

Whom Christ in his own garden chose to be
 His help-mate. Messenger he seem'd, and friend
 Fast-knit to Christ; and the first love he show'd,
 Was after the first counsel¹ that Christ gave.
 Many a time² his nurse, at entering, found
 That he had risen in silence, and was prostrate,
 As who should say, 'My errand was for this.'
 O happy father! Felix³ rightly named.
 O favoured mother! rightly named Joanna;
 If that do mean, as men interpret it.⁴
 Not for the world's sake, for which now they toil
 Upon Ostiense⁵ and Taddeo's⁶ lore,
 But for the real manna, soon he grew
 Mighty in learning; and did set himself
 To go about the vineyard, that soon turns
 To wan and wither'd, if not tended well:
 And from the see⁷ (whose bounty to the just
 And needy is gone by, not through its fault,
 But his who fills it basely) he besought,
 No dispensation⁸ for commuted wrong,
 Nor the first vacant fortune,⁹ nor the tenths

¹ *After the first counsel.*—"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."—Matt. xix. 21. Dominic is said to have followed this advice.

² *Many a time.*—His nurse, when she returned to him, often found that he had left his bed, and was prostrate, and in prayer.

³ *Felix.*—Felix Gusman.

⁴ *As men interpret it.*—Grace or gift of the Lord.

⁵ *Ostiense.*—Arrigo, a native of Susa, formerly a considerable city in Piedmont, and cardinal of Ostia, and Velletri, whence he acquired the name of Ostiense, was celebrated for his lectures on the five books of the "Decretals." He flourished about the year 1250. He is classed by Frezzi with Accorso the Florentine:

"Poi Ostiense, e'l Fiorentino Accorso,
 Che fè le chiose, e dichiarò 'l mio testo,
 E alle leggi diede gran soccorso."

Il Quadriregio, lib. iv., cap. 13.

⁶ *Taddeo.*—It is uncertain whether he speaks of

the physician or the lawyer of that name. The former, Taddeo d' Alderotto, a Florentine, called the Hippocratean, translated the ethics of Aristotle into Latin, and died at an advanced age towards the end of the thirteenth century. The other, who was of Bologna, and celebrated for his legal knowledge, left no writings behind him. He is also spoken of by Frezzi:

"Azzo e Taddeo già funno li maggiori;
 E ora ognun' è oscuro, e tal appare
 Qual' è la luna alli febei splendori."

Il Quadriregio, lib. iv., cap. 13.

⁷ *The see.*—"The apostolic see, which no longer continues its wonted liberality towards the indigent and deserving: not, indeed, through its own fault, as its doctrines are still the same, but through the fault of the pontiff who is seated in it."

⁸ *No dispensation.*—Dominic did not ask licence to compound for the use of unjust acquisitions by dedicating a part of them to pious purposes.

⁹ *Nor the first vacant fortune.*—Not the first benefice that fell vacant.

That to God's paupers rightly appertain,
 But, 'gainst an erring and degenerate world,
 Licence to fight, in favour of that seed¹
 From which the twice twelve cions gird thee round.
 Then, with sage doctrine and good will to help,
 Forth on his great apostleship he fared,
 Like torrent bursting from a lofty vein;
 And, dashing 'gainst the stocks of heresy,
 Smote fiercest, where resistance was most stout.
 Thence many rivulets have since been turn'd
 Over the garden catholic to lead
 Their living waters, and have fed its plants.

"If such, one wheel² of that two-yoked car,
 Wherein the holy church defended her,
 And rode triumphant through the civil broil;
 Thou canst not doubt its fellow's excellence,
 Which Thomas,³ ere my coming, hath declared
 So courteously unto thee. But the track,
 Which its smooth fellies made, is now deserted:
 That, mouldy mother is, where late were lees.
 His family, that wont to trace his path,
 Turn backward, and invert their steps; erelong
 To rue the gathering in of their ill crop,
 When the rejected tares⁴ in vain shall ask
 Admittance to the barn. I question not⁵
 But he, who search'd our volume, leaf by leaf,
 Might still find page with this inscription ou't,

¹ *In favour of that seed.*—"For that seed of the divine word, from which have sprung up these four-and-twenty plants, these holy spirits that now environ thee."

² *One wheel.*—Dominic; as the other wheel is Francis.

³ *Thomas.*—Thomas Aquinas.

⁴ *But the track.*—"But the rule of St. Francis is already deserted, and the lees of the wine are turned into mouldiness."

⁵ *Tares.*—He adverts to the parable of the tares and the wheat.

⁶ *I question not.*—"Some indeed might be found who still observe the rule of the order, but such would come neither from Casale nor Acquasparta." At Casale, in Monferrat, the discipline had been enforced by Uberto with unnecessary rigour; and at Acquasparta, in the territory of Todi, it had been equally relaxed by the Cardinal Matteo, general of the order. Lucas Waddingus, as cited by Lombardi, corrects the errors of the commentators who had confounded these two.

'I am as I was wont.' Yet such were not
 From Acquasparta nor Casale, whence,
 Of those who come to meddle with the text,
 One stretches and another cramps its rule.
 Bonaventura's life in me behold,
 From Bagnoregio; one, who, in discharge
 Of my great offices, still laid aside
 All sinister aim. Illuminato here,
 And Agostino¹ join me: two they were,
 Among the first of those barefooted meek ones,
 Who sought God's friendship in the cord: with them
 Hugues of Saint Victor;² Pietro Mangiadore;³
 And he of Spain⁴ in his twelve volumes shining;
 Nathan the prophet; Metropolitan
 Chrysostom;⁵ and Anselmo;⁶ and, who deign'd

¹ *Illuminato here, and Agostino.*—Two among the earliest followers of St. Francis.

² *Hugues of Saint Victor.*—Landino makes him of Pavia; Venturi calls him a Saxon; and Lombardi, following Alexander Natalis, "Hist. Eccl.," Sæc. xi., cap. 6, art. 9, says that he was from Ypres. He was of the monastery of St. Victor at Paris, and died in 1142, at the age of forty-four. His ten books, illustrative of the celestial hierarchy of Dionysius the Areopagite, according to the translation of Joannes Scotus, are inscribed to King Louis, son of Louis le Gros, by whom the monastery had been founded. "Opera Hug. de S. Vict.," fol., Paris, 1526, tom. i. 329. "A man distinguished by the fecundity of his genius, who treated, in his writings, of all the branches of sacred and profane erudition that were known in his time, and who composed several dissertations that are not destitute of merit."—*Mur-lain's Mosheim, Eccl. Hist.*, v. iii., cent. xii., p. ii., c. ii., § 23. I have looked into his writings, and found some reason for this high eulogium.

³ *Pietro Mangiadore.*—Petrus Comestor, or the Eater, born at Troyes, was canon and dean of that church, and afterwards chancellor of the church of Paris. He relinquished these benefices to become a regular canon of St. Victor at Paris, where he died in 1198.—*Chaudon et Delandine, Dict. Hist.*, ed. Lyon, 1804. The work by which he is best known is his "Historia Scolastica," which I shall have occasion to cite in the notes to canto xxvi.

⁴ *He of Spain.*—"To Pope Adrian V. succeeded John XXI., a native of Lisbon; a man of great genius and extraordinary acquirements, especially in

logic and in medicine, as his books written in the name of Peter of Spain (by which he was known before he became Pope) may testify. His life was not much longer than that of his predecessors, for he was killed at Viterbo, by the falling in of the roof of his chamber after he had been pontiff only eight months and as many days." A.D. 1277.—*Mariana, Hist. de Esp.*, l. xiv., c. 2. His "Thesaurus Pauperum" is referred to in Brown's "Vulgar Errors," B. vii. ch. 7.

⁵ *Chrysostom.*—The eloquent patriarch of Constantinople.

⁶ *Anselmo.*—"Anselm, Archbishop of Canterbury, was born at Aosta, about 1034, and studied under Lanfranc, at the monastery of Bec in Normandy, where he afterwards devoted himself to a religious life, in his twenty-seventh year. In three years he was made prior, and then abbot of that monastery; from whence he was taken, in 1093, to succeed to the archbishopric, vacant by the death of Lanfranc. He enjoyed this dignity till his death, in 1109, though it was disturbed by many dissensions with William II. and Henry I. respecting immunities and investitures. There is much depth and precision in his theological works."—*Tiraboschi, Stor. della Lett. Ital.*, tom. iii., lib. iv., cap. 2. *Ibid.*, c. v. "It is an observation made by many modern writers, that the demonstration of the existence of God, taken from the idea of a Supreme Being, of which Des Cartes is thought to be the author, was so many ages back discovered and brought to light by Anselm. Leibnitz himself makes the remark, vol. v., 'Oper.,' p. 570, edit. Genev., 1768."

To put his hand to the first art, Donatus.¹
 Raban² is here; and at my side there shines
 Calabria's abbot, Joachim,³ endow'd
 With soul prophetic. The bright courtesy
 Of friar Thomas and his goodly lore,
 Have moved me to the blazon of a peer⁴
 So worthy; and with me have moved this throng."

¹ *Donatus.*—Ælius Donatus, the grammarian, in the fourth century, one of the preceptors of St. Jerome. So Fazio degli Uberti, "Dittamondo," lib. ii., cap. 13:

"In questo tempo Donato vivea,
 Che delle arti in sì breve volume
 L'uscio n'aperse e la prima scalea."

² *Raban.*—"He was made Archbishop of Mentz in 847. His Latino-Theotische Glossary of the Bible is still preserved in the imperial library at Vienna. See Lambesius, 'Comment. de Bibl.,' lib.

ii., pp. 416 and 932."—*Gray's Works*, 4to, Lond., 1814, vol. ii., p. 33. "Rabanus Maurus, Archbishop of Mentz, is deservedly placed at the head of the Latin writers of this age."—*Mosheim*, v. ii., cent. ix., p. ii., c. ii., § 14.

³ *Joachim.*—Abbot of Flora in Calabria; "whom the multitude revered as a person divinely inspired, and equal to the most illustrious prophets of ancient times."—*Mosheim*, v. iii., cent. xiii., p. ii., c. ii., § 33.

⁴ *A peer.*—St. Dominic.