

Who to such good had destined him, was pleased
To advance him to the meed, which he had earn'd
By his self-humbl'ing; to his brotherhood,
As their just heritage, he gave in charge
His dearest lady:¹ and enjoin'd their love
And faith to her; and, from her bosom, will'd
His goodly spirit should move forth, returning
To its appointed kingdom; nor would have
His body² laid upon another bier.

"Think now of one, who were a fit colleague
To keep the bark of Peter, in deep sea,
Helm'd to right point; and such our Patriarch³ was.
Therefore who follow him as he enjoins,
Thou mayst be certain, take good lading in.
But hunger of new viands tempts his flock;⁴
So that they needs into strange pastures wide
Must spread them: and the more remote from him
The stragglers wander, so much more they come
Home, to the sheep-fold, destitute of milk.
There are of them, in truth, who fear their harm,
And to the shepherd cleave; but these so few,
A little stuff may furnish out their cloaks.

"Now, if my words be clear; if thou have ta'en
Good heed; if that, which I have told, recall
To mind; thy wish may be in part fulfill'd:
For thou wilt see the plant from whence they split;⁵
And he shall see, who girds him, what that means,⁶
'That well they thrive, not swoln with vanity.'"

¹ *His dearest lady.*—Poverty.

² *His body.*—He forbade any funeral pomp to be observed at his burial; and, as it is said, ordered that his remains should be deposited in a place where criminals were executed and interred.

³ *Our Patriarch.*—St. Dominic, to whose order Thomas Aquinas belonged.

⁴ *His flock.*—The Dominicans.

⁵ *The plant from whence they split.*—"The rule of their order, which the Dominicans neglect to observe."

⁶ *And he shall see, who girds him, what that means.*—Lombardi, after the Nidobeatina edition, together with four MSS., reads "il correggiar," or "il coregier," which gives the sense that now stands in the text of this version. The Dominicans might be called "coreggieri," from their wearing a leathern girdle, as the Franciscans were called "cordiglieri," from their being girt with a cord. I had before followed the common reading, "il corregger;" and translated the line according to Venturi's interpretation of it: "Nor miss of the reproof which that implies."

CANTO XII.

ARGUMENT.

A second circle of glorified souls encompasses the first. Buonaventura, who is one of them, celebrates the praises of Saint Dominic, and informs Dante who the other eleven are that are in this second circle or garland.

SOON as its final word the blessed flame¹
Had raised for utterance, straight the holy mill²
Began to wheel; nor yet had once revolved,
Or e'er another, circling, compass'd it,
Motion to motion, song to song, conjoining;
Song, that as much our muses doth excel,
Our Syrens with their tuneful pipes, as ray
Of primal splendour doth its faint reflex.

As when, if Juno bid her handmaid forth,
Two arches parallel, and trick'd alike,
Span the thin cloud, the outer taking birth
From that within (in manner of that voice³
Whom love did melt away, as sun the mist)
And they who gaze, presageful call to mind
The compact, made with Noah, of the world
No more to be o'erflow'd; about us thus,
Of sempiternal roses, bending, wreathed
Those garlands twain; and to the innermost
E'en thus the external answer'd. When the footing,

¹ *The blessed flame.*—Thomas Aquinas.

² *The holy mill.*—The circle of spirits.

³ *In manner of that voice.*—One rainbow giving back the image of the other, as sound is reflected by Echo, that nymph, who was melted away by her fondness for Narcissus, as vapour is melted by the sun. The reader will observe in the text not only

a second and third simile within the first, but two mythological and one sacred allusion bound up together with the whole. Even after this accumulation of imagery, the two circles of spirits, by whom Beatrice and Dante were encompassed, are by a bold figure termed two garlands of never-fading roses. Indeed, there is a fulness of splendour, even to prodigality, throughout the beginning of this canto.

And other great festivity, of song,
 And radiance, light with light accordant, each
 Jocund and blythe, had at their pleasure still'd
 (E'en as the eyes, by quick volition moved,
 Are shut and raised together), from the heart
 Of one¹ amongst the new lights² moved a voice,
 That made me seem³ like needle to the star,
 In turning to its whereabouts;⁴ and thus
 Began: "The love,⁵ that makes me beautiful,
 Prompts me to tell of the other guide, for whom
 Such good of mine is spoken. Where one is,
 The other worthily should also be;
 That as their warfare was alike, alike
 Should be their glory. Slow, and full of doubt,
 And with thin ranks, after its banner moved
 The army of Christ (which it so dearly cost
 To reappoint), when its imperial Head,
 Who reigneth ever, for the drooping host
 Did make provision, thorough grace alone,
 And not through its deserving. As thou heard'st,⁶
 Two champions to the succour of his spouse
 He sent, who by their deeds and words might join
 Again his scatter'd people. In that clime⁷

¹ One.—St. Buonaventura, general of the Franciscan order, in which he effected some reformation; and one of the most profound divines of his age. "He refused the archbishopric of York, which was offered him by Clement IV., but afterwards was prevailed on to accept the bishopric of Albano and a cardinal's hat. He was born at Bagnoregio, or Bagnorea, in Tuscany, A.D. 1221, and died in 1274."—*Dict. Histor. par Chaudon et Delandine*, ed. Lyon, 1804.

² Amongst the new lights.—In the circle that had newly surrounded the first.

³ That made me seem.—"That made me turn to it, as the magnetic needle does to the pole."

⁴ To its whereabouts.—"Al suo dove."

"The very stones prate of my whereabouts."
Shakespeare, Macbeth, act ii., sc. 1.

⁵ The love.—By an act of mutual courtesy, Buonaventura, a Franciscan, is made to proclaim the

praises of St. Dominic, as Thomas Aquinas, a Dominican, has celebrated those of St. Francis; and in like manner each blames the irregularities, not of the other's order, but of that to which himself belonged. Even Macchiavelli, no great friend to the church, attributes the revival of Christianity to the influence of these two saints. "Quanto alle Sette, si vede ancora queste rinovazioni esser necessarie, per l'esempio della nostra Religione, la quale, se non fusse stata ritirata verso il suo principio da San Francesco e da San Domenico, sarebbe al tutto spenta."—*Discorsi sopra la prima Deca di T. Livio*, lib. iii., c. 1. "As to sects, it is seen that these renovations are necessary, by the example of our religion, which, if it had not been drawn back to its principle by St. Francis and St. Dominic, would be entirely extinguished."

⁶ As thou heard'st.—See the last canto, v. 33.

⁷ In that clime.—Spain.

Where springs the pleasant west-wind to unfold
 The fresh leaves, with which Europe sees herself
 New-garmented; nor from those billows¹ far
 Beyond whose chiding, after weary course,
 The sun doth sometimes² hide him; safe abides
 The happy Callaroga,³ under guard
 Of the great shield, wherein the lion lies
 Subjected and supreme. And there was born
 The loving minion of the Christian faith,⁴
 The hallow'd wrestler, gentle⁵ to his own,
 And to his enemies terrible. So replete
 His soul with lively virtue, that when first
 Created, even in the mother's womb,⁶
 It prophesied. When, at the sacred font,
 The spousals were complete 'twixt faith and him,
 Where pledge of mutual safety was exchanged,
 The dame,⁷ who was his surety, in her sleep
 Beheld the wondrous fruit, that was from him
 And from his heirs to issue. And that such
 He might be construed, as indeed he was,
 She was inspired to name him of his owner
 Whose he was wholly; and so call'd him Dominic.
 And I speak of him, as the labourer,

¹ Those billows.—The Atlantic.

² Sometimes.—During the summer solstice.

³ Callaroga.—Between Osma and Aranda, in Old Castile designated by the royal coat of arms.

⁴ The loving minion of the Christian faith.—Dominic was born April 5, 1170, and died August 6, 1221. His birth-place Callaroga; his father and mother's names, Felix and Joanna; his mother's dream; his name of Dominic, given him in consequence of a vision by a noble matron who stood sponsor to him—are all told in an anonymous life of the saint, said to be written in the thirteenth century, and published by Quetif and Echard, "Scriptores Ordinis Prædicatorum," Par., 1719, fol., tom. i., p. 25. These writers deny his having been an inquisitor, and, indeed, the establishment of the inquisition itself before the fourth Lateran Council.—*Ibid.*, p. 88.

⁵ Gentle.—Βαρεῖαν ἐχθροῖς, καὶ φίλοιςιν εὐμενῇ.

Euripides, Medea, v. 805.

"Lofty and sour to those, that loved him not,
 But to those men, that sought him, sweet as
 summer."

Shakespeare, Henry VIII., act iv., sc. 2.

⁶ In the mother's womb.—His mother, when pregnant with him, is said to have dreamt that she should bring forth a white and black dog with a lighted torch in his mouth, which were signs of the habit to be worn by his order, and of his fervent zeal.

⁷ The dame.—His godmother's dream was, that he had one star in his forehead and another in the nape of his neck, from which he communicated light to the east and the west.