

SUGERII ABBATIS
SANCTI DIONYSII LIBER

DE REBUS
IN ADMINISTRATIONE SUA GESTIS

I

ANNO administrationis nostræ vicesimo tertio, cum in
capitulo generali, quadam die, conferendo cum fratribus
nostris tam de hominibus¹ quam de privatis negotiis consede-
remus, iidem charissimi fratres et filii obnixè *in charitate*² sup-
plicare cœperunt, ne fructum tanti laboris nostri præteriri
5 silentio sustinerem: quin potius ea quæ larga Dei omnipotentis
munificentia contulerat huic ecclesiæ prælationis nostræ tem-
pore incrementa, tam in novarum acquisitione quam in amis-
sarum recuperatione, emendatarum etiam possessionum mul-
10 tiplicatione, ædificiorum constitutione, auri, argenti et pre-
tiosissimarum gemmarum, necnon et optimorum palliorum
repositione, calamo et atramento posteritati memoriæ reser-
vare; ex hoc uno nobis duo repromittentes, tali notitia fratrum
succedentium omnium jugem orationum pro salute animæ
15 nostræ mereri instantiam, et circa ecclesiæ Dei cultum hoc
exemplo eorum excitare bene zelantem sollicitudinem. Nos
igitur tam devote quam devotis et rationabilibus eorum peti-
tionibus assensum [156] exhibentes, nullo inanis gloriæ ap-
petitu, nullam laudis humanæ aut retributionis transitoria
20 exigendo retributionem, ne post decessum nostrum quacum-
que aut cujuscumque defraudatione redditibus ecclesia minua-
tur, ne copiosa, quæ tempore amministrationis nostræ larga
Dei munificentia contulit, silentio malis successoribus depe-
reant incrementa: sicut a corpore ecclesiæ beatissimorum
25 martyrum Dionysii, Rustici et Eleutherii, quæ nos quam
dulcissime a mamilla usque in senectam fovit, de ædificiorum
institutione et thesaurorum augmentatione loco suo incipere
dignum duximus, ita etiam a castello suo, videlicet prima

¹ Should read *communibus*; cf. below, p. 147.

² I *Corinthians* IV, 21; XVI, 14. *Ephesians* I, 4; III, 17; IV, 2; IV, 16.
Colossians II, 2. I *Thessalonians* V, 13. II *Thessalonians* III, 5. Here translated
according to Douai Version.

THE BOOK OF
SUGER, ABBOT OF ST.-DENIS
ON WHAT WAS DONE UNDER HIS
ADMINISTRATION

I

IN the twenty-third year of our administration, when we sat on
a certain day in the general chapter, conferring with our
brethren about matters both common and private, these very be-
loved brethren and sons began strenuously to beseech me *in charity*
that I might not allow the fruits of our so great labors to be passed
over in silence; and rather to save for the memory of posterity,
in pen and ink, those increments which the generous munificence
of Almighty God had bestowed upon this church, in the time of
our prelacy, in the acquisition of new assets as well as in the re-
covery of lost ones, in the multiplication of improved possessions,
in the construction of buildings, and in the accumulation of gold,
silver, most precious gems and very good textiles. For this one
thing they promised us two in return: by such a record we would
deserve the continual fervor of all succeeding brethren in their
prayers for the salvation of our soul; and we would rouse, through
this example, their zealous solicitude for the good care of the
church of God. We thus devoutly complied with their devoted and
reasonable requests, not with any desire for empty glory nor with
any claim to the reward of human praise and transitory compensa-
tion; and lest, after our demise, the church be diminished in its
revenue by any or anyone's roguery and the ample increments
which the generous munificence of God has bestowed in the time
of our administration be tacitly lost under bad successors, we have
deemed it worthy and useful, just as we thought fitting to begin,
in its proper place, our tale about the construction of the buildings
and the increase of the treasures with the body of the church of the
most blessed Martyrs Denis, Rusticus, and Eleutherius (which
[church] has most tenderly fostered us from mother's milk to
old age), so to inform present and future readers about the

ejus sede, et in vicinia circumquaque, de reddituum augmentatione tam præsentium quam futurorum notitiæ significare honestum et utile proposuimus.

XXIV

De ecclesie ornatu

5 **H**IS igitur reddituum incrementis taliter assignatis, ad ædificiorum institutionem memorandam manum reduximus, ut et ex hoc ipso Deo omnipotenti tam a [186] nobis quam a successoribus nostris grates referantur, et eorum affectus ad hoc ipsum prosequendum et, si necesse sit, peragendum bono exemplo animetur. Neque enim aut penuria aliqua aut
 10 quodcumque impedimentum cujuscumque potestatis timendum erit, si ob amorem sanctorum Martyrum de suo sibi secure serviatur. Primum igitur quod Deo inspirante hujus ecclesie inœpimus opus, propter antiquarum maceriarum vetustatem et aliquibus in locis minacem diruptionem, ascitis
 15 melioribus quos invenire potui de diversis partibus pictoribus, eas^s aptari et honeste depingi tam auro quam preciosis coloribus devote fecimus. Quod, quia etiam in scholis addiscens hoc facere si unquam possem appetebam, libentius complevi.

XXV

De ecclesie primo augmento

20 **V**ERUM, cum jam hoc ipsum multo sumptu compleretur, inspirante divino nutu propter eam quam sæpe diebus festis, videlicet in festo beati Dionysii et in Indicto et in aliis quamplurimis, et videbamus et sentiebamus importunitatem (exigebat enim loci angustia ut mulieres super capita virorum, tanquam super pavementum, ad altare dolore multo et clamore
 25 moso tumultu currerent), ad augmentandum et amplifican-

³ (For this variant, see Panofsky, Bib. 132, p. 120.)

increase of the revenue [by starting] from his own little town, that is to say, his first resting-place, and its vicinity on all sides

XXIV

Of the Church's Decoration

HAVING assigned these increases of the revenue in this manner, we turned our hand to the memorable construction of buildings, so that by this thanks might be given to Almighty God by us as well as by our successors; and that by good example their ardor might be roused to the continuation and, if necessary, to the completion of this [work]. For neither any want nor any hindrance by any power will have to be feared if, for the love of the Holy Martyrs, one takes safely care of oneself by one's own resources. The first work on this church which we began under the inspiration of God [was this]: because of the age of the old walls and their impending ruin in some places, we summoned the best painters I could find from different regions, and reverently caused these [walls] to be repaired and becomingly painted with gold and precious colors. I completed this all the more gladly because I had wished to do it, if ever I should have an opportunity, even while I was a pupil in school.

XXV

Of the First Addition to the Church

HOWEVER, even while this was being completed at great expense, I found myself, under the inspiration of the Divine Will and because of that inadequacy which we often saw and felt on feast days, namely the Feast of the blessed Denis, the Fair, and very many others (for the narrowness of the place forced the women to run toward the altar upon the heads of the men as upon a pavement with much anguish and noisy confusion), encouraged by the counsel of wise men and by the prayers of many monks (lest it displease God and the Holy Martyrs) to enlarge and amplify

dum nobile manue divina consecratum monasterium viro-
rum sapientum consilio, religiosorum multorum precibus, ne
Deo sanctisque Martyribus displiceret, adjunctus, hoc ipsum in-
cipere aggrediebar; [187] tam in capitulo nostro quam in
5 ecclesia divinæ supplicans pietati, ut qui *initium est et finis, id
est Alpha et Omega*,⁴ bono initio bonum finem salvo medio
concopularet, ne *virum sanguinum*⁵ ab ædificio templi refuta-
ret, qui hoc ipsum toto animo magis quam Constantinopoli-
tanus gazas obtinere præoptaret. Accessimus igitur ad priorem
10 valvarum introitum; et deponentes augmentum quoddam,
quod a Karolo Magno factum perhibebatur honesta satis
occasione (quia pater suus Pipinus imperator extra in introitu
valvarum pro peccatis patris sui Karoli Martelli prostratum
se sepeliri, non supinum, fecerat), ibidem manum apposui-
15 mus; et, quemadmodum apparet, et in amplificatione cor-
poris ecclesiæ, et introitus et valvarum triplicatione, turrium
altarum et honestarum erectione, instanter desudavimus.

XXVI

De dedicatione

ORATORIUM sancti Romani ad famulandum Deo sanc-
tisque ejus angelis dedicari a venerabili viro Rothoma-
20 gensi archiepiscopo Hugone et aliis quamplurimis episcopis
obtinuimus. Qui locus quam secretalis, quam devotus, quam
habilis divina celebrantibus, qui ibidem Deo deserviunt, ac si
jam in parte dum sacrificant eorum in cœlis sit habitatio, cog-
norunt. Eadem etiam dedicationis celebritate in inferiori tes-
25 tudine⁶ ecclesiæ dedicata sunt hinc et inde duo oratoria, ex
una parte sancti Hippoliti sociorumque ejus et ex altera sancti
Nicolai, a venerabilibus viris Manasse [188] Meldensi epi-
scopo et Petro Silvanectensi. Quorum trium una et gloriosa
30 principales portas transiliens cum ingenti cleri decantantis et
populi tripudiantis turba, episcopis præeuntibus et sanctæ in-

⁴ *Revelation XXI, 6*; cf. *ibidem*, I, 8 and XXII, 13.

⁵ *II Kings XVI, 7*: "Egredere, egredere, *vir sanguinum*"; cf. also *ibidem*,

8. Further *Psalms XXV, 9*; *LIV, 24*; *LVIII, 3*; *CXXXVIII, 19*.

⁶ *testitudine* has been corrected to *testudine*.

the noble church consecrated by the Hand Divine; and I set out
at once to begin this very thing. In our chapter as well as in
church I implored Divine mercy that He Who is the One, *the
beginning and the ending, Alpha and Omega*, might join a good
end to a good beginning by a safe middle; that He might not repel
from the building of the temple a *bloody man* who desired this
very thing, with his whole heart, more than to obtain the treasures
of Constantinople. Thus we began work at the former entrance
with the doors. We tore down a certain addition asserted to have
been made by Charlemagne on a very honorable occasion (for his
father, the Emperor Pepin, had commanded that he be buried,
for the sins of his father Charles Martel, outside at the entrance
with the doors, face downward and not recumbent); and we set
our hand to this part. As is evident we exerted ourselves inces-
santly with the enlargement of the body of the church as well
as with the trebling of the entrance and the doors, and with the
erection of high and noble towers.

XXVI

Of the Dedication

WE brought about that the chapel of St. Romanus be dedi-
cated to the service of God and His Holy Angels by the
venerable man Archbishop Hugues of Rouen and very many other
bishops. How secluded this place is, how hallowed, how convenient
for those celebrating the divine rites has come to be known to those
who serve God there as though they were already dwelling, in a
degree, in Heaven while they sacrifice. At the same solemn dedica-
tion ceremony, there were dedicated in the lower nave of the
church two chapels, one on either side (on one side that of St. Hip-
polytus and his Companions, and on the other that of St. Nicholas),
by the venerable men Manasseh, Bishop of Meaux, and Peter,
Bishop of Senlis. The one glorious procession of these three men
went out through the doorway of St. Eustace; it passed in front
of the principal doors with a huge throng of chanting clergy and
exulting people, the bishops walking in front and performing the
holy consecration; and, thirdly, they reentered through the single

sistentibus consecrationi, per singularem atrii portam de antiquo in novum opus transpositam tertio ingrediebantur. Et ad honorem omnipotentis Dei festivo opere completo, cum in superiore parte elaborare accingeremur, aliquantulum fatigatos recreabant, et ne laboris aut penuriae alicujus timore deprimeremur gratantissime sollicitabant.

XXVII

De portis fusilibus et deauratis

VALVAS siquidem principales, accitis fusoribus et electis sculptoribus, in quibus passio Salvatoris et resurrectio vel ascensio continetur, multis expensis, multo sumptu in earum deauratione, ut nobili porticui conveniebat, ereximus; necnon et alias in dextera parte novas, in sinistra vero antiquas sub musivo, quod et novum contra usum hic fieri et in arcu portae imprimi elaboravimus. Turrim etiam et superiora frontis propugnacula, tam ad ecclesiae decorem quam et utilitatem, si oportunitas exigeret, variari condiximus; litteris etiam cupro deauratis consecrationis annum intitulari, ne oblivioni traderetur, praecipimus hoc modo:

Ad decus ecclesiae, quae fovit et extulit illum,
Suggerius⁷ studuit ad decus ecclesiae.
[189] Deque tuo tibi participans martyr Dionysi,
Orat ut exores fore participem Paradisi.
Annus millenus et centenus quadragenus
Annus erat Verbi, quando sacrata fuit.

Versus etiam portarum hi sunt:

Portarum quisquis attollere quaeris honorem,
Aurum nec sumptus, operis mirare laborem,
Nobile claret opus, sed opus quod nobile claret
Clarificet mentes, ut eant per lumina vera

⁷ (See Panofsky, Bib. 132, p. 120.)

door of the cemetery which had been transferred from the old building to the new. When this festive work had been completed in the honor of Almighty God, and when we were girding ourselves to officiate in the upper part, [the visiting bishops] invigorated us, as we were a little tired, and most graciously exhorted us not to be discouraged by the fear of labor or of any want.

XXVII

Of the Cast and Gilded Doors

BRONZE casters having been summoned and sculptors chosen, we set up the main doors on which are represented the Passion of the Saviour and His Resurrection, or rather Ascension, with great cost and much expenditure for their gilding as was fitting for the noble porch. Also [we set up] others, new ones on the right side and the old ones on the left beneath the mosaic which, though contrary to modern custom, we ordered to be executed there and to be affixed to the tympanum of the portal. We also committed ourselves richly to elaborate the tower[s] and the upper crenelations of the front, both for the beauty of the church and, should circumstances require it, for practical purposes. Further we ordered the year of the consecration, lest it be forgotten, to be inscribed in copper-gilt letters in the following manner:

“For the splendor of the church that has fostered and exalted him, Suger has labored for the splendor of the church. Giving thee a share of what is thine, O Martyr Denis, He prays to thee to pray that he may obtain a share of Paradise. The year was the One Thousand, One Hundred, and Fortieth Year of the Word when [this structure] was consecrated.”

The verses on the door, further, are these:

“Whoever thou art, if thou seekest to extol the glory of these doors,
Marvel not at the gold and the expense but at the craftsmanship of the work.
Bright is the noble work; but, being nobly bright, the work
Should brighten the minds, so that they may travel,
through the true lights,

Ad verum lumen, ubi Christus janua vera.
 Quale sit intus in his determinat aurea porta:
 Mens hebes ad verum per materialia surgit,
 Et demersa prius hac visa luce resurgit.

5 Et in superliminari:

Suscipe vota tui, iudex districte, Suger;
 Inter oves proprias fac me clementer haberi.

XXVIII

De augmento superioris partis

EODEM vero anno, tam sancto et tam fausto opere exhilarati, ad inchoandam in superiori parte divinæ propiti-
 10 tionis cameram, in qua jugis et frequens redemptionis nostræ hostia absque turbarum molestia secreto immolari debeat, acceleravimus. Et quemadmodum in scripto consecrationis ejusdem superioris operis invenitur, Deo cooperante et nos et
 15 nostra prosperante, cum fratribus et conservis nostris tam sanctum, tam gloriosum, tam famosum opus ad bonum perducere finem misericorditer obtinere meruimus; tanto Deo sanctisque Martyribus obnoxii, quanto nostris temporibus et laboribus tam diu differendo [190] agenda reservavit. *Quis enim ego sum, aut quæ domus patris mei,*⁸ qui tam nobile, tam
 20 gratum ædificium vel inchoasse præsumpserim, vel perfecisse speraverim, nisi, divinæ misericordiæ et sanctorum auxilio Martyrum fretus, totum me eidem operi et mente et corpore applicuissem? Verum qui dedit velle, dedit et posse; et quia bonum opus fuit in voluntate, ex Dei adjutorio stetit in per-
 25 fectione. Quod quidem gloriosum opus quantum divina manus in talibus operosa protexerit, certum est etiam argumentum, quod in tribus annis et tribus mensibus totum illud magnificentum opus, et in inferiore cripta et in superiore voltarum sublimitate, tot arcuum et columnarum distinctione

⁸ Freely quoted from *I Kings XVIII*, 18: "*Quis ego sum, aut quæ est vita mea, aut cognatio patris mei in Israel, ut fiam gener regis?*"

To the True Light where Christ is the true door.
 In what manner it be inherent in this world the golden
 door defines:
 The dull mind rises to truth through that which is
 material
 And, in seeing this light, is resurrected from its
 former submersion."

And on the lintel:

"Receive, O stern Judge, the prayers of Thy Suger;
 Grant that I be mercifully numbered among Thy own sheep."

XXVIII

Of the Enlargement of the Upper Choir

IN the same year, cheered by so holy and so auspicious a work, we hurried to begin the chamber of divine atonement in the upper choir where the continual and frequent Victim of our redemption should be sacrificed in secret without disturbance by the crowds. And, as is found in [our] treatise about the consecration of this upper structure, we were mercifully deemed worthy—God helping and prospering us and our concerns—to bring so holy, so glorious, and so famous a structure to a good end, together with our brethren and fellow servants; we felt all the more indebted to God and the Holy Martyrs as He, by so long a postponement, had reserved what had to be done for our lifetime and labors. *For who am I, or what is my father's house,* that I should have presumed to begin so noble and pleasing an edifice, or should have hoped to finish it, had I not, relying upon the help of Divine mercy and the Holy Martyrs, devoted my whole self, both with mind and body, to this very task? But He Who gave the will also gave the power; because the good work was in the will therefore it stood in perfection by the help of God. How much the Hand Divine Which operates in such matters has protected this glorious work is also surely proven by the fact that It allowed that whole magnificent building [to be completed] in three years and three months, from the crypt below to the summit of the vaults above, elaborated with the variety of so many arches and columns, includ-

variatur, etiam operturæ integrum supplementum admiserit. Unde etiam epitaphium prioris consecrationis, una sola subla-
ta dictione, hujus etiam annalem terminum concludit, hoc modo:

5 Annus millenus et centenus quadragenus
Quartus erat Verbi, quando sacrata fuit.

Quibus etiam epitaphii versibus hos adungi delegimus:

10 Pars nova posterior dum jungitur anteriori,
Aula micat medio clarificata suo.
Claret enim claris quod clare concopulatur,
Et quod perfundit lux nova, claret opus
Nobile, quod constat auctum sub tempore nostro,
Qui Sugerus⁹ eram, me duce dum fieret.

Promptus igitur urgere successus meos, cum nihil malletm
15 sub cœlo quam prosequi matris ecclesiæ honorem, quæ pue-
rum materno affectu lactaverat, juvenem offendentem susti-
nuerat, ætate integrum poten-[191]ter roboraverat, *inter*
Ecclesiæ et regni *principes* solemniter *locaverat*,¹⁰ ad execu-
tionem operis nos ipsos contulimus, et cruces collaterales
20 ecclesiæ ad formam prioris et posterioris operis conjungendi
attolli et accumulari decertavimus.

XXIX

De continuatione utriusque operis

QUO facto, cum quorumdam persuasione ad turrim ante-
rioris partis prosecutionem studium nostrum contulisse-
mus, jam in altera parte peracta, divina, sicut credimus,
25 voluntas ad hoc ipsum nos retraxit, ut mediam ecclesiæ testu-
dinem,¹¹ quam dicunt navim, innovare et utrique innovato
operi conformare et cœquare aggredieremur; reservata tamen
quantacumque portione de parietibus antiquis, quibus summus
pontifex Dominus Jesus Christus testimonio antiquorum
30 scriptorum manum apposuerat, ut et antiquæ consecrationis

⁹ (Cf. above, p. 46, line 19.)

¹⁰ Freely quoted from *I Kings* II, 8: "elevat pauperem, ut sedeat cum principibus."

¹¹ (See Pañofsky, Bib. 132, p. 120.)

ing even the consummation of the roof. Therefore the inscription of the earlier consecration also defines, with only one word eliminated, the year of completion of this one, thus:

"The year was the One Thousand, One Hundred, Forty and Fourth of the Word when [this structure] was consecrated."

To these verses of the inscription we choose the following ones to be added:

"Once the new rear part is joined to the part in front,
The church shines with its middle part brightened.
For bright is that which is brightly coupled with the bright,
And bright is the noble edifice which is pervaded by the new
light;
Which stands enlarged in our time,
I, who was Suger, being the leader while it was being
accomplished."

Eager to press on my success, since I wished nothing more under heaven than to seek the honor of my mother church which with maternal affection had suckled me as a child, had held me upright as a stumbling youth, had mightily strengthened me as a mature man, and had solemnly *set me among the princes* of the Church and the realm, we devoted ourselves to the completion of the work and strove to raise and to enlarge the transept wings of the church [so as to correspond] to the form of the earlier and later work that had to be joined [by them].

XXIX

Of the Continuation of Both Works

THIS done, when under the persuasion of some we had devoted our efforts to carrying on the work upon the front tower[s] (already completed on one side), the Divine will, as we believe, diverted us to the following: we would undertake to renew the central body of the church, which is called the nave, and harmonize and equalize it with the two parts [already] remodelled. We would retain, however, as much as we could of the old walls on which, by the testimony of the ancient writers, the Highest Priest, our Lord Jesus Christ, had laid His hand; so that the

reverentia et moderno operi juxta tenorem cœptum congrua
 cohærentia servaretur. Cujus immutationis summa hæc fuit,
 quod, si interpolate in navi ecclesiæ occasione turrium agere-
 tur, aut temporibus nostris aut successorum nostrorum, tardius
 5 aut nunquam quocumque infortunio, sicut dispositum est,
 perficeretur. Nulla enim rerum importunitas rerum auctores
 urgeret, quin novi et antiqui operis copula longam sustineret
 expectationem. Sed quia jam incœptum est in alarum exten-
 sione, aut per nos aut per quos Dominus elegerit, ipso auxili-
 10 ante, perficietur. Præteritorum enim recordatio futurorum
 est exhibitio. Qui enim inter alia majora etiam admirandarum
 vitrearum operarios, materiem saphirorum locupletem,
 [192] promptissimos sumptus fere septingentarum librarum
 aut eo amplius administraverit, peragendorum supplementis
 15 liberalissimus Dominus deficere non sustinebit. Est etenim
*initium et finis.*¹²

XXX

De ornamentis ecclesiae

ORNAMENTORUM etiam ecclesiæ descriptionem, qui-
 bus manus divina administrationis nostræ tempore ec-
 clesiam suam sponsam vocatam exornavit, ne veritatis æmula
 20 subrepat oblivio et exemplum auferat agendi, intitulare dig-
 num duximus. Dominum nostrum ter beatum Dionysium tam
 largum, tam benignum et confitemur et prædicamus, ut tot et
 tanta credamus apud Deum effecisse, tot et tanta impetrasse,
 ut centupliciter quam fecerimus ecclesiæ illius profecisse po-
 25 tuissemus, si fragilitas humana, si varietas temporum, si mo-
 bilitas morum non restitisset. Quæ tamen ei, Deo donante,
 reservavimus, hæc sunt.

¹² Revelation XXI, 6; cf. *ibidem*, I, 8.

reverence for the ancient consecration might be safeguarded, and
 yet a congruous consistency [might be assured] to the modern work
 in accordance with the course embarked upon. The chief reason
 for this change was this: if, in our own time or under our successors,
 work on the nave of the church would only be done betweenwhiles,
 whenever the towers would afford the opportunity, the nave would
 not be completed according to plan without much delay or, in case
 of any unlucky development, never. For no difficulty would ever
 embarrass those [then] in power but that the link between the old
 and the new work would suffer long postponement. However,
 since it has already been started with the extension of the side-
 aisles, it will be completed either through us or through those
 whom the Lord shall elect, He Himself helping. The recollection
 of the past is the promise of the future. For the most liberal Lord
 Who, among other greater things, has also provided the makers
 of the marvelous windows, a rich supply of sapphire glass, and
 ready funds of about seven hundred pounds or more will not suffer
 that there be a lack of means for the completion of the work. For
 He is the *beginning and the ending*.

XXX

Of the Church's Ornaments

WE have thought it proper to place on record the description
 of the ornaments of the church by which the Hand of God,
 during our administration, has adorned His church, His Chosen
 Bride; lest Oblivion, the jealous rival of Truth, sneak in and take
 away the example for further action. Our Patron, the thrice blessed
 Denis, is, we confess and proclaim, so generous and benevolent
 that we believe him to have prevailed upon God to such an extent,
 and to have obtained from Him so many and so great things, that
 we might have been able to do for his church a hundred times
 more than we have done, had not human frailty, the mutability of
 the times, and the instability of manners prevented it. What we,
 nevertheless, have saved for him by the grace of God is the
 following.

De tabula aurea superiori

IN tabula illa, quæ ante sacratissimum corpus ejus assistit, circiter quadraginta duas marcas auri posuisse nos æstimamus, gemmarum preciosarum multiplicem copiam, jacintorum, rubetorum, saphirorum, smaragdinum, topaziorum
 5 necnon et opus discriminantium unionum, quantam nos reperire nunquam præ-[193]sumpsimus. Videres reges et principes multosque viros præcelsos imitatione nostra digitos manuum suarum exanulare, et anulorum aurum et gemmas margaritasque preciosas, ob amorem sanctorum Martyrum
 10 eidem tabulæ infigi præcipere. Nec minus etiam archiepiscopi et episcopi, ipsos suæ desponsationis anulos ibidem sub tuto reponentes, Deo et Sanctis ejus devotissime offerebant. Venditorum etiam gemmariorum tanta de diversis regnis et nationibus ad nos turba confluebat, ut non plus emere quæreremus quam illi vendere sub amministrazione omnium festina-
 15 rent. Versus etiam ejusdem tabulæ hi sunt:

Magne Dionysi, portas aperi Paradisi,
 Suggestiumque piis protege præsidiis.
 Quique novam cameram per nos tibi constituisti,
 20 In camera cœli nos facias recipi,
 Et pro præsentis cœli mensa satiari.
 Significata magis significante placent.

Quia igitur sacratissima dominorum nostrorum corpora in
 25 volta superiore quam nobilius potuimus locari oportuit, quadam de collateralibus tabulis sanctissimi eorum sarcophagi nescimus qua occasione erepta, quindecim marcas auri reponendo, ulteriorem frontem ejusdem et operturam superiorem undique inferius et superius deaurari quadraginta ferme unciis elaboravimus. Tabulis etiam cupreis fusilibus et deauratis, atque politis lapidibus impactis propter interiores lapi-
 30 deas voltas, necnon et januis continuis ad arcendos populorum

*Of the Golden Altar Frontal
 in the Upper Choir*

INTO this panel, which stands in front of his most sacred body, we have put, according to our estimate, about forty-two marks of gold; [further] a multifarious wealth of precious gems, hyacinths, rubies, sapphires, emeralds and topazes, and also an array of different large pearls—[a wealth] as great as we had never anticipated to find. You could see how kings, princes, and many outstanding men, following our example, took the rings off the fingers of their hands and ordered, out of love for the Holy Martyrs, that the gold, stones, and precious pearls of the rings be put into that panel. Similarly archbishops and bishops deposited there the very rings of their investiture as though in a place of safety, and offered them devoutly to God and His Saints. And such a crowd of dealers in precious gems flocked in on us from diverse dominions and regions that we did not wish to buy any more than they hastened to sell, with everyone contributing donations. And the verses on this panel are these:

“Great Denis, open the door of Paradise
 And protect Suger through thy pious guardianship.
 Mayest thou, who hast built a new dwelling for thyself through us,
 Cause us to be received in the dwelling of Heaven,
 And to be sated at the heavenly table instead of at the
 present one.
 That which is signified pleases more than that which signifies.”

Since it seemed proper to place the most sacred bodies of our Patron Saints in the upper vault as nobly as we could, and since one of the side-tablets of their most sacred sarcophagus had been torn off on some unknown occasion, we put back fifteen marks of gold and took pains to have gilded its rear side and its superstructure throughout, both below and above, with about forty ounces. Further we caused the actual receptacles of the holy bodies to be enclosed with gilded panels of cast copper and with polished stones, fixed close to the inner stone vaults, and also with continuous gates

tumultus, ita tamen ut venerabiles personæ, sicut decuerit, ipsa sanctorum corporum continentia vasa cum magna devotione et lacrymarum profusione [194] videre valeant, circumcingi fecimus. Eorumdem vero sanctorum tumulorum hi

5 sunt versus:

Sanctorum cineres ubi cœlicus excubat ordo,
 Plebs rogat et plorat, clerus canit in decachordo.
 Spiritibus quorum referuntur vota piorum;
 Cumque placent illis, mala condonantur eorum.
 10 Corpora Sanctorum sunt hic in pace sepulta,
 Qui post se rapiant nos orantes prece multa.
 Hic locus egregium venientibus extat asyllum;
 Hic fuga tuta reis, subjacet ultor eis.

XXXII

De Crucifixo aureo

15 **A**DORANDAM vivificam crucem, æternæ victoriæ Salvatoris nostri vexillum salutiferum, de quo dicit Apostolus: *Mihi autem absit gloriari nisi in cruce Domini mei Jesu Christi*,¹³ quanto gloriosum non tantum hominibus quantum etiam ipsis *angelis filii hominis signum apparens* in extremis *in cœlo*,¹⁴ tanto gloriosius ornatum iri tota mentis devotione si
 20 possemus inniteremur, jugiter eam cum apostolo Andrea¹⁵ salutantes: *Salve crux, quæ in corpore Christi dedicata es, et ex membris ejus tanquam margaritis ornata*.¹⁶ Verum quia sicut voluimus non potuimus, quam melius potuimus voluimus, et perficere Deo donante elaboravimus. Hinc est quod preciosarum margaritarum gemmarumque copiam circumquaque
 25 per nos et per nuncios nostros quæritantes, quam preciosiorem in auro et gemmis tanto ornatui materiam invenire potuimus præparando, artifices peritiores de diversis parti-[195]bus convocavimus, qui et diligenter et morose fabricando crucem
 30 venerabilem ipsarum ammiratione gemmarum retro attolle-

¹³ Galatians VI, 14; the Vulgate text has *nostri* instead of *mei*.

¹⁴ Matthew XXIV, 30: "Et tunc parebit signum Filii hominis in cælo"; *ibid.*, 31: "Et mittet angelos suos . . ." (kind communication of Prof. W. S. Heckscher).

¹⁵ {See Panofsky, Bib. 132, p. 120.}

¹⁶ *Passio Andreæ X (Acta Apostolorum Apocrypha*, R. A. Lipsius and M. Bonnet eds., II, 1, Leipzig, 1898, p. 24.); the text printed in this edition reads, after the comma, *et ex membrorum eius margaritis ornata*.

to hold off disturbances by crowds; in such a manner, however, that reverend persons, as was fitting, might be able to see them with great devotion and a flood of tears. On these sacred tombs, however, there are the following verses:

"Where the Heavenly Host keeps watch, the ashes
 of the Saints
 Are implored and bemoaned by the people, [and] the
 clergy sings in ten-voiced harmony.
 To their spirits are submitted the prayers of the devout,
 And if they please them their evil deeds are forgiven.
 Here the bodies of the Saints are laid to rest in peace;
 May they draw us after them, us who beseech them with fervent
 prayer.
 This place exists as an outstanding asylum for those who come;
 Here is safe refuge for the accused, here the avenger is
 powerless against them."

XXXII

Of the Golden Crucifix

WE should have insisted with all the devotion of our mind—had we but had the power—that the adorable, life-giving cross, the health-bringing banner of the eternal victory of Our Saviour (of which the Apostle says: *But God forbid that I should glory, save in the cross of our Lord Jesus Christ*), should be adorned all the more gloriously as the *sign of the Son of Man*, which *will appear in Heaven* at the end of the world, will be glorious not only to men but also to the very *angels*; and we should have perpetually greeted it with the Apostle Andrew: *Hail Cross, which art dedicated in the body of Christ and adorned with His members even as with pearls*. But since we could not do as we wished, we wished to do as best we could, and strove to bring it about by the grace of God. Therefore we searched around everywhere by ourselves and by our agents for an abundance of precious pearls and gems, preparing as precious a supply of gold and gems for so important an embellishment as we could find, and convoked the most experienced artists from diverse parts. They would with diligent and patient labor glorify the venerable cross on its reverse

rent, et ante, videlicet in conspectu sacrificantis sacerdotis, adorandam Domini Salvatoris imaginem in recordatione passionis ejus tanquam et adhuc patientem in cruce ostentarent. Eodem sane loco beatus Dionysius quingentis annis et eo amplius, videlicet a tempore Dagoberti usque ad nostra tempora, jacuerat. Unum jocosum, sed nobile miraculum,¹⁷ quod super his ostendit nobis Dominus, sub silentio præterire nolumus. Cum enim hærerem penuria gemmarum, nec super hoc sufficienter mihi providere valerem (raritas enim eas cariores facit), ecce duorum ordinum trium abbatiarum, videlicet Cistellensis et alterius abbatix ejusdem ordinis et Fontis Ebraldi, camerulam nostram ecclesie inhærentem intrantes, gemmarum copiam, videlicet jacinctorum, saphirorum, rubetorum, smaragdinum, topaziorum, quantam per decennium invenire minime sperabamus, emendam nobis obtulerunt. Qui autem eas habebant, a comite Theobaldo sub eleemosyna obtinuerant, qui a thesauris avunculi sui regis Henrici defuncti, quas in mirabilibus cuppis toto tempore vitæ suæ congesserat, per manum Stephani fratris sui regis anglici receperat. Nos autem onere quærendarum gemmarum exonerati, gratias Deo referentes, quater centum libras, cum plus satis valerent, pro eis dedimus.

Nec eas solum, verum etiam multam et sumptuosam [196] aliarum gemmarum et unionum copiam ad perfectionem tam sancti ornamenti apposuimus. De auro vero obrizo circiter quater viginti marcas nos posuisse, si bene recordor, meminimus. Pedem vero quatuor Evangelistis comptum, et columnam cui sancta insidet imago subtilissimo opere smaltitam, et Salvatoris historiam cum antiquæ legis allego-
 30 riarum testimoniis designatis, et capitello superiore mortem Domini cum suis imaginibus ammirante, per plures aurifabros Lotharingos, quandoque quinque, quandoque septem, vix duobus annis perfectam habere potuimus. Tanti igitur et tam sancti instrumenti ornatum altius honorare et exaltare misericordia Salvatoris
 35 nostri accelerans, domnum papam Eugenium ad celebrandum sanctum Pascha, sicut mos est Romanis pontificibus in Galliis demorantibus ob honorem sancti apostolatus beati Dionysii,

¹⁷ *jocosum, sed miraculum nobile* has been corrected to *jocosum, sed nobile miraculum*.

side by the admirable beauty of those gems; and on its front—that is to say in the sight of the sacrificing priest—they would show the adorable image of our Lord the Saviour, suffering, as it were, even now in remembrance of His Passion. In fact the blessed Denis had rested on this very spot for five hundred years or more, that is to say, from the time of Dagobert up to our own day. One merry but notable miracle which the Lord granted us in this connection we do not wish to pass over in silence. For when I was in difficulty for want of gems and could not sufficiently provide myself with more (for their scarcity makes them very expensive): then, lo and behold, [monks] from three abbeys of two Orders—that is, from Cîteaux and another abbey of the same Order, and from Fontevrault—entered our little chamber adjacent to the church and offered us for sale an abundance of gems such as we had not hoped to find in ten years, hyacinths, sapphires, rubies, emeralds, topazes. Their owners had obtained them from Count Thibaut for alms; and he in turn had received them, through the hands of his brother Stephen, King of England, from the treasures of his uncle, the late King Henry, who had amassed them throughout his life in wonderful vessels. We, however, freed from the worry of searching for gems, thanked God and gave four hundred pounds for the lot though they were worth much more.

We applied to the perfection of so sacred an ornament not only these but also a great and expensive supply of other gems and large pearls. We remember, if memory serves, to have put in about eighty marks of refined gold. And barely within two years were we able to have completed, through several goldsmiths from Lorraine—at times five, at other times seven—the pedestal adorned with the Four Evangelists; and the pillar upon which the sacred image stands, enameled with exquisite workmanship, and [on it] the history of the Saviour, with the testimonies of the allegories from the Old Testament indicated, and the capital above looking up, with its images, to the Death of the Lord. Hastening to honor and extol even more highly the embellishment of so important and sacred a liturgical object, the mercy of our Saviour brought to us our Lord Pope Eugenius for the celebration of holy Easter (as is the custom of Roman Pontiffs, when sojourning in Gaul, in honor of the sacred apostolate of the blessed Denis, which we have

quod etiam de Calixto et Innocentio illius prædecessoribus vidimus, ad nos adduxit; qui eundem crucifixum ea die solemniter consecravit. De titulo "veræ crucis Domini, quæ omnem et universalem excedit margaritam," de capella sua portionem in eo assignavit; publice coram omnibus, quicumque inde aliquid raperent, quicumque ausu temerario in eum manum inferrent, mucrone beati Petri et gladio Spiritus sancti anathematizavit. Nos autem idem anathema inferius in cruce intitulari fecimus.

XXXIII

10 **P** RINCIPALE igitur beati Dionysii altare, cui tantum anterior tabula a Karolo Calvo imperatore tertio speciosa et preciosa habebatur, quia eidem ad monasticum propositum oblata fuimus, ornatum iri [197] acceleravimus, et utrique lateri aureas apponendo tabulas, quartam etiam preciosiorem, ut totum circumquaque altare appareret aureum, attollendo
15 circumcingi fecimus. Collateralibus quidem candelabra viginti marcarum auri regis Ludovici Philippi, ne quacumque occasione raperentur, ibidem deponentes, jacinctos, smaragdines, quascumque gemmas preciosas apposuimus, et apponendas diligenter quæritare decrevimus. Quorum quidem versus hi
20 sunt.

In dextro latere:

Has aræ tabulas posuit Suggestus¹⁸ abbas,

Præter eam quam rex Karolus ante dedit.

Indignos venia fac dignos, Virgo Maria.

25 Regis et abbatis mala mundet fons pietatis.

In sinistro latere:

Si quis præclaram spoliaverit impius aram,

Æque damnatus pereat Judæ sociatus.

30 Ulteriore vero tabulam miro opere sumptuque profuso, quoniam barbari et profusiores nostratibus erant artifices, tam forma quam materia mirabili anaglypho opere, ut a quibusdam

¹⁸ (Cf. above, p. 46, line 19.)

also experienced with his predecessors, Callixtus and Innocent); and he solemnly consecrated the aforesaid crucifix on that day. Out of the title "The True Cross of the Lord Surpassing All and Every Pearl" he assigned to it a portion from his chapel; and publicly, in the presence of all, he anathematized, by the sword of the blessed Peter and by the sword of the Holy Ghost, whosoever would steal anything therefrom and whosoever would raise his hand against it in reckless temerity; and we ordered this ban to be inscribed at the foot of the cross.

XXXIII

W E hastened to adorn the Main Altar of the blessed Denis where there was only one beautiful and precious frontal panel from Charles the Bald, the third Emperor; for at this [altar] we had been offered to the monastic life. We had it all encased, putting up golden panels on either side and adding a fourth, even more precious one; so that the whole altar would appear golden all the way round. On either side, we installed there the two candlesticks of King Louis, son of Philip, of twenty marks of gold, lest they might be stolen on some occasion; we added hyacinths, emeralds, and sundry precious gems; and we gave orders carefully to look out for others to be added further. The verses on these [panels] are these.

On the right side:

"Abbot Suger has set up these altar panels

In addition to that which King Charles has given before.

Make worthy the unworthy through thy indulgence, O Virgin Mary.

May the fountain of mercy cleanse the sins both of the King and the Abbot."

On the left side:

"If any impious person should despoil this excellent altar

May he perish, deservedly damned, associated with Judas."

But the rear panel, of marvelous workmanship and lavish sumptuousness (for the barbarian artists were even more lavish than ours), we ennobled with chased relief work equally admirable for its form as for its material, so that certain people might be able to

dici possit *Materiam superabat opus*,¹⁹ extulimus. Multa de
 acquisitis, plura de quibus ecclesiæ ornamentis quæ perdere
 timebamus, videlicet pede decurtatum calicem aureum et
 quædam alia, ibidem configi fecimus. Et quoniam tacita visus
 5 cognitione materie diversitas, auri, gemmarum, unionum,
 absque descriptione facile non cognoscitur, opus quod solis
 patet litteratis, quod allegoariarum jocundarum jubare re-
 splendet, apicibus litterarum mandari fecimus. Versus etiam
 [198] idipsum loquentes, ut enucleatius intelligantur, ap-
 10 posuimus:

Voce sonans magna Christo plebs clamat: Osanna!
 Quæ datur in cœna tulit omnes hostia vera.
 Ferre crucem properat qui cunctos in cruce salvat.
 Hoc quod Abram pro prole litat, Christi caro signat.
 15 Melchisedech libat quod Abram super hoste triumphat.
 Botrum vecte ferunt qui Christum cum cruce quærunt.

Hæc igitur tam nova quam antiqua ornamentorum discrimina ex ipsa matris ecclesiæ affectione crebro considerantes, dum illam ammirabilem sancti Eligii cum minoribus crucem,
 20 dum incomparabile ornamentum, quod vulgo "crista" vocatur, aureæ aræ superponi contueremur, corde tenus suspirando: *Omnis, inquam, lapis preciosus operimentum tuum, sardius, topazius, jaspis, crisolitus, onix et berillus, saphirus, carbunculus et smaragdus.*²⁰ De quorum numero, præter solum car-
 25 bunculum, nullum deesse, imo copiosissime abundare, gemmarum proprietatem cognoscentibus cum summa admiratione claret. Unde, cum ex dilectione decoris domus Dei aliquando multicolor, gemmarum speciositas ab extrinsecis²¹ me curis devocaret, sanctarum etiam diversitatem virtutum, de materi-
 30 alibus ad immaterialia transferendo, honesta meditatio insistere persuaderet, videor videre me quasi sub aliqua extranea

¹⁹ Ovid, *Metamorphoses* II, 5.

²⁰ *Ezekiel* XXVIII, 13; here translated according to the Douai Version.

²¹ Should read *extrinsecis*.

say: *The workmanship surpassed the material.* Much of what had been acquired and more of such ornaments of the church as we were afraid of losing—for instance, a golden chalice that was curtailed of its foot and several other things—we ordered to be fastened there. And because the diversity of the materials [such as] gold, gems and pearls is not easily understood by the mute perception of sight without a description, we have seen to it that this work, which is intelligible only to the literate, which shines with the radiance of delightful allegories, be set down in writing. Also we have affixed verses expounding the matter so that the [allegories] might be more clearly understood:

"Crying out with a loud voice, the mob acclaim Christ:
 'Osanna.'

The true Victim offered at the Lord's Supper has carried all men.

He Who saves all men on the Cross hastens to carry the cross.

The promise which Abraham obtains for his seed is sealed by the flesh of Christ.

Melchizedek offers a libation because Abraham triumphs over the enemy.

They who seek Christ with the Cross bear the cluster of grapes upon a staff."

Often we contemplate, out of sheer affection for the church our mother, these different ornaments both new and old; and when we behold how that wonderful cross of St. Eloy—together with the smaller ones—and that incomparable ornament commonly called "the Crest" are placed upon the golden altar, then I say, sighing deeply in my heart: *Every precious stone was thy covering, the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald.* To those who know the properties of precious stones it becomes evident, to their utter astonishment, that none is absent from the number of these (with the only exception of the carbuncle), but that they abound most copiously. Thus, when—out of my delight in the beauty of the house of God—the loveliness of the many-colored gems has called me away from external cares, and worthy meditation has induced me to reflect, transferring that

orbis terrarum plaga, quæ nec tota sit in terrarum fæce nec tota in cœli puritate, demorari, ab hac etiam inferiori ad illam superiorem anagogico more Deo donante posse transferri. Conferre consuevi cum Hierosolymitanis et gratantissime ad
 5 discere, quibus Constantinopolitanæ patuerant gazæ [199] et Sanctæ Sophiæ ornamenta, utrum ad comparationem illorum hæc aliquid valere deberent. Qui cum hæc majora fate-
 10 rentur, visum est nobis quod timore Francorum ammiranda quæ antea audieramus caute reposita essent, ne stultorum aliquorum impetuosa rapacitate Græcorum et Latinorum
 ascita familiaritas in seditionem et bellorum scandala subito moveretur; astucia enim præcipue Græcorum est. Unde fieri potuit ut majora sint quæ hic sub tuto reposita apparent, quam
 15 ea quæ non tuto propter scandala ibidem relicta apparuerunt. Ammiranda siquidem et fere incredibilia a viris veridicis quampluribus, et ab episcopo Laudunensi Hugone, in celebra-
 tione missæ de Sanctæ Sophiæ ornamentorum prærogativa, necnon et aliarum ecclesiarum audieramus. Quæ si ita sunt,
 20 imo quia eorum testimonio ita esse credimus, tam inæstima- bilia quam incomparabilia multorum iudicio exponerentur. *Abundet unusquisque in suo sensu.*²² Mihi fateor hoc potissimum placuisse, ut quæcumque cariora, quæcumque carissima, sacrosanctæ²³ Eucharistiæ amministrationi super omnia deservire debeant. *Si libatoria aurea, si fialæ aureæ, et si mortariola*
 25 *aurea ad collectam sanguinis hircorum aut vitulorum aut vac- cæ ruffæ, ore Dei aut prophetæ jussu, deserviebant: quanto magis ad susceptionem sanguinis Jesu Christi*²⁴ vasa aurea, lapides preciosi, quæque inter omnes creaturas carissima, continuo famulatu, plena devotione exponi debent. Certe nec nos
 30 nec nostra his deservire sufficimus. Si de sanctorum Cherubim et Seraphim substantia nova creatione nostra mutaretur, in-

²² *Romans XIV, 5* ("Unusquisque in suo sensu abundet"); here translated according to the Douai Version.

²³ *sacrosantæ* has been corrected to *sacrosanctæ*.

²⁴ *Hebrews IX, 13, 14*; cf. below, p. 193.

which is material to that which is immaterial, on the diversity of the sacred virtues: then it seems to me that I see myself dwelling, as it were, in some strange region of the universe which neither exists entirely in the slime of the earth nor entirely in the purity of Heaven; and that, by the grace of God, I can be transported from this inferior to that higher world in an anagogical manner. I used to converse with travelers from Jerusalem and, to my great delight, to learn from those to whom the treasures of Constantinople and the ornaments of Hagia Sophia had been accessible, whether the things here could claim some value in comparison with those there. When they acknowledged that these here were the more important ones, it occurred to us that those marvels of which we had heard before might have been put away, as a matter of precaution, for fear of the Franks, lest through the rash rapacity of a stupid few the partisans of the Greeks and Latins, called upon the scene, might suddenly be moved to sedition and warlike hostilities; for wariness is preeminently characteristic of the Greeks. Thus it could happen that the treasures which are visible here, deposited in safety, amount to more than those which had been visible there, left [on view] under conditions unsafe on account of disorders. From very many truthful men, even from Bishop Hugues of Laon, we had heard wonderful and almost incredible reports about the superiority of Hagia Sophia's and other churches' ornaments for the celebration of Mass. If this is so—or rather because we believe it to be so, by their testimony—then such inestimable and incomparable treasures should be exposed to the judgment of the many. *Let every man abound in his own sense.* To me, I confess, one thing has always seemed preeminently fitting: that every costlier or costliest thing should serve, first and foremost, for the administration of the Holy Eucharist. *If golden pouring vessels, golden vials, golden little mortars used to serve, by the word of God or the command of the Prophet, to collect the blood of goats or calves or the red heifer: how much more must golden vessels, precious stones, and whatever is most valued among all created things, be laid out, with continual reverence and full devotion, for the reception of the blood of Christ!* Surely neither we nor our

sufficientem tamen et indignum tantæ et tam ineffabili hostiæ exhiberet famulatum. Tantam tamen propi-^[200]ciationem pro peccatis nostris habemus. Opponunt etiam qui derogant, debere sufficere huic amministrationi mentem sanctam, animum purum, intentionem fidelem. Et nos quidem hæc interesse præcipue proprie, specialiter approbamus. In exterioribus etiam sacrorum vasorum ornamentis, nulli omnino æque ut sancti sacrificii servitio, in omni puritate interiori, in omni nobilitate exteriori, debere famulari profitemur. In omnibus enim universaliter decentissime nos oportet deservire Redemptori nostro, qui in omnibus universaliter absque exceptione aliqua nobis providere non recusavit; qui naturæ suæ nostram sub uno et ammirabili individuo univit, qui *nos in parte dexteræ suæ locans, regnum suum veraciter possidere*²⁵ promisit, Dominus noster qui *vivit et regnat per omnia secula seculorum.*²⁶

[XXXIII A]

ALTAIRE etiam quod testimonio antiquorum "sanctum" nominatur altare (sic enim consuevit dicere gloriosus rex Ludovicus Philippi ab infantia sua, dum hic nutriretur, se a senioribus loci didicisse), quia cum vetustate, tum defectu fidelis custodiæ, tum etiam propter frequentem motionem quæ fit nobilissimi apparatus occasione, qui diversi diversis, excellentes excellentioribus festis apponuntur, minus honeste comptum apparebat, ob reverentiam sanctarum reliquiarum renovare excepimus. Sacratu siquidem lapis porphireticus qui superest aræ, non minus qualitativo colore quam quantitativa magnitudine satis aptus, concavo ligno auro operto, ipsa vetustate interpolata admodum disrupto cingebatur. Cujus concavi faceta ^[201] compositione in anteriori parte locatum brachium sancti Jacobi apostoli, idipsum litteris interius attestantibus pervia candidissimi cristalli apertione, credebatur. Nec minus in dextera parte, uniformiter littera-

²⁵ *Matthew XXV, 33 f.*; here translated according to the Douai Version.

²⁶ *Tobit IX, 11. Revelation I, 18; V, 14; XI, 15; XV, 7.*

possessions suffice for this service. If, by a new creation, our substance were re-formed from that of the holy Cherubim and Seraphim, it would still offer an insufficient and unworthy service for so great and so ineffable a victim; and yet we have so great a propitiation for our sins. The detractors also object that a saintly mind, a pure heart, a faithful intention ought to suffice for this sacred function; and we, too, explicitly and especially affirm that it is these that principally matter. [But] we profess that we must do homage also through the outward ornaments of sacred vessels, and to nothing in the world in an equal degree as to the service of the Holy Sacrifice, with all inner purity and with all outward splendor. For it behooves us most becomingly to serve Our Saviour in all things in a universal way—Him Who has not refused to provide for us in all things in a universal way and without any exception; Who has fused our nature with His into one admirable individuality; Who, *setting us on His right hand*, has promised us in truth *to possess His kingdom*; our Lord Who *liveth and reigneth for ever and ever*.

[XXXIII A]

WE also undertook to renew, out of reverence for sacred relics, the altar which, by the testimony of the ancients, is called "The Holy Altar" (for so the glorious King Louis, son of Philip, had learned it, as he used to say, from the older residents of this place from early childhood while he was brought up here); for, partly on account of old age, partly for want of faithful care, and partly also on account of the frequent movement occurring on the occasion of solemn decoration—of which [decorations] different ones are set up for different feasts, the important for the more important ones—it did not appear to be in very good condition. The sacred porphyry stone on top of this altar, very appropriate no less by the quality of its color than by the quantity of its size, was set into a hollow [frame of] wood covered with gold and very ruined by the lapse of so much time. It was believed that in the front part of this hollow [frame] there was placed, with artful contrivance, an arm of the Apostle St. James, a document inside attesting this through clear disclosure by a most limpid crystal. In the right part, too, there was hidden, as an inside inscription pro-

rum apparitione, brachium prothomartyris Stephani recondi, in sinistra vero æque sancti Vincentii levitæ et martyris brachium titulus interius perorabat. Nos igitur tantarum et tam sanctarum reliquiarum protectione muniri appetentes, 5 eas videre, eas deosculari, si Deo displicere non timerem, gratantissime multo temporum processu rapiebar. Assumens igitur ex devotione audaciam, et antiquitati honorem veritatis conservans, modum et diem detegendi ipsas sanctas reliquias elegimus, sacratissima videlicet die martyrii²⁷ beatorum 10 Martyrum dominorum nostrorum, octavo scilicet idus octobris. Aderant siquidem diversarum provinciarum archiepiscopi et episcopi, qui gratantissime, quasi ex debito apostolatus Galliarum, ad tantæ solemnitatis celebrationem pia vota deferre accesserant: archiepiscopi scilicet Lugdunensis, Remensis, Turonensis et Rothomagensis; episcopi vero Suessionensis, Belvacensis, Silvanectensis, Meldensis, Redonensis, Aletensis et Venetensis; abbatum etiam et monachorum, sive clericorum, atque optimatum conventus; sed et populi promiscui sexus turba innumerabilis. Decantata igitur, eadem solemnitatis die, 20 Tertia, cum jam in conspectu omnium assistentium celebratissima tantæ diei ordinaretur processio, tanta certæ rei veritatis fiducia, solo patrum testimonio et titulo referti, ac si jam omnia vidissemus, archiepi- [202] scopos et episcopos, abbates et autenticas assistentes personas ad efferendam aram ascivimus; quod eam aperire, quod sanctissimarum reliquiarum thesaurum videre vellemus, exposuimus. Dicebant ergo quidam ex familiaribus nostris, consulte quidem, quod et personæ et ecclesiæ famæ tutius fuisset, si secreto utrum ita esset ut litteræ loquebantur videretur. Quibus ilico, fidei fervore 25 excitus, responsum reddidi, magis mihi placere, si ita est ut legitur, ab omnibus contuentibus scire,²⁸ quam, si secreto inspexissem, omnes non contuentes dubitare. Deferentes igitur in medium præfatam aram, ascitis aurifabris qui locellos illos quibus sanctissima brachia continebantur, ubi super- 35 sedebant cristallini lapides titulos eorum offerentes, diligenter

²⁷ (See Panofsky, *Bib.* 132, p. 120.)

²⁸ Should read *sciri*.

claimed through the appearance of a document in the same form, an arm of the Proto-Martyr Stephen; and, likewise, in the left part an arm of St. Vincent, Levite and Martyr. Anxious to be fortified by the protection of so important and sacred relics, I had for a long time joyfully longed to see and to kiss them had I not feared to incur the displeasure of God. Thus, taking courage from our devotion and saving the honor of truth for antiquity, we selected the manner and date for the disclosure of these sacred relics, namely, on the day of the martyrdom of our blessed Patron Saints, viz., the eighth day before the Ides of October. There were present archbishops and bishops from diverse Provinces who, as though paying a debt to the apostolate of all Gaul, had most joyfully come hither to bring pious prayers to the celebration of so great a solemnity, namely: the Archbishops of Lyons, Reims, Tours, and Rouen; the Bishops of Soissons, Beauvais, Senlis, Meaux, Rennes, St.-Malo, and Vannes; further, a conflux of abbots and monks or clerics as well as of noblemen; but also an innumerable crowd of people of both sexes. On the day of this solemnity then, after the offices of Tierce had been sung, and when the most solemn procession of so great a day was already being formed before the eyes of all, we, filled as we were—on the mere testimony and writ of our forebears—with so much confidence in the certain truth of the matter as though we had already seen everything, convoked the archbishops, bishops, abbots and the attending personages of high rank to the altar which we proposed to lift from its place; and we explained that we wanted to open it, that we wanted to see the treasure of the most sacred relics. Some of our intimates said, deliberately, that it would have been safer for the reputation of our person and of the church if it had been secretly ascertained whether in truth it were as the documents said. To these I answered on the spot, aroused with the fervor of faith, that, if it was as written, I would prefer that all those who had seen it would know it, than that—in case I had investigated the matter in secret—all those who had not seen it would doubt it. Thus we took down the aforesaid altar into our midst; summoned goldsmiths who would carefully open those little compartments, which contained the most sacred arms, where the pieces of crystal that offered their inscriptions to the eye were superimposed upon them; and, God granting,

aperirent, sicut sperabamus, omnia plenarie, Deo annuente, videntibus cunctis, invenimus.

Causam etiam repositionis reliquiarum in eisdem locellis invenimus, videlicet quod Karolus imperator tertius, qui eidem altari subjacet gloriose sepultus, ad tuitionem animæ et corporis de theca imperiali eas sibi assumi et penes se reponi imperiali edicto assignaverit. Argumentum etiam, anuli sui depressione signatum, quod valde omnibus placuit, ibidem reperimus. Nec enim sine causa ante "sanctum" illud altare septem lampades in vasis argenteis, quæ nos quidem dissoluta refecimus, incessanter tam die quam nocte in sempiternum ardere constituisset, nisi maximam spem et corporis et animæ in sanctarum reliquiarum repositione credidisset. Sumptibus enim illarum et anniversarii sui, et suorum refectio-
 15 tioni, possessionem [203] suam quæ dicitur Ruoilum, cum appendiciis, sigillis aureis confirmavit. Hinc est etiam quod in solemnitatibus diversis fere sexaginta magni et honesti cerei sex, quales alibi in ecclesia aut raro aut nunquam apponuntur, circa idem altare accenduntur. Hinc est etiam quod
 20 quotiens altare beati Dionysii, totiens et idem altare nobili apparatu adornatur.

Crucem etiam mirabilem quantitatis suæ, quæ superposita est inter altare et tumulum ejusdem Karoli, in cujus medio fama retinuit confixum nobilissimum monile Nantildis reginæ, uxoris Dagoberti regis ecclesiæ fundatoris, aliud vero in frontem sancti Dionysii (tamen huic minori nullum æquipollere peritissimi artifices testantur), erigi fecimus, maxime ob reverentiam sanctissimæ boiæ ferreæ, quæ, in carcere Glaucini sacratissimo collo beati Dionysii innexa, cultum et
 30 venerationem tam a nobis quam ab omnibus promeruit.

Ea etiam parte abbas venerabilis Corbeixæ bonæ memoriæ Robertus, hujus sanctæ ecclesiæ professus et ab infantia nutritus, quem eidem Corbeiensi monasterio abbatem præesse Deo donante exhibuimus, tabulam argenteam optime deauratam,

we found everything as we had hoped, all complete and before the eyes of everyone.

We also discovered the reason why the relics had been placed in said little compartments, namely, because Charles the third Emperor who, gloriously buried, lies in front of this altar had ordered by Imperial decree that they be taken out for him from the Imperial repository and be placed near him for the protection of his soul and body. We also found there the evidence, sealed with the impression of his ring, by which everyone was exceedingly pleased. Not without reason would he have ordered that seven lamps in silver vessels—which we had remade because they had gone to pieces—should perpetually burn forever, day and night, before this "Holy Altar," had he not placed the highest hopes for his body and soul in this deposition of the sacred relics; inasmuch, for the expense of these and of [the services on] his anniversary, and for the repast of his friends [on this occasion], he allocated, under his golden seals, his possession Rueil with its dependencies. This is also why, at about sixty different celebrations, six big and stately wax candles, such as are rarely or never set up elsewhere in the church, are lit round this altar. And this is also why this altar is decked out with noble ornaments as often as is the altar of the blessed Denis.

We further erected the cross, admirable for its size, which is set up between the altar and the tomb of the same Charles, and to the middle of which is fastened, according to tradition, the most noble necklace of Queen Nanthilda, wife of King Dagobert, the founder of the church (another one, however, [we fastened] to the brow of Saint Denis, and this, though smaller, is equaled by none according to the testimony of the most competent artists); [we did this] chiefly out of reverence for the most sacred Iron Collar which, having circled the most sacred neck of the blessed Denis in the "Prison de Glaucin," has deserved worship and veneration from us and all.

Also, in the same part [of the church] the venerable Abbot Robert of Corbie, of blessed memory, professed in this sacred church and brought up here from childhood—whom we, God granting, had proposed to be placed at the head of said Monastery of Corbie as abbot—has caused to be set up a silver panel, very

pro recognitione professionis suæ et multorum ecclesiæ beneficiorum gratiarum actione, fieri fecit.

XXXIV

CHORUM etiam fratrum, quo valde gravabantur qui
 5 assidue ecclesiæ insistebant servitio, frigiditate marmoris
 et cupri aliquantisper infirmum in hanc quæ nunc apparet
 formam, laboribus eorum compatientes, mutavimus, et prop-
 ter conventus augmentationem, Deo auxiliante, augmentare
 elaboravimus.

[204] Pulpitum etiam antiquum, quod, ammirabile tabu-
 10 larum eburnearum subtilissima nostrisque temporibus inre-
 parabili sculptura, et antiquarum historiarum descriptione
 humanam æstimationem excedebat, recollectis tabulis quæ in
 arcarum et sub arcarum repositione diutius fœdabantur, refici,
 15 dextraque parte restitutis animalibus cupreis, ne tanta tamque
 mirabilis deperiret materia, ad proferendam superius sancti
 Evangelii lectionem erigi fecimus. In novitate siquidem ses-
 sionis nostræ impedimentum quoddam, quo medium ecclesiæ
 muro tenebroso secabatur, ne speciositas ecclesiæ magnitudinis
 talibus fuscaretur repagulis, de medio sustolli feceramus.

20 Nec minus nobilem gloriosi regis Dagoberti cathedram, in
 qua, ut perhibere solet antiquitas, reges Francorum, suscepto
 regni imperio, ad suscipienda optimatam suorum hominia
 primum sedere consueverant, tum pro tanti excellentia officii,
 tum etiam pro operis ipsius precio, antiquatam et disruptam
 25 refici fecimus.

Aquilam vero in medio chori ammirantium tactu frequenti
 dedeauratam reaurari fecimus.

Vitrearum etiam novarum præclaram varietatem, ab ea
 prima quæ incipit a *Stirps Jesse* in capite ecclesiæ usque ad
 30 eam quæ superest principali portæ in introitu ecclesiæ, tam
 superius quam inferius magistrorum multorum de diversis

well gilded, in recognition of his profession and as an act of grati-
 tude for many benefactions from this church.

XXXIV

WE also changed to its present form, sympathizing with their
 discomfort, the choir of the brethren, which had been detri-
 mental to health for a long time on account of the coldness of the
 marble and the copper and had caused great hardship to those who
 constantly attended service in church; and because of the increase
 in our community (with the help of God), we endeavored to en-
 large it.

We also caused the ancient pulpit, which—admirable for the
 most delicate and nowadays irreplaceable sculpture of its ivory
 tablets—surpassed human evaluation also by the depiction of an-
 tique subjects, to be repaired after we had reassembled those tablets
 which were moldering all too long in, and even under, the re-
 pository of the money chests; on the right side we restored to their
 places the animals of copper lest so much and admirable material
 perish, and had [the whole] set up so that the reading of Holy
 Gospels might be performed in a more elevated place. In the be-
 ginning of our abbacy we had already put out of the way a certain
 obstruction which cut as a dark wall through the central nave of
 the church, lest the beauty of the church's magnitude be obscured
 by such barriers.

Further, we saw to it, both on account of its so exalted function
 and of the value of the work itself, that the famous throne of the
 glorious King Dagobert, worn with age and dilapidated, was re-
 stored. On it, as ancient tradition relates, the kings of the Franks,
 after having taken the reins of government, used to sit in order
 to receive, for the first time, the homage of their nobles.

Also we had regilded the Eagle in the middle of the choir which
 had become rubbed bare through the frequent touch of admirers.

Moreover, we caused to be painted, by the exquisite hands of
 many masters from different regions, a splendid variety of new
 windows, both below and above; from that first one which begins
 [the series] with the *Tree of Jesse* in the chevet of the church to
 that which is installed above the principal door in the church's

nationibus manu exquisita depingi fecimus. Una quarum de materialibus ad immaterialia excitans, Paulum apostolum molam ver-[205]tere, prophetas saccos ad molam apportare repræsentat. Sunt itaque ejus materiæ versus isti:

5 Tollis agendo molam de furfure, Paule, farinam.
Mosaicæ legis intima nota facis.
Fit de tot granis verus sine furfure panis,
Perpetuusque cibus noster et angelicus.

Item in eadem vitrea, ubi aufertur velamen de facie
10 Moysi:

Quod Moyses velat, Christi doctrina revelat.
Denudant legem qui spoliant Moysen.

In eadem vitrea, super arcam fœderis:

15 Fœderis ex arca Christi cruce sistitur ara;
Fœdere majori vult ibi vita mori.

Item in eadem, ubi solvunt librum leo et agnus:

Qui Deus est magnus, librum Leo solvit et Agnus.
Agnus sive Leo fit caro juncta Deo.

In alia vitrea, ubi filia Pharaonis invenit Moysen in fiscella:

20 Est in fiscella Moyses Puer ille, puella
Regia mente pia quem fovet Ecclesia.

In eadem vitrea, ubi Moysi Dominus apparuit in igne
rubi:

25 Sicut conspicitur rubus hic ardere, nec ardet,
Sic divo plenus hoc ardet ab igne, nec ardet.

[206] Item in eadem vitrea, ubi Pharaon cum equitatu suo
in mare demergitur:

Quod baptisma bonis, hoc militiæ Pharaonis
Forma facit similis, causaque dissimilis.

entrance. One of these, urging us onward from the material to the immaterial, represents the Apostle Paul turning a mill, and the Prophets carrying sacks to the mill. The verses of this subject are these:

"By working the mill, thou, Paul, takest the flour out of the bran.

Thou makest known the inmost meaning of the Law of Moses.

From so many grains is made the true bread without bran,
Our and the angels' perpetual food."

Also in the same window, where the veil is taken off the face of Moses:

"What Moses veils the doctrine of Christ unveils.
They who despoil Moses bare the Law."

In the same window, above the Ark of the Covenant;

"On the Ark of the Covenant is established the altar with the Cross of Christ;

Here Life wishes to die under a greater covenant."

Also in the same [window], where the Lion and Lamb unseal the Book:

"He Who is the great God, the Lion and the Lamb, unseals the Book.

The Lamb or Lion becomes the flesh joined to God."

In another window, where the daughter of Pharaoh finds Moses in the ark:

"Moses in the ark is that Man-Child Whom the maiden Royal, the Church, fosters with pious mind."

In the same window, where the Lord appeared to Moses in the burning bush:

"Just as this bush is seen to burn yet is not burned,
So he who is full of this fire Divine burns with it yet is not burned."

Also in the same [window], where Pharaoh is submerged in the sea with his horsemen:

"What Baptism does to the good, that does to the soldiery of Pharaoh

A like form but an unlike cause."

Item in eadem, ubi Moyses exaltat serpentem æneum:

Sicut serpentes serpens necat æneus omnes,
Sic exaltatus hostes necat in cruce Christus.

In eadem vitrea, ubi Moyses accipit legem in monte:

5 Lege data Moysi, juvat illam gratia Christi.
 *Gratia vivificat, littera mortificat.*²⁹

Unde, quia magni constant mirifico opere sumptuque profuso vitri vestiti et saphirorum materia,³⁰ tuitioni et refectio-
10 aureis et argenteis peritum aurifabrum, constituimus, qui et præbendas suas et quod eis super hoc visum est, videlicet ab altari nummos et a communi fratrum horreo annonam, suscipiant, et ab eorum providentia numquam se absentent.

Septem quoque candelabra, quoniam ea quæ Karolus
15 imperator beato Dionysio contulerat sua vetustate dissipata apparebant, opere smaltito et optime deaurato componi fecimus.

[XXXIV A]

VASA etiam, tam de auro quam preciosis lapidibus, ad
20 Dominicæ mensæ servicium, præter illa quæ reges Francorum et devoti ecclesiæ eidem officio deputaverunt,³¹ beato Dionysio debita devotione acquisivimus; magnum videlicet calicem aureum septies viginti [207] unciarum auri, gemmis preciosis, scilicet jacinthis et topaziis ornatum, pro alio, qui tempore antecessoris nostri vadimonio perierat, restitui
25 boravimus.

Aliud etiam vas preciosissimum de lapide prasio ad formam navis exsculptum, quod rex Ludovicus Philippi per decennium fere vadimonio amiserat, cum nobis ad videndum oblatum fuisset, ejusdem regis concessione sexaginta
30 argenti comparatum cum quibusdam floribus coronæ imperatricis beato Dionysio obtulimus. Quod videlicet vas, tam pro

²⁹ Cf. *II Corinthians* III, 6: "nam littera occidit et spiritus vivificat."

³⁰ Should probably read *materia*.

³¹ (See Panofsky, *Bib.* 132, p. 120.)

Also in the same [window], where Moses raises the brazen serpent:

"Just as the brazen serpent slays all serpents,
So Christ, raised on the Cross, slays His enemies."

In the same window, where Moses receives the Law on the mount:

"After the Law has been given to Moses the grace of Christ invigorates it.
Grace giveth life, the letter killeth."

Now, because [these windows] are very valuable on account of their wonderful execution and the profuse expenditure of painted glass and sapphire glass, we appointed an official master craftsman for their protection and repair, and also a skilled goldsmith for the gold and silver ornaments, who would receive their allowances and what was adjudged to them in addition, viz., coins from the altar and flour from the common storehouse of the brethren, and who would never neglect their duty to look after these [works of art].

We further caused to be composed seven candlesticks of enamelled and excellently gilded [metal] work, because those which Emperor Charles had offered to the blessed Denis appeared to be ruined by age.

[XXXIV A]

ALSO, with the devotion due to the blessed Denis, we acquired
A vessels of gold as well as of precious stones for the service of the Table of God, in addition to those which the kings of the Franks and those devoted to the church had donated for this service. Specifically we caused to be made a big golden chalice of 140 ounces of gold adorned with precious gems, viz., hyacinths and topazes, as a substitute for another one which had been lost as a pawn in the time of our predecessor.

We also offered to the blessed Denis, together with some flowers from the crown of the Empress, another most precious vessel of prase, carved into the form of a boat, which King Louis, son of Philip, had left in pawn for nearly ten years; we had purchased it with the King's permission for sixty marks of silver when it had been offered to us for inspection. It is an established fact that this

preciosi lapidis qualitate quam integra sui quantitate mirificum, inclusorio sancti Eligii opere constat ornatum, quod omnium aurificum iudicio preciosissimum æstimatur.

Vas quoque aliud, quod instar justæ berilli aut cristalli
5 videtur, cum in primo itinere Aquitanix regina noviter desponsata domino regi Ludovico dedisset, pro magno amoris munere nobis rex, nos vero sanctis Martyribus dominis nostris ad libandum divinæ mensæ affectuosissime contulimus. Cujus donationis seriem in eodem vase, gemmis auroque ornato,
10 versiculis quibusdam intitulavimus:

Hoc vas sponsa dedit Aanor regi Ludovico,
Mitadolus avo, mihi rex, Sanctisque Sugerus.

Comparavimus etiam præfati altaris officii calicem preciosum, de uno et continuo sardonice (quod est de "*sardio*" et
15 "*onice*"), quo uno usque adeo sardii rubor a nigredine onichini proprietatem variando discrimi-[208]nat, ut altera in alteram proprietatem usurpare inniti æstimetur.

Vas quoque aliud, huic ipsi materia, non forma persimile, ad instar amphoræ adjunximus, cujus versiculi sunt isti:

20 Dum libare Deo gemmis debemus et auro,
Hoc ego Suggestus³² offero vas Domino.

Lagenam quoque præclaram, quam nobis comes Blesensis Theobaldus in eodem vase destinavit, in quo ei rex Siciliae illud transmiserat, et aliis in eodem officio gratanter apposui-
25 mus.

Vascula etiam cristallina, quæ in capella nostra quotidiano servitio altaris assignaveramus, ibidem reposuimus.

Nec minus porphyriticum vas sculptoris et politoris manu ammirabile factum, cum per multos annos in scrinio vacasset,
30 de amphora in aquilæ formam transferendo auri argentique materia altaris servicio adaptavimus, et versus hujusmodi eidem vasi inscribi fecimus:

Includi gemmis lapis iste meretur et auro.
Marmor erat, sed in his marmore carior est.

³² (Cf. above, p. 46, line 19.)

vessel, admirable for the quality of the precious stone as well as for the latter's unimpaired quantity, is adorned with "verroterie cloisonnée" work by St. Eloy which is held to be most precious in the judgment of all goldsmiths.

Still another vase, looking like a pint bottle of beryl or crystal, which the Queen of Aquitaine had presented to our Lord King Louis as a newly wed bride on their first voyage, and the King to us as a tribute of his great love, we offered most affectionately to the Divine Table for libation. We have recorded the sequence of these gifts on the vase itself, after it had been adorned with gems and gold, in some little verses:

"As a bride, Eleanor gave this vase to King Louis,
Mitadolus to her grandfather, the King to me, and
Suger to the Saints."

We also procured for the services at the aforesaid altar a precious chalice out of one solid sardonyx, which [word] derives from "sardius" and "onyx"; in which one [stone] the sard's red hue, by varying its property, so keenly vies with the blackness of the onyx that one property seems to be bent on trespassing upon the other.

Further we added another vase shaped like a ewer, very similar to the former in material but not in form, whose little verses are these:

"Since we must offer libations to God with gems and gold,
I, Suger, offer this vase to the Lord."

We also gladly added to the other vessels for the same office an excellent gallon vase, which Count Thibaut of Blois had conveyed to us in the same case in which the King of Sicily had sent it to him.

Also we deposited in the same place the little crystal vases which we had assigned to the daily service in our [private] chapel.

And further we adapted for the service of the altar, with the aid of gold and silver material, a porphyry vase, made admirable by the hand of the sculptor and polisher, after it had lain idly in a chest for many years, converting it from a flagon into the shape of an eagle; and we had the following verses inscribed on this vase:

"This stone deserves to be enclosed in gems and gold.
It was marble, but in these [settings] it is more precious than marble."

Pro quibus omnibus Deo omnipotenti et sanctis Martyribus grates referimus, quod sanctissimo altari, cui sub præceptione sanctæ regulæ nos a puero offerri voluit, unde ei honorifice serviremus copiose largiri non renuit.

- 5 [209] Quia ergo divina beneficia non occultare, sed prædicare utile et honestum cognovimus, palliorum quod divina manus tempore amministrationis nostræ huic sanctæ ecclesiæ contulit augmentum designavimus; implorantes ut in anniversario, ad propiciandam divinæ majestatis excellentiam et
 10 fratrum devotionem ampliandam, et successorum abbatum exemplum, exponantur. Nec enim pro tot et tantis commissis, vel enormitate scelerum meorum, tam sera quam rara satisfacere pœnitentia sufficit, nisi universalis Ecclesiæ suffragiis innitamur.

For all this we thank Almighty God and the Holy Martyrs, since He has not refused abundantly to bestow upon the most sacred altar, at which He willed us to be offered as a child under the precepts of our holy rule, that with which we may serve Him in worthy manner.

And since we are convinced that it is useful and becoming not to hide but to proclaim Divine benefactions, we have destined [for this purpose] that increase in textiles which the Hand Divine has granted to this sacred church in the time of our administration; we urge that they be laid out on our anniversary in order to propitiate the supreme power of Divine Majesty and to enhance the devotion of the brethren, and as an example for the succeeding abbots. For late and scanty penance cannot atone for so many and so great [sins] as I have committed, nor for the enormity of my crimes, unless we rely upon the intercession of the Universal Church.