

to him a second time, clad in a white robe, and surrounded with glory, to shew him that he was in heaven, and to recommend to him the cause of the blessed virgin, whom the Franciscans reviled.

Some few nights after, St. Barba, for whom brother Yetser had a great veneration (that is, another monk drest up for the purpose) and told him that he was a saint, and that the holy virgin had chosen him to avenge her cause against the damnable doctrine of the Cordeliers.

At length the virgin herself descended into his cell through the ceiling, attended by two angels, and commanded him to declare to the world that she was born in original sin, and that the Cordeliers were the greatest enemies of her son; and then she concluded with telling him, that she would honour him with the five wounds with which St. Lucia and St. Catherine had been honoured.

The next night, the monk having made the lay-brother drink heartily of wine, in which they had infused a quantity of opium, they pierced his hands, his feet, and his side, while he was asleep. When he awoke, he found himself all over blood. The monks cried aloud that the holy virgin had imprinted the stigma on him, and in this condition they exposed him at the altar to the view of the people.

However, weak as brother Yetser was, he imagined he had distinguished the voice of the sub-prior in that of the blessed virgin, and began to think the whole an imposture; upon which, the monks, without further ceremony, resolved to poison him; and accordingly, when he came next to take the sacrament, they gave him a consecrated wafer, which they had previously sprinkled thick with the powder of corrosive sublimate; the sharpness of which upon his tongue obliged him to spit out the wafer, and thereupon the monks instantly cried out sacrilege, and loaded him with chains. To save his life, he promised upon another host, that he would never reveal the secret: however, having found means, sometime afterwards, to make his escape out of the convent, he went and made a discovery of the whole affair to a magistrate. The cause was two years depending; at the end of which time, four Dominicans were burnt before the gate of Rome, the last day of May 1509, O. S. in consequence of the sentence pronounced upon him by a bishop sent from Rome for that purpose.

This adventure brought the monks into that abhorrence which they justly deserved; and those who began the reformation, did not fail to revive the story with all the aggravations they could devise, never once reflecting, that the author of this sacrilegious act had been punished by the see of Rome itself, in the most exemplary manner. In short, every thing was forgot but the action: the people who had been witnesses to this shocking affair were ready to believe every title of the charge of profanation and sacrilege against the monks, especially those of the mendicant order, and in which the whole church was included. If those who still adhered to the worship of the church of Rome objected, that the holy see was not answerable for the crimes of the monks, they were told of the vile actions of several popes, who had been a disgrace to their sacred character and function. Nothing is more easy than to render a whole body odious by a detail of the crimes of some of its members.

The opinion that it is sufficient to be virtuous to merit eternal happiness has been adopted by a great number of the learned men of our modern times; they have thought it abominable to look upon the father of all nature

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