began the endless time of Her Mercy, starting from the Incarnation.

You have seen her awarded the triple Crown, because God's Mercy is in Heaven, on earth, and under the earth.

The mines enrich with earthly goods

At terrenis: divinis vero bonis misericordia ditat.

Quo miseriores sunt immisericordes: eo crudeliores ii, qui illius sunt persecutores, ac trucidatores quoque; quales sunt duri omnes, ac barbari animis.

Cum igitur in dictis quinque Reginis, singularumque denis comitissis, spectare vobis licuit primam Psalterii Quinquagenam: cumque in JESU, ac MARIA easdem eminere, atque in Angelica Salutatione residere cognoveritis: quid restat, nisi ut, ad Decalogi sanctam observationem, per quinque Reginarum gratiam opitulatricem, Deo, Deiparaeque in Psalterio ipsorum: Cantetis Canticum Novum.



Mercy, on the other hand, makes one rich in the goods of God.

How miserable are, those who have no mercy, how inhuman are, those who drive away and extinguish (mercy); they will be cruel and heinous.

In these five Queens, each accompanied by ten Companions, you were able to contemplate the first About Fifty of the Rosary; and you have seen with your eyes (the Virtues) appear (when pronouncing) the Names of Jesus and Mary: in fact they dwell in the Hail Mary.

What remains to be added, if not that, together with the five enchanting Queens and their ten Companions, *you sing a new Song to God and the Mother of God in Their Rosary?*



“The fourth Virtue is the Queen of Patience... she was of an incomparable Beauty ”,17th cent., St. Peter's Basilica in the Vatican.



The Virtue of Patientia, or Patience (Cesare Ripa, Iconologia, 1625).

**II. QUINQUAGENA.
VI. REGINA, ABSTINENTIA.**

*Haec licitis, et superfluis se abdicat in
victu ac potu: necessariis utitur parce; cum
gaudio misto dolori.*

*Dei liberalitate gaudet: dolet de neces-
sitate; procul refugit a voluptate.*

*Carnem edomat: ut Spiritus regnet;
utriusque inter comitatum et exercitum, me-
dia stat.*

*Dum hinc obarmat spiritalis; inde
exarmat⁴¹² carnales.*

*Quin, ut Seneca ait, universorum ea fre-
num est vitiorum.*

*Aug[ustinus]: Suavis, elegansque es
Temperantia.*

*Tu enim vitam ducis Angelicam, brutam
spernis: nutrix, custosque virtutum es.*

*Cypri Regina sole pulchrior, Luna ele-
gantior; et super dispositionem stellarum
suavior.*

Inimica ipsi Gula adversatur.



⁴¹² In the edition of 1691 there are not the words:
“spiritalis: inde exarmat”, which there are in the edition of
1847.

II ABOUT FIFTY (OF THE ROSARY)

VI: THE QUEEN ABSTINENCE

She does not exceed in the allowed foods and drinks, of the necessary things she does not exceed the limits, her greatest joy is compassion.

She enjoys the gifts of God, she suffers from hardships, flees away from lust, subdues the flesh to let the Spirit reign, she is lovable and decisive in the right point, she fights for spiritual things, she does not contend for earthly things.

Seneca wrote that it is she who chains all sins, and Augustine: O Temperance, you are amiable and chaste.

You love the life of the angels and you disdain the insipid life: you are the watchful mother of Virtues.

The Queen of Love is more beautiful than the Sun, whiter than the Moon and more enchanting than the Stars of Heaven.

Her bitter enemy is Gluttony.

***Thalamo Regis illo sedet: ADVENIAT
REGNUM TUUM.***

***Et iure, quia Abstinencia perducit ad
Regnum Dei, ait Ambr[osius], merito.***

***Nam qui per eam regnant corpori: ii-
dem, persistunt quoque in Virtutum regno:
quibus illud coeli permissum debetur.***

***Pulchritudo huius est prorsus angelica:
proinde nulla humana, vel terrena par ei, vel
in parte esse potest.***

***1. Nam species suum numquam trans-
cendit genus: ita mortale omne et corporale
stat procul infra immortalia et spiritalia.***

***2. Quid non agunt, et patiuntur vani; ut
reddantur venusti?***

***Ut sese comunt, colunt, alunt, pingunt,
stringunt?***

***At abstinencia, ieiunio pinguior, et for-
mosior evadit.***



**It inhabits the Royal House (of God)
(waiting for it): *“Adveniat Regnum Tuum”*
(*Thy Kingdom Come*).**

**And with due merit, Saint Ambrose
writes, since abstinence leads to the
Kingdom of God.**

**In fact, whoever elects her as Queen
of his body, all her virtues flourish in him
and she will certainly reach Heaven.**

**Her Beauty is Angelic: and no human
or earthly beauty will ever be able, even in
the slightest, to equal it.**

**1. In fact, beauty will never be able to
go beyond human nature, just as passing
and corporeal realities are infinitely distant
from immortal and spiritual realities.**

**2. What would the fatuous not do and
suffer in order to appear graceful?**

**How much they dress up, adorn
themselves, refresh themselves, put on
make-up, dress up!**

**Yet Abstinence comes out of fasting,
more enchanting and beautiful.**

*Recoletres pueros, mero pane, legumine,
et aqua, et his parce victitantes.*

3. Cum igitur victrix sit vitiorum: et vitia, quam regna vincere, sit gloriosus; gloriam abstinentiae quis dicendo exprimat.

4. Alii Heroas, Reges, Hectores, praedictent: hanc ego Reginam istis antefero cunctis; quos vel ipsius esse servos non dignatus Deus, ut quorum gulae nil satis fuit.

5. Pascant se alii, cibisque suffarciant: onerantur his et debilitantur: abstinentia minimo seipsa sit robustior.

Inedia, urbium expugnatrix illius nutrix est, et conservatrix.

Vidistis hanc manu sceptrigeram hac, illa Psalterii gerulam, caput gemmis coronatum; vestitu suppallido, sed coronis



Remember those three children⁴²¹, who fed only on bread, legumes and water, and in a moderate way.

3. And this is because She triumphs over vices, and She gives more glory to overcome vices than to conquer Kingdoms; who can express in words the magnitude of Abstinence?

4. Let the others also celebrate the Heroes, the Kings, and the Hectors: I place this Queen above all these, whom God did not even want to serve her, because nothing satiated their throat.

5. Let the others delight themselves and gorge themselves with food, fatten and grow weary; the smallest Abstinence will have more strength (of the Throat).

Poverty, nourishes and guards it, (and makes it) victorious over every city (of sins). You saw her that in one hand carried the Scepter and in the other held the Psalter: the Head was crowned with gems; the dress a little

⁴²¹ They are Ananias, Misaele and Azaria, who at the court of Nabucodonosor, King of Babylon, refused to eat the king's succulent food, and, eating only legumes, their faces were more florid than the ones of the other young people who ate the king's food (Dan.1,1ss)

*undique pertexto, nulli gravitate secundum;
comitatu virginum denarum illustrem.*

*Etenim absque hac nullus sanctitatem
attigit, vel in Sanctorum societate ⁴¹³
pervenit.*

**Abstinentiae hostes in sese eam iugulant
ebriosi et gulosi.**

**Est enim gula, Seneca teste, rationis et
virtutum suffocatio omnium.**

**Cum enim necessaria virtutum sit con-
nexio: par quoque sors est omnibus; quare ad
stragem abstinentiae, caeteras fundi, fu-
garique necesse est.**

Dices: illa sic fieri non cernuntur.

**Quia, inquam, oculos non habes, queis
fieri cernas: ergone etiam non re vera⁴¹⁴ ge-
runtur?**

Geri sic in anima videt Deus, Angeli,



⁴¹³ In the edition of 1691 there is: "societatem".

⁴¹⁴ In the edition of 1691 there is the misprint:
"revera".

worn, but woven entirely of sunlight, and was second to none in demeanor; she advanced with dignity in the company of ten Virgins.

In fact, without (Abstinence), no one ever achieved holiness, or came in the company of saints.

The drunkards and the gluttonous are the enemies who stifle abstinence, causing it to die inside.

Indeed, Seneca writes that it is the throat that suffocates the disposition of the Virtues.

In fact, since the Virtues are necessarily connected, they will all also have the same fate.

For this reason, after the annihilation of abstinence, the other (Virtues) will necessarily be demolished or dispersed.

You will answer: I don't see how these things can happen.

I answer: if you don't have eyes to see what happens, maybe that's why they aren't real things?

The soul sees God in itself,

Sanctique vident, videbis et ipse: at serius.

Quare nunc, nunc Cantate Domino Canticum Novum.

VII. REGINA, CONTINENTIA

Haec carnis est integritas; inque ipso matrimonio servari sancta non solum potest: sed debet.

Ut ab eo Virginitas absit, adsit tamen castitas necesse est.

Et ea triplex, Mentis, Oris, Operis, ut S. Hieron[imus] vult: et recte.

1. Inde S. Greg[orius] Nazianz[enus]: Pulchrorum omnium est pulcherrima, suavium suavissima, et gravissima morum gravium, in quam Deus et Angeli prospicere gaudent.

Haec sexum amat alterum: sed cavet, fugitque consortium, odit iram, fastum, luxumque omnem.

Amat, ait Haymo, vigiliis, ieiunia,



contemplate the Angels and the Saints, and one day you will (Queen Abstinence) herself.

Therefore, now and always, *sing a new Song to the Lord.*

VII: QUEEN CHASTITY

This (Queen) is the purity of the body. Even in the marriage it is not only possible, but it is necessary to live holiness: even if virginity has been lost, it is possible (to live) chastity.

Saint Gregory Nazianzen rightly said, it has three (expressions): in the thoughts, words and deeds.

1. Saint Gregory of Nazianzen continues: It is the most beautiful, the sweetest, the highest of moral qualities, which pleases God and the Angels.

Although she loves people of the opposite sex, she escapes her, and avoids her company; then she hates disputes, praise and excesses.

Aimone said: She loves the vigils,



“The fifth Virtue is the Queen of Mercy... she carried a Psalter in her hands, to indicate that the time without end of Mercy had begun”, 17th cent., St. Peter's Basilica in the Vatican.



cia aperte, ma tenga con la destra mano vn ramo di cedro con il frutto, & a canto vi farà l'vcello pola, ouero cornacchia.

Misericordia è vn'affetto de l'animo compassioneuole verso l'altrui male, come dice S. Gionanni Damasceno lib. 2. cap. 24.

La carnagione bianca, l'occhi grassi, & il naso aquilino secondo il detto di Aristotele al capo sesto de nionomia, significano inclinazione a la Misericordia.

La ghirlanda d'oliuo che tiene in capo, è il vero simbolo de la Misericordia nelle sacre lettere, à le quali si deuè l'obbligo della cognition vera di questa santa virtù, & il ramo di cedro significa il medesimo, come fa fede Piero Valeriano, oue tratta del cedro.

Lo stare con le braccia aperte, dinora che la Misericordia, è a guisa di Gesù Christo Redentor nostro, ch'è la vera Misericordia, con prontezza c'aspetta sempre con le braccia aperte, per abbracciar tutti, e souenir à le miserie nostre, & Dante nel lib. 3. del Purgatorio sopra di ciò così dice:

Horribil

orationes, cilicia, castigationes, et aspera omnia.

Unum quaerit: cor mundum, ut facie ad faciem Deum videat.

Beati mundo corde, etc.

Adversaria eius luxuria est.

2. Thalamo ea regnat in isto: FIAT VOLUNTAS TUA.

Quia, 1. Thessal. 4: Haec est voluntas Dei, Sanctificatio vestra.

Atqui castitas quaerit placere Deo, ut sit sancta corpore, et spiritu.

3. Pulchritudo igitur ipsius digna Deo, Deum capit, trahit, sibique devincit, ac propria desponsat.

Deus Evam formarat, et omnium formosissimam⁴¹⁵; quia perfecta Dei sunt opera: neque sibi eam tamen, sed Adae desponsabat.

Nimirum iam hanc Virginitas, et huic proxima Castitas praevenerat cum Deo nuptias.

Haec enim spiritualis, illa corporalis



⁴¹⁵ In the edition of 1691 there is: "formosissimam".

fasts, prayers, cilices, penances and all that is uncomfortable.

He seeks only one thing: purity of heart, to see God face to face: Blessed are the pure in heart (for they will see God) (Mt 5,8).

Her enemy is lust.

2. Lust reigns in this Abode: “*Fiat Voluntas Tua*” (*Thy Will be done*), since: “This is the Will of God: your sanctification” (1 Thess. 4,3).

Thus the (Queen of) Purity seeks to please God by making herself holy in body and spirit.

3. This is the beauty that God likes and accepts, the one he wants in his consecrated persons.

God had created Eve of a beauty superior to all created realities, but not to betroth her to himself, but to give her in marriage to Adam.

Virginity is superior to Chastity, as Consecration to God is, compared to Marriage.

(Consecration), in fact, is a spiritual reality, (Marriage, on the other hand,) one

erat: atqui non est ponderatio digna continentis animae, Eccles. 26.

Beati qui concupiscunt eam.

4. Vidistis illam supra hominem augustissimam forma: Coronatam liliis ac rosis; floribus ornatam; candore niveo conspicuam; iure incomparabili effulgentem; denis cinctam domicellis cultu simili, prorsus angelico; dignam DEO ipso Sponsam, ait Chrysost[omus].

5. Vae, qui Regis sponsam violarit: mortis reus turpissimae foret.

At illa Dei templum est: quod illa⁴¹⁶, qui violarit, disperdet illum Deus.

Violare autem castitatem, trucidare est: medium non est.

Heu cavete, horrendum est incidere in manus Dei, easdem, quarum in amplexibus Sponsam foveat.

Christum genuit Virginea castitas: ex eadem Christus generat Christianos; ut⁴¹⁷ ea



⁴¹⁶ In the edition of 1691 there is not: “illa”, which there is in the edition of 1847.

⁴¹⁷ In the edition of 1847 there is not: “ut”, which there is in the edition of 1691.

a material reality, and the candor of a soul is priceless (Eccl. 26).

And blessed are those who desire it.

4. You saw her very tall and majestic in appearance, on her head a garland of lilies and roses; the whiteness of her shining beauty shone, therefore, in an incomparable way; ten bridesmaids of angelic grace accompanied her, like her (to present her as) a worthy Bride for God himself (Chrysostom).

5. Woe to the one who has insulted the King's Bride: he will be condemned to a horrible death.

In fact, she is the Temple of God: whoever profanes it, will annihilated by God.

To violate purity in this way means to annihilate it: there is no middle ground.

Oh! Watch out, it is terrible that fall into the hands of God, the very ones that accompanied his Bride to the Wedding.

The Virgin Purity (of The Most Holy Mary) generated Christ: from her, Christ generates the

plane mater sit Ecclesiae Christi appellanda.

Unde pars Ecclesiae castior est melior, proindeque maior dignitate, etsi non numero.

Pars ea sacer est Clerus, Religiosorumque chorus, ex professione: ex voluntate, reliquus Continentium numerus.

In istis vivit, regnatque Castitas: nec non, et in matrimonio casto.

Ergo Sponsa haec Christi mater est Christianorum: qui non ex voluntate carnis, sed ex Deo nati sunt.

Nam ait S. Hieron[ymus]: Carnis generatio est Castitatis mors, et corruptio.

Cuius autem rei praestantissimae corporalis destructio par esse Virtutis destructioni potest?

Castitatis igitur conservationi nil terrenum, sed coelestia omnia debentur.

Quare Matrem castitatis Mariam laudate in Psalterio: et⁴¹⁸ Cantate Dominum Canticum Novum.



⁴¹⁸ In the edition of 1847 there is not: "et", which there is in the edition of 1691.

Christians: She is rightly called: Mother of the Church of Christ.

For this reason, in the Church those who practice purity are better and superior in dignity (compared to the other faithful).

They are the Holy Clergy, the Professed Religious, and all (the laity) who choose to remain chaste.

Chastity inhabits and reigns over them, as well as in a Chaste Marriage.

Therefore, the Bride of Christ is the Mother of Christians, who were born not from the will of the flesh, but from God (Jn 1).

In fact, Saint Jerome writes: the generation of the flesh kills and annihilates Chastity.

If the greater good (of Chastity) were to be ruined, the strength (of the Church) would be ruined too!

However, no reality on earth is capable of maintaining Chastity, and one must have recourse only to the Goods of Heaven.

Therefore, praise Mary, Mother of Chastity in the Rosary: *Sing a new Song to the Lord.*

VIII. REGINA, PRUDENTIA.

Haec S. Bernardo est auriga virtutum, et moderatrix, et gloria morum.

1. *Thalamo residet isto, SICUT IN COELO.*

Quia Sol est virtutum, ait Varro, et coelum sidereum, illustrans noctem ignorantiae.

Caeterae virtutes, ait Hieron[ymus], ut rosae sunt et lilia: prudentia coelum est, super omnia micans.

2. *Arbori vitae sua vis⁴¹⁹, et laus inest merito maxima: at solis profutura corporibus; Prudentia tanto dignior est, quod animabus vitam, et summa quaeque conferat spiritualia.*

3. *Vidistis idcirco ipsam velut in stellato palatio residentem Reginam; cuius decor, revelante Deo, cerni, caeteroquin nec mente sat comprehendi potest.*

Vidistis coronatam stellis, stellis



⁴¹⁹ In the edition of 1691 there is, precisely: "suavis" (enchanted).

VIII. THE QUEEN PRUDENCE

This (Queen), for Saint Bernard, is the charioteer who leads along the glorious way of perfection.

1. She lives *there "Sicut in Coelo" (As in Heaven)*, because, according to Varro, She is the Sun of Virtues, and the starry Sky that illuminates the night of ignorance.

According to Saint Jerome, the other Virtues are comparable to roses and lilies; Prudence is like Heaven, which shines on all things.

2. The Tree of Life was enchanting and valuable for its extraordinary size, but it was beneficial for earthly life; h much more precious is Prudence, which brings to souls not only the life, but also the spiritual perfection.

You have seen the Queen (Prudence) who dwelt in her Palace among the stars; only God can reveal her splendor, not even with imagination she can be fantasized enough.

You saw her crowned with stars,

convestitam: suique similibus decem stellatis Virginibus stipatam.

1. *Istius minimam habere gratiam, maius est, quam Philosophorum omnium scientiam acquisisse: ut S. Aug[ustinus] recte sentit.*

Est enim omnis virtutis schola: qua sine tenebrae sunt omnia.

2. *Quantis impensis et conatibus ad hanc comparandam contenderunt olim pluri, ut humana ac naturali pollerent: divinam tamen nescierunt.*

Idcirco evanuerunt in cogitationibus suis: quia Deum non glorificaverunt.

3. *Omnis enim peccator, stultus est: idque volens, quod sciens prudens veram in sese extinguat prudentiam.*

Videns, caecus est, ac vivens, mortuus.

At vere prudens media in morte immortaliter vivit.

Quare Cantate Domino Canticum Novum.



clothed with stars, and accompanied by ten Virgins, (clothed) with stars like her .

1. According to Saint Augustine, it is much more worth to obtain one of her least grace than to possess the knowledge of all the Philosophers.

(Prudence) is in fact the school of every Virtue, and without it all things are in darkness.

2. With how many sacrifices and efforts, once upon a time, so many labored to obtain it, although they were enriched only by human and earthly (prudence): they had not yet known divine (Prudence).

So they got lost in their thoughts, because they did not give glory to God.

3. Every sinner, in fact, is a fool, and even if he strives to reach the science of prudence, he will not be able to make true prudence live in himself.

Even if he sees, he is blind, and even if he lives, he is dead. On the contrary, the truly prudent foretastes immortality in the mortal condition.

Therefore sing *a new Song to the Lord.*



"The sixth Virtue is the Queen of Abstinence ... she had a scepter in one hand and the Psalter in the other one ", 17th cent., Rome, St. Peter's Basilica in the Vatican.



particolarmente si vede espressa nel dirangere, & nello scolpire; il che si mostra nel pennello, & nello scarpello, & perche in alcune altre non imita, ma supplisce à i defecti d'essa, come nell'Agricoltura particolare, però vi s'aggiunge il palo fitto in terra, quale con la sua dirittura dà, che per vigor dell'arte cresce il torto, & tenero arbofcello.

A S T I N E N Z A.

DONNA che con la destra mano si ferri la bocca, & con l'altra mostri alcune viuande delicate, con vn motto, che dica.

NON VTOR NE ABVTAR.

Per mostrare, che il mangiare cose delicate fa spesso, & facilmente precipitare in qualche errore, come l'astenersene fa la mente più atta alla contemplatione, & il corpo più pronto all'opere della virtù, & però diceasi esser l'astinenza vna regolata moderatione de' cibi, quanto s'appartiene alla sanità, necessità, qualità delle persone, che porta all'animo eleuatione di mente, viuacità d'intelletto, & fermezza di memoria.

& al

Abstinencia o Abstinence (Cesare Ripa, Iconologia, 1593).

IX. REGINA, IUSTITIA.

Haec reddit cuique quod suum est: obedientiam maioribus; minoribus disciplinam et exemplum; aequalibus amicitiam fidam: ita Seneca.

Ideo Regina est virtutum, decus morum, lines operum, Imperatrix omnium: sine hac, omnia sunt mera tyrannis.

Beata Regna, in quibus regnat Iustitia: ita Macrobius].

1. *Thalamus est illi Vox: ET IN TERRA.*

Terra, ait S. Basil[ius], est corpus nostrum, in hoc ratio dominari debet, dictante sic iustitia.

Iniustissimum enim est, ait S. Bern[ardus], servos dominari, et dominos famulari.

O quam iniustum multi usurpant dominium in se, et alios, et res alienas.

2. *Audite nunc me, eras enim aliqui*



IX: THE QUEEN JUSTICE

She makes each one of his own. According to Seneca, (justice means giving) respect for the elderly, teaching children by example, faithful and disinterested friendship.

Therefore she is the Queen of Virtues, the Beauty of moral life, the Coronide of good works, the Universal Empress: without her, all things are only tyranny.

Macrobius says: "Blessed are the Kingdoms, in which Justice dominates".

1. She dwells in the words (of the Pater Noster): *"Et in terra"* (And on the earth).

The Earth, says Saint Basili, is our body, where reason must obey the orders of Justice.

Saint Bernard says: "If it is a very great injustice for servants to act as masters, and masters to act as servants, will it not be even (more) unfair that so many tyrannise over themselves, over the others, and the things of the others?"

2. Listen to me now, because tomorrow some of you will not be able to

vestrum audire non poterunt: nam scio, quatuor morte extinguuntur ante, quam sol oriatur, qui nunc praesentes, sunt incolumes.

Et eventus respondit.

Quatuor enim iniusti raptores Dynastae ad crastinum non supervixerant.

3. *Obsecro, respiscite: sectamini iustitiam.*

Iustus in aeternum non commovebitur: quia iustitia eius manet in saeculum saeculi.

O vesaniam!

Oh humana pereuntia, terrea excidere divinis, aeternis, coelestibus!

Non sic iusti.

Iusti enim⁴²⁰ in perpetuum vivent, et apud Deum est merces eorum.

4. *Vidistis Reginam hanc omni colori insignem vestitu; hac sceptrum, gladium illa tenentem; denis cinctam domicellis; quae dictas elegantia formae longe antestabant; omnes administrae Virtutes divinae Iustitiae.*

Quam ut propitiam habere mereamini: Cantate Domino Canticum Novum.



⁴²⁰ In the edition of 1691 there are not the words: "iusti enim", which there are in the edition of 1691.

To listen to me: I know with certainty that four of the presents here, and in good health, will die before the sun rises.

And the prediction came true.

In fact, four unjust raiders of the Sovereign did not survive until the next day.

3. I beg you, repent and seek justice!

The righteous will not be persecuted forever, because his righteousness remains forever.

What a folly, to deprive oneself of the divine, eternal and celestial realities, for the transient earthly things that perish!

It is not so, however, for the righteous, who will live forever and have their reward with God.

4. You saw the sublime Queen dressed in every color garment, who held the Scepter in one hand, and the Sword in the other one, surrounded by ten bridesmaids even more graceful in appearance than the preceding ones: they were all the Virtues, Ministers of the divine Justice.

To gain her favor, *sing a new Song to the Lord.*

X. REGINA, FORTITUDO.

*Hac stat homo in adversis inconcussus:
in repentinis imperterritus.*

*Hac frenantur Timor et Audacia, man-
data Dei, Consiliaque fortiter executioni dan-
tur; dissipantur tentationes; tyrannica
sceptra confringuntur; excutitur torpor, vitium
eliditur; virtus colitur, et honestum.*

1. *Thalamus est ei in hisce: PANUM*⁴²¹
NOSTRUM QUOTIDIANUM.

*Nam ut cor hominis confirmat: sic
animam, spiritumque fortitudo.*

2. *Vidistis eam velut regali in palatio
Augustam, sceptricam*⁴²², *et denis coronatam
stellis; dextera laurum praeferentem, altera
clypeum cum lancea, cuius in vexillulo Crux
Christi radiabat.*

Mira vultus eius est gratia, formaeque



⁴²¹ In the edition of 1691 there is, precisely:
“panem”.

⁴²² In the edition of 1691 there is, precisely:
“sceptrigeram” (carrying the scepter).

X: THE QUEEN OF FORTITUDE

**She leaves man stable in adversity,
imperturbable in unexpected things.**

**With her, a brake is put on fear and
courage, God's Commandments and
(evangelical) Councils are fulfilled,
temptations are defeated, tyrannical
scepters are broken, inertia is banished,
(every) vice is eradicated, virtue and
morality are practiced.**

**1. Her abode is in the words (of the
Pater Noster): *"Panem nostrum daily"* (Our
daily Bread).**

**In fact, the fortress consoles not only
the heart and mind, but also the soul.**

**2. You saw it majestic, just like a royal
palace, with a scepter and a Crown of ten
stars; on her right hand she held a laurel
wreath, in the other hand she held a shield
and a spear, in whose banner the Cross of
Christ shone.**

**Her face was of an enchanting beauty,
and so distinct in the bearing,**

decus sic, ut virtutem masculam, heroicamque spiraret.

Robore praestans: at prudentia et consilio praestantior, ferendo promptissima auxilio.

Denas eius Domicellas videbatis a panibus, et esculentis instructas.

3. De quarum singulis ita existimetis oportet: sit hominum, brutorumque robur omne corporis, in unum congestum corpus; cum sit accidens corporeum, transcendere suum minime potest subiectum; unde quoque finitum sit necesse est.

Illius igitur vis summa, nec infimam attingerit spiritalis fortitudinis partem.

Ea itaque infirmissimis dat robur immensum, robustissimis suum illud solius flatu spiritus, enervat, ac prosternit.

Ergo nolite timere pusillus grex: infirma mundi eligit Deus ut confundat fortia.

4. Nihilo tamen minus etiam ipsa in homine extinguere, extirparique potest; sed



and was fascinating in his manly and heroic courage.

She distinguished in courage, she was even more illustrious in prudence and advice and always ready to help.

You saw her ten Bridesmaids provided with bread and food.

3. Try to compare the whole of these (forces) with the set of all animal and human forces, united in a single body: if the corporeity is transient, and this law (of nature) is irrefutable, then it follows that it is subject to the limit.

The immense strength (of that body), therefore, did not reach even the smallest part of the spiritual strength (of the Queen Fortitude).

She, therefore, grants the weakest immense strength, on the contrary, she exhausts and lands the strongest with a breath.

Therefore do not fear , little flock: God chooses the weakest realities in the world to confuse the strongest realities.

4. However, even (the fortitude) can be extinguished, or be eradicated in man:

ipso volente per summum nefas.

Vae!

Tales quam potenter tormenta patientur?

Non iam ut parricidii rei, non ut qui robur omne naturae in creatis cunctis confregerint; sed qui divinae gratiam fortitudinis contempserint, inque seipsis extirparint.

Unde illud consequi necesse est, ut deserti a Deo, sus deque per omne scelus a cacodaemone volutentur.

Non sic ii, qui in Psalterio quotidie saepius Cantant Domino Canticum Novum.

5. Quapropter cum omnis Virtus, Aug[ustino] teste, ad decem Mandata Dei exequenda dirigatur: etiam dictas iam quinas singulatim eodem omni studio, atque conatu convertere contendatis: et quinis hisce per illa decem ductis, alteram iuste Quinquagenam complestis?

Quo ut gratiam vobis sufficiat DEUS,



but always for his fault, for very great wickedness.

Woe to those who will suffer these great torments!

(And they will suffer) not as the ones guilty of murder, or as those who have wasted their human strength behind every created reality, but because they have despised the grace of divine strength, and have eradicated it from themselves.

From here it necessarily follows that, having separated themselves from God, they have been turned away by the devil in all kinds of sins.

Not so for those who in the Rosary, every day, quite often, sing a new Song to the Lord.

5. According to (Saint) Augustine, therefore, since every Virtue desires to conform to the Ten Commandments of God, even for the five (Virtues) above said, support every care and every effort to reach them; and these five added to the others, are ten, and you have thus completed the second about fifty!

So that God can obtain the grace for you, and the



““The seventh Virtue is the Queen of Chastity... she wore a garland of Roses and Lilies”, 17th cent., St. Peter's Basilica in the Vatican



Virtue of Continentia, or Chastity (Cesare Ripa, *Iconologia*, 1593).

Deiparaque praesidium: in Psalterio Cantate Canticum Novum.

III. QUINQUAGENA

XI. REGINA, FIDES

Haec est substantia sperandarum rerum, argumentum non apparentium.

Haec, ait S. Hieron[ymus], Divina terrenis iungit⁴²³, Patriarchas instruxit, Apostolos fundavit, et Ecclesiam.

Haec, ait Santus Ambr[osius], credit, quae non videt: aestimat, quae non scit.

Est ea Charitas regula, lucerna Spei, Prudentiae norma, Scientiae forma, SS. Trinitatis nuncia, et Sanctorum Sponsa.

Est ea⁴²⁴ scala viventium, turris pugnantium, et⁴²⁵ navis periclitantium; secunda dux ad gloriae portum.



⁴²³ In the edition of 1847 there is not: "iungit" (connects), which is present in the edition of 1691.

⁴²⁴ In the edition of 1691 there is: "ea est".

⁴²⁵ In the edition of 1691 there is not: "et".

**Mother's of God, protection: in the Rosary:
*"Sing a new Song to the Lord".***

THIRD FIFTY

XI. THE QUEEN FAITH

This (Queen) is the foundation of the things that are hoped , the proof of the things that are not seen.

Saint Jerome said: she has bound God to men, has instructed the Patriarchs, has established the Apostles and the Church.

Saint Ambrose said: she believes the things she does not see, she contemplates what she does not understand.

She is the measure of Charity, the Lamp of Hope, the Meter of Prudence, the Face of Knowledge, the Messenger of the Most Holy Trinity and the Bride of Saints. She is the Stair of the Living, the Tower of the Combatants, the Ship for those who are sinking; She is the Safe Guide to the Port of Glory.

1. *Thalamus ei in⁴²⁶ hoc est: DA NOBIS HODIE.*

Nam Eucharistia Misterium⁴²⁷ Fidei Panem quotidianum dat⁴²⁸ nobis, vel spiritaliter semper, vel sacramentaliter quandoque.

Datur is autem fidelibus, filiis: non canibus, qui foris sunt.

2. *Fides Reginas forma et gloria antedictas superat universas: quia Theologica est, at mortales⁴²⁹ istae.*

3. *Vidistis idcirco eam cultu tricolore: ab imo, candidam, in medio, purpuream, in summo, auream: scil[icet] ob fidem de Incarnatione, Passione, et Resurrectione, ac SS. Trinitatis gloria.*

Triplici augustam corona, Argentea, Gemmea, et Stellata: ob dictas causas.

Dextera, Calicem cum SS. Hostia; quem⁴³⁰ fidelibus porrigens, eos vitae reddebat: sinistra, Crucem Domini cum Passionis armis deferebat.



⁴²⁶ In the edition of 1691 there is not: "in".

⁴²⁷ In the edition of 1691 there is: "mysterium".

⁴²⁸ In the edition of 1691 there is, precisely: "da" (give).

⁴²⁹ In the edition of 1691 there is, precisely: "morales" (moral).

⁴³⁰ In the edition of 1691 there is: "quam".

**1. She dwells (in the Pater Noster) in:
“*Da nobis hodie*” (Give us today).**

**In fact, the Eucharist, which is the
Mystery of Faith, gives us the Daily Bread,
always spiritually, sometimes
sacramentally.**

**It is (the Heavenly Bread) given to
faithful children, not to the little dogs that
are outside.**

**2. The (Queen) Faith surpasses all the
previous Queens in Beauty and Glory, since
She is Theological, the other (Queens, are
Virtues) Moral.**

**3. You saw her, therefore, with a
tricolor garment: at the bottom it was white,
at the center it was red, at the top it was
yellow, certainly based on the Mysteries of
the Incarnation, Passion and Resurrection
and Glory of the Most Holy Trinity.**

**He had a majestic triple Crown, Silver,
of Gems and Stars.**

**In her right hand she had the Chalice
with the Most Holy Host, and spreading
them over the faithful, she gave them life; in
her left hand he carried the Cross of the
Lord, with the instruments of the Passion.**

4. *Pulchritudo eius maior est, quam naturalis pulchritudo novem ordinum Angelorum.*

Et iure merito.

Nam divinius illa Bonum aeternae gloriae promeretur, quam tota sit angelica natura.

Unde gratior est Deo anima cum formata fide, quam totius Hierarchiae natura sola.

5. *Verum necesse est, minimum Fidei punctum credere, quod verius sit, quam maximum in natura intelligibile.*

Quia lumen naturale nimium quam longe est sub lumine fidei.

Ita vero res habet; ut imum ordine superioris multo sit perfectius, quam summum Ordinis inferioris.

6. *Unde aestimari non potest iactura animae, si vel in minima fidei particula dubitet, aut discredet⁴³¹; praeterquam quod rea omnium constituatur.*

Quod si igitur Dominus dicat: Petre, ego



⁴³¹ In the edition of 1691 there is: "discredat".

4. Her Beauty surpassed the Celestial Beauty of the nine Angelic Choirs.

And this with good reason.

In fact, She deserves the incomparable Good of Eternal Glory, which is superior to the entire Angelic Universe.

For this reason, a soul made perfect by faith is more pleasing to God than the entire (Angelic) Hierarchy.

5. We must be sure that the smallest article of faith is truer than the most indisputable sensitive reality, since the human eye, although it sees immense distances, is nothing compared to the eye of faith.

So it really is, since the tiniest thing of spiritual realities is far more perfect than the apex of earthly realities.

6. Hence, therefore, there is no greater damage to a soul than doubting or denying the smallest article of faith, unless the error is turned back.

So if the Lord said, “Peter I prayed for you, so that you may not fail

oravi pro te, ut non deficiat fides tua: quo impensius supplicare nos oportet?

Quare, Cantate Domino Canticum Novum.

XII. REGINA, SPES.

Haec est expectatio certa futurae beatitudinis: ex meritis praecedentibus.

Nam sine his, foret praesumptio.

1. Thalamus spei est ibi: DIMITTE NOBIS DEBITA NOSTRA.

Nam per spem in Deo peccatorum sit remissio.

Sic David speravit: desperavit vero Cain.

2. Spem concipit, qui credit, minimum divinae potentiae plus posse ad salvandum: quam mundi innumeri peccatorum valeant ad damnandum.

Quantumcumque⁴³² igitur peccaris:



⁴³² In the edition of 1691 there is: “quantumcunque”.

your faith may not fail" (Lk 22:32), will it not be necessary for us to beg with great insistence?

Therefore: "*Sing a new Song to the Lord*".

XII. THE QUEEN OF HOPE

She is the sure expectation of future Bliss, for the merits acquired, and it is presumption (thinking of saving oneself) without merits.

1. The Abode of Hope (in the Pater Noster) is: "*Dimitte nobis debita nostra*" (*Forgive us our debts*).

In fact, for the Hope in God, there is the remission of sins.

While David hoped this, Cain despaired.

2. Hope welcomes those who believe that a minimum of the divine Power is capable of saving, more than innumerable sins are capable of condemning.

Although you have sinned up to now,

nec dum⁴³³ adhuc minimum punctum Clementiae Dei exhaustisti.

Quia quidquid⁴³⁴ in Deo est, id Deus ipse est.

Blasphemasti Cain, dum aiebas: maior est iniquitas mea, quam ut veniam merear.

O gloriam Spei vere magnam!, exclamat S. Maximus.

3. Vidistis ipsi Reginam in Rege JESU CHRISTO: denas inter comites Virgines, cicladibus amictas aureis, positisque genibus cum Regina suppliciter pro genere humano deprecantes Deum, solis propitium sperantibus.

Reginam quoque conspicati estis electos Vitae libro inscribentem.

Pulchritudo ejus, atque praestantia pene par Fidei videbatur: certe quanta nulli esse effabilis queat.

Hac meremur, Deumque mereamur ita volentem, seque donantem nobis.

Atque eo mirifice delectatur, sic esse cum filiis hominum.

Quocirca de facili isthic⁴³⁵ aestimare



⁴³³ In the edition of 1691 there is: "necdum".

⁴³⁴ In the edition of 1691 there is: "quicquid".

⁴³⁵ In the edition of 1691 there is: "ishinc".

up to now you have only drawn on the smallest grain of the clemency of God.

Because whoever is in God, God is in him.

You, Cain, blasphemed, when you said: "My iniquity is greater than the forgiveness I can deserve" (Gen 4:13).

"Oh, what an immense Glory (will have) those who have hoped!" Saint Maximum exclaimed.

3. You saw the Queen (proceeding) towards the King Jesus Christ, accompanied by ten Virgin companions, wrapped in golden garments, and, kneeling together with the Queen, prayed to God, who is propitious only in those who hope (in Him), imploring Him for mankind.

You also saw the Queen (of Hope) wroting the elect in the Book of Life.

For Her Beauty and Her Enchantment she resembled the (Queen of) Faith, and no one could ever tell of her Splendor.

Through her we gain God and we will earn him if we wish, and He will give himself to us and will be pleased to be together with the children of men.

From here it is easy to understand the abyss



"The eighth Virtue is the Queen of Prudence ... the prudent foretastes the fruit of Immortality on earth ", 17th cent., Rome, St. Peter's Basilica in the Vatican



The Queen of Prudence, 17th cent., Rome, St. Peter's Basilica in the Vatican, external facade..

est, desperationis immanitatem: quae odium Dei inducit animae desperanti.

Quod ut a vobis prohibebat Deus, Cantate Domino Canticum Novum.

XIII. REGINA, CHARITAS.

Haec omnia credit, omnia sperat, omnia sustinet: non est ambitiosa, etc., omnium est anima virtutum, et forma, ait S. August[inus], absque hac nihil in virtute, nil in merito esse valet; cum ea haustu frigidae coelum, Deusque ipse emitur.

Ea est meritorum vita, et par pretium, Sanctorum est sanctitas, animarum flamma, vestis nudorum, et nuptialis.

Ipsa universa disponit: nec est, qui se abscondat a calore eius.

1. Thalamum habet in hisce: SICUT ET NOS DIMITTIMUS DEBITORIBUS NOSTRIS⁴³⁶: ET DIMITTE NOBIS DEBITA NOSTRA: teste



⁴³⁶ In the edition of 1691 there are not the words: "Sicut, et nos dimittimus debitoribus nostris".

boundless of despair, which leads the soul of those who despair, to hatred for God.

So that God always keeps it away from you, "*Sing a new Song to the Lord*".

XIII. THE QUEEN OF CHARITY

(The Queen of Charity) "believes everything, hopes everything, endures everything, is not ambitious" (1 Cor. 13,7); She is the Soul and the Form of all Virtues (Saint Augustine), without Her, Virtues and Merits have no value: for her, with a glass of fresh water, one gains Heaven and God himself (Mt. 10.42).

She is the spiritual Nourishment and the Just Price to acquire Merits, she is the Holiness of the Saints, the Ardor of souls, the Garment over nakedness, for the Wedding.

She puts all things in place, nor is there anyone who can hide from her ardor.

1. He has the abode (in the Pater Noster) in these words: "*Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*" (And forgive us our debts, as we forgive them to our debtors).

Christo Domino⁴³⁷ ad peccatricem: Dimittuntur ei peccata⁴³⁸ multa, quoniam dilexit multum.

Et Apostolus: Multitudinem delictorum operit Charitas.

Sed qua mensura mensi fueritis in Deum et proximum: eadem et⁴³⁹ remetietur vobis: ergo dimitte⁴⁴⁰, et dimittetur.

Servi nequam metuatur exemplum.

Et vero quid ni?

Nunquid omnes vos fratres estis?

Et in omnibus nunquid inest Deus per essentiam, potentiam et praesentiam?

Quid igitur diligere omnes, et dimittere proximis, in quibus adesse⁴⁴¹ Deum agnoscimus.

Quod hac in re negatis proximo, Deo negastis. Audite S. Anselm[us]: Deus, ait, omnia in omnibus est, ut Ens⁴⁴² entium: ideo omnibus quoque esse regula debet intima.

⁴³⁷ In the edition of 1691 there is not: "Domino".

⁴³⁸ In the edition of 1691 there is not: "peccata".

⁴³⁹ In the edition of 1847 there is not: "et".

⁴⁴⁰ In the edition of 1847 there is: "dimittite".

⁴⁴¹ In the edition of 1691 there is: "abesse" (to be far away): in this case the phrase should be translated: "in whom we recognize, (even though) in a confused way, God."

⁴⁴² In the edition of 1647 there is not: "Ens", which there is in the edition of 1691.

Terrifies the example of the wicked servant (Mt 18,32).

As Christ testified to the sinner:

"Many of her sins have been forgiven, because she loved much" (Lk 7:47).

And (Saint Peter) Apostle: "Charity covers a multitude of sins" (1 Pt. 4,8).

Thus, "with the measure you have measured God and your neighbor, you will also be measured" (Mt 7,2); therefore, "forgive, and you will be forgiven" (Lk 6:37).

But, on the other hand, isn't it true that we are all brothers? Is not God present in all those he created, and whom he maintains in being?

So why don't we accept to love everyone, and to forgive our neighbor, in whom God is present?

What you deny to your neighbor, you have denied to God.

Listen to Saint Anselm: "God is present in everyone, because he is the Being of beings; for this reason he will certainly live in everyone".

S. Greg[orius] Nyss[enus] ait: *O homo, cum amas aliqua; cur minus amabis Deum, a quo sunt omnia?*

Si amas datum, et minus bonum?

Summum cur non ames bonum, et omnia Dantem?

*Proximum quoque diliges, ut te ipsum*⁴⁴³: quia ait S. Greg[orius], *eiusdem est naturae tecum; eiusdem gloriae particeps, et unum ens tecum in Deo, in quo vivimus, movemur et sumus.*

2. *Vidistis hanc Reginam tricornonem: ob tres dilectionis modos; Dei, sui, proximi.*

*In vestitu deaurato quasi flammam iacente: est enim ignis, ait S. Greg[orius], divinae dilectionis: omnium opitulatricem, ut sui X Domicellis circumlatam*⁴⁴⁴.

3. *Pulchritudo eius, et pretium aestimari non possunt; nisi inde, quod S. Maximus ait: Amor charitatis est amor divinitatis increatae.*



⁴⁴³ In the edition of 1691 there is: "teipsum".

⁴⁴⁴ In the edition of 1691 there is the term equivalent: "circumdatam".

Then St. Gregory of Nissa said: “You man, why do you love things more than God, from whom all things come?

Do you love the gift more than the Giver of all Goods? Why don't you love the Supreme Good, who gives all things? ”.

Thus, (he concluded): “love your neighbor as yourself, because he is like you of the same nature, partaker (like you) of the same glory, and has your same being from God, in whom we live, move and exist”.

2. You saw the Queen (of Charity) with three Crowns, (which symbolized) the three kinds of love: that towards God, that towards oneself, that towards neighbor.

(The Queen of Charity) wore a golden flaming Garment: the fire of divine

Love⁴⁴⁵.

She helped everyone and had ten Bridesmaids around him.

3. Her Beauty and her Grace were boundless, because, “the love of Charity is the Love of the Eternal God”⁴⁴⁶.

⁴⁴⁵ Saint Gregory of Nissa

⁴⁴⁶ Saint Maximum.

Quo immensior est amissae charitatis iactura, laethali⁴⁴⁷ admissa⁴⁴⁸ peccato.

Dicis: ista in anima nec visu, nec sensu percipio.

Nec cor, inquam, vides, nec animam sentis, etsi per ipsam sentias: vere tamen ipsam in te habes.

Atque ut vere diligatis in charitate perfecta: Cantate Domino Canticum Novum.

XIV. REGINA, POENITENTIA.

Haec est dolor voluntate susceptus satisfaciendi pro peccatis, et porro cavendi peccata.

Atque ita est ruina vitiorum, reparatio virtutum, confusio daemonum, laetitia Angelorum, et mundi medicina.

Etsi, ait S. Greg[orius] Naz[anzienus], caeterae virtutes sint hominibus amabiles: at ista peccatoribus est amabilior.

1. Thalamus est illi in hoc: ET NE NOS



⁴⁴⁷ In the edition of 1691 there is: "lethali".

⁴⁴⁸ In the edition of 1691 there is: "admisso".

The more serious the loss of Charity is, the more mortal the sin committed is.

Charity cannot be seen or touched except with the heart and soul, and if through (the heart and soul) you see and hear it, then Charity dwells in you.

And to love in perfect Charity, *sing a new Song to the Lord.*

XIV. THE QUEEN OF PENANCE

(The Queen of Penance), suffers of her own free will to atone for her sins, and how not to sin again in the future.

She therefore destroys the vices, strengthens the Virtues, displeases the demons and the joy of the Angels, she is the medicine of the world.

Although all Human Virtues are desirable, it is, nevertheless, the most desirable for sinners⁴⁴⁹.

1. Her Adobe (in the Pater Noster) is:

⁴⁴⁹**Saint Gregory Nazianzeno.**

INDUCAS IN TENTATIONEM.

Nam, ait S. Hieron[ymus], per poenitentiam a tentationibus liberamur daemonis, mundi, et carnis.

2. Vidistis eam triplici corona venerandam: ob tres eius partes: cum veste omni colori⁴⁵⁰; quod Poenitentia omnes habeat comites virtutes.

Sinistra flagellum gerentem, idque floribus coronatum, dextera pateram suavissimi liquoris: quo poenitentibus propinato eorum deformitas omnis in admirandam formae gratiae⁴⁵¹ vertebatur.

Sane Deo tantum inest odium peccati, ut, si foret possibile, ad illud ex anima hominis elidendum, etiam mortem ipse subire nil dubitaret.

Quod cum non possit per se, id in assumpta natura humana perfecit.

Hinc fidelium poenitentiae vis omnis



⁴⁵⁰ In the edition of 1691 there is: "omnicolori".

⁴⁵¹ In the edition of 1691 there is: "gratiam".

***“Et ne nos inducas in tentationem”
(lead us not into temptation).***

In fact, through Penance, we free ourselves from the temptations of the devil, the world and the flesh ⁴⁵².

You saw her mortified with a triple Crown, for the triple victory (over the devil, over the world and over the flesh); she had a Garment of all colors, since Penance has all the Virtues as her companions.

In her left hand she had a flagellum decorated with flowers, in her right hand a cup of very sweet liqueur; after making the penitents drink it, each of their defects was transformed into marvelous celestial beauty.

2. God hates sin so much, that no doubt he would have suffered death, if it had been possible, to eliminate (sin) from the soul of man.

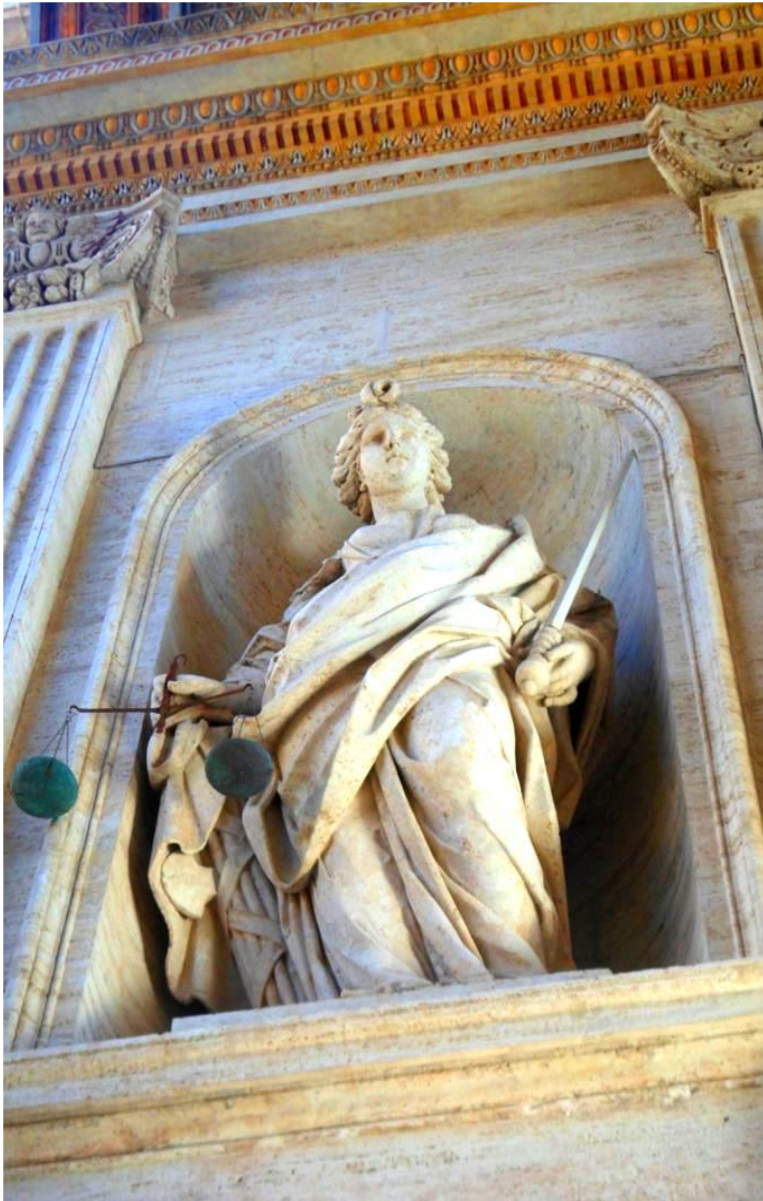
But since this thing was not possible, this (God) brought it to completion in the human nature that he assumed.

(From the Cross of Christ) the

⁴⁵²**San Girolamo.**



"The ninth Virtue is the Queen of Justice...She gives each his own", 17th cent. Rome, Saint Peter's Basilica in Vatican.



The Queen of Justice, 17th cent., Rome, San Peter's Basilica in Vatican, external facade.

dimanat: ut in Sacramento, aut quandoque etiam voto solo nullo non peccata, ut nubes, deleantur.

Omnis vis Regum est Fortunae: at poenitentiae efficacia est gratiae, cui in natura per nihil esse potest.

3. Es tamen exosa est plurimis iis, qui oderunt ieiunia, confessiones, scelerumque fugam consuetorum; quique cum male facerint, exultant in rebus pessimis.

Vae bis, qui in venenum sibi vertunt Poenitentiae remedium!

Quod ut a vobis⁴⁵³ malum avertat Deus: Cantate Domino Canticum Novum.

XV. REGINA, RELIGIO.

Haec duplex: Communis Christi fidelibus, in Mandatorum Dei observatione;



⁴⁵³ In the edition of 1691 there is: "nobis" (from us).

Balm of Penance on the faithful, in the Sacrament (of Confession), or at least when there is only one act of perfect contrition ⁴⁵⁴, and sins are swept away like clouds.

The kings pursue the fortunes of this world, the penitents pursue graces, superior to all transient goods.

3. Penance, however, is detested by the numerous people who hate fasting, confessions and the flight from habitual sins, and who rejoice in the evil committed.

Woe to those who turn the remedy of Penance into poison!

And so that God may keep this evil away from you, *sing a new Song to the Lord.*

XV. THE QUEEN OF RELIGION

(The Queen of Religion) is of two kinds: the ordinary one among the faithful of Christ, which occurs in the observance of the Commandments of God

⁴⁵⁴Literally it is: "a single non-null desire".

et peculiaris, in Consiliorum Evangelicorum observantia professa consistit.

Estque pervetus: ut pote in Moyse, et Sacerdotibus populo Sanctioribus adumbrata; ab Samuele, et Prochetis continuata; sub Helia, et Helisaeo singularius frequentata, et culta viguit; denique ab JESU perfecta, confirmataque afflorescere gloriose cepit⁴⁵⁵; nec alia fuit altior unquam Religio ea, quam Christus et Apostoli duxerunt in humanis.

A qua quidem illa Christianorum communis, haud parvo abest intervallo.

Quantum scilicet], afferre discrimem vitae potest, ac solet professa in rerum communicat⁴⁵⁶ Paupertas, Obedientia perfecta, et integra Castitas, quam illa Communis esse omnium debet; tam haec paucorum esse duntaxat⁴⁵⁷ potest; ob eminentes eiusdem Excellentias.

Quas numero quindecim Reginarum vobis item quindenas recensebo.

Haec unita enim quintadecima, suprema caeterarum, in sese harum



⁴⁵⁵ In the edition of 1691 there is: "coepit".

⁴⁵⁶ In the edition of 1691 there is: "communitate" (in common).

⁴⁵⁷ In the edition of 1691 there is: "duntaxat".

and the peculiar one, which occurs in the profession and in the observance of the Evangelical Councils.

Moses and the Priests first pointed it out to the people of God, Samuel and the Prophets followed it; Elijah and Elisha made her strong; Jesus perfected and confirmed it, and it began to flourish; no Religion found such a consent among men as (the Religion) preached by Christ and the Apostles.

Yet It is so distant from the common Religiousness of Christians.

The highest following of the Christian Religion will be reached only in the profession and in the common observance of Poverty, of perfect Obedience and of integral Chastity, which is lived in a (religious) community.

(This observance), therefore, can only be for a few, due to its extraordinary prerogatives, which are 15, as much as the number of the Queens: the XV Queen surpasses and stands out above the other Queens because

*continet perfectiones: quas insuper peculiari
sua, velut coronide, augustius condecorat.*

Sunt autem istae.

I. Quinquagenae

**1.⁴⁵⁸ Excellentia summae perfectionis in
Religione est: Incipientium Dispositio ad per-
fectionem.**

2. Proficientium Continuatio.

**3. Maiorum exemplum, et ordinatio ad
minores informandos.**

4. Malorum exclusio.

5. Vitae puritas securior.

II. Quinquag[enae]

**6. Vitae contemplativae commoditas, et
perfectio clarior.**

7. Contemptus mundi absolutior.

**8. Debellatio et depulsio daemonis
fortior.**

**9. Corporis mortificatio, et immolatio
perfectior.**

10. Fervor Ordinis devotior.



⁴⁵⁸ In the edition of 1691 there is: "prima".

possesses their perfections and has unique prerogatives, which are:

First About Fifty:

1. The First Prerogative of the Supreme Perfection in Religion is the availability of those who begin to reach perfection;

2. It remains in those who advance (on the way to perfection).

3. The example of the elderly and the willingness of the little ones to be educated.

4. The exit of the wicked.

5. The clearest purity of life.

Second About Fifty:

6. The advantageous and sublime perfection of the contemplative life.

7. The most absolute contempt in the world.

8. The highest victory and expulsion of the devil.

9. The perfection of mortification and bodily sacrifice.

10. Stable fervor and devotion.

III. Quinquag[enae]

11. **Conversatio fratrum Sanctior, et quasi Angelica.**

12. **Poenitentiae austeritas ordinatior et durabilior.**

13. **Hominis totius sacrificatio, quoad iudicium, et voluntatem, et facultatem plenior.**

14. **Voluntatis abnegatio pene infinita.**

Nam, et pro obiecto habet infinitum quasi bonum, quod, si fieri posset, semper vellet.

Potest enim bona infinita nolle, aut velle, tanquam libera: sed habere, vel persequi non potest.

15. **Habendi quodcumque⁴⁵⁹ renunciatio facta in manus Domini proprii, scil[icet] Dei, ut ad unum omnia redeant, unde promanant, iuxta illud: Qui non renunciaverit⁴⁶⁰ omnibus, quae possidet, non potest meus esse discipulus.**

Atque ex dictis quindecim, liquido patet



⁴⁵⁹ In the edition of 1691 there is: "quodcumque".

⁴⁶⁰ In the edition of 1691 there is: "renuntiaverit".

Third About Fifty:

11. The sanctity of common life between confreres, as between Angels.

12. An austere regular and stable penance.

13. In the fullest sacrifice of all humanity, up to judgment, will and capacity.

14. An almost total self-denial of the will.

Third About Fifty:

11. The sanctity of common life between confreres, as between Angels.

12. An austere regular and stable penance.

13. In the fullest sacrifice of all humanity, up to judgment, will and capacity.

14. An almost total self-denial of the will.

In fact, it pursues the infinite Good, and to reach it, it is necessary not only to desire it, but also to achieve it ⁴⁷⁰.

15. In the renunciation, professed in the hands of one's own Bishop, as to God, of possessing anything, so that all things return to the Only from which they come: as (Jesus) said: "Whoever has not renounced everything he possesses, the one cannot be my disciple "(Lk 14,33).

In these fifteen prerogatives lies the

⁴⁷⁰ Literally, the sentence is difficult to read: " In fact, it has as its object an infinite good, which if one could have it, certainly would want it. In fact, one can want or not want the infinite goods: so it is for freedom. But who (wants them) cannot possess them if he does not attain them first.

discrimen inter Religionem specialiter Apostolicam, et communiter Christianam.

Velle affirmare; hanc illi parem esse perfectionem, aut superiorem: manifesta est haeresis.

Religiosi enim Deo reddunt omnia universim, seculares vero tantum hoc vel illud, pro libito suo.

Quin, et Episcopi tametsi in altiore sint perfectione Potestatis: non tamen in maiore Virtutis, quam Religiosi; et id saepe, etsi non semper.

***1. Thalamus Religionis⁴⁶¹ est in isto:
SED LIBERA NOS A MALO. AMEN.***

Et recte.

Quia Religio, iuxta Aug[ustinus], sic religat ad bonum: ut solvat ab omni malo: sicut⁴⁶² unit Deo, ut solvat⁴⁶³ a mundo; sic privat sensu proprio, ut donet hominem angelico.

Adeo etiam, ait S. Hieron[ymus], tenent homines in terris cum difficultate summa;



⁴⁶¹ In the edition of 1691 there is: "Religioni".

⁴⁶² In the edition of 1691 there is: "sic".

⁴⁶³ In the edition of 1691 the equivalent: "dissolvat".

difference between the singular apostolic religiosity, and the common Christian religiosity.

It is an authentic heresy to argue that (common religiosity) is of equal perfection, or indeed superior (to religiosity according to the Evangelical Councils).

The Religious, in fact, bring all things back to God, the seculars, on the other hand, only this or that, as they please.

Even the Bishops, although they have a higher Power, it is not said that they have a greater perfection in the Virtues, compared to the Religious; it often happens, but not always.

1. The Abode of Religion lies in this: *"Sed libero nos a malo. Amen "(But deliver us from evil. Amen)".*

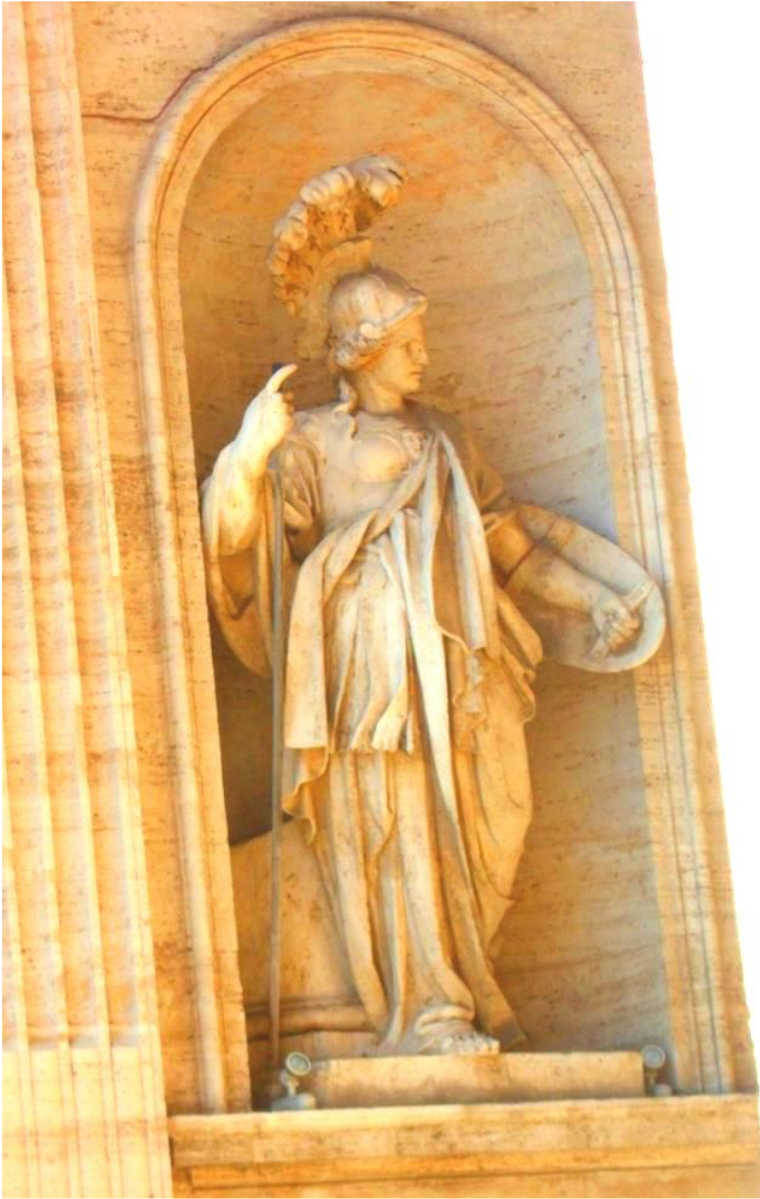
And rightly.

Since Religion, according to Augustine, binds to good and so frees us from all evil; it unites to God and frees from the world so, man deprived of his own feeling, gets an Angelic feeling.

Therefore also, Saint Jerome says, men get on earth with sum



“The tenth Virtue is the Queen of Fortitude she held a shield in her hands,17th cent., Rome, Saint Peter’s Basilica in Vatican.



The Queen of Fortitude, 17th cent., Rome, Saint Peter's Basilica in Vatican, external facade.

quod in Coelis Angeli cum facilitate.

2. Duo autem in Religione eminent eximia.

Prius, quod actus eius sit, offerre Deo Patriam: quo omnes transcendit morales Virtutes.

Alterum, quod Consiliorum Evangelicorum observantiam profiteatur; quod Fidei, ac Spei superaddit.

3. Vidistis⁴⁶⁴ eam corona triplici extructam, ob tria Vota: vestitu discolorem, ob Ordinum varietatem; Dextera, Crucifixum: nam Christo concrucifixi⁴⁶⁵, et mortui mundo, sint Religiosi; Sinistra, Libellum gerebat, eo⁴⁶⁶ quod Religio ad contemplationem ordinetur; sub pedibus, draconem proterebat: hoc enim Religionis est proprium, subiugare Diabolum.

Decem eius comites, Reginae persimiles, perfectioni advigilant Decalogi observandi.

Cum igitur Religioni, seu Christianae, seu Religiosae par nihil sit, vel in pulchritudine formae, vel gloriae amplitudine,

⁴⁶⁴ The word in the text of 1691 is corrupt and illegible

⁴⁶⁵ In the edition of 1691, instead of: "nam Christo concrucifixi", of the edition of 1847, there is: "quod a Christo crucifixi" (since they were crucified for Christ).

⁴⁶⁶ In the edition of 1691 there is not: "eo".

difficulty, a thing that the Angels in Heaven get with ease.

2. Two excellent things rise up in Religion: the first one is the gesture of the one who offers worship to God that surpasses all moral virtues.

The second one, which professes the observance of the Evangelical Councils; is added to Faith and Hope.

3. You have seen her, raised with a triple crown, because of the three vows, with a colorful dress, for the variety of Orders; she carried the Crucifix in her right hand: in fact, the Religious were crucified for Christ and died for the world; on the left she carried the little book, due to the fact that Religion is ordered to contemplation; under her feet she crushed the dragon, in fact this thing is proper to Religion, to subjugate the Devil.

Her ten companions, very similar Queens, watch over the fulfillment of the observance of the Decalogue.

Since therefore there is nothing similar to the Christian or Religious Religion, both for the beauty of the figure and for the vastness

vel magnitudine praestantiae: omnino qui violaverint eam per Apostasiam, quod porro enormitatis⁴⁶⁷ scelerum ruant; reliquum sibi non facere; nisi desperati e mortali vita sese in immortalem mortem eiecerint.

Ab istis proximo sequuntur intervallo: qui necessariam Religionis retardarint Reformationem.

Tales isti existunt saevi Pharaones, et Herodes, et cum hisce sors illorum erit.

Quorum poenis neu quando consortes involvami: Cantate Domino Canticum Novum.

EPILOGUS.

Repetite nunc animis, et memoriam colligite: simul audita cum visis comparete.

Deinde nobiscum ipsis rationes inite: actus, actaeque modum vitae ad formam et normam Reginarum harum parum perexigite⁴⁶⁸, atque tum demum, futuram providentes aeternitatem, Beatam, aut⁴⁶⁹ Damnatam, vobiscum statuete.

⁴⁶⁷ In the edition of 1691 there is: "in enormitatem".

⁴⁶⁸ In the edition of 1691, instead of "parum perexigite", of the 1691 edition, there is, precisely: "parumper exigite" (evaluated in a short time).

⁴⁶⁹ In the edition of 1691 there is: "ac" (e).

of the glory, and also for the greatness of excellence, no doubt, for those who betrayed her with the Apostasy, for which they also rush beyond the enormity of sins; there will be no future unless, in despair, they will be thrown from mortal life to immortal death.

They are followed closely by those who will delay the necessary reform of Religion.

These are similar to the cruel Pharaohs and Herod, and with them will be their fate.

In order not to be wrapped up one day, sharing the pains of these ones, *sing a new Song to the Lord.*

EPILOGUE

Try to remember, now, everything you have heard and seen, and let's compare the arguments.

Ask yourself, for a brief moment, if you wish to imitate the life, style and example of these Queens, and if, for the eternity (you wish) the blessed or the damned life.

Equidem in praesens illud commendo, Psalterium inquam Christi ac Mariae: cuius quindenae Orationes Dominicas Reginae totidem: quindecies vero denae Domicellae Angelicas Salutationes C. et L. designabant: quae iustum completur Psalterium: in quo quia Sanctissima sunt omnia, et verba, et significata; Reginis illis suum quoddam Augustissimum, dignissimumque a Deo positum esse Palatium est existimandum.

Verum enimvero istud vos monitos etiam, atque etiam velim, nihil hic de Reginis, carumque comitatu, humanum cogitetis, inane nihil, aut confictum.

Quod facilius equidem pateret⁴⁷⁰: si eadem ex me solum auditu cognovissetis.

1. Verum iam ipsi vestris oculis conspexistis: et eo in divino, tremendoque Mysterio conspicati estis: in quod cadere fictio nulla, nulla suspicio potest.

2. Ea quoque talia contuiti estis: quae sacra sunt, sancta sunt, planeque divina.

3. Neque uno⁴⁷¹, aut paucis eadem sunt videri concessa: verum plusquam trecentis hic congregatis.

4. Testor vestros ipsorummet animos, animorumque motus, mire laetos tristibus permistis.

⁴⁷⁰ In the edition of 1691 there is: "paterer" (da patior: admit), while in the edition of 1847 there is: "pateret" (da pateo: be clear): the context seems to lean towards: "paterer".

⁴⁷¹ In the edition of 1691 there is: "uni".

I recommend you to recite the Rosary of Christ and Mary every day, in which the Queens are represented in the fifteen Pater Noster, and their Bridesmaids are represented in the one hundred and fifty Hail Mary: the Rosary, in fact, is the Most Holy Divine Palace that houses these Queens.

If I had told you such a thing, you would have thought that the Queens and their crowd were not reality, but fantasy: but today you have finally realized it.

1. In fact, you have seen with your eyes that reality: you have been allowed to contemplate those Divine and terrible Mysteries, where no deception and fraud can happen.

2. You have contemplated the Eternal Sacred Realities!

3. And the contemplation of these Realities has been granted not to one, or to a few, but to more than three hundred people together!

4. Your hearts and their emotions, mixed with joy and sadness, are witnesses.

5. *Ipsam testor summam Veritatem JESUM, in quo Mirabilia ea magna conspexistis. Que illa, et qualia?*

Humilitatem, Pacem, Laetitiam, Spiritus, Patientiam, et Misericordiam.

Hic primus Reginarum chorus.

Altera in corona stabant: Abstinencia, Continentia, Prudentia, Iustitia, et Fortitudo.

Summa tenebant, Fides, Spes, Charitas, Poenitentia, et Religio sancta⁴⁷².

Quibus quid altius habet Ecclesia Dei universa?

XVI. Quapropter istae animis vestris altissime insideant Reginae Virtutes: earumque in Psalterio quotidianam recolite memoriam.

Atque si vultis, me nunc audite.

Istud vehementer suadeo, ut dictis quisque virtutibus dies sibi festivos decernat: quibus ordine singulas rite cultas veneretur.

Altaria quoque vel designet, aut collocet iisdem sacra, et dicata: in quibus veluti constitutas, aut erectis in statu effigiatas menti reprehesentet.

Atque Virtutes eas haud inferiore loco, quam sanctas Divorum reliquias: quin altiore quoque honore dignissimas existimate.

⁴⁷² In the edition of 1691 there is not: "sancta".

5. Jesus, the Supreme Truth, is witness, because in the (Holy Host) you have seen so many wonders, that is Humility, Peace, Joy, Spirit, Patience and Mercy, in the first Crown of the Queens; Abstinence, Continence, Prudence, Justice and Fortitude in the second Crown of Queens ; finally the major Virtues: Faith, Hope, Charity, Penance and Sacred Religion. Will there be something else better in the whole of the Holy Church?

XVI. Therefore, indelibly imprint the Queens of Virtues in your hearts, and honor them every day in the Rosary.

Listen to me now if you can!

I warmly recommend this: undertake to venerate, one after the other, the Queens of Virtues on holidays.

Raise sacred statues, dedicated to the Queens of Virtues, without Altars, to have them in front of your eyes.

And give them a dignified place, even more than you give to the Sacred Relics of the Saints.

At⁴⁷³ ne quis error hac in re cuiusquam subrepat animo: causas consilii discite Festis, arisque rite coli VIRTUTES affirmo.

1. *Quia, cur Sanctos colamus, causa sunt Virtutes.*

2. *Deinde: in Divis ipsae altissimae supereminet Virtutes, et per has magnas, ipsi sunt magni.*

3. *Accedit: gloria Sanctorum admiranda est, et veneranda!*

At gloriosi evolant per Virtutes.

4. *Si vero etiam ad Virtutum originem animos referatis, eas ab aeterno, a divina Providentia dimanare, velut regulas quasdam divinae praedestinationis cognoscetis, ad quas regulari salvandae⁴⁷⁴ divinae placuit bonitati.*

Iam vero: 1. Quae ab aeterno existunt in Deo, et existent, quid ab ipso Deo re ipsa⁴⁷⁵ distent, nisi⁴⁷⁶ ratione mera, non video.

Quare eatenus verum eis Latriae⁴⁷⁷ cultum, ut unis, iisdemque cum Deo, deberi nemo dubitabit.

2. *Qua vero in Humanitate Christi, inque Deipara Maria eminent conspicuae, plene pleneque Beatae; Hyperdulice⁴⁷⁸ venerationem deprecanturque Beatae; Hyperdulice⁴⁷⁹ venerationem deprecantur.*

⁴⁷³ In the edition of 1691 there is the equivalent: "ac".

⁴⁷⁴ In the edition of 1691 there is: "salvandos".

⁴⁷⁵ In the edition of 1691 there is: "reipsa".

⁴⁷⁶ In the edition of 1691 there is not: "nisi".

⁴⁷⁷ In the edition of 1691 there is: "Latria".

⁴⁷⁸ In the edition of 1691 there is: "Hyperduliae".

⁴⁷⁹ In the edition of 1691 there is: "Hyperduliae".

And, to dispel any doubt, I reaffirm that it is lawful to venerate the Statues of the Queens of Virtues with Feasts and Altars:

1. Because even in the Saints we venerate their Virtues.

2. The more the Virtues of the Saints are grandiose, the more they are great.

3. Furthermore, the Glory of the Saints is admirable and exemplary: but they are raised to Glory through the Virtues.

4. But what is the origin of the Virtues? Virtues have been originated, since eternity, by Divine Providence, to be the rules by which the Goodness of God directs us towards Salvation.

1. Indeed, they subsist in God, and cannot exist without him: for this reason they must be venerated in God.

2. They excel in Holiness and Beauty in the Humanity of Christ and Mary, Mother of God, and are to be venerated especially.



**“The eleventh Virtue is the Queen of Faith...The mystery of Faith is Eucharist. She held the Chalice in one hand”,
17th cent., Rome, Saint Peter’s Basilica in Vatican.**



"The Queen of Faith held a Chalice and a Host in her hands and a Cross in the other hand, 17th cent, Rome, Saint Peter's Basilica in Vatican.

3. *Quae*⁴⁸⁰ *denique caeteris in Sanctis eadem resident; Duliae observantiam suo quodam iure sibi vindicant*⁴⁸¹.

*Neque iis nos Virtutibus humanam asserimus naturam, sed dumtaxat*⁴⁸² *Figuram tribuimus: et hanc non iuxta ullam earum substantiam aliquam; sed secundum vim, et efficaciam similem.*

*Ea inquam ratione, modoque dicetis Orationem Dominicalem*⁴⁸³ *unam, et decem Angelicas Salutationes ad memoriam, et honorem Humilitatis, Pacis, totidem, etc., sicque porro per singulos*⁴⁸⁴ *euntes, pie et sancte Psalterium persolvete.*

Cantate igitur Domino Canticum Novum, quia Mirabilia fecit.

Hucusque Sermo S. P. Dominici, quem ipse Sponso Mariae novello revelavit.

APPENDICULA.

Et hoc addo ex me, *scribit idem, ad S. Dominici dicta confirmanda.*

Ita facere solitam Sanctam quandam legi.

Et multos Sanctos novi sic orasse, *qui, et viderunt has Dominas in specie supra omnem aestimationem pulcherrimas.*

⁴⁸⁰ In the edition of 1691 there is: "qua".

⁴⁸¹ In the edition of 1691 there is: "vendicant".

⁴⁸² In the edition of 1691 there is: "duntaxat".

⁴⁸³ In the edition of 1691 there is: "Dominicam".

⁴⁸⁴ In the edition of 1691 there is: "singulas".

3. Finally, the Virtues that subsist in all the Saints must be venerated.

Virtues, while not possessing human nature, have a corporeal aspect, and although they do not possess physical corporeality, they have its characteristics and properties.

And, in the Most Holy Rosary you will devoutly recite a Pater Noster and ten Hail Mary, in memory and honor of Humility, as well as for Peace and for the other Queens of Virtues.

Then, *sing a new Song to the Lord, because he has worked wonders.*

Here ends the Sermon that St. Dominic revealed to the New Spouse of Mary.

SMALL ADDITION

For my part, I can attest to what Saint Dominic said.

Many saints have contemplated the features of the Queens of Virtues and have venerated them: for example, in Saint John

Sicut S. Ioanni Eleemosynario ⁴⁸⁵ visa fuit Misericordia Dei: alteri Gratia Dei.

Et vero Sacra Scriptura, secundum DEUM, tota est in laudibus *Virtutum*, ac vituperiis *vitiorum*, ut S. Gregorius adnotavit.

HISTORIAE CONTINUATIO.

XVII. Sermonem istum S. Dominicus, non eodem tempore continuum, sed trina vice diversa recitavit, die partem⁴⁸⁶ eodem.

Nimirum mane primam partem continuo post Divina peracta; alteram de prandio; tertiam hora vespertina.

Quod autem S. Dominicus inter dicendum illud saepius monuisset: omnes quotquot in Dei gratia existerent, easdem in sese⁴⁸⁷ ipsi Reginas habere quindenae, pariter et CL. Dominicellis; hoc vero non paucis admirationem movit, ac haesitationem.

Idque iis, qui easdem in Sacrosancto Sacramento conspexerant⁴⁸⁸.

Quare die postero, convenitur a percunctantibus: ecqui fieri possit, etiam iustos tanta in sese habere dona, et suos ea latere

⁴⁸⁵ In the edition of 1691 there is: "Eleemosinario".

⁴⁸⁶ In the edition of 1691 there is precisely: "tamen" (however).

⁴⁸⁷ In the edition of 1691 there is: "se".

⁴⁸⁸ In the edition of 1691 there is: "consperant".

the Almoner appeared the Mercy of God, to another Saint, the Grace of God.

The Sacred Scripture, then, praises the Virtues of God, and condemns the vices⁴⁸⁹.

CONTINUATION OF THE STORY

XVII. St. Dominic revealed this Sermon in three different moments of the same day: the first part, in the morning, immediately after the Holy Mass; the second part at noon; the third part in the Hour of Vespertina.

St. Dominic repeated several times that only those who are in the Grace of God possess in themselves the fifteen Queens and the one hundred and fifty Damsels; and this produced amazement and embarrassment in all those who had seen the Queens of Virtues in the Blessed Sacrament.

So, the following day, they returned there and asked St. Dominic why the righteous had in themselves so many benefits from the

⁴⁸⁹ Cf. Saint Gregory.

possessores.

Rebantur rem impossibilem.

Ad hoc obstupuit Vir sanctus: et principio inquit: “*Sunt in vobis cor, viscera, et anima, quae nunquam tamen vidistis.*

Sunt in multis vobis peccata multa, immania, nec tamen videtis.

Quae si clare intueremini, omnes simul moriemini⁴⁹⁰.

Ita nec Virtutes videtis in iustis, nec ipsi conspiciantur praesentes.

Excedunt namque omnem visibilem imaginationeem in decore, gratia, vi, et efficacia”.

Deinde secreta oratione ad Deum versus tacite et impense obsecrat ⁴⁹¹, **ut duritiam populi miseratus, faceret, quod divinae suae Clementiae expedire videretur.**

Eodem momento Dominus JESUS protinus ita sensibilter eum alloquitur: “*Confide, noli timere.*

Dic eis: si velint intra quindenam in ieiuniis, orationibus, aliisque piis exercitationibus poenitere, ac per sacram

⁴⁹⁰ In the edition of 1961, the imperfect subjunctive (*moreremini*) is used, instead of the simple future (*moriemini*) of the 1847 edition, as required by the *consecutio temporum*.

⁴⁹¹ In the edition of 1691 there is: “*obsecrabat*”.

Queens of the Virtues, even if they did not know them.

They considered this a contradiction!

And St. Dominic, not at all surprised, replied: "You have the heart, the guts and the soul, yet you have never seen them.

Many of you also have so many hideous sins, and you don't see them at all.

If you saw them, you would all die at the same time.

So, you do not see the Virtues in the righteous; but even in yourselves you are capable of perceiving the Queens of Virtues.

In fact, they surpass all imagination in terms of Beauty, Grace, Strength and Value".

Then, he went into a silent prayer, and asked God, intensely, to have mercy on the hardness of their hearts and to use Clemency.

And behold, he heard the Voice of the Lord Jesus, saying to him, "Trust, do not fear .

Tell them that, if they do penance for fifteen days, with fasting, prayers and other pious exercises, purified by the Sacred

exhomologesim ⁴⁹² *expiati*, SS. *Synaxim* ⁴⁹³ *adire sumendam; fore, ut ipsa illa in sese mutuo contuerentur*".

Illi prompte respondent⁴⁹⁴, ac praestant.

Plurimi ipse S. Dominicus a confessionibus fuit.

Ipsa die quintadecima, utriusque sexus, omnis pene status, et ordinis, SS. Eucharistiam ex ipsius S. Dominici manibus acceperunt, EPISCOPO RODONENSI NOLENTE: cum Potestate seculari⁴⁹⁵.

Et plerique, dum SS. Corpus Dominisumerent, videbantur sibi carbonem ignitum recepisse, ut luxuriosi incontriti, lapidem avari, massam plumbeam⁴⁹⁶ indevoti: idque ita, ut nullatenus valuerint, illud vel ex ore emittere, vel per fauces transmittere.

Quocirca protinus, mortis vicinae metu, attriti animis purius sunt confessi, et integrius, sicque confestim sacrosanctam Eucharistiam summa cum consolatione intra sese recipere valebant.

Quam plurimis quoque praedicta Visio sese oculis reddidit aspectabilem, tum cuique in seipso, tum, et in aliis sancte Communicatis.

⁴⁹² In the edition of 1691 there is: "exhomologesin".

⁴⁹³ In the edition of 1691 there is: "Synaxin".

⁴⁹⁴ In the edition of 1691 there is: "spondet" (promeses).

⁴⁹⁵ In the edition of 1691 there is: "saeculari".

⁴⁹⁶ In the edition of 1691 there is: "publicam" (as an adjective of "massam", it has the meaning of "dirt").

Confession, they will receive the Most Holy Communion and see the Queens of Virtues in themselves ”.

The people consented, did penance and, on the fifteenth day, all, male and female, of every order and degree, confessed to St. Dominic, and received the Most Holy Eucharist from his hands, despite the unfavorable opinion of the Bishop of Roanne.

And, while receiving the Most Holy Body of the Lord, to the unrepentant lustful it seemed to receive a burning coal, to the greedy, it seemed to receive a stone, to the non-devotees it seemed to receive mud.

And no one could expel it from his mouth or swallow it.

And immediately, feeling dying, they confessed with true contrition, and immediately succeeded in assuming the Most Holy Eucharist in them, with immense consolation.

And before their eyes, now that all had taken the holy communion, the Queens of Virtues appeared, and they saw them both in themselves and in others.

Simul tanta benedictionis divinae gratia delibuti adspirabantur, ut ex visionis vehementia extra se rapti, et a sensibus essent abstracti.

Cernebant autem Reginas inter, Virginesque alias Dominum JESUM CHRISTUM, quem susceperant, Sponsum Virtutum, Maria semper Virgine assistente.

Neque mirum: quia in Deitate Eucharistiae mundus est verius, quam in seipso.

Ea causa, qui rite SS. Eucharistiam suscipiunt, hi Deum, et quaecumque⁴⁹⁷ in Deo sunt, recipiunt.

Et quod est mirabile; non in Communitatis solum, sed in infantibus quoque, puerisque innocentibus eadem illa conspexerunt, et pariter totam pene Curiam coelestem.

Causa liquet: quia sicut Deus in Beatis est omnia in omnibus, per gloriam: sic et in viatoribus est omnia in omnibus per gratiam⁴⁹⁸.

Ex eo tempore omnia omnium studia in unum versa sunt S. Dominicum.

Dux ipse; Clerusque⁴⁹⁹ totus, universaque natio, beatos sese praedicabant, si in Praesulem Britanniae Summum, ipsis habere contigisset Sanctum Dominicum.

⁴⁹⁷ In the edition of 1691 there is: "quaecunque".

⁴⁹⁸ In the edition of 1847 there are not the words: "per gloriam: sic et in viatoribus est omnia in omnibus" (for glory, so in the faithful it is all in all), which there are in the edition of 1691.

⁴⁹⁹ In the edition of 1691 there: "Clerus".

And, ecstatic, they saw the Queens and the other Virgins, who welcomed the Lord Jesus Christ, the Spouse of Virtues, and the Ever Virgin Mary, who accompanied him.

Why wonder?

In the Divine Eucharist, the world is seen better than in reality.

For this reason, those who worthily receive the Most Holy Eucharist receive God, and all that subsists in God.

And, even more surprising, was that the Queens of Virtues manifested themselves not only in those who had taken the Holy Communion, but also in the innocent infants and children, and the Queens were also accompanied by the Celestial Court.

And this is because, as God in the Saints is all in all, by glory, so in the faithful He is all in all by grace.

Since then, all hearts turned to St. Dominic: the Prince, the Clergy and the whole nation longed for St. Dominic to be elected Archbishop of Britain.



The twelfth Virtue is the Queen of Hope “...she carried a lighted lamp”; the phoenix (bird that in mythology had the power to be reborn from its own ashes) is the symbol of hope in Eternal Life. 17th cent., Rome, St. Peter's Basilica in Vatican.



**The Queen of Hope, 17th cent., Rome, St. Peter's Basilica
in Vatican, external facade.**

Quem honorem ipso constanter recurante⁵⁰⁰, vim sine vi facta per artem excogitavit istam, inque executionem perduxit, ut per omnes oras Britanniae severe mandaret, neu quissquam Sanctum Dominicum pedem efferre, patriaque sineret excedere, quo vel sic ad Praesulatum adigeretur subeundum.

Sed frustra iacitur rete ante oculos penatorum: nam S. Dominicus in Dei sese voluntatem dedit, et ecce sub oculis circumstantium factus invisibilis, eripitur ex oculis vi diviniore⁵⁰¹; eripitur Britanniae, et ipso eo tempore est in Hispania repertus, unde Pater eius fuerat oriundus.

Dux in alteram diem iam⁵⁰² omnem fieri apparatus mandarat, ut in Dolensem Pontificem crearetur: is enim id temporis vacabat.

Antevertit autem ad Ducem rumor certus, S. Dominicum comparere in momento desiisse⁵⁰³, neque dum apparere usquam.

Hic Dux movere omnia, emittere quaque versus indagatores, totaque Britannia perscrutari omnia; nec coepto desistere.

⁵⁰⁰ In the edition of 1691 there is, precisely: "recusante (denying).

⁵⁰¹ In the edition of 1847, there are not the words: "eripitur ex oculis vi diviniore" (by supernatural grace, which became invisible, disappeared), which there are in the edition of 1691.

⁵⁰² In the edition of 1691 there is: "iam diem", instead of "diem iam" of the 1847 edition.

⁵⁰³ In the edition of 1691 there is precisely: "defuisse" (be disappeared).

And, since he always refused this honor, the Prince, so that he accepted the Episcopate, with a fine pretext, forbade the Guardians of the Gates of Brittany to let St. Dominic leave the Country.

But it is useless to throw the net before the eyes of the birds: in fact, St. Dominic, abandoned to the will of God, there, under the eyes of all, by supernatural grace, having become invisible, disappeared, and, stolen from Britain, found himself in the same instant in Spain, His country of origin.

While the Prince was making preparations for his episcopal appointment, St. Dominic disappeared from Brittany.

The Prince was informed that St. Dominic had disappeared and was no longer to be found.

Iam solidum mensem acerrima tenuerat investigatio, cum ecce per Hispanos certum nunciatur, S. Dominicum iam a mense ipso per Hispaniam praedicasse sequentibus signis.

Hic vero summa cunctos incessit admiratio, comperto S. Virum per agilitatis, ac subtilitatis donum, eodem die ex Britannia procul in⁵⁰⁴ Hispaniam divina potentia transportatum fuisse.

Ergo spes, animusque incolis revertit prior.

Frequentantur Legationes aliae super alias ad S. Dominicum exorandum in Praesulem.

Quibus ille: *“Evangelizare misit me Dominus, non Episcopari. Ite, dicite vestris: meminerint eorum, quae viderunt, et receperunt: inque Dei gratia, et timore persistent.*

Nam si infedele eam gratiam cognovissent, relictis erroribus in Dominum JESUM CHRISTUM credidissent”.

Simile idem S. Dominicus Compostellae fecisse proditur, ut narrat noster F. IOANNES DE MONTE, qui fuit Iuris utriusque Magister, et Sacrae⁵⁰⁵ Theologiae Baccalaureus



⁵⁰⁴ In the edition of 1847 there is not: “in”.

⁵⁰⁵ In the edition of 1847 there is: “SS.”.

The Prince made the whole Brittany scoure, and did not give up on his purpose, until after a month of searching, he learned that St. Dominic had been in Spain for a month, where he was preaching and performing miracles.

All the people were amazed by the volatility of St. Dominic, since on the same day that he was in Brittany, the power of God had transported him to Spain.

And, still continuing to hope, some legates were sent to St. Dominic begging him to become their bishop.

But he replied to them: “The Lord sent me to evangelize, not to be Bishop.

Go and tell the ones who sent you not to forget what they have seen and received, and to persevere in Grace and in the fear of God.

In fact, if the pagans had received that Grace, would have abandoned their errors, and believed in the Lord Jesus Christ”.

These and other deeds of St. Dominic, which took place in Compostella, were narrated by our Fra 'Giovanni del Monte, Master

Formatus; S. Dominici Socius ante fundationem Ordinis Praedicatorum: quando praedicta contigerunt, Sancto Dominico solum tunc Canonico Regulari agente.

EXAMEN VISIONIS THEOLOGICUM

XVIII. *Quemadmodum autem fieri poterit, ut praedicta cerni oculis valuerint, an imaginatione, an simplici intelligentia, an corporali Visione, de facto dubito.*

Hoc scio: Personam viventem Novellum Mariae Sponsum, similia saepius vidisse.

***Corporali Visione* sic cerni omnia potuisse, haud opinor: de aliquibus tamen excellentissimam visionem aliquam non diffitebor.**

Neque in toto *imaginaria* esse *Visio* potuit: quando Imaginatio non transcendit quantitatem, ut ait Avicenna.

Quin tamen decoris apparentia ipso hoc mundo maior fieri in Imaginatione queat, negarit nemo.

Quare potissimum existimo, accidisse



of Civil and Canon Law, with a Baccalaureate in Sacred Theology. He used to follow St. Dominic, before the foundation of the Order of Preachers. The deeds narrated date back to the time St. Dominic was still Canon Regular.

THEOLOGICAL EXAMINATION OF VISION

XVIII. I am not able to say, in what way they were able to see those things, whether with the eyes of the body, or by vision, or with the eyes of the soul.

I know only: that a person still alive, the New Spouse of Mary, has often seen similar realities.

And I am sure that he has not seen all those Realities with the eyes of the body, and among them, I can attest to some wonderful Visions.

Avicenna calls an apparition, a vision, when it transcends reality!

A vision, in fact, abstracts from the beauty of this world.

But also the sight with the eyes of the soul is a true vision, because

illa Intellectuali⁵⁰⁶ Visione, cum adiuncta forti imaginatione.

Quia Intelligentia ⁵⁰⁷ potest quid sine comparatione maius formosius, et excellentius comprehendere, quam quod in corporea esse rerum natura putetur.

Decor enim minimus animae rationalis excellentior est, et omni exceptione maior, quam totius orbis corporei ornatus universus.

Si quaeratur: *Quomodo igitur Virtutes apparuerint humana specie, cum habitus intellectuales non sint substantiae⁵⁰⁸ sed accidentia?*

Et cur⁵⁰⁹ foeminea potius, quam specie mascula?

Respondeo.

1. Animae, seu mulierum, sive virorum Christi sunt sponsae, at mulier tamen est ratio desponsationis: ideo in specie muliebri apparebant.

Unus enim omnium Sponsus est solus JESUS CHRISTUS.

1. Accidens vero spiritale habere corpoream potuit figuram, colorem, et lineamenta: quia, secundum Dionysi[us], Hilar[ius], et August[inus]: sicut Prophetis in Visione

⁵⁰⁶ In the edition of 1691 there is not: "Intellectuali".

⁵⁰⁷ In the edition of 1691 there is: "Intellectuali".

⁵⁰⁸ In the edition 1691 there is: "substantia".

⁵⁰⁹ In the edition of 1691 there is the equivalent: "cum" (since).

the soul captures the heights, the wonders and the celestial excellences.

In fact, even the slightest celestial beauty, surpasses the entire universe in wonder and enchantment.

But then, why did the Queens of Virtues appear in human form and not in spiritual form, as is their true nature?

And why did they appear in the female aspect, and not in the male one?

I answer:

I. The souls, both of females and males, are Brides of Christ.

The virtues, then, are women, because Brides, like the souls, with Christ.

Thus the Virtues appeared in the female aspect, because their only Spouse is Jesus Christ.

1. They take on the appearance, colors and human features, like the Prophets in the Visions, who under the veil of sensitive realities, glimpsed the Rays of the Divine Light ⁵¹⁰.

Rays of Light, which the Prophets did not

⁵¹⁰**So: Dionysius, Hilary and Augustine.**

imaginaria, per velamina rerum sensibilibus, infinitus divinae intelligentiae, et providentiae radius manifestabatur, quem radium Imaginatio Prophetarum non intelligebat quidem, divina tamen phantasmata conspiciebat.

Sic et istae Visiones imaginativae, erant corporeae, ut existimo, sed et intus fuit lumen divinae illuminationis; quo ista⁵¹¹ videntium mentes, elevabantur ad immensa quaedam, ac divina dona contuenda, eas tales per imagines representata⁵¹².

Sic Daniel, sic Iacob, etc.: Mens tamen eorum haud quaquam infra corporea remanebat, sed a Deo ad altiora evehebatur.

Unde quamvis imaginationes visae, quoad decorem suum, essent secundum imaginationem finitae; quasi infinitae tamen erant, respectu corporum, secundum mentem; idque ex divina desuper irradiatione.

Et haec S. Dominicus, se fecisse, alicui personae, scilicet Novello Mariae Sponso, satis mirifice demonstravit.

FINIS SERMONUM S. P. DOMINICI.

⁵¹¹ In the edition of 1691 there is: "istae".

⁵¹² In the edition of 1691 there is: "repraesentata".

understand, yet they saw the Divine Realities.

Thus also in these Visions, the Virtues assumed bodily form, but in Them shines the Divine Light , towards which their souls have risen, contemplating in those figures the immense Divine Benefits.

So it was also for Daniel, Jacob, etc.

God raised their gaze from the earthly realities to the Heavenly Realities, for this reason the wonderful vision, although had been seen with earthly eyes, was able to penetrate the Heavens for the Divine Illumination of their gaze.

St. Dominic revealed these realities to some people, and, in a very wonderful way, to the New Spouse of Mary.

END OF THE SERMONS OF ST. DOMINIC



“The thirteenth Virtue is the Queen of Charity ”: she is represented with a Heart, received by God in her hand; sec. 17th cent., Rome, St. Peter's Basilica in Vatican.



“The Queen of Charity, Rome, Saint Peter’s Basilica in Vatican, external facade.



“The fourteenth Virtue is the Queen of Penitence, who obtains the triple Victory over the demon, the world and the flesh; 17th cent., Rome, Saint Peter’s Basilica in Vatican.



“The queen of Penance held a scourge in one hand and a cup of very sweet liqueur that she made penitents drink, in the other one”, 17th cent., Rome, Saint Peter’s Basilica in Vatican, external facade



“The fifteenth Virtue is the Queen of Religion, who had a triple Crown surmounted by a cross”; 17th cent., Rome, Saint Peter’s Basilica in Vatican.



The Queen of Religion, Rome, Saint Peter's Basilica in Vatican, external facade.

**VATICAN COINS WITH THE QUEENS OF VIRTUES SEEN IN
VISION BY BLESSED ALAN DE LA ROCHE.**













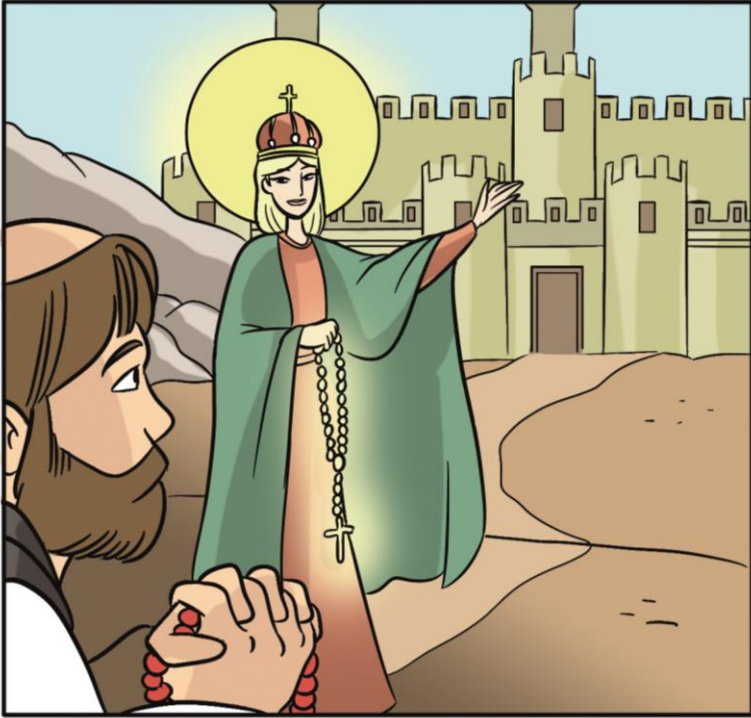
Blessed Alan was magnificently received in Rome in the 1500s, and the depiction of the Queens of Virtues was made following his works. The Queens of Virtues already existed in medieval theological works, but the Blessed Alan, in his Visions, describes them with great details.

**THE 15 MONSTERS OF HELL
AND THE 15 QUEENS OF VIRTUES**

(comics by Letizia Algeri)



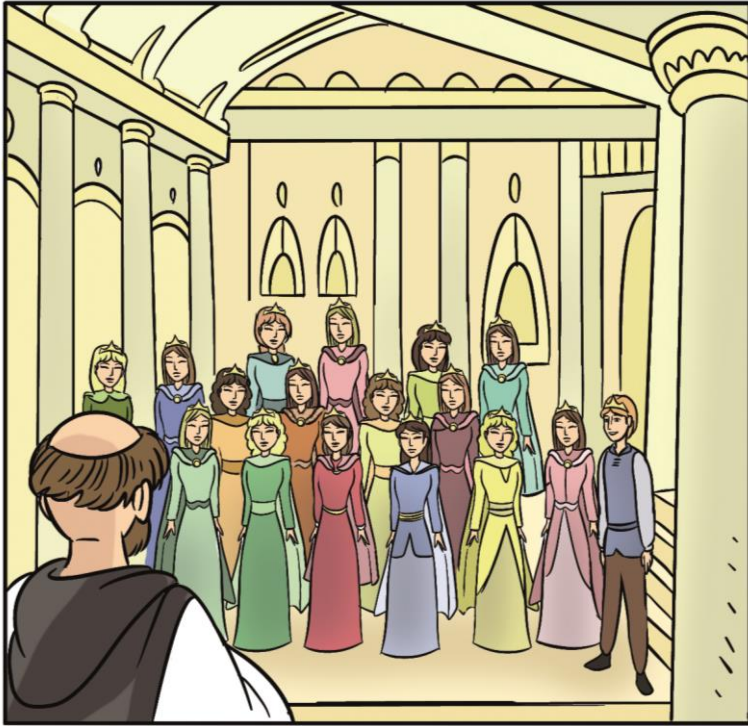
Blessed Alano wrote in His Visions: "Our Lady deigned to show me in Vision a wonderful story about St. Dominic: On his return from Rome, St. Dominic was headed to Paris, and, crossing the Alemannia, he had an apparition of the Virgin Mary during the Holy Mass.



The Virgin Mary showed him a Castle inhabited by a brave Soldier and 14 of his Officers, who had for women 15 terrible Demons of Hell, disguised as beautiful girls, who on that very day would have killed them in a shipwreck to lead their soul to Hell.



Our Lady asked St. Dominic to carry the consecrated Host around his neck and not to resist when the marauders of the Castle would have approached him to rob him, and to ask them to take him to their Prince, and so it happened. The Prince, after listening to St. Dominic, could not believe that those wonderful girls were Demons of Hell. St. Dominic asked to summon them, to prove the truth of what he claimed, but they, making excuses, did not want to come.



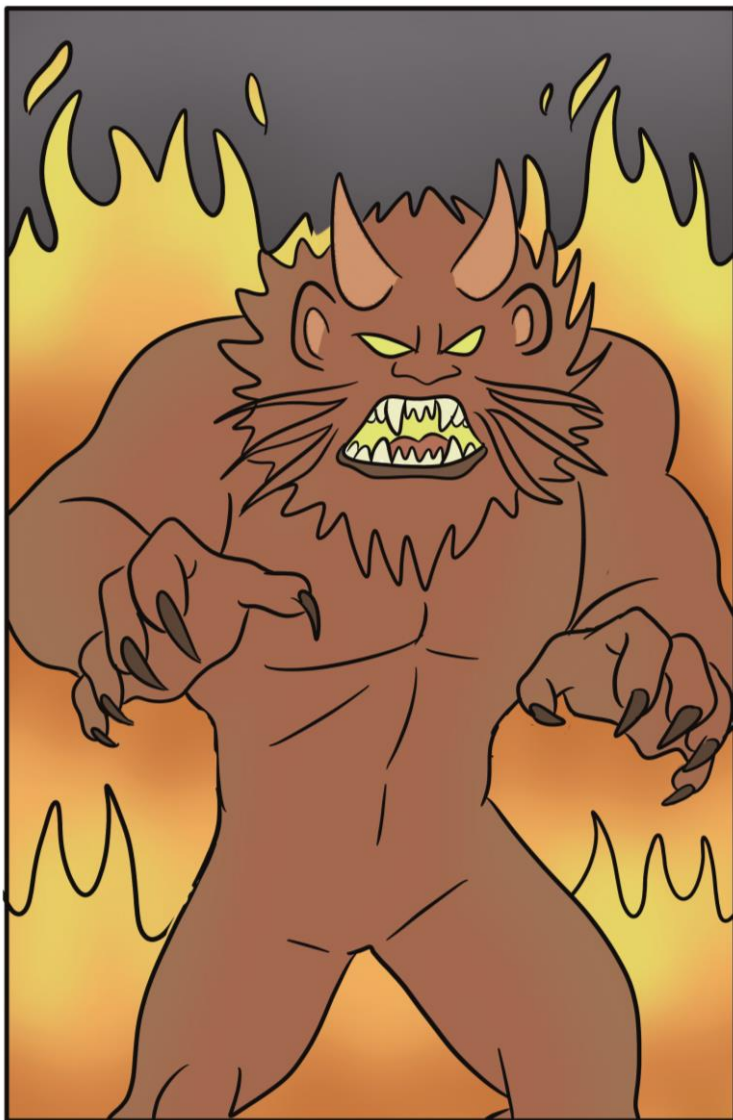
Then St. Dominic taking out the consecrated Host said: "In the Name of Jesus Christ and by the power of the Rosary, I order you to come here". And they by a mysterious force were forced to appear, and seeing the Most Holy Host all began to get upset and twist.



Then St. Dominic questioned the first girl and said: "I order you, Beast of Pride to speak". And she, distorting her eyes, said that she was forced to betray their secret and reveal that they were 15 Witches and Demons of Hell, and that they had been there for years to wait for the right moment to destroy the Prince and his Officers; and that, until now, they had not succeeded in their purpose, because the Prince, since childhood, had the habit of praying "that Woman's Cantilena", that is the Rosary of the Virgin Mary of 15 Misteries, which he made also his Officers recite. But they had not recited it for days because they were preparing their luggage for a raid, so they would have drowned them and miserably led to Hell



And St. Dominic said: “And now, to show everyone who you are, Monsters of Hell, in the Name of Jesus and by the strength of the Rosary, throw away the Masks”: and the soul of those men was about to detach itself from its body, seeing those women turn into demons and fall to the Hell between the smoke and the stench. Then St. Dominic explained the vision:



The first Beast of Hell is the Lion of Pride



The second Beast of Hell is the Cerberus of Envy



The third Beast of Hell is the Pig of Sloth.



The fourth Beast of Hell is the Basilisk of Wrath.



The fifth Beast of Hell is the Toad of Avarice .



The sixth Beast of Hell is the Wolf of Gluttony.



The seventh Beast of Hell is the Goat of Lust.



The eighth Beast of Hell is the Bear of Disbelief.



The ninth Beast of Hell is the Whale of Despair.



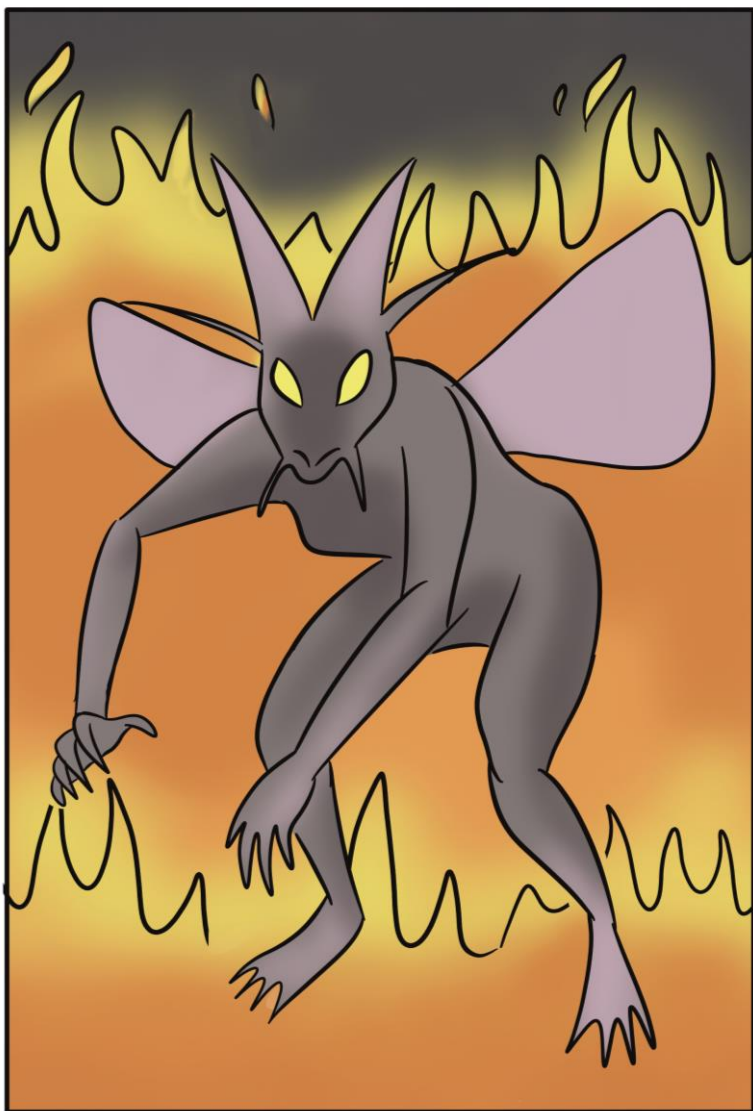
The tenth Beast of Hell is the Griffin of Presumption.



The eleventh Beast of Hell is the Unicorn of Hatred.



The twelfth Beast of Hell is the Raven of Impertinence.



The thirteenth Beast of Hell is the Prostitute of Apostasy.



The fourteenth Beast of Hell is the Monster of War.



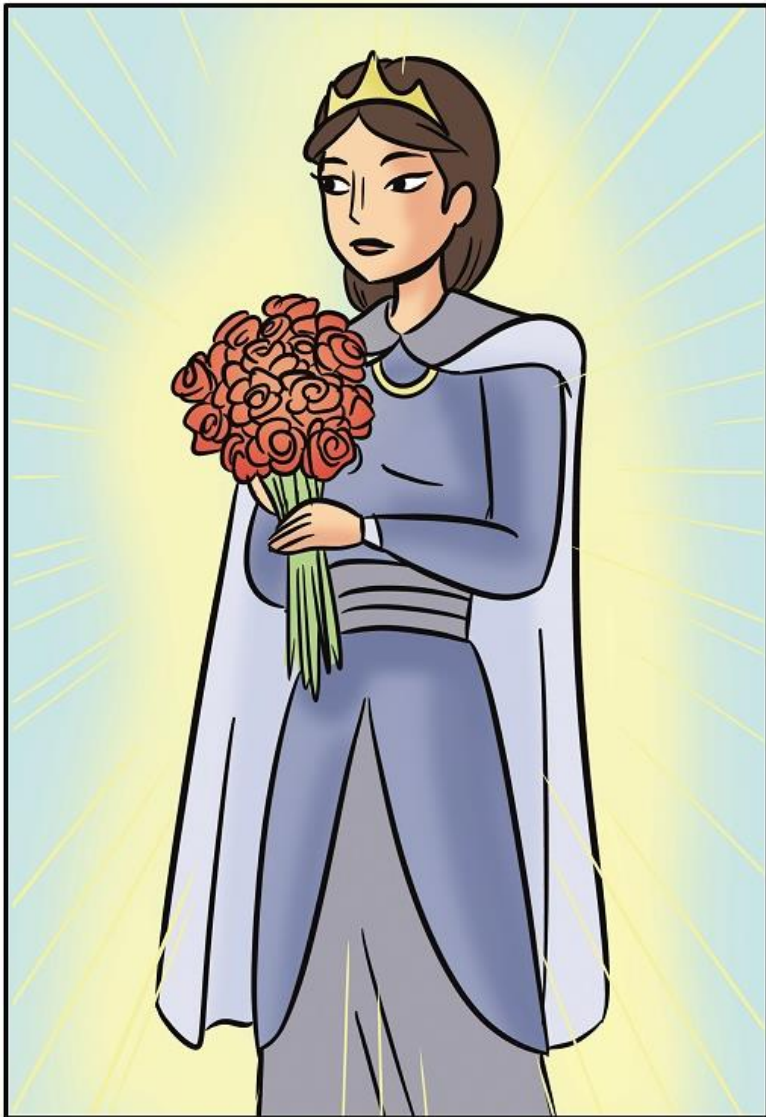
The fifteenth Beast of Hell is the Dragon of Impiety.



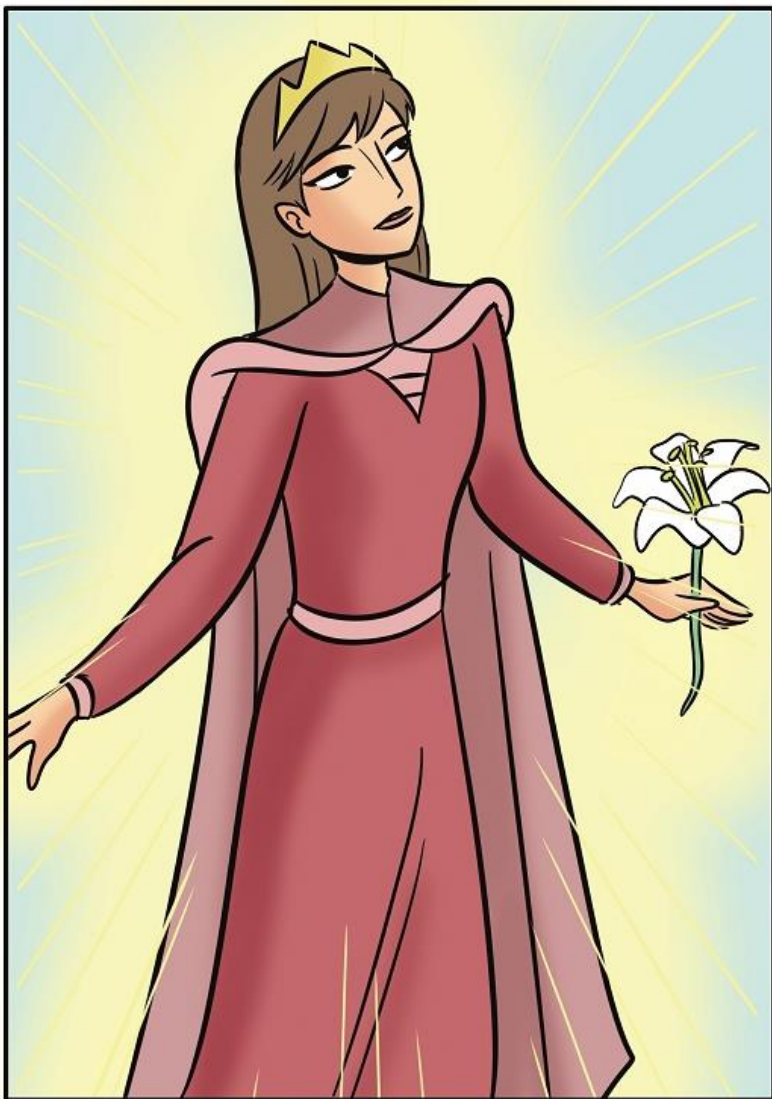
Some time later, when St. Dominic was in Brittany to preach the Gospel and the Rosary, during the Consecration, in the Holy Mass, he entered into ecstasy, and saw Our Lady of the Rosary accompanied by the 15 Queens of the Virtues: the Virgin Mary told him that They wish to be prayed to become our Friends and Helpers.



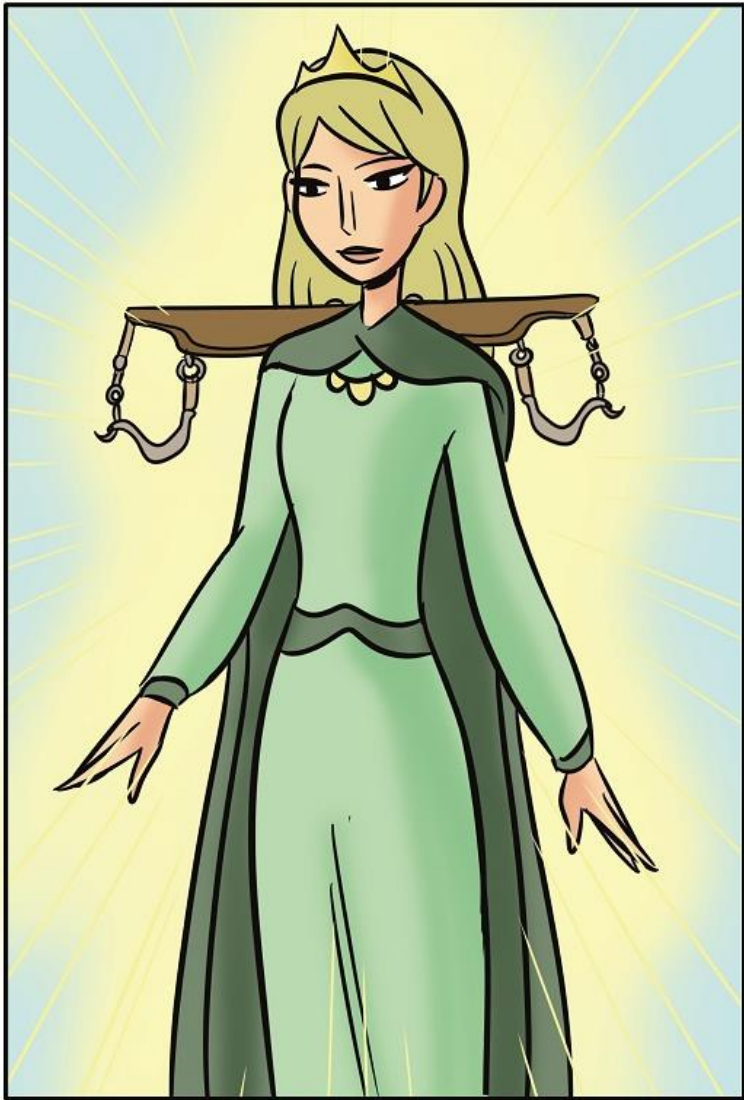
The first one is Queen of Humility, who holds the world surmounted by a Cross in her hands.



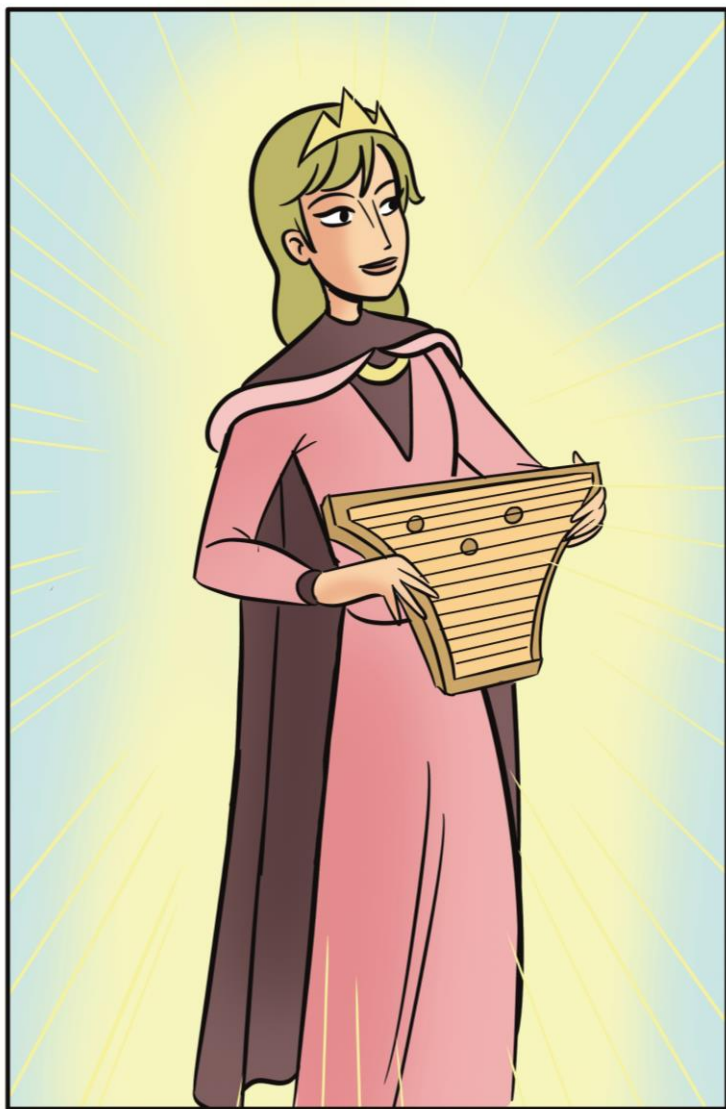
The second one is the Queen of Friendship, who holds a bouquet of scented roses (the good fragrance of Friendship) in her hands.).



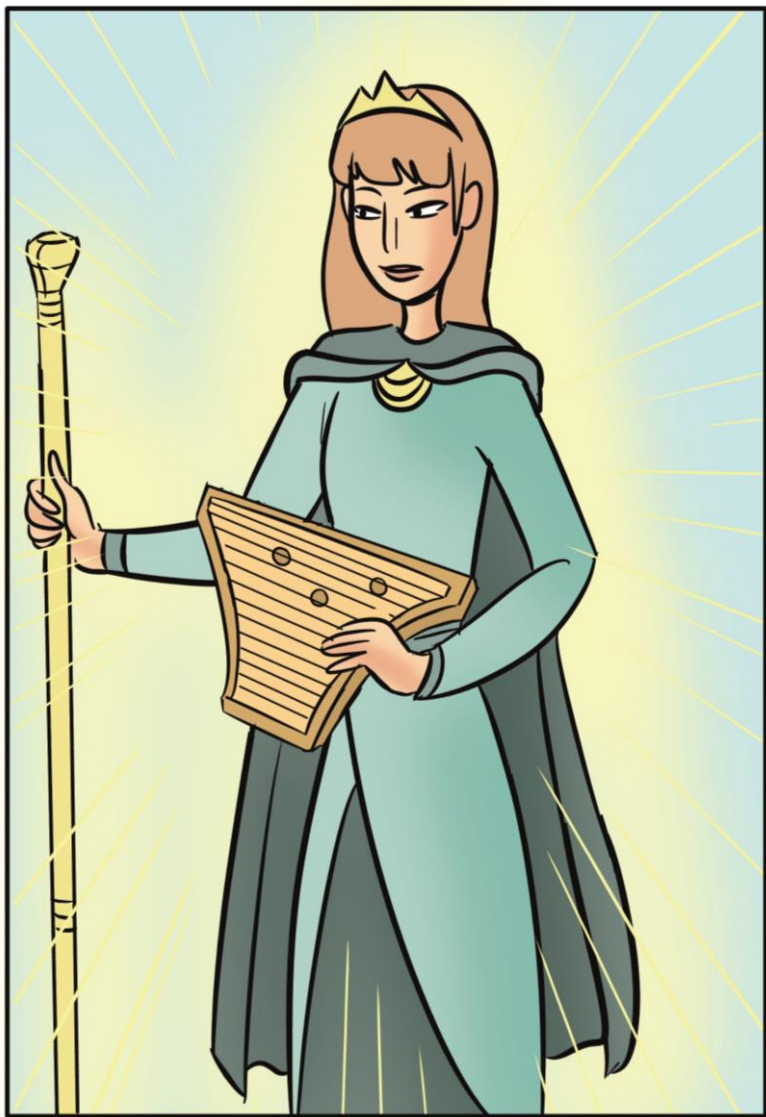
The third one is the Queen of Spiritual Joy, who holds a lily in her hands and has her eyes turned to Heaven.



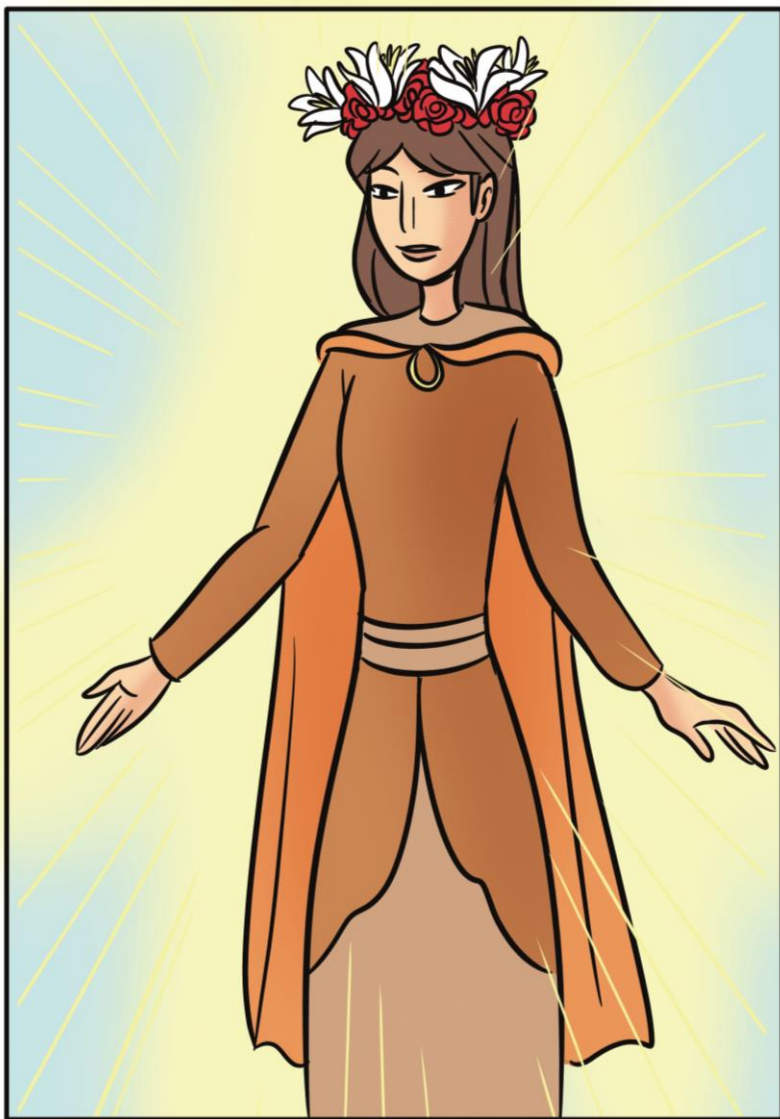
The fourth one is the Queen of Patience, who bears upon her the sweet and gentle Yoke of Christ.



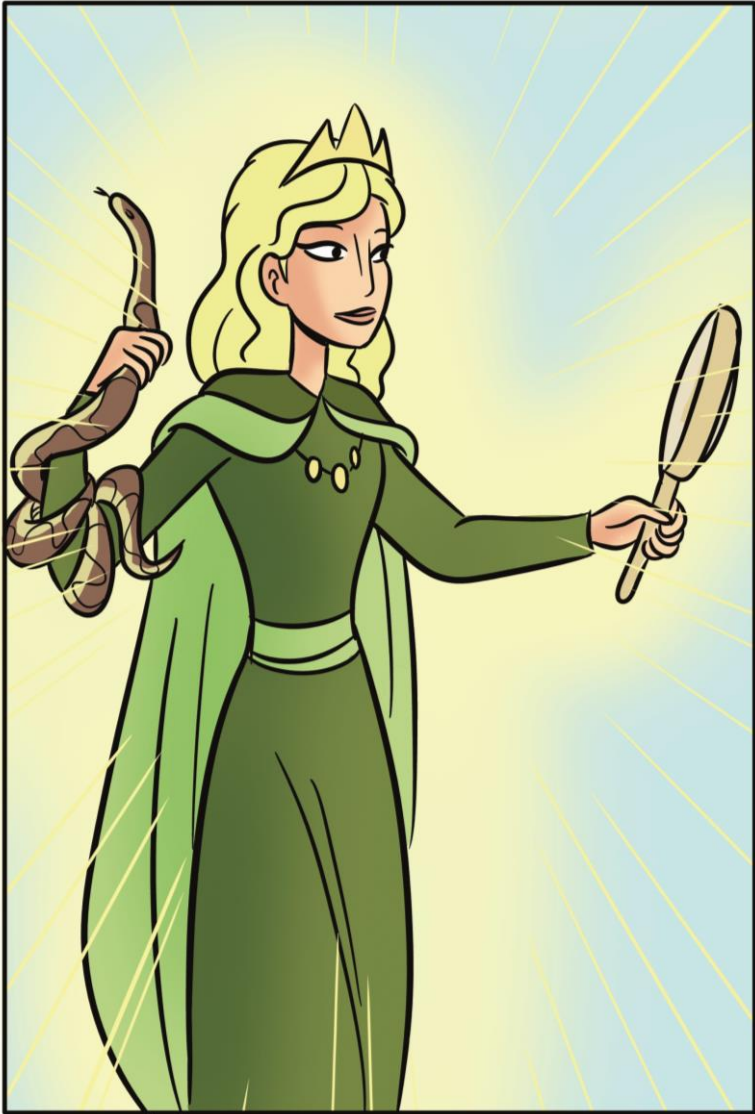
The fifth one is the Queen Mercy, who praises God through the Psalter.



The sixth one is the Queen of Abstinence, who has the Scepter (the detachment from the world) and a Psalter in her hands to sing to God.



The seventh one is the Queen of Chastity, who has a garland of Roses and Lilies on her head.



The eighth one is the Queen of Prudence, who holds a snake in her hands, (overcoming the proverbial shrewdness) and a mirror (symbol of inner introspection or examination of conscience).



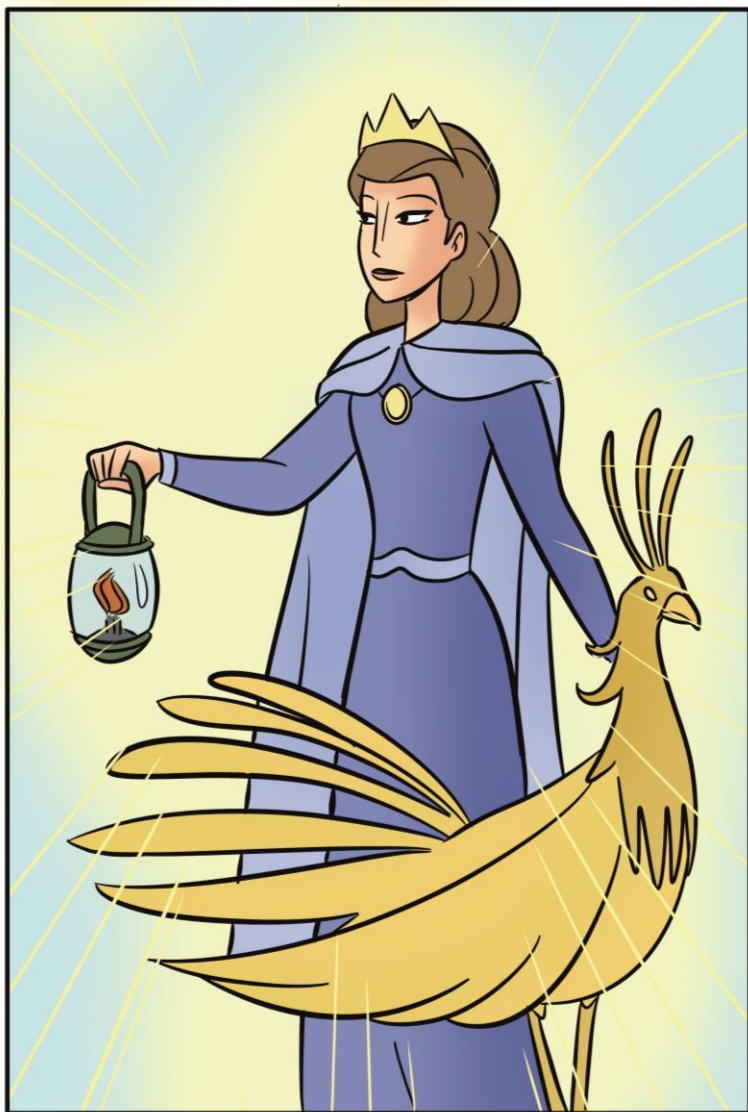
The ninth one is the Queen of Justice, who holds the Balance of Equity.



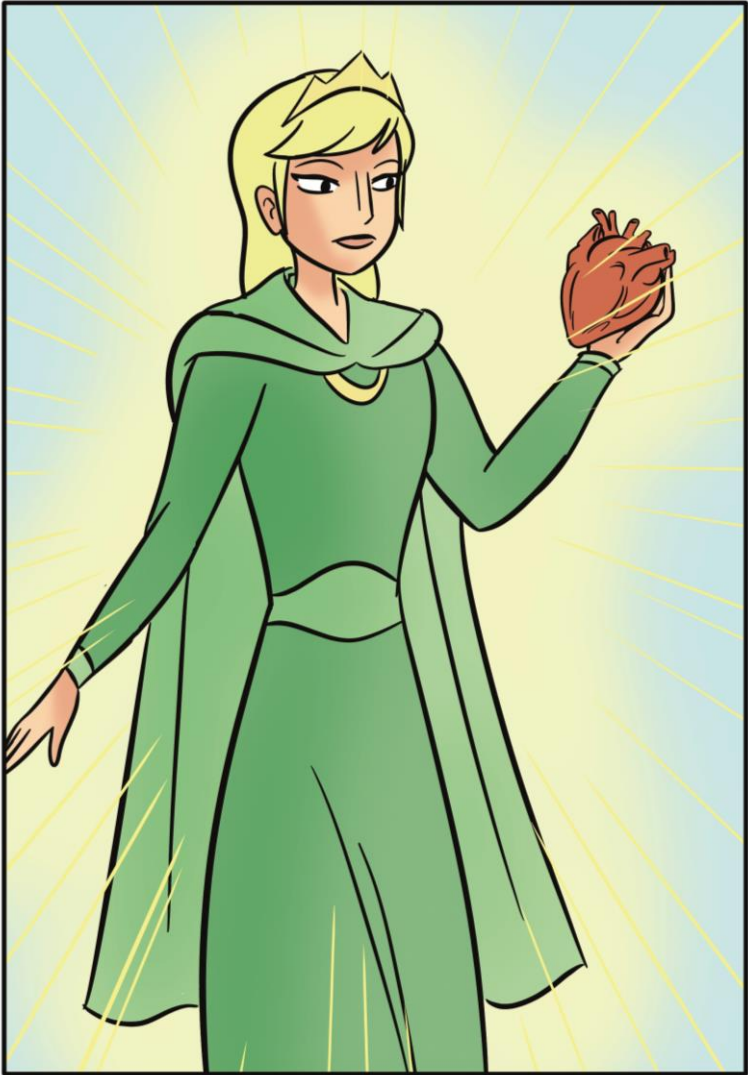
**The tenth one is the Queen of Fortitude, who wields the
Spear and Shield of the Spiritual Defense.**



The eleventh one is the Queen of Faith, who holds the Cross of Christ in one hand and the Chalice of Salvation in the other one.



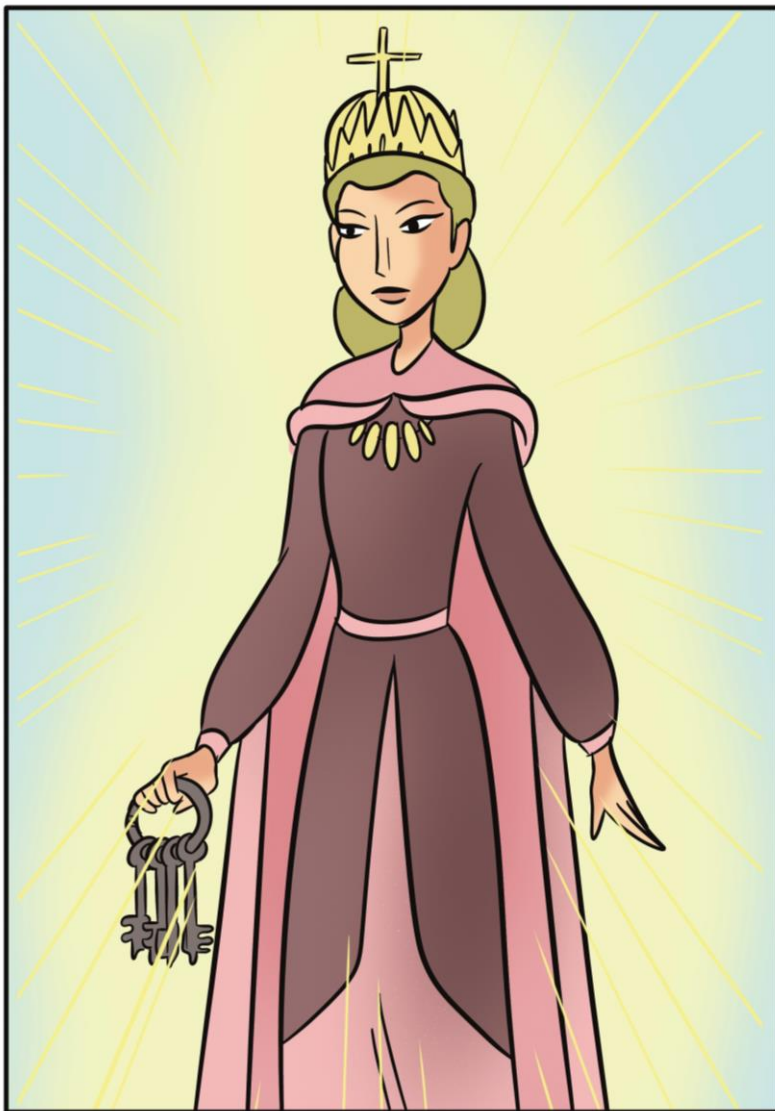
The twelfth one is the Queen of Hope, led by the phoenix (which was thought to rise from its own ashes) and by the light of the lamp.



The thirteenth one is the Queen of Charity, who holds a heart in her hands.



The fourteenth one is the Queen of Penance, who holds the Balm of Virtues.



The fifteenth one is the Queen of Religion, carrying the Tiara and the Keys of the Sacred Knowledge of God.



These, and many other Visions and mystical experiences were told by Our Lady of the Rosary to the greatest Cantor of the Rosary, the Blessed Alan De La Roche.

**THE 15 PROMISES OF OUR LADY OF THE
ROSARY TO ST. DOMINIC OF GUZMAN o.p.
(1212 A.D.) AND TO BLESSED ALAN DE LA
ROCHE o.p. (1464 AD)**

1. I (Mary), promise my special Protection and very big Graces, to those who will pray My Rosary devoutly.

2. I (Mary), I promise Special Graces, to those who will persevere in My Rosary.

3. The Rosary will be a very powerful Weapon against Hell: it will destroy vices, free from sins, dispel heresies.

4. The Rosary will make virtues and good works blossom, and will obtain the most abundant divine mercies for souls; (the Rosary) will substitute in hearts, the Love of God to the love for the world; (the Rosary) will raise the desire for celestial and eternal goods. Oh, how many souls will be sanctified by this means!

5. Whoever relies himself on me, (Mary), with the Rosary, will not go to perdition.

6. Whoever prays My Rosary devoutly, meditating on its Mysteries, will not fall into disgrace: if a sinner, he will be converted; if a right man, he will grow in grace; and he will become worthy of Eternal Life.

7. The true devotees of My Rosary will not die without first receiving the Sacraments of the Church.

8. Whoever prays My Rosary, in life and at the hour of death, will be illuminated by God and will receive countless Graces, and in Heaven he will participate in the Merits of the Saints.

9. I (Mary), will instantly free the souls devoted to My Rosary from the Purgatory.

10. The children of My Rosary will enjoy a great Glory in Heaven.

11. Thanks to My Rosary you will get, all what you ask.

12. Whoever spreads My Rosary will be helped by me in every need.

13. I have obtained from My Son, that all the members of the Confraternity of the Rosary have, as Brothers, the Saints of Heaven, both in life and at the hour of death.

14. Whoever prays My Rosary faithfully is My beloved son, brother and sister of Jesus Christ.

15. The devotion to My Rosary is a great Sign of Predestination for Salvation.





Bernardo Zenale, Our Lady of the Rosary between St. Dominic , Blessed Alan and the Rosarians of the Confraternity of the Rosary, Oleggio, 1510.