

Life
by Thomas Malvenda collected from various sources.

Diana Virgin full member of the Dominican Order in Bologna in Italy (B)
to admit a virgin nun of the Dominican Order in Bologna in Italy (B)
She Virgin full member of the Dominican Order in Bologna in Italy (R.)
[Col. . 0364B]

A. Malvenda.

Chapter
Vita Diana in his father's vow of virginity .

The Old Portrait of B.Diana Bononien of the *Order of Saint Dominic on 10 June*

[2] [A father of St. Dominic obtains a vineyard] was Diana of noble birth, his father Andalus was the only one bore; He owned a vineyard and a territory adjoining the monastery of the Preachers of Saint Nicholas of Bologna. And since that place of Saint Nicholas was more limited, than that it would suffice for catching so many friars, who daily embraced the institution of preachers; SP Dominicus, [Col. 0364C] who devoted great care to extending to the aforesaid monastery, earnestly desired that of the vineyard of Andalus, and somewhere near it, some part should be assigned to him, so that a more spacious monastery might be built. Little girl Diana, in the prime of her youth, who was wonderfully influenced by the example of holiness toward the brothers, thanked her father only for her flattery and prayers, that Andalus freely and liberally granted the vineyard to the brothers. The authors assert that this donation was made in the year 1218; but, if S. Dominic was present, it could not have been done before the year 1219, when the man of God first came to Bologna.

[3] Therefore, with the generosity of Andalus and the care of the brothers, the building of the monastery succeeded admirably; with great admiration and enjoyment of men, when Blessed Reginald was preaching at Bologna, Diana, with a greater devotion of mind, [disturbed the sermons of B. Reginald, and lays aside the ornaments which he was permitted to pass through his youth; he has cast away from himself the necklaces, rings, jewels, and other things, which are wont to be in a price by virgins flourishing with worldly vanity; those things which he heard in Reginald's sermons from the letter to Timothy; Let women adorn themselves with modesty and sobriety, and not in braided hair, or gold, or pearls, or precious clothing; but what is fitting for women, promising [Col. 0364D] piety and good works. 1 Tim. 2, 9] And from the letter of St. Peter: The hair of which is not without, or the wearing of gold, or the clothing of the apparel; but the hidden man of the heart in the incorruptibility of a quiet and meek spirit, who is rich in the sight of God. 1 Pet. 2, 3] And there can be no doubt that these ornaments and the allurements of women's delicacies are great for overturning the virtues; for the love of earthly things is nourished chiefly by these stimulants. Having removed all these obstacles, [honors the Preachers:] Diana, shooting more solid steps in virtue, began to despise the world by degrees, raise her mind and thought toward God and the desire of heavenly things; .

[4] From this he with SP Dominicus , who at that time filled the minds of men by his doctrine and holiness, was drawn together by a singular intimacy with St. Dominic . With whom I had often discussed things pertaining to the health of his soul, and clearly explained to him all the desires of his heart, with which he earnestly: he aspired to a perfect way of life. The fall of conscience [Col. he often disclosed to the man of God by means of sacred confession, he received all atonement and consolation from him; embracing him with so much honor and respect, that, not like the angel of God, [he privately vows virginity,] to be commissioned from heaven for his salvation, much less that he might venerate the holy man. At length, inspired by the sacred documents and exhortations of the divine Father, he gave in his hands the vow of virginity and religion. Although he did not choose to change his dress according to the condition of the time, and to wear the sacred clothes of his religion; but that the whole thing seemed to defer to the most appropriate call; that his parents, who were of the first nobility of Bologna, were renowned for their wealth and families in that city, it would seem hard to bear such an institution received from their daughter; and they thought that this must be given to their father's affections, lest worse evils should arise from it, if their minds were stirred up to indignation on account of their daughter's new purpose, [while residing in her father's house:] no small envy would be melted when the new Order was rising. Those present were present at the sacred ceremonies by which the Virgin Diana had consecrated her virginity in the hands of Saint Dominic by a vow to

God, and at the same time had vowed herself to the religion, Blessed Reginald, Fr. Guall Brescia, [Col. 0364F] Fr. Ralph Faventinus, and several other Bologna matrons. Those were the three distinguished fathers of the first pillars of the Order; and thus that vow was to have been made in the year of our Lord 1219, for it was not before S. Dominic at Bologna, nor was B. Renaud lived beyond that year. These were not small beginnings of increasing and spreading the Order in that famous city: indeed many illustrious women, influenced by that unique example of Diana, embraced the same aspect of life within a few days.

[5] Furthermore, Diana, in whose breast there was an immense desire to openly and openly profess what she had done privately and in the sight of a few; he spoke with S. Dominic about constructing a monastery of the nuns, [decided to build a monastery of the nuns:] which it seemed easy to do for his father's wealth. When the holy Father had heard this gladly, he shared the matter with the brothers: but above all he devoted himself to earnest prayers all the night, so that the Lord might inspire what should be done in that affair. The next day, having called the brothers, he explained what he had determined to do, that the construction of the convent of S. Nicolas should be discontinued in the mean time, that they should endeavor with all their might to erect a new monastery for the nuns. This seemed necessary at first, for the reception of many distinguished and noble women, who were touched by the divine spirit, having rejected worldly things

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[Col. they had decided to engage in a religious life. Four of the more important members of the Bologna Assembly entrusted the building of a new monastery: two of them were Fr. Paul of Hungary, Fr Gualla, who was later Bishop of Brixianus; Fr. The Ventura of Verona, Prior of the Assembly of Bologna & Fr. Ralph de Malcom, Proctor of the same monastery. And this seems to have happened in the year of our Lord 1221; for in that year Fr. We have amply shown that Paul gave the name of the Hungarians to religion, and was sent into Hungary.

[6] In this way, arrangements were made with their fathers every effort to promote the church, and what action should be left St. Dominic; He went to Bologna to visit the monasteries of Cisalpine Gaul, during which time B. Diana was staying in her father's house rather than in body. Indeed, he had conveyed all his thoughts and endeavors to that new building which was clad in a monastery with sackcloth and iron chain ; nor did he find any rest in his mind, until, upon entering into it, he had devoted himself entirely to the Lord and his holy exercises. But in order that he might in the mean time inaugurate a certain prelude to the delights of his father's house, which he had so greatly coveted in his religious life; Under silks and [Col. He put on his gilded garments a rough and biting sackcloth, [he leans on piety] and girded them with an iron chain of naked flesh. These were his daily exercises: as soon as the morning dawned, he spent three hours and more in prayers and sacred meditations, and spent the rest of the day in holy works; that is to say, by readings, hands-on work, silence, holy conversations, and that kind of most honorable actions, he compared himself to every virtue.

Chapter II.

Diana's entry into the mooaster: this training by BB. Caecilia and Amata, from Rome, submissive .

[7] That kind of life, since he did not fill the soul of Diana sufficiently for the vows, that he would earnestly seek that life in a religious monastery; And he had promised to build a monastery for Saint Dominic . 0365C] Nor are you to be able to make up to well enough in the house of their parents; on a certain day, the sacred of St. Mary Magdalene, who was a great loss of the frequency of the company, [It accepts as a habit in the monastery Ronzanen.] to the New Testament that the monastery may be of the Ronzano was called, was built at that time, divert his mind, the reason of its other activities, and betook himself to. Entering the dormitory of the nuns, she asked for her dress, and immediately recovered it, (for thus the matter was settled according to order, and all things were considered ready for its use) and thus, having dismissed the crowd of her followers, she remained in the monastery with those most respected women. As soon as their parents and cousins learned of it, being turned into fury and madness, several of their friends and nobles drew with them, and rushed into the monastery; and a very great tumult being stirred up, so that in a serious conflict, they distract the young woman from it, laden with beatings, injuries, and ridicule, by violence, completely struggling, and deeming that injury more bitter than death itself. And so many misfortunes were added, because by the cruelty of his men, [but the rib is drawn out from thence by violence, the broken rib] with the Blessed Virgin with all his might, lest he should be torn away from the monastery, he would shrink from her, and the rest of her life was broken; He looked around the signs and scars of the wound.

[8] come back to those days in Bologna, St. Dominic, were detained in bed with the highest disease that dear child work is strongly felt, but [Col. 0365D] when he himself by himself, would not be able to go to her place, since, owing to illness, as well as a smart a hold of the daughter of Sepserat that the parents, or by the enclosure of nuns was coming in to him by the

Friars to it, nor any of the, or, if the presence of others he was addressing; He was strengthened by the letters of St. Dominic, consoled the holy Virgin by frequent epistles, and exhorted them greatly to continue in undertaking the purpose of a more holy life; that he would open the way to God by his kindness, by which he at length got to be in control of his vow: in the mean time he was of a good mind, and cast all care and confidence toward God, and would not desist from his incessant entreaties. In the mean time the man of God, Dominic of the nature, changed the earth and the heavens. But Diana, upon receiving the news of her death, groaned grievously; and, taking away all comfort from herself, and her only parent, and director of her own affairs, deplored from the inmost parts of her heart. But when he saw that he was destitute of all the design and support, in the thing which he so greatly desired; He converts himself wholly to God and to Saint Dominic, [and implores him to be dead], whom he believed most certainly to enjoy the divine glory in heaven. Nor did he lack heavenly help, in a thing so pious and honorable. For in the Vigil of the following Feast of All Saints, when it was now from [Col. 0365] wound through sickness and recovery; having obtained a favorable opportunity, he hastily hurried to the aforesaid monastery of Ronzani: which those sisters received with great joy. When Father Andalus returned to the monastery to observe that his daughter was to be called back from the holy institution, he observed that all his efforts were playing; at length the hardness softened, and he understood that it was not to be resisted by the Holy Ghost, who was acting as a daughter by such obvious indications. He therefore attempted nothing further, nor thought that any force should be applied to him.

[9] Therefore, having left freely in the monastery, it cannot be said how great joy of mind and enthusiasm he began to practice his religious life. While these things are going on, Master Jordan, who has already taken on the General Prefecture of the Order, with the other Fathers, devoted great attention to the construction of the rising monastery, which Saint Dominic had recommended so much to them. But because it was not seen by the Bishop of Bologna, [translated to the Valley of Saint Peter,] that the monastery of Ronzani had already begun to be built in that place, it should proceed further, because it was too close to the city; By their knowledge and good pleasure they chose another place in the valley of Saint Peter, and there they laid the foundations of a new monastery, which to this [Col. 0365F] to our own days, line called the monastery of St. Agnes in Monte: [& St. Agnes dedicated] and there is Diana happy with the other sister, who was then only four were translated in 1223 by Octave Safety Ascension. And these are the beginnings of the famous nuns of the monastery of St. Agnes at Bologna, [having been held by B. Jordan with 4 members,] in which B. Diana was introduced with four companions. Dominici received the dress from the hand of B. Jordan, Master of the Order. But a little later two other distinguished Ferrara married women were admitted into the same society.

[10] Furthermore, the new monastery to carefully examine all the discipline imbued B. Jordan sent to Rome Fr. Guallam & Fr. Ralph, to be brought from that most sacred and holy seminary of the whole saint, to the monastery of the sisters of Pope Sixtus, from the more excellent, by the permission of Pope Honorius, to the newly formed monastery of St. Agnes in Bologna; The agency that Ugolino Cardinal Bishop of Ostia (Blessed Diana, who was known to pollute the first character, [the installation and some of which are claimed Roma 4] and Bologna with St. Dominic in the ancestral family once visited, at the time apostolic duties of Lombardy)

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[Col. 0366A] it was requested by the Pontiff that the four sisters of distinguished sanctity, from the monastery of Saint Sixtus, be sent to Bologna to the monastery of St. Agnes. Out of the number of these four nuns, the sister Cecilia was notable. [and they increase the number to a degree.] He was present and looked with his own eyes when he raised S. Dominic Napoleon from the dead. Inspired by such an excellent example, many noble women were daily dragged into a new society, and their number of sisters was increasing greatly, the care and guidance of which the Pontiff Honorius entrusted to Master Jordan. But among them all, Blessed Diana was distinguished by a great distance of virtue and holiness.

Chapter III.

The death of Artemis Pius. The translation of this and its companions is twofold. Miracles from the authentic Mss .

[Col. 0366B]

[11] [Diana, deceased in the year 1236] In the year of salvation one thousand two hundred and thirty-six, she, the wonderful and most holy virgin Diana, of the monastery of the sacred virgins, named S. Agnes, founder of the Institute of Preachers, having dissolved her body, was about to receive the rewards of great virtues, she departed to heaven. Of the time the ancient memories of the same monastery affirm, and all the writers who related them; the sacred body of the Virgin, carried with great reverence by the brothers into a wooden box, buried near the altar of St. Agnes in the church of the same monastery. The authors of her story say that she was Diana, a most prudent and most eloquent virgin, distinguished for her

extraordinary chastity, and worthy of Christ's bride, who gave herself up entirely to the service of the Bridegroom. He was in constant and fervent prayers and meditations on the divine, in which he was accustomed to shed the greatest force of tears, and was affected with such a great sense of devotion, that he inflamed his eyes with piety and inflamed tears. Observantissima regular discipline, [Col. 0366C] in order to be kept small ones with the highest charge she knew from St. Dominic institutions. High humility, great poverty, and renunciation of earthly things; and at length he received incredible joy from it, when he perceived that he was deprived of the pleasures and other amusements of the age.

[12] These and other writers concerning B. Diana. *Of whose Institutes in religious discipline, and in burial, translation , [survivor B. Cecilia, 46 years] and associates of sacred worship , Cecilia and Amata, I find almost nothing but what has already been said. Of Cecilia, Marchesius only adds, that in the 17th year of his life, Christ 1218, he had delivered himself over to the institution of St. Dominic; he lived under his Rule at Bologna until the decreed age of 89 years, having died in 1290; and indeed on the very day on which St. Dominic lived before the age of 69, the 6th of August. I wish that the Marchesius Ciniccus cited with sufficient information wrote this , [died at the age of 89.] unknown to us, and perhaps having no other author than Arturus from the monastery in the sacred gynaeceum; Perhaps it was fitting that he judged his eldest daughter, to speak thus, to marry his spiritual father. Dominic de Herre in the Holy Year of the Order, with the same permission , assumed the day of December 4 to commemorate Blessed Cecilia . Whatever [Col. it is about the day of death; In the year 1290, Ciniccus made a clear mistake by noting that the precipice. In truth, Dietrich of Apoldia , Cecilia, contemporary, and after the year 1296 and the new General Nicholas Treviso dedicating a compound of the life of St. Dominic; Book 3 7, writes thus: [B. Amata seems to have preceded her.] Sister Cecilia, when she was seventeen years old, first received the habit of the Order of St. Dominic from the hands of her. good old age and the highest sanctity of life. The B. loving, no one mentions them separately up to now, because it appears, however, from what will be said, is that, as was common with it as with the other transfer is, thus and then in the service of the also have one common, at least, with the said Transfer of the sun. In the mean time, the year of death lies hidden, by which we can probably imagine that she had died before. I return to the context of Malvenda, which must have been interrupted here .*

[13] In the records of the monastery, which the Virgin keep and faithfully written to us to say these are read from B. Diana, worthy of notice that the next generation are transferred. In the first translation of the body of Blessed Artemis, which took place in the year of our Lord 1510, the sisters greatly desired to know more accurately what the holy head was . 0366] Mary [they were in the same grave in addition to Diana, and the other two bodies, [1510 when the bodies are translated] is Cecilia, and loves once discipularum SP Dominici] or even writing, sign or any information that could be distinguished from each other; with great boldness he surrendered to his prayers, begging the Lord that he would deign to show them by some sign the true head of his master and the founding of the blessed monastery. Their prayers had scarcely ended, when suddenly one of those heads, all looking on, began to sweat with large and white drops, and breathed in a certain most sweet odor; [B. Diana shows herself to be recognized by a wonderful sweat and smell . By this divine information it was discovered that it was the head of Artemis. The miracle, by the hands of preserving the tradition, and today the nuns they relate to; and to the memory of a certain one of them, to the Sisters of Chingis, made in writing in the Latin language betrayal of the people, while the entire the faith of its preservation. This is us Having got possession of it is written, lest they fall away, for good reason have decided to is to be entered here, which fits this description.

[14] In the year of 1563. Since it draws almost nothing in the minds of the faithful and pious in the love of the divine majesty, [as it is attested or 1563 Martha of S. Rosa] as a knowledge of that infinite goodness . he deigns to be honored with extraordinary acts; hence it comes to pass that the narration and promulgation of such things can be of the greatest honor to God himself and to us. For this reason, I, Sister Martha of Rose, since I am already aged, lest the marvelous work of divine providence and piety which I discovered in the year 1510, should happen to me while I am silent and moving on. therefore I took pains to examine it in order that it might be done by all. And these things which I am about to report, I testify that I had heard God himself from the mothers, and from the reports of those present. But those things are of this nature. They had then decreed, perhaps, to construct this temple of ours in a more extensive form, and to render it larger. And there was in a certain part of it a tomb, in which Blessed Diana, our first mother, and also the bodies of two other sisters of the virgins were said to have interred. Therefore, in order that there might not be an impediment to the building, it was necessary that it should be transferred from there to another place.

[15] On this, the sisters come to mind to those who had been present but were there between the bodies, the head of the Mother internoscere

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[Col. 0367] want. But when they saw that they could achieve it by no human reason, [writes what the junior had seen.] (For there was no one who could tell it) to God, to whom nothing is unknown; so that a signal might be given to him, so that when prompted, they might know what it was that Blessed Artemis was the head of. He had scarcely made an end of his speech

(and, behold, a most admirable thing, and the most famous proof of divine providence) immediately began to head, [that head included with silver . and at the same time emitted such a soothing odour, that, asking the cause of a new and unusual odor, neighbors flocked from every quarter. Then they lifted up that sacred head with great reverence, and placed it in an artfully concealed and beautiful urn. The Lord, therefore, is worthy, who is praised in his saints both now and always. Amen. Sister Martha de Rosa.

Chapter IV

The second translation of the holy relics: the miracles that followed from Mss. Monastery .

[Col. 0367B]

[16] *He does not end here with his report on B. Diana Malvenda ; but from the tombs of the monastery of B. Agnes he adds the miracles performed at various times ; faithfully indeed, but not to the original authors of their Mss. in words: I am presenting these things by the kindness of Simon, obtained from Saint Agatha, without changing the evil. The first, in which there is another translation of the sacred oßium with three miracles, was written in Latin: in Italian the rest. The author of the text of the Latins to her sister, in a woody and he calleth himself, styloque the long parenthesis, and makes use of the quæsitis transpositionibus the student of words an obscure people (I believe one should think that, in the cases, situated on the elegant), whom, however, the style of the burnished brass, he not upon himself, but the unvaried, It is our custom, I have preferred to give. So then she .*

[17] [In the year 1584, when the repository of the three Blessed was to be destroyed] In the year 1584, on 23 December, our temple was in large part broken and ruined for the purpose of making it called Bentivoglio (thirteen years, she had lived a chaste and holy year of 1236, on the feast of St. Barnabas, sky [Cal 0367C] kingdom has been donated), two of the company, Rome St. Sixtus monks, to come to Bologna mother Diana, and his attempt to monastic they had not successfully set out the standard of life under the auspices of the grace of need; The bodies of B. Cecilia (who saw the Neapoleon resurrected on the authority of D. Dominic) and B. Amata (with whom the same saint drove out the demons) rested gloriously; assembled PP. The confessors, P. Prior, and P. Jordan from Cyprus, along with P. Francisco Forolivi, [again, the sacred bones are transferred;] would appoint a more suitable place for these relics. And when they had duly admitted to the chapel with the lights and the cross, they opened up the little box, the wonderful fragrance of the fragrance emanating from it, into an iron box wrapped in linen with framed bones, and very solemnly surrounded the keys. But I when the box should be placed, instructing the prefect to shut the door in place; with the other bones, I took care that the ashes should be collected exactly; which, together with the linen and splinter, [the particle taken away is illustrated by the heavenly light.] which had formerly covered those bodies, placed on the boxes prepared for this purpose, I secretly carried my cells into the ark. Now at the first hour of the following night, when a great rain had fallen out, he hastened to the empty lamp which had been received; look amazing! Ark by one [Col. I perceive the brightness of the perfect moon, directly opposite to it, illuminated from the threshold. So terrified, indeed, I dared neither to enter nor return. At length, having made the sign of the Holy Cross, I received within myself courageously; and with the knees bent from time to time, these are pious; If there is any good, I give thanks to God, who deigned me to be a sinner by such grace; but if I do not employ a diabolical faith, I confer it upon God. He said these words, filled with the greatest joy of himself.

[18] [The sick arm is being cured] Sister Silvestra, one of our maids, she was the observant of the Blessed, when she was suffering from a fever and swelling of the forearm; and that the physicians would take no small apprehension, especially in invoking the virgins and B. Diana; and to us the silver arm by their vows was healed in the morning with the greatest admiration of all. Francis steward said, our Lord, by chance, and oblivious of the shedding of the blood of the wounded his knee to him, that he lay down close to him thanks: [& the knee were hurt,] those who ask, and for our prayers, invoking the Blessed Diana, he commanded it to Bologna to see to the cause of the accused; and in a short time has been confirmed, the silver left knee. In the year of our Lord 1545, the 10th day of August, with my uncle; called Bartholomew Supravivus, destitute of physicians, he was now nearer to death; I, his niece Sylvester's sister, and in the place of his father . 0367] leading to (of course, that it would be next to me) of our St. Agnes, [and close to death,] and our founder Blessed Diana Assembly, which could greatly imploravit. The following night, S. Agnes and B. Diana, ailing, came to their bed; and they exhorted him to rejoice (namely, that he should not die of this illness) Having already been restored, he came to the monastery immediately; and S. Agnes, as if she were a bride, very well decorated; He asserted that a monk, clothed in our attire, appeared to him: therefore I know that it was done in the night under which I had recommended to them he was ill.

[19] *In Italian, moreover, I received the things which follow, and I render in Latin, as it were done after the removal of the sacred bodies, made in the year 1584. I, the sister of Clemency , [a sick little boy] when the son of one of my niece, of the*

family of the Bonsonii, was sick very badly; I commended him to that Blessed Virgin, with the intention of offering a silver boy; My sister dementia, not only once, [headache], but often the worst headache of his crucitata, made the same holy, I take care of her silver head; and free from all evil, I have fulfilled my vow. Father Fr. Lawrence, our confessor, one tooth pain, [Col. so far as he was to be called a surgeon, who by all the industry of his art could never extract a tooth. [tooth] And in the mean time the pain was very intense, nor could any counsel be available to the sad; recourse to this our holy one by vowing a silver tooth; therefore he was freed. I am: and the sister Artemisia, I was enduring the pain in the foot of one of his paroxysms of, and do no remedy was found for me: [and the great toes;] the desire of women, Saints of to the same fact, however, recovered former health, I fulfilled the vow to be paid. St. Jerome Louis, brother of the Sisters Hippolyta and Louise, was sick to death: for whom, when they had made a vow to the saint, he quickly recovered, [the patient's death] and they fulfilled the vow. D. Alexander, one of those sisters, was likewise freed from a serious illness by a similar vow. Sister Isotta Malucza, who had been freed from illness for a whole year, by vow, presented the silver statue to a nun. Sor. Plautilla Frantuccia was working with one flute most seriously; But, using the silver shinbone vote, [manning advantages] health, and this gathering, notarial trust in ecgrapho ToCOTTA proves Joannes Cavacia, on 2 April 1682, attests to Jerome Card. Boncompagno [Page 368] [Col. Archbishop of Bologna, by his secretary Charles Manarius on the same day and year.

[20] While I, Peregrina Coveninus, had a son, afflicted with a very grievous infirmity ; 1604] and had been brought to the ultimates of life; I commended him to the Blessed Diana, placed in the convent of St. Agnes at Bologna, and by her merits and intercession, this my son returned to his former state of health, and this in the year 1604, on the 10th of August. When I, Mary of Cattaneo, burdened with a very severe illness, I suffered the most intense torments, and could not enjoy any part of my body; I commended myself to B. Diana, who was at rest in the convent. Mother of Saint Agnes of Bologna And the Blessed itself appeared to me, situated above the altar in the room where I lay in bed; and I raised myself up, so that at least sitting down, I might show reverence to him, and marked me with the sign of the cross, as I did without any pain. Then, calling to his family members for such a devoted spectacle, I got up from the bed; and a short time through the intercession of the Virgin, was restored to its previous illness, [and 1603] in the year 1603 that we would, on 11 December. Helen D. Bentivoglio, vīsan suffering from a serious Cephalalgia, large [Col. 0368B] devotion to totally happy, because that same stock; and being soon freed, he presented the silver head. D. Anna, freed from a severe illness by a similar vow, brought a silver statue of a married woman. In the year 1567, in the month of October I am the sister of Monica Paltroni, when I was afraid my brain would be inverted because of intense headaches; I took pains to put a new veil over the head of Blessed Diana, by the Reverend Fr. Gaspar de Ferrara, and that he himself should be moved against my head; nor did I feel any more pain; whence the Lord and his saints are praised. On 14 November 1603, Sebastiano Zanconius' little sarcophagus had swelled so much that he had a very bad result and was suffering from spasms. He made a vow to Blessed Diana, first prioress to S. Agnes; Immediately he was fast asleep, and, upon awakening, found himself relieved of all evil, whence praise be to God and to Artemis. *And here again the same document* [Col. which is subscribed above .

[21] [Family andalous breed] *The family very happy that most have been called; Dolfi treats Pompey the Younger, of the Bolognese, in the Chronicles of the fathers' houses of the nobility, than to see it has not happened to me up to now: but I received a letter from him, which is a reference to the book of one of the boom of Parma, to whom the title of the Bologna enlightened from the year of 1496, to the prince of John 2 Bentivolum. Seated there in his robe, of the nobility, it is said, the testimony of the said church, that out of it, in ancient times, many of the various things they have done in the cities of the chief of the Magistrate. Among others, the father of St. Andalus after the Bologna local mountain regions and the title of the power nobly to the same office, for the first time by the city of Milan, an invitation was issued by the Genoese in 1226. Brancaleo Knight and renowned legal right, for the same kind of power; The Roman Senator is and then, to her, the first flight the armies of the dignity of a reservist, G., & that too, money, or, because it was a man of great spirit and of judgment; Platina see that at 4 in the urban life and the history of Ghirarducciorum; but he was such a degree that, seven for some time; the son of his after him, Castellanus that shone brightly, and the honor of the same three years, the year of [Col. 0368] 1236, Peter Siena for his health; 1251 Loderingus Modena, [abstain from several states reported to authorities.] And that such a message to the Pope died; and then the power of the Florentines and has become, one of the founders-to-career of the knights, under the name of the Blessed Virgin Mary, and of the greatest authority among the Ghibellines; One of the three elected to calm discord in their own country, where nobility is torn apart. 1293 Andrew, the son of Castilians, he received from the forts of Frederick, the emphyteutic lease to the bishop in the Cerviensis, Plancaldoli, Belva, & Sanogettanum; And his wife, Constance, the daughter of Count Guy 's out of the Madiliana, O Lady of the citadel, and the territorial boundaries of a Codironæ hanging from it, just as he was pious and devout, virgins in the steadfast love of the, resigned both his right to hold the said fort, on behalf of, one-third, in the year 1298.*