GERHARD OF AUGSBURG

The Life of Saint Ulrich

Vita S. Udalrici

SABBATISMUS

Gerhard of Augsburg (fl. c. 972–993)
Vita S. Udalrici · The Life of Saint Ulrich

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Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
sabbatismus.com

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Vita S. Udalrici

Aures plurimorum cum fama miraculorum Christi, quae per servum suum sanctum Udalricum in honorem suae sanctissimae genitricis Mariae fieri concessit, frequentissime pulsaret, et adhuc mentes eorum dubitatio occuparet, missis ad me legatis rerum veritates ex meis responsionibus cognoscere cupiebant, rogantes me ut ea quae ego inveritate scire potuissem, lucida descriptione eis manifestarem. Cumque interrogantium tanta pluritas me undique interrogationibus cinxisset, ut omnibus singulariter responsa scriptis dare non posse aestimarem, cogitare tacitus coepi intra memetipsum, ut cum tacita experientia experiri studuissem originem ortus ejus, ut, descripto ejus ortu, vitam subsequentem et obitum veraci relatu interrogantibus et legere volentibus omnibus in commune facere potuissem, non meis antecedentibus meritis confidens, nec sagacitati mentis meae, sed in Dei misericordiam omnipotentis sperans, qui dixit: « Aperi os tuum, et ego adimplebo illud; » ut per merita praefati episcopi irrigatione Spiritus sancti et divini ignis fervore sensum meum dirigere dignetur, ut id quod ad cogitandum mihi inspiravit, ad perficiendum vires non subtrahat, nisi praedestinata animo idonea taxatione edere concedat, ut diligentibus Deum exempla aedificationis anteponant, et Dei praecepta spernentibus conversionis emolumentum, vel damnationis interminationem adaugeant. Ista pro certo in amore Christi legentibus, auxilium Dei omnipotentis adesse confidimus, ut per servum suum sint in isto saeculo freti, et, eo juvante, fiant ad aeterna gaudia perducti.

Oportet imprimis ne reticeamus tanti talisque viri, Spiritu sancto juvante, nominis interpretationem. Theutica itaque lingua haereditas a proavis derelicta Altuodal dicitur, Ric divitias sonat, ideo non incongrue Vodalricus a paterna haereditate dives interpretari potest, nam aeterni Patris haereditate ditatus floruit, de quo Patre quotidie in oratione nostra dicimus: « Pater noster, qui es in coelis, » etc. Ad cujus haereditatis sanctus Paulus possessionem in Dei voluntate perseverantes consolatur, dicens: Haeredes quidem Dei, cohaeredes autem Christi; de qua etiam haereditate scriptum est: Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit quae praeparavit Deus diligentibus se; cujus compendio non solum sibimet fruitur, verum etiam plurimos multimodis beneficiorum consolationibus in hac peregrinatione vivens traxit, multimodis juvaminibus et continuis miraculis ad hanc introducet, sicut in sequentibus reperitur.

The Life of Saint Ulrich

The fame of the miracles of Christ, which he granted to be done through his servant Saint Ulrich in honour of his most holy Mother Mary, was knocking very often at the ears of many, and doubt still held their minds; so they sent messengers to me, wishing to learn the truth of these things from my answers, and asked me to set out for them in a clear account whatever I had been able to know in truth. And when so great a crowd of questioners had hemmed me in on every side with their questions that I judged I could not give each of them a written answer singly, I began to ponder silently within myself how, after searching out with quiet inquiry the origin of his birth, I might, once his birth was described, give a truthful account of the life that followed and of his death to all alike who asked and who wished to read; trusting not in any merits of mine gone before, nor in the sharpness of my own mind, but hoping in the mercy of almighty God, who said: Open your mouth, and I will fill it (Ps 81:11); that through the merits of the said bishop he may deign to guide my understanding with the watering of the Holy Spirit and the fervour of divine fire, so that he who inspired me to conceive this may not withdraw the strength to accomplish it, but may grant me to bring forth in fitting measure what was purposed in my mind; and so that these pages may set examples of edification before those who love God, and increase for those who despise God's commandments the gain of conversion or the threat of damnation. We trust indeed that the help of almighty God is with those who read these things in the love of Christ, so that through his servant they may find support in this world and, with his help, be led to everlasting joys.

First of all, with the help of the Holy Spirit, we must not pass over in silence the meaning of the name of so great and so worthy a man. In the German tongue an inheritance left by one's forefathers is called “Altuodal”, and “Ric” means riches; so Vodalricus may fittingly be interpreted as “rich in his father's inheritance”, for he flourished enriched with the inheritance of the eternal Father, of whom we say daily in our prayer: Our Father, who art in heaven (Mt 6:9), and so on. To the possession of this inheritance Saint Paul encourages those who persevere in God's will, saying: Heirs indeed of God, and joint heirs with Christ (Rom 8:17); and of this inheritance it is also written: What eye has not seen, nor ear heard, nor has it entered into the heart of man, what God has prepared for those who love him (1 Cor 2:9). He not only enjoys its fruit himself, but while he lived in this pilgrimage he drew very many by manifold consolations of his kindness, and by manifold helps and unceasing miracles he will lead them into it, as will be found in what follows.

I

Beatae igitur memoriae sanctus Udalricus excelsa prosapia Alamannorum ex religiosis et nobilibus parentibus ortus, patre scilicet Hupaldo et matre Thetpirga nuncupata; qui solito more lactatus, et summo studio nutritus, quamvis statura corpusculi elegans, tali tamen macilentia confectus erat, ut nutritoribus verecundia esset si aliquis ignotorum faciem ejus inspexisset. Mirantibus vero patre et matre quare tanta tenuitate et informitate corporis occuparetur, et saepe inde cogitantibus, hebdomada interim duodecima ejus nativitatis quidam ignotus clericus, casu adveniens, supplicabat ut ab eis aliquot dies in hospitium reciperetur; qui benigue susceptus, et cum eis in atrio domus suae hora refectionis sedens, audiebat in cubiculo infantulum vagientem, sciscitabatur quis aut cujus esset, prae pudore vero maciei, illis nolentibus indicare, dixit: « Si salvum illum esse cupiatis, celeriter ablactetur. » Qui parvipendentes ejus locutionem, eum lacti non subduxerunt. Altero vero die eum audiens, iterum dixit: « Quare non fecistis secundum consilium meum? » Qui adhuc contemnentes ejus consilium non crediderunt ei. Tertia autem die, audiens vagitum ejus infirmiorem quam antea, dicebat ad eos: « Pro incuria vestra perditioni traditur infantulus iste; pro certo sciatis quia, si uberibus non subtrahitur, in ista nocte morietur; si autem subtractus, salvabitur; in posterum a Domino aliquid magnum in eo manifestabitur. » Tunc demum ei obtemperantes aliis eum escis sustentare coeperunt. Qui statim recreatus, de die in diem proficiens, talem corporis formositatem accepit, ut ipsi sui parentes gratantes eum intuerentur, et aliis ostenderent. Qui laudantes Dominum die nocteque pro sospitate pueri, et pro eo quod talem ad eos direxit hospitem qui istius rei discretionem cognoscebat, et illis innotescebat. De praeteritis ergo futura credentes, tractaverunt ubi vitam religiosissimam et docendi studiosissimam invenire potuissent, acceptoque consilio commendaverunt eum ad Sancti Galli monasterium, quia ibi nobilium Dei servorum multitudo, et religiositas discendi docendique studium tunc temporis habebatur. Commendatus vero cuidam religioso viro grammaticae artis edocto, Waning nuncupato, a quo bene procuratus quotidianam religionis atque lectionis doctrinam accepit, et in intimis sui cordis inseruit, adeo ut paulatim fratres in eo doctrinae fructificationem nimis proficere sentirent, et ob hoc eum in suae fraternitatis consortium flagitando assumere conarentur.

Horum itaque petitionibus saepe commonitus, inducias respondendi postulavit. Tunc itaque ad quamdam ibi commorantem inclusam Wiberat nominatam, consilium quaerendo, accessit; quae respondens, dixit ei: « Post triduum ad me veniens, si Deo placet, meum poteris animadvertere consilium. » Inde, illo recedente, ipsa devotae orationis studio Dominum flagitabat ut, statuto die, certi veracisque consilii indicium sibi manifestare potuisset.

I

Saint Ulrich of blessed memory, then, sprang from the lofty stock of the Alamanni, born of devout and noble parents, his father named Hupald and his mother Dietpirch. He was suckled in the usual way and nursed with the greatest care; yet, though his little body was shapely in stature, he was so wasted with leanness that his nurses were ashamed if any stranger looked upon his face. His father and mother wondered why he was afflicted with such thinness and ill shape of body, and often pondered it; meanwhile, in the twelfth week after his birth, an unknown cleric arrived by chance and begged them to receive him as a guest for a few days. He was kindly received, and as he sat with them at mealtime in the hall of their house he heard the little child crying in a chamber and asked who it was and whose; and when, ashamed of the child's leanness, they would not tell him, he said: "If you wish him to live, let him be weaned at once." They made light of his words and did not take the child from the breast. The next day, hearing him again, he said once more: "Why have you not done as I advised?" Still scorning his advice, they did not believe him. But on the third day, hearing the child's cry weaker than before, he said to them: "Through your neglect this little child is being handed over to death. Know for certain that if he is not taken from the breast he will die this very night; but if he is taken from it he will be saved, and hereafter the Lord will show forth something great in him." Then at last they obeyed him and began to nourish the child with other food. At once he revived and, thriving from day to day, grew so comely in body that his own parents gazed on him with joy and showed him to others. They praised the Lord day and night for the child's health, and because he had sent them such a guest, one who understood the matter and made it known to them. Judging the future from the past, they considered where they might find a life most devout and most zealous in teaching, and on advice they entrusted him to the monastery of Saint Gall, because at that time there was a great number of noble servants of God there, and devotion and zeal for learning and teaching. He was entrusted to a devout man learned in the art of grammar, named Waning, under whose good care he received daily instruction in religion and in reading and planted it in the depths of his heart, so that little by little the brethren perceived how greatly the fruit of learning was growing in him, and for that reason they pressed him earnestly to join their fellowship.

Often urged by their requests, he asked for time to give his answer. Then he went to seek counsel from a recluse who lived there, named Wiborada; and she answered him: "Come to me after three days and, if it pleases God, you shall learn my counsel." When he had gone, she besought the Lord with devout prayer that on the appointed day she might be able to show him the sign of a sure and true counsel.

Cumque ille, responsum accepturus, advenisset, dixit illi: « Ultra haesitatio tuam non occupet mentem, quia istius coenobii spiritualis pater a Deo decretus ad regendum nullo modo constitueris; sed in orientali parte, ubi quidam fluvius duas dividit regiones, in futurum episcopali ministerio Deo militare debebis, et in eodem loco multa talia perpessurus es laboriosa, qualia nunquam antecessores tui sustinuerunt a paganis et malis Christianis, quae tamen omnia, Deo juvante, in ultimis decentissime superabis; » haec audita secretissimis fratribus intimavit, et eorum suasionem suavi colloquio mitigavit, totamque spem pristinae destinationis in sua mente deposuit; et ob hoc tamen discendi studium non omisit, sed inibi cum omnibus charitative versabatur; donec, congruo tempore, duplicis sagina scientiae ac religionis repletus, communi omnium oratione consolatus, et fraternitatis amore fretus, parentes suos amative dimissus revisitavit.

Qui tunc, sapienti capto consilio, eum praesulis Augustensis Ecclesiae Adalberonis dominio subdiderunt, quem, multa tunc temporis sapientia repletum, musicaque arte prae caeteris praeditum, gubernaculaque regni pene omnia cum rege disponentem agnoverunt. Ipse vero, propter nobilitatem parentum, et bonam ejus indolem et formositatem, laeto animo suscipiens, ministerium camerarii sibi commendavit. Quo suscepto, et aliis secundum suam dignitatem beneficiis, sicuti praecoquus erat in omnibus, prospere agens de die in diem proficiebat.

Interim vero libuit eum limina visitare beatorum apostolorum Petri et Pauli. Cumque illuc pervenisset, a venerando papa Marino bene susceptus est, et ab eo interrogatus de qua provincia vel civitate esset nativus. Qui respondens, dixit: « De provincia Alamannia, et de civitate Augusta oriundus sum, versorque in servitio Adalberonis ejusdem civitatis episcopi. » -- « Ne turberis, inquit, animo, o frater, ille de quo mihi dixisti, senior tuus Adalbero migravit a saeculo, et, Deo jubente, te ejusdem matriculae decet esse pastorem. » Eo quidem renuente infit: « Cur recusas destinationem Dei? si nunc inconcussam et indesolatam accipere refragaris in tranquillitate, in antea vero destructam et depraedatam in perturbatione accipies, et cum labore gubernabis et reaedificabis. » Altera vero die sine licentia papae, propter tristitiam defuncti domini sui, et ne ab eo plus verbis constringeretur, exivit Roma, Augustamque revisitavit, et invenit ita sicut praefatus papa praedixit. Tunc Hiltine successor Adalberonis effectus est. Qui tamen tantae non fuit celsitudinis ut suo se vellet applicare servitio. Interim vero patre ejus defuncto, rediens suscepit procurationem matris suae, recordans praecepti Domini dicentis: Honora patrem tuum et matrem, etc. Tanta itaque eam diligentia et omnia sua custodivit ac disposuit, prout ei vires a Domino concessae suppetabant.

And when he came to receive his answer, she said to him: “Let doubt no longer hold your mind, for you will by no means be appointed by God to rule this monastery as its spiritual father; but in the east, where a river divides two regions, you shall serve God hereafter in the office of a bishop, and in that place you are to suffer many hardships such as your predecessors never bore from pagans and wicked Christians, yet all of them, with God's help, you will overcome most worthily in the end.” He made what he had heard known to the brethren in deepest confidence, softened their urging with gentle words, and laid aside in his mind all hope of the former purpose; yet he did not for this give up his studies, but lived there in charity with everyone, until, in due time, filled with the twofold nourishment of learning and religion, comforted by the prayers of all and strengthened by the love of the brotherhood, he was lovingly sent away and returned to his parents.

They then, taking wise counsel, placed him under the lordship of Adalbero, bishop of the Church of Augsburg, whom they knew to be filled with much wisdom for those times, gifted above others in the art of music, and directing almost all the government of the kingdom together with the king. The bishop received him gladly for the nobility of his parents and for his good nature and comeliness, and entrusted to him the office of chamberlain. Having taken it up, along with other benefices befitting his rank, he prospered and advanced from day to day, being in all things ripe beyond his years.

Meanwhile it pleased him to visit the threshold of the blessed apostles Peter and Paul. When he arrived there he was kindly received by the venerable Pope Marinus, who asked him from what province or city he came. He answered: “I come from the province of Alemannia and from the city of Augsburg, and I am in the service of Adalbero, bishop of that city.” — “Do not be troubled in mind, brother,” said the pope; “he of whom you have told me, your lord Adalbero, has departed this world, and by God's command it is fitting that you be shepherd of that same mother church.” When he refused, the pope said: “Why do you reject what God has appointed? If now, in time of peace, you refuse to take it unshaken and unravaged, hereafter you will take it destroyed and plundered in time of turmoil, and with toil you will govern it and build it up again.” The next day, without the pope's leave, out of grief for his dead lord and so as not to be pressed further by his words, he left Rome and went back to Augsburg, and found everything as the pope had foretold. Then Hiltine became Adalbero's successor. He, however, was not of such eminence that Ulrich wished to bind himself to his service. Meanwhile his father died, and he returned home and took on the care of his mother, remembering the Lord's commandment: Honour your father and mother (Ex 20:12), and so on. And he watched over her and all her affairs and ordered them with all the diligence that the strength granted him by the Lord allowed.

Post quindecim annos defuncto Hiltine episcopo, machinatione nepotis sui, Burchardi ducis, et aliorum propinquorum suorum, Heinrico regi praesentatus, ejusque sublimitati nota facta est decessio episcopi, supplicatumque est ut praefato domino Udalrico episcopalis potestas ab eo concederetur. Rex vero intuens herilitatem staturae illius, et comperiens doctrinae suae scientiam, petitioni eorum assensum praebens, regio more in manus eum accepit, munereque pontificatus honoravit. His vero ita peractis, hilari animo de rege revertentes, et Augustam pervenientes, secundum regis edictum potestativa manu investitatum episcopatus sibi perfecerunt. Succedente vero tempore Nativitatis Domini in die solemnitatis Innocentium consuetudinario ritu ordinatio ejus peracta est.

Inde vero prospero reditu domum veniens, conspiciensque muros ecclesiae undique depositos, omniaque aedificia nimis delapsa, sicut sub priori antistite igne sunt consummata, nimia tunc mentis anxietate fluctuans, cogitabat qualiter convenientissime tam penitus destructa reaedificare potuisset: quia maxima pars familiae a paganis fuerat occisa, et oppida exusta et depraedata, pars autem familiae quae remanserat in magno egestatis labore erat afflicta. Acquisitis tamen architectis et multitudine congregata familiae, coepit sagaciter diruta restaurare, satisque sensibiliter ordinare, magnoque animi fervore studens ut coepta perficere non desisteret. Cum vero vir magnae suavitatis inchoatum opus, quamvis pressa supellectile, divino tum fretus adminiculo ardenter implevit, omnia que ipsius templi interiora omnigeno, quantum valuit, decoramine ornare contendit; nec non etiam frequenter sagaci oculorum acie intus et forinsecus positiones ecclesiae caute perlustrans, parvitatem non lucidae cryptae vilitatemque sibi nimis displicere conquestus, seque professus est competentius decentiusque, si Deus annuerit, positurum.

Cumque opus coeptum satis crescere videretur, Ramberto cuidam fratri in exstasi mentis videbatur se, sicut solebat, cum illo psalmos decantare debuisse, et interim Adalberonem episcopum in aquilonari parte cryptae, missatico apparatu vestitum, sibi apparentem, annuentemque ut ad se veniret; sed ille ancipiti timore septus viventis atque defuncti domini, coepit oculis pavens in eum conspicari; interrogatusque ab eo, quare sic oculos in se inflecteret, ille respondens, dixit: « Ecce video seniorem meum Adalberonem episcopaliter paratum ad missam, meque vocantem ad se. » At ille: « Festina, inquit, jussionem ejus implere. » Cui venienti ad se dixit: « Ramberte, dic domino tuo episcopo, mercedem a Domino accepturum pro orationibus et eleemosynis quas mihi fideliter transmisit, et hoc signum dicito illi, quod Fortunatus et ego in proxima coena Domini, Domino concedente, cum illo chrisma sanctificabimus, et quod operatio hujus cryptae est ruitura; ob hoc tamen non debet omittere quin studeat in posterum stabiliter perpetrare.

Fifteen years later Bishop Hiltine died, and through the efforts of Ulrich's nephew Duke Burchard and of others of his kinsmen he was presented to King Henry; the bishop's death was made known to his majesty, and he was petitioned to grant the episcopal authority to the said lord Ulrich. The king, seeing the nobility of his bearing and learning the extent of his learning, granted their petition, received him into his hands after the royal custom, and honoured him with the office of bishop. When this was done they returned from the king in high spirits, came to Augsburg, and according to the king's decree completed his investiture with the bishopric by the hand of authority. Then, in the season of the Lord's Nativity, on the feast of the Holy Innocents, his consecration was performed with the customary rite.

Coming home from there after a prosperous journey, and seeing the walls of the church thrown down on every side and all the buildings utterly ruined, as they had been consumed by fire under the former bishop, he was tossed by great anxiety of mind and pondered how he might most fittingly rebuild what was so thoroughly destroyed: for the greater part of the household had been slain by the pagans, the towns burned and plundered, and the part of the household that remained was afflicted with great toil and want. Nevertheless he engaged builders, gathered a multitude of the household, and began wisely to restore what had been torn down and to set it in good order, striving with great fervour of spirit never to cease until he had finished what he had begun. And when this man of great gentleness, though his means were straitened, relying then on divine aid, had ardently completed the work he had begun, he strove to adorn all the interior of the temple with every kind of ornament, as far as he could; and often, too, surveying carefully with a keen eye the parts of the church within and without, he complained that the smallness of the dark crypt and its meanness displeased him greatly, and declared that, if God allowed, he would build it more fittingly and more worthily.

When the work was seen to be rising well, it seemed to a brother named Rambert, in an ecstasy of mind, that he was to chant the psalms with the bishop, as he was accustomed, and that meanwhile Bishop Adalbero appeared to him in the northern part of the crypt, vested for Mass, and beckoned him to come; but he, gripped by a double fear of his living lord and his dead one, began to gaze at Adalbero in terror. When Ulrich asked him why he kept turning his eyes that way, he answered: "Behold, I see my lord Adalbero vested as a bishop for Mass and calling me to him." And Ulrich said: "Make haste to do his bidding." When he came to him Adalbero said: "Rambert, tell your lord the bishop that he will receive a reward from the Lord for the prayers and alms he has faithfully sent to me; and give him this sign: that Fortunatus and I, if the Lord allows, will consecrate the chrism with him on the coming Maundy Thursday; and that the building of this crypt is going to fall; yet he must not for that reason fail to take care to build it firmly hereafter.

Fratres quoque recordari moneto, quod sine vi, et sua sponte, sedula et assidua oratione pro me laborare spoponderunt, et quod sic non fecerunt, et si hoc emendaturi non fuerint, sciant se esse de hoc in conspectu Domini rationem reddituros; et tu quotidie unum pro me psalmum cantabis, sine cautela, et hoc te emendare monebo. » Ipse vero episcopus interim regiis occupatus obsequiis cursum direxit ad curtem, ibique apud aulicos digno honore diu retentus, tandemque requisita salubri licentia domum repedavit, opusque cujus effectum sese cernere speravit, totum penitus dilapsum reperit ac subversum, secundum praedictam rationem praefati Ramberti. Tum vero cautioribus fundamentis positis, stabiliter perfecit.

Alia autem vice cum in oppido Waringa, vocitato primo mane consuetudinario more, psalmodiam cum eodem Ramberto studuisset explere, idem frater coepit reflexis oculis timide moveri. Interrogatusque ab eo, respondebat, dicens: « Ecce video seniorem meum Adalberonem eodem modo sicut antea eum vidi praecipientem mihi ut illi ministrarem ad missam. » Qui statim surgens, retractis foribus, recessit de ecclesia donec haec visio finiretur.

Aliam vero visionem, quam de multis fratribus in veritate dicentibus accidisse dedicimus, oblivioni nos tradere non oportet. Quia cum religiosus vir die Paschae ministerium sacramentorum studiose perficere decertaret, multitudine clericorum adveniente, et cuidam Heilrico presbytero cantore existente, apparuit dextera cum dextera episcopi sacramenta sanctificans. Expleta vero missa, ille praefatus Heilricus sequens eum in cubiculum suum cecidit ad pedes ejus, et incautius quam debuisset in praesentia laicorum hanc visionem explanavit. Cum ille respondens, dixit: « Utilius tibi fuisset ista reticere quam loqui; » de hac vero responsione stupefactus recessit ab eo, et in coena quae ante cubiculum ejus est sita consedit, et statim oculi ejus magna nimietate coeperunt lacrymas effundere, et in ea effusione permanserunt usque dum in totum praesenti lumine privati sunt.

II

Alio tempore, in nocte antecedente diem sanctum Coenae Domini, quasi in somnis audivit vocem sibi loquentem: « Udalrice episcope, scias te hodie hospites esse suscepturum. » Et expergefactus a voce qui essent illi hospites coepit tractare. Cum autem dormiret, loquentis sibi verba audivit: « Orationes tuas et eleemosynas tuas oculi Domini conspexere, et ideo binis antecessoribus tuis Fortunato et Adalberoni es commendatus, ut tibi hodie et post hinc in istis sacris solemnitatibus sacra mysteria celebranti assistant, et ea tecum benedicant. »

Warn the brethren also to remember that, without constraint and of their own free will, they promised to labour for me in earnest and constant prayer, and that they have not done so; and if they do not amend this, let them know that they will render an account of it in the sight of the Lord. And you shall sing one psalm for me every day, without fail; and I will warn you to amend this." Meanwhile the bishop himself, busy in the king's service, made his way to the court, and was long detained there among the courtiers with fitting honour; at last, having asked and received a gracious leave, he returned home, and found the work he had hoped to see completed fallen down entirely and overthrown, just as the said Rambert had foretold. Then he laid more careful foundations and completed it soundly.

Another time, in the town called Waringa, when early in the morning he was set on completing the psalmody with the same Rambert in his customary way, that brother began to stir fearfully, his eyes turned back. And when Ulrich asked him, he answered: "Behold, I see my lord Adalbero just as I saw him before, bidding me serve him at Mass." Ulrich rose at once, drew the doors to, and withdrew from the church until the vision was over.

Another vision, which we have learned to have happened from many brethren who told it truthfully, we must not consign to oblivion. On Easter Day, while this devout man was striving zealously to perform the ministry of the sacraments, with a multitude of clerics present and a priest named Heilric acting as cantor, a right hand appeared, hallowing the sacraments together with the bishop's right hand. When Mass was over, the said Heilric followed him into his chamber, fell at his feet, and, less discreetly than he should have, told of this vision in the presence of laymen. The bishop answered: "It would have been more profitable for you to keep this to yourself than to speak of it." Dismayed by this answer, Heilric left him and sat down in the dining hall that lies before his chamber, and at once his eyes began to pour out tears in great abundance, and they went on weeping until they were wholly deprived of the light of this world.

II

At another time, in the night before the holy day of the Lord's Supper, he heard as if in his sleep a voice speaking to him: "Bishop Ulrich, know that today you will receive guests." Woken by the voice, he began to wonder who those guests might be. And when he fell asleep again he heard the words of one speaking to him: "The eyes of the Lord have beheld your prayers and your alms, and therefore you have been commended to your two predecessors, Fortunatus and Adalbero, that today and henceforth on these holy solemnities they may stand beside you as you celebrate the sacred mysteries, and bless them with you."

Mane autem facto, aliis, sicut mos est, peractis mysteriis, circumstantibus ministrorum ordinibus, cum sacramenta consecraret, ipse et quidam de circumstantibus devotiores viderunt dexteram Domini cum eo sacramenta consecrare, et signum crucis imponere; quibus, quia per spiritum eos sciebat, cum viaticum ab eo accepturi accederent, digitum ori superposuit ut de visione tacerent, quibus etiam, postea ad se vocatis, quae ei in nocte dicta sunt, secreto nuntiavit, et praecepit ut, eo vivente, neque visa, neque ab eo secrete audita alicui manifestarent, si praesentem adhuc vitam habere voluissent.

Majoris etiam visionis sibimetipsi manifestata miracula sub silentio recondendum bonum esse non aestimo. Quia quadam nocte, cum corpus lectulo ad dormiendum collocasset, vidit sanctam Afram in magna formositate, pulchra tunica indutam atque succinctam, stantem ante ipsum, dicentemque sibi: « Surge, et sequere me. » Et haec dicens, eduxit eum in campum qui vulgo dicitur Lechfeld. Ibi enim sanctum Petrum, principem apostolorum, invenit cum multitudine magna episcoporum et aliorum sanctorum, et eorum quos ille ante non videbat, et tum nutu Dei cognoscebat bene, synodale colloquium cum eis facientem, et magna et innumerabilia disponentem, Arnolphumque ducem Bavariorum adhuc viventem, de destructione multorum monasteriorum, quae in beneficia laicorum divisit, de multis sanctis accusatum legaliter judicantem, et enses duos valde heriles, unum cum capulo, et alterum sine capulo sibi ostendentem, et sic loquentem: « Dic regi Henrico, ille ensis qui est sine capulo, significat regem qui sine benedictione pontificali regnum tenebit; capulatus autem, qui benedictione divina regni tenebit gubernacula. » Finita itaque synodo praefata, Dei martyr monstravit illi loca castrorum ubi postea Otto, rex adhuc manens, regalem locutionem cum populis diversarum provinciarum habuit; ubi rex Berengarius de Longobardia et filius ejus Adalbertus cum multis episcopis se praesentaverunt, et dominio subdiderunt. Indicavitque ei venturam supergressionem Ungarorum, et loca belli, et, quamvis laboriose, tamen victoriam Christianis concessam esse nuntiavit.

Hac visione peracta, reductum eum in lectulo collocatum dimisit. Ipse vero ad se reversus cogitabat, reverenter in recordationem suam ducens illud illustris verbisatoris rapti ad secreta tertii coeli dicentis: Sive in corpore, sive extra corpus, etc. Haec vero visio ab eo paucis prudentibus ac sibi familiaribus manifestata est.

Postea autem curtem regis adiens, solito more servitio ejus subdebatur, usque dum rex Henricus praesentem vitam finiret. Ottoni itaque filio ejus in regnum sublimato, eamdem quam patri sedulitatem servitii et fidei firmitatem in cunctis impertiri studebat.

When morning came and the other rites had been performed, as is the custom, with the orders of ministers standing round, as he was consecrating the sacraments he himself and some of the more devout among those standing by saw the right hand of the Lord consecrating the sacraments with him and making the sign of the cross over them. Knowing them through the Spirit, when they came up to receive the viaticum from him he laid his finger on his lips that they should keep silent about the vision; and afterwards he called them to him, told them in secret what had been said to him in the night, and charged them that, while he lived, they should reveal to no one either what they had seen or what they had heard from him in secret, if they wished to keep their present life.

Nor do I think it good to hide in silence the wonders of a still greater vision that was shown to him. One night, when he had laid his body on his bed to sleep, he saw Saint Afra in great beauty, clothed and girded in a fair tunic, standing before him and saying to him: "Rise and follow me." And saying this, she led him out to the plain commonly called the Lechfeld. There he found Saint Peter, the prince of the apostles, with a great multitude of bishops and other saints, and of others whom he had never seen before but then, by God's will, knew well, holding a synod with them and ordering great and countless matters; and Peter was judging according to the law Arnulf, duke of the Bavarians, who was still alive, accused by many saints of the destruction of many monasteries, which he had parcelled out as benefices for laymen; and he showed Ulrich two very noble swords, one with a hilt and the other without a hilt, and spoke thus: "Tell King Henry: the sword without a hilt signifies a king who will hold the kingdom without the blessing of the bishops; but the one with a hilt, a king who will hold the helm of the kingdom with the divine blessing." When the synod was over, God's martyr showed him the site of the camp where afterwards Otto, while he was still king, held a royal assembly with the peoples of various provinces, where King Berengar of Lombardy and his son Adalbert presented themselves with many bishops and submitted to his lordship. And she foretold to him the coming onslaught of the Hungarians and the places of the battle, and announced that victory, though hard won, had been granted to the Christians.

When the vision was over she brought him back, laid him on his bed and left him. Coming to himself, he pondered it, reverently calling to mind the words of that illustrious speaker who was caught up to the secrets of the third heaven: Whether in the body or out of the body (2 Cor 12:2), and so on. This vision he revealed to only a few prudent men who were close to him.

Afterwards he went to the king's court and placed himself in his service in the usual way, until King Henry ended this present life. And when Otto his son was raised to the throne, he strove to give him in all things the same diligent service and steadfast loyalty he had given his father.

Tunc vero temporis habebat episcopus Udalricus filium sororis suae Luitgardae bonae indolis, Adalberonem nomine, cuidam doctissimo magistro, Benedicto monacho, ad erudiendum scientiam grammaticae artis et aliorum librorum commendatum. Cumque ille ab eo in omnibus profectibus bonae scientiae et disciplinae doctus atque educatus in virile robur devenisset, statim de schola exemptus, ab avunculo suo episcopo imperatori praesentatus, et in manus ejus misericordiae commendatus, regali servitio tam studiose atque decenter insistebat, usque dum imperatori ejus ministerium in ecclesiasticis et saecularibus bene placuisset. De hac pro certo sedulitate ejus servitii quotidiani, concessum est ejus avunculo sancto Udalrico episcopo, ut praefatus Adalbero in ejus vice itinera hostilia cum militia episcopali in voluntatem imperatoris perageret, et in curte imperatoris ejus vice assiduitate servitii moraretur, ea videlicet causa ut praefato praesuli, Dei servitio, et custodiae gregis commendati, et utilitatibus ecclesiae, et orationibus, et eleemosynis secundum suum desiderium immorari licuisset.

Ille vero, quantum saecularibus curis se absolutiorem esse persensiit, tantum seipsum in Dei voluntate facere nitebatur obligatiorem. Cursus scilicet quotidianus cum matriculariis in choro ejusdem matriculae ab eo caute observabatur, quandocunque ei domi manendum aliae occupationes consenserunt. Insuper autem unum cursum in honore sanctae Mariae genitricis Dei, et alterum de sancta cruce, tertium de omnibus sanctis, et alios psalmos plurimos, totumque psalterium omni die explere solitus erat, nisi si eum impediret aliqua inevitabilis necessitas. Missas autem tres vel duas aut unam, secundum spatium temporis, cantare quotidie non desiit, si infirmitas corporis aut aliquod studium bonum ei non subtraxit.

III

Multis temporibus carne abstinuit, sed tamen aliis cum eo manducantibus abundanter donavit. In quotidianis refectionibus, quando cum suis ad mensam sedebat, prima appositio panum atque ciborum, ex maxima parte, per aliquem clericum cui haec commendata sunt, pauperibus dividebatur, exceptis his mancis atque debilibus qui, in grabatulis et in lectulis et in scamellis ambulantes, et in sperulatis lectulis, quotidianum victum in ejus praesentia acceperunt de optimis escis et potibus. Aliorum autem nemo, qui in sua praesentia, sive notus fuisset sive ignotus, cibum sumpserunt, esuriens aut sitiens recedebat, nisi aliquando incuria aut tenacia ministrorum contigisset contra episcopi voluntatem.

At that time Bishop Ulrich had a nephew of good disposition, the son of his sister Liutgard, named Adalbero, whom he had entrusted to a most learned master, the monk Benedict, to be taught the art of grammar and the knowledge of other books. And when he had been taught and brought up by him in every advance of sound learning and discipline and had come to manhood, he was at once taken from school, presented by his uncle the bishop to the emperor and commended into the hands of his mercy; and he applied himself to the royal service so zealously and so becomingly that his ministry pleased the emperor well in matters both of the Church and of the world. Because of this diligence in his daily service it was granted to his uncle, the holy Bishop Ulrich, that the said Adalbero should make the military expeditions with the bishop's troops in his stead, at the emperor's pleasure, and remain at the emperor's court in his stead in constant service; and this so that the bishop might be free to give himself, as he desired, to the service of God and the keeping of the flock entrusted to him, to the needs of the Church, and to prayer and almsgiving.

And the freer he felt himself from the cares of the world, the more he strove to bind himself to the will of God. He kept carefully the daily office with the clergy of the cathedral in the choir of that church, whenever his other occupations allowed him to stay at home. Besides this, he was accustomed to complete every day one office in honour of Saint Mary, Mother of God, another of the Holy Cross, a third of All Saints, and many other psalms, and the whole psalter, unless some unavoidable necessity hindered him. And he never ceased to sing three Masses daily, or two, or one, as time allowed, unless bodily sickness or some good work kept him from it.

III

For long periods he abstained from meat, yet he gave it abundantly to others who ate with him. At his daily meals, when he sat at table with his household, the first serving of bread and dishes was for the most part shared out among the poor by a cleric entrusted with this task; and this besides the maimed and the infirm who, getting about on pallets and litters and stools, or on wicker beds, received their daily food in his presence from the best of the food and drink. Of the others who took food in his presence, known or unknown, none went away hungry or thirsty, unless at times it happened through the carelessness or stinginess of the servants, against the bishop's will.

Hospites autem cum ad eum devenissent, tripudio et tanta hilaritate vultus et animi suscepti sunt et in omnibus procurati, veluti eis optime conveniebat, sciens in eis Christum se suscepisse, illo dicente: Hospes fui, et suscepistis me. Vasalli autem imperatoris ab eo pergentes vel ad eum redeuntes, summo honore suscepti, et in tantum sunt epulentati ut in nullo eos aut jumenta eorum ulla indigentia fatigaret, acceptisque secum stipendiis itineris eorum necessariis, laeti ab eo redirent. Monachos autem atque clericos et sanctimoniales eum visitantes more filiorum amavit, et spiritualibus eos atque corporalibus escis abundanter recreavit, et cum illo manere concessit quandiu eorum voluntati complacuit, et congruo tempore in omnibus hilaratos ire dimisit.

Clericos autem suos ex familia, vel liberos mediocres vel nobiliores, summa diligentia nutrire et docere praecepit, et quoscumque inter eos honore dignos cognovit, ministeriis et congruis beneficiis ditiores fecit. Laici autem suae dominationi subjecti, semper cum eo omni honore et laetitia commorabantur, nullam deceptionis fraudem ab illo fieri timentes, sed firmiter credentes atque certe scientes quod quidquid eis promiserat, hoc Domino annuente compendiose perfecerat. De familia autem ei commissa quicumque ante eum venerat se exclamando injuste esse oppressum vel exspoliatum, aut aliquo modo injuriatum de domino proprio cui in beneficium concessus erat, sive de conservo ejus, vel de alio aliquo, ad rationem ejus caute auscultavit; et ubi cognovit injuste contra eum factum fuisse, firmiter confestim praecepit ut iniquitas ei facta cito emendaretur, et non omisit donec perficeretur. Legitimum vero jus totius familiae, quo pro antecessoribus suis utebatur, firmiter eam tenere concessit, et nullius potestatis hominem sub suo regimine degentem hoc ei tollere permisit.

Otio inani nullo tempore animum suum subjacere patiebatur, nisi aliquid utilitatis excogitaret aut perpetraret, sive de ecclesia quam undique dilapsam invenit, vel de ejus ornatu, vel de paraturis altarium et clericorum, et de disciplina canonicorum et schola, de sustentatione et salvatione familiae, et qualiter civitatem, quam ineptis valliculis et lignis putridis circumdatam invenit, muris cingere valuisset, quia in his temporibus Ungarorum saevitia in istis provinciis more daemoniorum grassabatur. Haec vero omnia cum exterius suorum fidelium consultu pertractaret, aestu tamen interius Divini amoris succensus, vigiliis et orationibus et jejuniis et eleemosynis Deo se sociare studiosissime festinabat, semper cuti suae laneum apponens vestimentum, et regulam sequens monachorum. Post Completorium nunquam, propter ullius hominis petitionem, escam vel potum, delectationi corporis suae consentiens, sumpsit. In mollitia plumarii non dormivit, sed psiathio et sago aut tapetiis suppositis requievit. In nocte primum sonante signo surrexit, et praedictos cursus maxima cautela complevit.

When guests came to him they were received with rejoicing and with such gladness of face and heart, and provided for in all things as best suited them, for he knew that in them he was receiving Christ, who says: I was a stranger, and you took me in (Mt 25:35). The emperor's vassals, whether setting out from him or returning to him, were received with the highest honour and feasted so well that no want troubled them or their beasts in anything, and they went away from him glad, taking with them the provisions they needed for their journey. Monks and clerics and nuns who visited him he loved as sons and daughters, refreshed them abundantly with spiritual and bodily food, let them stay with him as long as they pleased, and in due time sent them on their way gladdened in every respect.

He ordered that the clerics of his household, whether free men of middling rank or of nobler birth, should be brought up and taught with the greatest care, and whichever of them he found worthy of honour he enriched with offices and fitting benefices. The laymen subject to his lordship always lived with him in all honour and gladness, fearing no deceit or fraud from him, but firmly believing and knowing for certain that whatever he had promised them he had, with the Lord's consent, promptly fulfilled. Whoever of the household entrusted to him came before him crying out that he had been unjustly oppressed or despoiled, or wronged in any way by his own lord, to whom he had been granted in benefice, or by a fellow servant, or by anyone else, he listened carefully to his case; and when he learned that injustice had been done him, he at once firmly ordered that the wrong be speedily put right, and did not let the matter rest until it was done. He let the whole household firmly keep the lawful rights it had enjoyed under his predecessors, and allowed no man of any power living under his rule to take them away.

At no time did he let his mind sink into idle leisure, but he was always devising or doing something useful: for the church, which he had found ruined on every side, or for its adornment, or for the vestments of the altars and of the clergy, for the discipline of the canons and the school, for the support and safety of the household, and for how he might gird with walls the city, which he had found surrounded by paltry little ramparts and rotten timbers; for in those times the savagery of the Hungarians raged through these provinces like that of demons. While outwardly he dealt with all these matters on the advice of his faithful men, inwardly he was kindled by the heat of divine love and hastened with the utmost zeal to unite himself to God by vigils and prayers, fasts and alms, always wearing a woollen garment next to his skin and following the rule of monks. After Compline he never took food or drink at anyone's request, nor gave way to the pleasure of his body. He did not sleep on soft feathers, but rested on a rush mat with a rough blanket or rugs beneath him. At night he rose at the first sounding of the bell and completed the offices mentioned above with the greatest care.

IV

Tempus vero Quadragesimae quanta devotione celebraret, sermo mihi non sufficit ad narrandum; sed tamen ea quae vidimus non decet nobis in totum omittere. Matutinis namque laudibus expletis, aurora diei prima illuscescente, aliis orationibus expletis psallere psalterium coepit, quo expleto et letania expleta, aliis orationibus firmiter insistebat, usque dum signum ad vigilias defunctorum sonaret, quo audito statim surrexit, et cum fratribus Vigiliam celebravit et Primam; Prima vero expleta, fratribus solito more crucem portantibus, ipse remanens in ecclesia codiculum breviatum ex psalmis cum aliis orationibus interim decantavit, usque dum fratres cum cruce redirent et missam sacrificationis celebrare coepissent, ipse primum devote Deo sacrificium offerens, manum sacerdotis humiliter osculans. Expleta vero missa, Tertiam cum fratribus explevit; fratribus vero ad capitulum pergentibus, ipse solito more in ecclesia remansit, donec signum ad Sextam sonaret. Sexta autem hora expleta, altaria circuibat cum venia, cantans Miserere mei, Deus, et De profundis; tunc demum ad cubiculum rediit ad lavandam faciem suam et ad missam se praeparandum. Missarum autem celebrationibus expletis et Vesperis decantatis, ad hospitiolum pauperum pervenit, et duodecim pauperum pedes lavit, et unicuique eorum de aceolo pretium unius denarii donavit. Inde rediens, ad mensam pransurus consedit, ibi lectio non defuit, nec praedictorum pauperum multitudo copiosa. Apposita cum gaudio sumpsit, et cum eo manentibus maxima hilaritate distribuit, recordans illud Apostoli: Hilarem enim datorem diligit Deus. Unicuique enim praebebat quod eum libentissime sumere aestimabat. Cibo vero consumpto, et omnibus cum eo commorantibus laetificatis, congruo tempore Completorium recitavit, insuper aliis orationibus peractis, secreta cubiculi cum silentio repetivit, et omne colloquium, nisi cum Deo et sanctis ejus, usque ad alterius diei Primam peractam omnino devitavit.

Hoc modo dies Quadragesimae explevit, usque in diem indulgentiae quem dicunt Pascha palmarum, eo die mane diluculo ad Sanctam Afram veniebat, si in praeterita nocte ibi non manebat, missam de Sancta Trinitate cantabat, et ramos palmarum diversarumque frondium benedicebat, Evangelioque et crucibus et fanonibus, et cum effigie sedentis Domini super asinum, cum clericis et multitudine populi ramos palmarum in manibus

IV

With what devotion he kept the season of Lent, words fail me to tell; yet it is not fitting for us to leave out altogether what we have seen. When Matins and Lauds were finished, as the first dawn began to brighten, he completed other prayers and then began to chant the psalter; when that and the litany were finished he persevered steadily in other prayers until the bell rang for the Vigil of the Dead; on hearing it he rose at once and celebrated the Vigil and Prime with the brethren. When Prime was over and the brethren, as usual, went out carrying the cross, he stayed behind in the church and meanwhile chanted a little breviary of the psalms with other prayers, until the brethren came back with the cross and began to celebrate the Mass of the sacrifice; and he himself was the first to offer his gift devoutly to God, humbly kissing the priest's hand. When Mass was over he said Terce with the brethren; and while the brethren went to chapter, he remained in the church as usual until the bell rang for Sext. When Sext was over he went round the altars, kneeling at each, singing the Miserere mei, Deus and the De profundis; only then did he return to his chamber to wash his face and prepare himself for Mass. When the Masses had been celebrated and Vespers sung, he went to the little hospice of the poor, washed the feet of twelve poor men and gave each of them the worth of a penny in copper. Returning from there he sat down at table to dine, and there was no lack of reading there, nor of a great crowd of the poor already mentioned. He took what was set before him with joy, and shared it out most cheerfully among those who stayed with him, remembering the Apostle's words: For God loves a cheerful giver (2 Cor 9:7). To each he offered what he thought he would most gladly take. When the meal was over and all who stayed with him had been made glad, at the proper hour he said Compline, and after further prayers went back in silence to the privacy of his chamber, and avoided all conversation, except with God and his saints, until Prime of the next day was over.

In this way he spent the days of Lent until the day of indulgence that they call Palm Sunday. On that day, at early dawn, he would come to Saint Afra's, if he had not spent the previous night there, sing a Mass of the Holy Trinity and bless branches of palm and of various trees; and with the Gospel book and crosses and banners, and with an image of the Lord seated on an ass, with the clergy and a multitude of people

portantis, et cum cantationibus in honorem ejusdem diei compositis, et cum magno decore pergebat usque ad collem quae dicitur Perleich, ibique obviam ei veniebat chorus canonicorum cum pulchritudine magna, et cum civibus qui in civitate remanserant, et qui de oppidis circumjacentibus ipsis se jungere voluerunt, ibi, ad imitandum humilitatem puerorum caeterorumque populorum, ramis palmarum et vestimentis suis viam sternentium. Iis expletis, vir sanctus congruentissimam admonitionem de passione Domini ad omnes fecit, eousque saepe ut ille fleret, fletuque suo multos flere fecisset. Admonitione peracta omnes simul Deum laudantes ad ecclesiam matriculam pervenerunt, ibique missam cum eo celebraverunt, et inde omnes in sua redierunt.

Postea autem in his tribus diebus contiguis synodale colloquium habere consuevit, eo quod canones bis in anno episcoporum concilia fieri praecipiunt: unum XV Kal. Oct., et aliud quarta hebdomada post pascha; hoc in isto tempore perficere decrevit, ne in antea ei aliquod obstaculum illud perficiendi impedimentum faceret, et ut in coena Domini cum eadem multitudine clericorum et populi plenius et honorificentius chrisma et oleum sanctificaretur. Eo vero die, hora tertia, omnes clerici, solemnissimis paraturis induti, venerunt in ecclesiam, et ipse, suo more gloriosissime ad Dei servitium paratus, cum eis sacrum mysterium agere devotissime coepit, perlectoque Evangelio, et admonitione facta ad populum, et confessione populi accepta, indulgentiam humillime eis fecit, et tota synodo oblationem offerente, secundum ordinem, cautissime implevit usque ad benedictionem chrismatis et olei; hoc fecit magna reverentia sibi apportari, cum crucibus et cum pueris portantibus sub palliolo occultatis, et cereis, cum versibus ad hoc ministerium compositis formosissime decantatis, et cum processione duodecim presbyterorum, qui cum eo usque in finem missae in suo ministerio perseverare debuerunt. Rite autem sibi allato, humillime suscepit, et totam synodum rogavit ut, quando ille crucem benedicendo super illud faceret, et ipsi, cum eisdem presbyteris qui in processione erant et sibi assistebant, benedicere non desisterent, caeterumque populum Pater noster cum magna humilitate decantare rogavit. Quo benedicto, et populo sacro viatico recreato, Vesperaque expleta, ad sacrarium venit chrisma et oleum clericis dispensandum. His dispensatis, ad hospitium pauperum venit, et eis solito more ministravit.

carrying palm branches in their hands, and with chants composed in honour of that day, he went in great state as far as the hill called Perleich; and there the choir of canons came to meet him in great splendour, with the citizens who had remained in the city and those from the surrounding towns who wished to join them, strewing the way with palm branches and their garments in imitation of the humility of the children and the rest of the people. When this was done the holy man gave everyone a most fitting exhortation on the Lord's Passion, so that often he wept and by his weeping made many weep. The exhortation over, all together, praising God, came to the mother church and celebrated Mass there with him, and from there everyone went home.

Afterwards, on the three days that followed, he was accustomed to hold a synod, since the canons prescribe that councils of bishops be held twice a year: one on the fifteenth day before the Kalends of October, and the other in the fourth week after Easter. He resolved to hold it at this time, so that no obstacle might later hinder him from holding it, and so that on the day of the Lord's Supper the chrism and the oil might be consecrated more fully and more honourably with that same multitude of clergy and people. On that day, at the third hour, all the clergy came into the church clad in their most solemn vestments, and he, vested most gloriously after his custom for the service of God, began with them most devoutly to perform the sacred mystery; and when the Gospel had been read, the exhortation given to the people and the people's confession received, he most humbly granted them absolution; and while the whole synod brought up its offering, he carried out everything in order with the greatest care up to the blessing of the chrism and the oil. These he had brought to him with great reverence: with crosses, and with boys carrying them hidden under a little veil, and with candles, with verses composed for this rite most beautifully sung, and with a procession of twelve priests, who were to remain with him in their ministry until the end of the Mass. When it had been duly brought to him he received it most humbly, and asked the whole synod that when he made the sign of the cross over it in blessing, they too, together with the priests who had been in the procession and were assisting him, should not fail to bless it; and he asked the rest of the people to sing the Our Father with great humility. When it had been blessed, the people refreshed with the holy viaticum and Vespers ended, he came to the sacristy to distribute the chrism and the oil to the clergy. When these had been distributed he went to the hospice of the poor and served them as usual.

Inde autem in ecclesiam ambulavit, et ante sacrarium venit, ibique a camerario allatis vestibus novis duodecim pauperes vestivit, et acervulum aceoli aliis dispensavit, et eo die nullum ab eo vacuum abire dimisit, quamvis eorum multitudo magna adesset. Postea ad cibum venit, cibatisque omnibus cum eo manentibus, exemplo Domini pedes discipulorum suorum lavare coepit. Lavationeque cum antiphonis congruentibus et versibus et lectionibus decentissime peracta, pocula optima in suis cellariis recondita cum magna charitate et humilitate sufficienter porrexit, et, Completorio expleto, membra in Dei servitio fatigata quieti lectuli commendavit.

Die autem parasceve, horis secundum ordinem caute expletis, omissis aliis cursibus, sicuti in coena Domini, nisi ad eumdem diem pertinentibus, mane diluculo psalterium explere festinavit, et, sacro Dei mysterio perpetrato, populoque sacro Christi corpore saginato, et, consuetudinario more, quod remanserat sepulto, iterum inter ecclesias ambulando psalterium explevit decantando, et, vespertina hora, sine mensa atque mensalibus, in cubiculo suo pane et cervisia se recreare coepit, et unicuique qui secum erant panem et cervisiam juxta eorum voluntatem exhibere praecepit.

Sanctissimo autem Sabbati die expletis nocturnis officiis, et amando psalterio perlecto, praeparatum sibi balneum intravit, quo nunquam uti solebat eo tempore nisi in Sabbato ante Quadragesimam et in media Quadragesima, et eo die. Lavatione autem corporis peracta, et praeparatione vestimentorum induta, ad sacrum officium solemniter se praeparavit, et totum clerum hora diei nona cum eo paratum esse destinavit, statimque, perlecta trina letania, cereoque sanctificato lectionibusque et tractis consummatis, cum quina letania et cum omni honore ad baptismum consecrandum ad ecclesiam Sancti Joannis Baptistae perrexit, baptizatisque ibi ab eo tribus pueris, cum septena letania, regressus est ad sacrarium ad missam se praeparandum, clero interim psallente in choro. Missarum vero solemniis solemniter cum Vespera peractis, corporeque Christi dispensato, et sacris vestibus depositis, eo die mensa apposita ad refectionem cum magna multitudine consedit, et omnibus abundanter refectis cum gaudio ad mansiunculas redire permisit.

Desiderantissimo atque sanctissimo Paschali die adveniente, post Primam intravit ecclesiam Sancti Ambrosii, ubi die Parasceve corpus Christi superposito lapide collocavit, ibique cum paucis clericis missam de sancta Trinitate explevit: expleta autem missa clerum interim congregatum in coena juxta eamdem ecclesiam sitam solemnissimis vestibus indutum antecessit, secum portato corpore Christi

From there he walked into the church and came before the sacristy, and there, with new garments brought by the chamberlain, he clothed twelve poor men, and gave out a little heap of copper coins to the others; and that day he let no one go away from him empty-handed, though a great multitude of them was there. Afterwards he came to table, and when all who stayed with him had eaten, he began, after the Lord's example, to wash the feet of his disciples. When the washing had been carried out most becomingly with fitting antiphons and verses and readings, with great charity and humility he offered in plenty the best cups stored in his cellars; and when Compline was ended he gave his limbs, wearied in God's service, to the rest of his bed.

On Good Friday, having carefully completed the hours in their order, and leaving aside the other offices, as on the day of the Lord's Supper, except those proper to that day, he made haste at early dawn to complete the psalter; and when God's sacred mystery had been performed, the people fed with the sacred Body of Christ and what remained buried according to custom, he again completed the psalter, chanting it as he walked from church to church; and at the evening hour, without table or tablecloths, he began to refresh himself in his chamber with bread and beer, and ordered that bread and beer be given to each of those who were with him, as much as they wished.

On the most holy Sabbath, when the night offices were over and the beloved psalter read through, he entered a bath prepared for him, which he never used at that season except on the Saturday before Lent, in mid-Lent and on that day. When he had washed his body and put on the garments made ready for him, he prepared himself solemnly for the sacred office and appointed that the whole clergy should be ready with him at the ninth hour of the day; and at once, the threefold litany sung, the candle blessed and the readings and tracts completed, he went with the fivefold litany and with all honour to the church of Saint John the Baptist to consecrate the font; and having baptized three children there, he returned with the sevenfold litany to the sacristy to prepare himself for Mass, while the clergy meanwhile sang psalms in the choir. When the solemnities of the Mass had been solemnly performed together with Vespers, the Body of Christ given out and the sacred vestments laid aside, on that day the table was set for a meal, and he sat down with a great multitude, and when all had been abundantly refreshed he let them go back joyfully to their lodgings.

When the most longed-for and most holy day of Easter came, after Prime he entered the church of Saint Ambrose, where on Good Friday he had laid the Body of Christ with a stone placed over it, and there with a few clerics he completed a Mass of the Holy Trinity. When the Mass was over he went before the clergy, who had meanwhile gathered in the dining hall next to that church, clad in their most

et Evangelio, et cereis, et incenso, et cum congrua salutatione versuum a pueris decantata per atrium perrexit ad ecclesiam Sancti Joannis Baptistae, ibique Tertiam decantavit, indeque cum antiphonis ad honorem hujus diei congruentissime compositis, ad tuomum formosissima processione, binis et binis secundum ordinem simul ambulantibus missam celebraturus pervenerat. Missa itaque devotissime religiosissimeque decantata, cunctisque sacramenta Christi accipientibus et in sua revertentibus, ille ad cibum accessit, ibi mensas tres omni decore praeparatas invenit: unam cui ille cum quibus valebat assidere solebat, et aliam matriculis, tertiam congregationi sanctae Afrae. Sanctificato itaque cibo, carnes agni et particulas lardi inter missarum solemnia benedicti omnibus dispensavit, et tunc demum cibum cum eis omni gaudio sumpsit. Tempore enim statuto symphoniaci venerunt quorum tam copiosa multitudo fuit, ut pene inter capedinem aulae secundum ordinem stando implevissent, et tres modos symphonizando perfecerunt. His ita gaudiis multiplicatis, canonici, praecipiente episcopo, charitatem accipientes et rogantes, unum responsorium de resurrectione Domini interim decantaverunt. Et hac charitate expleta, ad alteram mensam congregatio S. Afrae similiter fecit. Appropinquante vero vespera, ille sibi et secum sedentibus laetanter pocula porrigere praecepit, et tertiam charitatem omnes charitative bibere rogavit, acceptaque ea charitate, tertium responsorium omnis clerus simul cum laetitia decantavit. Quo decantato, hymnum decantando canonici surrexerunt, ut apte praeparati ad Vesperam devenire potuissent. Vespera autem peracta, episcopus, cum hospitibus et militibus, ad suam aedem omnes exhilarandos revertebatur.

Mane vero quod est die lunae, clerus totus ad Sanctam Afram congregabatur, ut episcopum venientem formosissimis paraturis indutus honorifice suscepisset, quia ejus consuetudo erat ut eo die ibi sacrarum solemniis missarum Deo militaret, et post peracta sacrarum missarum solemnia multitudinem populi illuc congregati sacro chrismate confirmaret, et his ita peractis, ad civitatem rediit, et ibi totam paschalem hebdomadam devotissime celebravit.

V

Finita paschali solemnitate, cum alicujus rei necessitas proposuisset, ut ad alia loca vel ad monasteria pertinentia ad episcopatum legitime pergere potuisset, Wthinuvanc, Staphense, Fauces, Wissintesteiga, Heuvibach, (quae nunquam in beneficium laicorum concessit, nisi de exterioribus locis ad eadem monasteria pertinentibus alicui de isto pago in quo monasterium suum situm est concessisset, ut ibi advocatum monasterii habere potuisset, ut

solemn vestments, carrying with him the Body of Christ and the Gospel book, with candles and incense; and with a fitting greeting of verses sung by the boys he went through the forecourt to the church of Saint John the Baptist, and sang Terce there; and from there, with antiphons most fittingly composed in honour of this day, in a most beautiful procession, walking two by two in order, he came to the cathedral to celebrate Mass. When the Mass had been sung with the greatest devotion and reverence, and all had received the sacraments of Christ and gone home, he went to his meal and found there three tables laid with every elegance: one at which he was wont to sit with those he chose, another for the cathedral clergy, the third for the community of Saint Afra. When the food had been blessed he shared out to all the lamb's flesh and the pieces of bacon that had been blessed during the solemnities of the Mass, and only then did he take his meal with them in all joy. At the appointed time the musicians came, so great a crowd of them that, standing in order, they almost filled the whole space of the hall, and they played three melodies together. When the rejoicing had thus been multiplied, the canons, at the bishop's bidding, receiving the loving-cup and asking for it, meanwhile sang a responsory of the Lord's Resurrection. And when this cup had been drunk, the community of Saint Afra did the same at the other table. As evening drew near he gladly ordered cups to be handed to himself and those sitting with him, and asked all to drink the third loving-cup in charity; and when it had been taken, the whole clergy together sang the third responsory with joy. When it had been sung, the canons rose singing a hymn, so as to be able to come duly prepared to Vespers. When Vespers was over the bishop returned to his house with his guests and knights, to make them all merry.

On the morning of the next day, which is Monday, the whole clergy, clad in the finest vestments, gathered at Saint Afra's to receive the bishop with honour when he came; for it was his custom on that day to serve God there in the solemnities of holy Masses, and after the solemnities of the holy Masses to confirm with the sacred chrism the multitude of people gathered there. When this was done he went back to the city and celebrated the whole of Easter week there with the greatest devotion.

V

When the Easter solemnity was over, if any need arose that he should go, as was right, to other places or to the monasteries belonging to the bishopric (Feuchtwangen, Staffelsee, Füssen, Wiesensteig, Habach, which he never granted as benefices to laymen, except that he might grant some of the outlying lands belonging to those monasteries to a man of the district in which the monastery lay, so as to have an advocate for the monastery there by

ecclesiasticae ab eo res defenderentur, sed ad suam potestatem optima quaeque detinuit, ea videlicet causa ut facultatem ea visitandi et ibi manendi, et quae necessaria erant corrigendi in stipendiis habuisset), sedebat itaque in solio super carpentum composito, de humerulis plaustri in ferro pendente, et cum eo unus clericus de capellanis ejus, qui cum eo totos dies psalmos decantasset. Non ideo quando inprimis tali modo pergere coepit nisi adhuc caballicare potuisset, sed ut a populis sequestraretur, ne a cantatione psalmorum eorum colloquiis ineptis impediretur.

Comitari vero semper cum illo aliquos suos presbyteros prudentissimos, et de capellanis tantum ut quotidie servitium Dei decore perficere potuisset praecepit. Similiter et de vasallis suis semper secum aliquos sapientissimos habere voluit, si ei aliquod negotium de ecclesiasticis rebus vel saecularibus ad tractandum devenisset, ut eorum consilio caute tractare et regere semper paratus esset. Fuerunt etiam electi de familia semper qui trahentibus bobus ductores fuissent, et eum ante et retro ad dexteram et ad laevam caute observassent, quibus ille quotidie tantam annonae copiam per seipsum et per ministros ejus dare fecit in praesentia ejus, ut triplici numero virorum sufficere potuisset. Amantissimus quoque comitatus pauperum semper cum eo inter sua loca ibat; qui virtutem caballicandi habebant in cautissimis ambulatoribus pergebant. Alii autem his vehiculis in quibus soliti erant pergere, cum carpentis episcopalia ministeria portantibus perrexerunt. Quorum vero mansiunculas et totas procurationes ipse per aliquem suorum fidelium quotidie caute disposuit.

Nunquam vero in aliquo praedictorum monasteriorum otiosus manebat, nisi in aedificiis ecclesiae, vel claustrorum, vel aliorum aedificiorum, vel murorum antea praeparatis, et collectis supellectilibus laborasset. Vitam vero in eodem monasterio Deo militantium monachorum sive canonicorum et stipendia eorum omnino regere et componere studuit, et jus familiae dissolvere omnimodo non concessit. Dona etiam sancti Spiritus tradere, ubi necessitas fuit, confirmatione chrismatis non omisit.

VI

Gratum autem et necessarium iter populis, cum quarto anno, secundum constitutionem canonum ministerium suum ad implendum, causa regendi et praedicandi atque confirmandi dioecesim sibi commissam visitare decrevisset, eodem modo, sicut superius diximus, in solio carpenti superposito sedebat, psalmosque solito more decantabat, eunuchum illum imitans

whom the Church's property would be defended; but he kept all the best of them in his own hands, so as to have the means in their revenues to visit them, to stay there and to correct whatever needed correcting), he would sit on a chair set on a carriage, hung from the shafts of the wagon on iron, and with him one cleric of his chaplains, who would chant psalms with him all day long. When he first began to travel in this way it was not because he could no longer ride, but so as to be kept apart from the people, lest their idle talk should hinder him from chanting the psalms.

He ordered that some of his wisest priests should always accompany him, and enough of his chaplains for him to carry out God's service fittingly every day. Likewise he wished always to have with him some of the wisest of his vassals, so that if any business of the Church or of the world came before him to be dealt with, he might always be ready to handle it and settle it carefully with their counsel. There were also always men chosen from the household to lead the oxen that drew the carriage and to keep a careful watch around him, before and behind, to right and to left; and every day, in his presence, he had so great a store of grain given to them, by his own hand and by his servants, that it would have sufficed for three times as many men. A much-loved company of the poor also always went with him from place to place; those who were able to ride went on the gentlest of ambling horses. Others travelled in the vehicles they were accustomed to use, along with the carts carrying the bishop's furnishings. Every day he carefully arranged their lodgings and all their provision himself, through one of his faithful men.

In none of the said monasteries did he ever remain idle, but he would work on the buildings of the church, or of the cloisters, or of other buildings, or on walls, prepared beforehand and with materials gathered for them. He strove to regulate and order in every respect the life of the monks or canons serving God in each monastery, and their revenues, and by no means allowed the rights of the household to be undone. Nor did he neglect to bestow the gifts of the Holy Spirit through confirmation with chrism wherever there was need.

VI

Welcome and needful to the people was the journey he made every fourth year, when, according to the ordinance of the canons, he resolved to visit the diocese entrusted to him in order to fulfil his ministry of governing, preaching and confirming. He sat in the same way, as we said above, on a chair set on a carriage and chanted the psalms as usual, imitating

qui, legens Isaiam prophetam super currum suum sedens, per viam pergebat, cui praecipiente Spiritu sancto Philippus adjunctus est, qui, ab eo praedicatus et baptizatus, fidem sanctae Trinitatis accepit, aestimans pro certo, quantum se colloquiis humanis subtraxisset, ut tantum se divinis propinquiorem facere potuisset. Ad loca autem illa cum pervenisset ubi concilia sua denuntiata fuerant, cum evangelio et aqua benedicta et sonantibus campanis et tanta honorificentia susceptus est, quantum illis qui ibi congregati sunt virtus suppetebat. Statim vero missa celebrata in concilio considens, populum ante se vocari fecit, prudentioresque et veraciores sacramento interrogare praecepit, quae in illa parochia emendatione digna fuissent, et contra jura Christianitatis perpetrata peccata, ut ei veraci relatu nota fierent facta. Ut autem ab eis aliqua normam rectitudinis supergredientia cognita audivit, sine perceptione personarum, secundum judicium clericorum, ad tramitem rectitudinis, quantum, omnipotenti Deo juvante, potuit, retrahere festinavit, et male pullulata surcula vitiorum falcastro verbi Dei studiosissime resecare, ne virgulta malorum germinum segetem Christi sibi commissam suffocare licentiam habuissent; et morbis vitiorum aptissima fomenta emendationum opposuit, sed tamen secundum verbum Dei dicentis: Argue, obsecra, increpa in omni patientia et doctrina. Ea vero quae difficilia et insuperabilia ministris suis esse ab eis comperit, in praesentia sui, omnium cum eo manentium adjutorio, percauta directione finiri contendit. Quae autem ab eis sine obtrectatione aliorum in statum rectitudinis converti persensit, eorum regimini perficiendum firmiter commendavit. Ille autem, sequens regulam sui ministerii, Spiritus sancti donum populo ad hoc illud congregato, sacrae unctionis confirmationem studuit imponere.

Si autem his adhuc imperfectis nox solito more subrepens advenit, ne aliqua pars ovium sibi commissarum detrimento privationis coelestis doni gravaretur, incensis luminaribus in nomine Domini coepta perficere decertavit. Interdum autem, cum de refragatoribus justitiae tanta contentio excrevisset, ut, decedente die, tenebrae noctis funderentur in mundo, ne pro eo concilia inibi ventilata remanerent incorrecta, luminibus incensis regulas canonicas legere praecepit, ut seris justitiae ora refragatorum oppilarentur, et justis judiciis omnia in Dei voluntate consummarentur. Cum autem completo concilio vel confirmatione ad mansiunculas rediit, corpus reficiendum non prius prandium gustavit, quam pauperibus eleemosynae ab eo clerico cui illa obedientia erat commendata erogabantur. Debilibus autem cum eo advenientibus in sua praesentia collocatis, abundantem refectionem apponi praecepit.

that eunuch who, sitting in his chariot reading the prophet Isaiah, went on his way, and to whom Philip was joined at the bidding of the Holy Spirit, and who, preached to and baptized by him, received the faith of the Holy Trinity; for he held it for certain that the more he withdrew from human talk, the nearer he could draw to divine things. When he reached the places where his councils had been announced, he was received with the Gospel book and holy water and the ringing of bells, and with as much honour as those gathered there were able to show. As soon as Mass had been celebrated he took his seat in council, had the people called before him, and ordered the wiser and more truthful among them to be questioned under oath about what in that parish deserved correction, and what sins had been committed against the laws of Christianity, so that the facts might be made known to him by a truthful report. And when he heard from them of things that overstepped the rule of right, he made haste, without respect of persons and according to the judgement of the clergy, to draw them back to the path of right as far as he could with the help of almighty God, and with the greatest zeal to cut back with the pruning hook of God's word the ill-sprouting shoots of vice, lest the saplings of evil seed should be free to choke the harvest of Christ entrusted to him; and to the diseases of vice he applied the most fitting poultices of correction, yet always according to the word of God, who says: Reprove, entreat, rebuke in all patience and teaching (2 Tim 4:2). Matters which he learned from them were too difficult and beyond the power of his ministers to resolve, he strove to have settled in his own presence with the help of all who were with him, by a most careful ruling. What he perceived they could bring back to the state of right without others finding fault, he firmly entrusted to their governance to complete. Then, following the rule of his ministry, he took care to bestow on the people gathered there for this purpose the gift of the Holy Spirit, the confirmation of the sacred anointing.

And if night crept on as usual before this was finished, lest any part of the sheep entrusted to him should suffer the loss of being deprived of the heavenly gift, he had lamps lit and strove in the name of the Lord to complete what he had begun. Sometimes, when such contention had arisen over those who resisted justice that, as the day waned, the darkness of night spread over the world, lest the matters aired in council there should remain uncorrected on that account, he had lights kindled and ordered the canonical rules to be read, so that the mouths of the gainsayers might be stopped with the bolts of justice, and all might be brought to an end by just judgements according to the will of God. When, the council or the confirmation completed, he returned to his lodging, he did not taste his meal to refresh his body before alms had been given out to the poor by the cleric entrusted with that duty. The infirm who came with him he had seated in his presence, and ordered an abundant meal to be set before them.

In quibusdam autem diebus capitula cum clericis habere disposuit in his locis ubi haec aptissime fieri archipresbyteri putaverunt, et ubi eum ab aliis mundanis conciliis absolutiorem esse arbitrabantur. Congregatis ante se clericis, archipresbyteros et decanos, et optimos quos inter eos invenire potuit, caute interrogavit qualiter quotidianum Dei servitium ab eis impleretur, et qualiter illis populus subjectus ex eis regeretur in studio praedicandi docendique; quantaque cautela infantes baptizarentur, infirmi visitarentur et ungerentur, defunctorum etiam corpora quanta compassione sepulturis traderentur; qualiter de decimis et oblationibus fidelium pauperes et debiles recrearentur, viduis et orphanis in universis necessitatibus subvenirent; quantoque studio in hospitibus et advenis Christo ministrarent; si subintroductas mulieres secum habuissent, et inde crimen suspicionis inciderent; si cum canibus vel accipitribus venationes sequerentur, si tabernas causa edendi vel bibendi ingrederentur; si turpes jocos in usu haberent; si ebrietates et comessationes supra modum amarent; si rixis et contentionibus et aemulationibus deservirent; si nuptiis saecularibus interessent; vel si aliqui eorum ministeria indecentia in consuetudine haberent; si per Kalendas, more antecessorum suorum, ad loca statuta convenirent, ibique solitas orationes explerent, suasque Ecclesias ad tempus reviserent; si obedientiam eorum magistris praebuissent, et in toto suo ministerio devoti et apti manere studuissent. Responsione autem de interrogatis facta, et ratione veritatis percepta, stantibus in rectitudine dulcissimae consolationis gratia gratificavit, et ut deinceps a norma justitiae non deviarent, suavi colloquio admonuit; errones autem per devia incedentes fratres, dignis terruit correptionibus, et, ut postea consueta vitia omitterent, praecepit.

VII

Horum autem qui in suo episcopatu proprietates habebant, quisquis religiosorum propter amorem Christi ecclesiam componere cupiebat, et cum concessa licentia ab eodem sancto episcopo eam aedificaverat, consecrationemque habili tempore ab eo fieri flagitavit, aptissime uniuscujusque petitioni praebuit assensum, si confestim ille consecratae ecclesiae legitimam dotem in terris et mancipiis in manum ejus celsitudinis dare non differret, in conspectu civium suorum et testium veridicorum, ne postea gestae rei veritas offuscaretur; ea etiam ratione ut aliis circumjacentibus ecclesiis jura earum in nullis rebus propter illam novam minuerentur. Consecrationeque peracta, doteque contradicta, comprobato illic presbytero altaris procurationem commendavit, et ecclesiae advocationem firmite legitimo haeredi panno imposito commendavit. Alicujus oblationem muneris non exposcebat, nisi presbyter ejusdem ecclesiae aliquid propter honorem suum, et bonam voluntatem suam sponte eum accipere impetraret.

On certain days he arranged to hold chapters with the clergy in places where the archpriests thought this could most fittingly be done, and where they judged him to be freer from other worldly assemblies. When the clergy had gathered before him, he questioned carefully the archpriests and deans, and the best men he could find among them: how the daily service of God was carried out by them, and how the people subject to them were governed by them in zeal for preaching and teaching; with what care infants were baptized, the sick visited and anointed, and with what compassion the bodies of the dead were given burial; how the poor and infirm were relieved from the tithes and offerings of the faithful, and whether they helped widows and orphans in all their needs; with what zeal they served Christ in guests and strangers; whether they kept women in their houses and so fell under the charge of suspicion; whether they went hunting with hounds or hawks, whether they went into taverns to eat or drink; whether they were given to coarse jesting; whether they loved drunkenness and carousing beyond measure; whether they were slaves to quarrels, strife and jealousy; whether they attended worldly weddings, or whether any of them were in the habit of unseemly occupations; whether at the Kalends, after the custom of their predecessors, they met at the appointed places and there said the customary prayers, and visited their churches in due time; whether they had shown obedience to their superiors and had striven to remain devout and fit in all their ministry. When answer had been made to his questions and he had grasped the truth of the matter, he gladdened those who stood firm in right with the grace of the sweetest consolation and gently urged them never thereafter to stray from the rule of justice; but brethren who wandered astray on byways he frightened with well-deserved rebukes and commanded them to give up their habitual vices from then on.

VII

If any devout person among those who held property in his bishopric wished for the love of Christ to build a church, and, having obtained leave from the holy bishop, had built it and asked him to consecrate it at a suitable time, he very readily granted each one's petition, provided that the founder did not delay to give at once into his lordship's hand a lawful endowment for the consecrated church, in lands and in serfs, before his fellow citizens and truthful witnesses, so that the truth of the transaction should not later be obscured; and on this condition too, that the rights of the other churches round about should in no way be diminished on account of the new one. When the consecration had been performed and the endowment handed over, he entrusted the care of the altar to an approved priest there, and firmly entrusted the advocacy of the church to the lawful heir, laying a cloth upon him. He asked no one for an offering or gift, unless the priest of that church begged him of his own accord to accept something as a mark of honour and of his goodwill.

VIII

Jesu vero quodam tempore praeceptis obediendo, cum in pago Aldegowe nominatum ministerii sui officium implere decrevisset, venerunt quidam homines de eodem pago ad eum, lamentando dicentes: « Patres nostri in sua proprietate quam nobis reliquere, de lapidibus et caemento et lignis aediculam construxerunt, quam Deo et sanctis ejus dedicari voluerunt, et ut ipsi ibi sacrorum officiorum celebrationem audire meruissent, quia locus iste in magna vastitate eremi est situs, sed propter difficultatem viae et pauperiem substantiae eorum, nunquam episcopum ad consecrandam praefatam aediculam introducere potuerunt. » His auditis, Dei servus hilari vultu dicebat: « Potestis nunc ad tempus quae consecrationi ecclesiae sunt necessaria acquirere? » Qui amicorum consolationibus freti responderunt: « Possumus. » Quibus ille infit: « Cantum mihi viae ductorem dimittendo, antecedite, et quae sunt ordinanda ordinate, ecce ad vestrae subveniendum necessitati illuc perveniam, et, Deo juvante, ecclesiam consecrabo. » Die vero altera, consecratione peracta, cives ipsi secundum suam facultatem munera offerentes ante eum veniebant; quae videns, subridens dixit: « Non propter amorem alicujus muneris, sed ut vestrae necessitati consulerem, et servitium Dei in hoc loco multiplicaretur, huc veni, haec nobis oblata vestrae utilitati servantes, et in Dei servitio crescentes, manete in pace. » Haec dicens recessit, et de scrupulo viae nullam nisi quasi laetando querimoniam fecit.

IX

His vero bonorum operum studiis insistens, omnes apud eum commanentes exhortatione benignissima spiritualiter recreavit, docens non solum in verbis sed etiam in operationibus ut unusquisque Dominum ex omnibus viribus perfecte diligeret, et ejus amori nihil praeferret, et proximum tanquam seipsum, patrem et matrem honoraret; insuper omnes bonae voluntatis homines, de quibus angelica canit multitudo, dicens: Et in terra pax hominibus bonae voluntatis; malignis autem in omnibus eorum malis actibus resisteret, secundum sanctum prophetam David, dicentem: Ad nihilum deductus est in conspectu ejus malignus: timentes autem Dominum glorificat; quod quisque sibi noluisset, alteri non faceret; ecclesias Dei cum devotione mentis et humilitate et cum oblationibus crebro visitaret, ibique cum effusione lacrymarum et pro remissione peccatorum suorum et pro omnibus justis suis necessitatibus Deum flagitare satageret.

VIII

Once, in obedience to the commandments of Jesus, when he had resolved to carry out the duty of his ministry in the district called Aldegowe, some men of that district came to him lamenting: "Our fathers built a little church of stone, mortar and timber on the land they left us, which they wished to have dedicated to God and his saints, so that they might be able to hear the celebration of the sacred offices there, because that place lies in a vast wilderness; but because of the difficulty of the road and the poverty of their means they could never bring a bishop there to consecrate it." Hearing this, the servant of God said with a cheerful face: "Can you get together in time what is needed for the consecration of a church?" Relying on the help of their friends, they answered: "We can." He said to them: "Leave me just one guide for the road and go on ahead, and set in order what needs ordering; see, I will come there to help you in your need, and with God's help I will consecrate the church." The next day, when the consecration had been performed, the people came before him offering gifts according to their means; seeing them, he said with a smile: "I did not come here for love of any gift, but to provide for your need and that God's service might increase in this place. Keep for your own use these things you have offered us, grow in the service of God, and remain in peace." Saying this he departed, and made no complaint of the roughness of the road, except as if rejoicing in it.

IX

Persevering in these zealous good works, he refreshed spiritually with the kindest exhortation all who lived with him, teaching not only in words but also in deeds that each should love the Lord perfectly with all his strength and prefer nothing to his love, and love his neighbour as himself, and honour his father and mother; moreover that he should love all men of good will, of whom the angelic multitude sings: And on earth peace to men of good will (Lk 2:14); but should resist the wicked in all their evil deeds, according to the holy prophet David, who says: In his sight the wicked man is brought to nothing, but he honours those who fear the Lord (Ps 15:4); that none should do to another what he would not wish done to himself; that he should visit God's churches often with devotion of mind and humility and with offerings, and there be diligent in beseeching God with tears for the forgiveness of his sins and for all his just needs.

Inimicis insuper indulgentiam postulare monebat, secundum orationem Dominicam, dicentem: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et secundum Evangelium: Sic et Pater meus coelestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris; et iterum: Dimittite, et dimittemini. Decimas omnium laborum suorum Domino et sanctis ejus, ecclesiisque quibus sunt terminatae, ne reatum Cain fratricidae inciderent cum magna cautela praesentare festinarent. Dominicas etiam dies et caeteras solemnitates in anno non solum in abstinentia servilium operum, sed et omnium vitiorum, devotissime venerari monuit; Eucharistiam quemque assidue accipere, atque ante acceptionem purgatum se exhibere; et post acceptionem mundum se custodire certaret. Dies Quadragesimae caeteraque jejunia antiquitus constituta, et noviter cum consensu inventa, omni monuit devotione ab omnibus custodiri, abnegationem sui facere, et Christi vestigia sequi, corpus castigare, delicias non amare, esurientes et sitientes escis et poculis recreare, nudis vestimenta praebere, infirmos et in angustiis constitutos visitare, egenis et vagis mansiunculas concedere, et quae sunt necessaria propter amorem Christi praebere, pupillos et viduas in tribulationibus visitare, atque in cunctis eorum necessitatibus subvenire, malitias in corde non retinere, et verbis aliquem ad iracundiam non provocare, iram deponere, vindictamque Domino concedere, nulli malum pro malo reddere, nec aliqua laesione exacerbare, maledicentes se non remaledicere, sed magis benedicere, et persecutionem pro justitia sustinere, discordantes et inimicitias inter se habentes ad unanimitatis concordiam revocare, Deo resistentibus resistere, et sibi cum fide militantibus juvamina praebere, nullo octo vitiorum principalium quae omne genus hominum infestant scandalo laqueari.

Quaerentibus autem quae essent octo vitia principalia, respondit non solum illis, sed et his qui adhuc in haesitatione manent, quae sint octo vitia, dicens: Primum est gastrimargia, hoc est ventris ingluvies, cum sua prole: comessatione et ebrietate; secundum est fornicatio, cum sua prole: turpiloquio, scurrilitate, ludicris, quae etiam sunt stultiloquia; tertium est philargyria, hoc est, avaritia sive amor pecuniae, cum sua: prole mendacio, fraudatione, furto, perjurio, turpis lucri appetitu, falso testimonio, violentia, inhumanitate, voracitate ac rapacitate; quartum, ira, cum sua prole: homicidio, clamore et indignatione; quintum, tristitia, cum sua prole: rancore, pusillanimitate, amaritudine, desperatione; sextum acedia, cum sua prole: otiositate, somnolentia, importunitate, inquietudine, pervagatione, instabilitate mentis et corporis, verbositate et curiositate; septimum cenodoxia, hoc est, vana gloria, cum sua prole: contentione, haeresi, jactantia, ac praesumptione novitatum; octavum superbia, cum sua prole: contemptu, invidia, inobedientia, blasphemia, murmuratione, detractatione, inimicitia. Beatum vero dicebat, qui in istis vitiorum pedicis non offendebat.

He urged them, moreover, to ask forgiveness for their enemies, according to the Lord's Prayer, which says: Forgive us our debts, as we also forgive our debtors (Mt 6:12); and according to the Gospel: So also my heavenly Father will do to you, if you do not forgive each one his brother from your hearts (Mt 18:35); and again: Forgive, and you will be forgiven (Lk 6:37). They should make haste to present with great care the tithes of all their labours to the Lord and his saints, and to the churches to which they were assigned, lest they fall into the guilt of Cain the fratricide. He urged them also to keep Sundays and the other feasts of the year most devoutly, abstaining not only from servile work but from all vices; each should strive to receive the Eucharist often, to present himself cleansed before receiving it, and after receiving it to keep himself pure. He urged that the days of Lent and the other fasts appointed of old, and those newly established by common consent, should be kept by all with all devotion; that they should deny themselves and follow in Christ's footsteps, chastise the body, not love delights, refresh the hungry and thirsty with food and drink, give clothing to the naked, visit the sick and those in distress, grant lodging to the needy and the wanderer and give them what they need for the love of Christ, visit orphans and widows in their troubles and help them in all their needs; that they should not harbour malice in their hearts nor provoke anyone to anger with words, but lay aside wrath and leave vengeance to the Lord; render to no one evil for evil, nor embitter anyone by any injury; not curse those who curse them, but rather bless them, and endure persecution for justice' sake; call back to the harmony of one mind those who are at odds and at enmity with one another; resist those who resist God, and give help to those who fight faithfully for him; and not be ensnared by the stumbling block of any of the eight principal vices which beset the whole human race.

When some asked what the eight principal vices were, he answered, not only for them but also for those who are still in doubt, what the eight vices are, saying: The first is gastrimargia, that is, gluttony of the belly, with its offspring: carousing and drunkenness; the second is fornication, with its offspring: foul talk, scurrility and jests, which are also foolish talking; the third is philargyria, that is, avarice or love of money, with its offspring: lying, fraud, theft, perjury, greed for shameful gain, false witness, violence, inhumanity, voracity and rapacity; the fourth is anger, with its offspring: murder, clamour and indignation; the fifth is sadness, with its offspring: rancour, faintheartedness, bitterness and despair; the sixth is acedia, with its offspring: idleness, sleepiness, importunity, restlessness, roaming about, instability of mind and body, wordiness and curiosity; the seventh is cenodoxia, that is, vainglory, with its offspring: contentiousness, heresy, boasting and the presumption of novelties; the eighth is pride, with its offspring: contempt, envy, disobedience, blasphemy, murmuring, detraction and enmity. Blessed, he used to say, is the man who does not stumble in these snares of vice.

Octo vero notissimas beatitudines a Deo in Evangelio enumeratas, auribus cordis caute percipere, et intimis cogitationibus firmiter inserere, ut in tempore tentationis malignis spiritibus eas evellere virtus non concedatur, sed unusquisque ad spem coelestium desideriorum earum consolationibus sublevetur; Agno vero omnipotentis Dei Christo tollenti crimina mundi, semper die noctuque multiplices laudes et gratias totis desideriis et omnibus viribus referre, quia dignus est sua incarnatione, et nativitate, et baptismo, et crucifixione, et sepultura, et resurrectione, et ascensione solvere signacula septem libri signati, in visione sancto Joanni apostolo in Pathmos insula ostensi. Intente autem et subnixe omnium in commune benevolentiam postulavit: si qui essent qui in semetipsis segetem aliquarum victutum excrevisse sentirent, non suis meritis, sed omnipotentis Dei misericordiae applicarent, ne subito jactantiae grandine in eis necaretur, sed tempestiva maturitate, protegente Spiritu sancto, in horreis Christi collocaretur.

Os a malo vel pravo eloquio custodire, lectiones sanctas libenter audire, mala sua praeterita cum gemitu et lacrymis quotidie in oratione Deo confiteri, et deinceps emendare, desideria carnis non perficere, voluntatem propriam frangere, sacerdotum praeceptis obedire, etiamsi ipsi, quod absit! aliter agant, eos imitantes, de quibus Dominus dicit: Dicunt enim, et non faciunt. Castitatem amare monuit, nullum odire, invidiam et zelum non habere, contentiones non colere, elationem odire, venerari seniores, diligere juniores, timorem Domini in corde et animo sine intermissione habere, credere oculos Domini omnia videre, et aures ejus omnia audire, Psalmista dicente: Ecce oculi Domini super justos, et aures ejus in preces eorum, vultus autem Domini super facientes mala, ut perdat de terra memoriam eorum.

Diem vero obitus sui et diem extremi judicii, in quo dicturus est Dominus his qui eum recreare et vestire et visitare in suis pauperibus quotidie festinant, qui ab auditione mala non timebunt, illud: Venite, benedicti Patris mei, etc., illis autem haec negligentibus, et Deo in suis membris non ministrantibus: Discedite a me, maledicti, in ignem aeternum, qui praeparatus est diabolo et angelis ejus, ante oculos semper suspectam et timidam habere; et poenas maledictis praeparatas oculis mentis saepissime intueri; et locum pessimum qui semper est sine refrigerio, et sine splendore, et sine dulcedine, et erit sine fine, ubi vermis eorum non moritur, et ignis non exstinguitur, ubi fletus et stridor dentium, sine intermissione semper auditur, ubi vorans flamma machinationibus diaboli semper renovabitur, ubi consolationis spes omnino non habetur, sed de hora in horam tristitia augetur, quia finem manendi invenire non possunt, sed cum his quibus in hoc saeculo ministravere, in angustiis sine fine perseverant.

He urged them to take in carefully with the ears of the heart the eight well-known beatitudes listed by God in the Gospel, and to plant them firmly in their inmost thoughts, so that in the time of temptation the evil spirits might be given no power to uproot them, but each might be raised by their consolations to the hope of heavenly longings; and to render always, day and night, with all their desire and all their strength, manifold praise and thanks to Christ, the Lamb of almighty God who takes away the sins of the world, for he is worthy, by his incarnation and birth, his baptism and crucifixion, his burial, resurrection and ascension, to loose the seven seals of the sealed book that was shown in a vision to Saint John the Apostle on the island of Patmos. He asked earnestly and humbly for the goodwill of all in common: if there were any who felt that a harvest of some virtues had grown up within them, let them ascribe it not to their own merits but to the mercy of almighty God, lest it be killed in them by the sudden hail of boasting, and so that, ripening in due season under the protection of the Holy Spirit, it might be gathered into the barns of Christ.

To keep the mouth from evil or wicked speech; to listen gladly to holy readings; to confess one's past sins to God every day in prayer with groans and tears, and to amend them henceforth; not to fulfil the desires of the flesh; to break one's own will; to obey the commands of priests even if they themselves, which God forbid, act otherwise, imitating those of whom the Lord says: For they say, and do not do (Mt 23:3). He urged them to love chastity, to hate no one, to have no envy or jealousy, not to cultivate strife, to hate pride, to revere their elders and love the young, to have the fear of the Lord unceasingly in heart and mind, and to believe that the eyes of the Lord see all things and his ears hear all things, as the Psalmist says: Behold, the eyes of the Lord are on the just, and his ears are open to their prayers; but the face of the Lord is against those who do evil, to cut off their memory from the earth (Ps 34:16–17).

They should keep always before their eyes, with wary fear, the day of their death and the day of the Last Judgement, on which the Lord will say to those who hasten every day to refresh and clothe and visit him in his poor, and who will not fear the evil hearing, those words: Come, you blessed of my Father (Mt 25:34), and so on; but to those who neglect this and do not minister to God in his members: Depart from me, you cursed, into the everlasting fire, which was prepared for the devil and his angels (Mt 25:41); and they should very often behold with the eyes of the mind the punishments prepared for the cursed, and that most evil place which is ever without refreshment, without brightness, without sweetness, and will be without end, where their worm does not die and the fire is not quenched (Mk 9:48), where weeping and gnashing of teeth are heard always without ceasing, where the devouring flame will be ever renewed by the devil's contrivances, where there is no hope at all of consolation, but sorrow grows from hour to hour, because they can find no end to their abiding, but remain in anguish without end with those whom they served in this world.

Dei autem benedictis et in ejus dextera collocatis quanta gaudia atque tripudia maneant, semper, quantum humanis mentibus possibile est, cogitare oportet, de quibus scriptum est: Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus diligentibus se. Ubi hymnidici angelorum chori inenarrabili claritate fulgebunt; ubi celsitudo patriarcharum digno honore remunerata gaudebit; ubi verax prophetarum ordo, prophetiis suis in toto expletis, Deo gratias agere non cessat; ubi judex apostolorum chorus, accepta ante promissa mercede, perenniter exsultabit; ubi martyres, palma martyrii eorum coronati, consolatione perfruuntur aeterna; ubi confessores, praemiis suis multiplicatis, in Dei laudibus perseverant; ubi virgines centesimi fructus retributione abundant, et viduae sexagesimi fructus restitutione honorantur; ubi monachi, ex resignatione saecularium omnium, cum esurientibus et sitientibus justitiam Dei, expletis eorum desideriis, satiati, Dei laudibus insistere non cessabunt; ubi poenitentes, depositis delictorum suorum oneribus, sine fine Deum laudantes congaudent; ubi pueri Agnum in albis sequentes, sub throno angelis concordantes, Deum laudare cantando, non cessant; ubi gloriosissima virgo, Dei genitrix, Maria, super choros angelorum exaltata, inaestimabili claritate et formositate omnes hilarans conspicitur; ubi justi sicut sol fulgebunt, et omnes sancti Creatorem suum et omnium creaturarum, in sua claritate facie ad faciem gaudendo videbunt, ab eis auferentem omnem metum et omnem moerorem et tristitiam, atque omnem adversitatem.

In illo regno lux solis et lunae et stellarum non est necessaria; fames et sitis nulli nocebunt, frigus vel aestus nullum fatigabunt, infirmitas et dolor nulli advenient, venturae senectutis miseria non timebitur, sed sicut in die judicii corpora mortuorum in mensura aetatis plenitudinis Christi resurgent, in ea etiam impassibilitate et pulchritudine permanebunt. Nuptiae ibi non celebrantur, et progenies hominum postea non multiplicabitur, sed completus numerus justorum non minuetur, sed sine fine in gaudio servabitur; insidias diaboli ultra non timebit, indulgentia peccatorum ultra non indigebit; sicut angeli in primae conditionis impassibilitate permanebunt, sic et homines, post resurrectionem aequales angelis, in sobrietate et incommutabilitate perseverant in civitate Dei nostri, in monte sancto ejus aedificata, quae dicitur duodecim lapidibus pretiosis esse ornata atque fundata, quorum nomina et ordinem sanctus Joannes apostolus et evangelista in Apocalypsi enumerat: ubi jaspidem in primo fundamento positum dicit, quem dicunt omnia phantasmata fugare, in quo fidei viriditas designatur; sapphirum in secundo, qui spem coelestis

But what joys and rejoicings await those who are blessed by God and set at his right hand, we must always ponder as far as is possible for human minds; of them it is written: What eye has not seen, nor ear heard, nor has it entered into the heart of man, what God has prepared for those who love him (1 Cor 2:9). There the hymn-singing choirs of angels will shine with unspeakable brightness; there the loftiness of the patriarchs, rewarded with fitting honour, will rejoice; there the truthful order of the prophets, their prophecies wholly fulfilled, does not cease to give thanks to God; there the choir of the apostles, the judges, having received the reward promised them before, will exult for ever; there the martyrs, crowned with the palm of their martyrdom, enjoy everlasting consolation; there the confessors, their rewards multiplied, persevere in the praises of God; there virgins abound in the reward of the hundredfold fruit, and widows are honoured with the return of the sixtyfold; there monks, for their renunciation of all worldly things, satisfied together with those who hunger and thirst for the justice of God, their desires fulfilled, will never cease to give themselves to God's praises; there penitents, the burdens of their sins laid down, rejoice together, praising God without end; there the children who follow the Lamb in white, in harmony with the angels beneath the throne, do not cease to praise God in song; there the most glorious Virgin Mary, Mother of God, exalted above the choirs of angels, is seen gladdening all with inestimable brightness and beauty; there the just will shine like the sun (Mt 13:43), and all the saints will see their Creator and the Creator of all creatures in his brightness, face to face, rejoicing, as he takes from them all fear and all grief and sorrow and every adversity.

In that kingdom there is no need of the light of sun or moon or stars; hunger and thirst will harm no one, cold or heat will weary no one, sickness and pain will come to no one, the misery of old age to come will not be feared; but as on the day of judgement the bodies of the dead will rise in the measure of the age of the fullness of Christ, so they will remain in that same impassibility and beauty. There no marriages are celebrated, and the human race will multiply no further; but the full number of the just will not be lessened, but kept in joy without end; it will fear the devil's snares no more, it will need the forgiveness of sins no more; as the angels will remain in the impassibility of their first state, so men too, after the resurrection equal to the angels, abide in sobriety and changelessness in the city of our God, built on his holy mountain, which is said to be adorned and founded on twelve precious stones, whose names and order Saint John the Apostle and Evangelist lists in the Apocalypse. He says that jasper is set in the first foundation, which they say puts all phantoms to flight, and in which the greenness of faith is signified; sapphire in the second, which signifies the hope of heavenly bliss; chalcedony

beatitudinis designat; calcedonem in tertio, qui flammam internae charitatis figurat; in quarto smaragdum, qui ejusdem fidei fortem inter adversa confessionem figurat; in quinto sardonichum, sanctorum inter virtutes humilitatem significantem; in sexto sardium, in quo sanctorum martyrum cruor exprimitur; in septimo chryzolithum, in quo spiritualis inter miracula praedicatio figuratur; in octavo beryllum, in quo praedicantium perfecta operatio significatur; in nono topazion, in quo eorumdem ardens contemplatio monstratur; in decimo chrysoprasum qui beatorum martyrum opus pariter et praemium significat; in undecimo hyacinthum, qui coelestem ad alta sublevationem, et propter humilem ad humana descensionem figurat; in duodecimo amethystum, qui coelestis semper regni in humilium animo memoriam designat.

Haec positio duodecim lapidum figurat firmitatem apostolorum, qui in fundamento Ecclesiae sunt positi, sicut Salvator mundi beato dixit Petro: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam. Haec dicendo ad Petrum omnibus notum fecit apostolis quod super eos esset Ecclesia sua aedificanda, quorum sonus in omnem terram exivit, et in fines orbis terrae verba eorum. Si apostoli fundamentum domus Dei sunt, et omnis Christianitas, aedificatio ejusdem templi, manere debet, dicente Apostolo: Templum Dei sanctum est, quod estis vos, et Dei aedificatio estis, etc., studeamus omnes totis viribus nos Aedificatori et Inhabitatori conjungere, ut doctoribus nostris in fundamentum positis, eo donante, superaedificari mereamur; ut inter electos lapides positi, et praefatis ordinibus juncti videamur; ut Creatorem et Redemptorem nostrum judicem vivorum et mortuorum, facie ad faciem videntes, cum eis laudare mereamur per infinita saecula saeculorum. Amen.

X

Longe lateque cum fama ejus bonitatis dilataretur, et diabolus eum in hoc culmine virtutum stantem videret, omnigenis malitiae suae astutiis nitebatur in aliquam difficultatis voraginem immergere, et ab incoeptis bonis impedire. His vero temporibus Liutolfus, filius Ottonis gloriosi regis, dux erat Alamannorum, cui pater ejus antea gentes omnes regionum suae ditioni subjectarum sacramento post finem vitae suae subjugaverat; patruus autem ejusdem Liutolfi Henricus, frater regis, dux existit Noricorum: qui vero inter se propter confinia regionum ex suasione malignorum hominum rixas et contentiones exercere coeperunt. Cumque eos rex nullatenus ad concordiam et pacem revocare potuisset, objecit se filio, et in adjutorium fratris convertitur.

in the third, which figures the flame of inward charity; in the fourth, emerald, which figures the brave confession of that same faith amid adversity; in the fifth, sardonyx, signifying the humility of the saints amid their virtues; in the sixth, sardius, in which the blood of the holy martyrs is expressed; in the seventh, chrysolite, in which spiritual preaching amid miracles is figured; in the eighth, beryl, in which the perfect work of preachers is signified; in the ninth, topaz, in which their ardent contemplation is shown; in the tenth, chrysoprase, which signifies at once the labour and the reward of the blessed martyrs; in the eleventh, jacinth, which figures the rising up to heavenly heights, and the coming down to human things for the sake of the lowly; in the twelfth, amethyst, which signifies the remembrance of the heavenly kingdom ever present in the minds of the humble.

This setting of the twelve stones figures the firmness of the apostles, who are laid in the foundation of the Church, as the Saviour of the world said to blessed Peter: You are Peter, and upon this rock I will build my Church (Mt 16:18). By saying this to Peter he made known to all the apostles that his Church was to be built upon them, whose sound has gone out into all the earth, and their words to the ends of the world (Ps 19:5). If the apostles are the foundation of the house of God, and all Christendom must remain the building of that temple, as the Apostle says: The temple of God is holy, which you are, and you are God's building (1 Cor 3:17, 9), and so on, let us all strive with all our strength to join ourselves to its Builder and Indweller, so that, with our teachers laid as the foundation, we may by his gift deserve to be built upon them; that we may be seen set among the chosen stones and joined to the orders spoken of; that, seeing face to face our Creator and Redeemer, the judge of the living and the dead, we may deserve to praise him with them for endless ages of ages. Amen.

X

When the fame of his goodness had spread far and wide, and the devil saw him standing on this summit of virtue, he strove with every kind of malicious cunning to plunge him into some abyss of trouble and to hinder him from the good he had begun. In those times Liudolf, son of the glorious King Otto, was duke of the Alamanni, and his father had earlier bound by oath to him all the peoples of the lands subject to his rule, to be his after the end of his own life; and Liudolf's uncle Henry, the king's brother, was duke of Noricum; and at the prompting of evil men they began to quarrel and contend with one another over the borders of their lands. And when the king could by no means bring them back to concord and peace, he set himself against his son and turned to help his brother.

Cum autem filius ejus, cum universis quos congregare potuerat, ei resistere niteretur, atque extorrem regalis potentiae agere moliretur, Henricus, praefatus dux, commendata civitate Ratisbona, totaque regione Noricorum, Arnolfo Palatino comiti, et caeteris insuper suis fidelibus, perrexit ad regem. Moram autem ibi illo faciente, praefatus Arnolfus cum multitudine populi fraudulenter Ratisbonam cum caeteris urbibus, et cum frequentia populorum, et cum omnibus quibus potuit. Liutolfi potestate subegit. Quibus compertis, rex cum fratre suo Henrico Bajoariam hostiliter invasit, ad restituendum eum in honorem prioris potestatis. Praefatus autem antistes, Udalricus, cujus fidelitatis firma stabilitas nunquam ab adjutorio regis separata est, haec comperiens, dimissa parte in Augusta civitate vasallorum suorum, caeterisque rebus collocatis, cum quibus potuit, omisso vehiculo carpenti, equitando in servitium regis, in regionem Noricorum sagaciter venit, carmulaque prolongata possibilitatem redeundi apte non potuit habere. Arnolfus autem praedictus interim, accepta multitudine, Augustam adiit, et despoliavit rebus omnibus quas secum abducere potuit, comprehensosque quosdam milites episcopi secum Bajoariam revexit.

Rex autem cum de regione Bajoariorum revertisset, et episcopus in sua redire voluisset, non considerabat se in Augusta civitate posse cum multitudine parva defendere, quia totum pene episcopatum in beneficium extraneorum dividebatur a Luitolfo et sequacibus ejus; milites autem episcopi quidam comprehensi, quidam vero sollicitatione iniqua divisi ab eo, quidam depraedationibus in pauperiem deducti, ita ut ei secundum suam voluntatem in adjutorio esse non potuissent. Hi autem qui cum illo remanserunt, suis colloquiis roborati, salubre consilium inierunt ut, relicta Augusta civitate, castellum quod dicitur Menichingen aedificare, et ab adversariis eorum ibi se defendere studuissent. Tum vero una tantummodo nocte in Augusta civitate manebat inclusus, altera die statim perrexit ad praedictum castellum, quod erat in toto interius exteriusque sine aedificiis desertum. Quamvis certe hiems dura fuisset, tamen in illo loco, in tabernaculis et in tuguriis festinanter compositis, exspectavere donec congregata familia castellum ligno circumcinxere, et intus secundum possibilitatem eorum aedificia apta composuere.

Arnolfus itaque et omnes qui cum illo erant, regiae potestati undique contradicentes, haec comperientes, legationes miserunt, si sospitatem sui suorumque habere voluisset, potestati Liutolfi se sine dubio subdere non distulisset, et ut praedictum castellum cum suis componere deseruisset; quia eo tempore in tota regione Suevorum nullus in regis adjutorio remanebat, nisi Adalpertus comes, cum sibi subditis, et Theodpaldus, frater religiosi episcopi, et ideo aestimabant ut eorum decreto virtutem resistendi nullo modo acquirere potuisset.

And when his son, with all whom he had been able to gather, strove to resist him and set about driving him from his royal power, Duke Henry entrusted the city of Regensburg and the whole land of Noricum to Arnulf the count palatine and to others of his faithful men besides, and went to the king. While he was staying there, the said Arnulf, with a multitude of people, treacherously took Regensburg and the other towns, with their throngs of people and with all whom he could, and brought them under Liudolf's power. When the king learned of this he invaded Bavaria in arms with his brother Henry, to restore him to the honour of his former power. Bishop Ulrich, the firm steadfastness of whose loyalty was never parted from the king's side, learning of this, left part of his vassals in the city of Augsburg, set his other affairs in order and, with those he could take, leaving his carriage behind, rode shrewdly into Noricum in the king's service; and as the rising dragged on he could find no fitting chance to return. Meanwhile the said Arnulf gathered a host, came to Augsburg and plundered it of everything he could carry off, and took some of the bishop's knights prisoner back with him to Bavaria.

When the king came back from Bavaria and the bishop wished to return to his own, he did not think he could defend himself in the city of Augsburg with a small following, because almost the whole bishopric was being parcelled out as benefices to strangers by Liudolf and his followers; and of the bishop's knights some had been taken prisoner, some drawn away from him by wicked enticement, some reduced to poverty by plundering, so that they could not help him as he wished. Those who remained with him, strengthened by talking together, took the sound counsel of leaving the city of Augsburg, building the castle called Menichingen and defending themselves there against their enemies. So he stayed shut up in the city of Augsburg for one night only, and the next day went straight to that castle, which was wholly deserted, without buildings inside or out. Though the winter was hard, they waited in that place in tents and huts hastily put together, until the household had been gathered, the castle ringed with a timber palisade, and suitable buildings put up inside as far as they were able.

Arnulf and all who were with him, everywhere opposing the royal power, learned of this and sent envoys saying that, if he wished to keep himself and his people safe, he should submit without delay to Liudolf's power and give up building the castle with his men; for at that time no one in all Swabia remained on the king's side except Count Adalbert with those subject to him, and Dietpald, the devout bishop's brother; and so they reckoned that by their decree he could by no means find the strength to resist.

Qui, sapienti cum suis utens consilio, diversis promissionibus et humillimis responsionibus, et interdum obsidibus datis iterumque receptis ad se, eorum iras et obsidiones omnimodo mitigavit, donec aedificato castello vallibusque renovatis, in munitione ejusdem loci ab eorum cum suis saevitia se posse defendere aestimaret. Cum vero induciae rationibus respondendi ultra prolongari non potuissent, tunc manifeste confessus est se, sicut coepit, in voluntate regis velle perdurare.

Tunc praefatus Arnolfus, filius Arnolfi ducis, congregata multitudine eorum infaustorum qui antea Augustam civitatem depraedati sunt, et aliorum in quorum tunc confidebat adjutorium, voluit obsesso castello venerandum episcopum vi coactum cum suis ditioni subdere Liutolfi. Hac re comperta, episcopus econtra, legatis missis, multa pecunia promissa, flagitabat ut revertentibus eis illi licuisset in pace subsistere; sinautem, pace contradicta, redire noluissent, praecepit eisdem legatis suos parochianos banno Christianitatis constringere, ne loca Sanctae Mariae, in suo episcopatu sita, ullo modo invadere praesumerent. Qui vero pecunia contradita bannoque Christianitatis postposito, male incoepta omittere noluerunt, sed ad internecionem eorum ea Dominica in qua mos est clericorum ante Quadragesimam carnes manducare, et deinceps usque ad sanctum tempus Paschae devitare, hostiliter invaserunt praedium Sanctae Mariae, et episcopum obsederunt. Qui vero die noctuque in Dei servitio studiose permanens, timore abjecto in Deum confidens, obsessiones eorum pro nihilo ducens, in praedestinatione inita firmiter perseveraverat.

Haec vero obsessio ut comperta fuisset Adalperto comiti et Theodpaldo fratri episcopi, congregata phalange populi, prima die Quadragesimalis temporis, quod est dies lunae, mane diluculo castra inimicorum invaserunt. Sed illi haec antea posse fieri non putantes, imparati ad bellum inventi sunt, et, repentino timore perculsi, relictis spoliis fuga inimicos evadere studuerunt. Illi autem eos sequentes, Hermannum fratrem Arnolfi apprehenderunt, quosdam in castris ceciderunt, quosdam vero ulterius subsequentes interfecerunt. Maxima autem parte eorum interfecta, caeterisque fugatis, nullus eorum ad se defendendum fiduciam accepit, nisi unus nomine Egilolfus; fugiendo brachio Adalperti comitis modicum vulnus infecit, de quo etiam vulnere mortuus est; vulnerator etiam ejus statim occisus est a Liutperto vasallo ejusdem Adalperti. Paucissimi autem eorum, ictibus contusi, ac diversis modis vulnerati, periculum tamen mortis, equis eorum eos asportantibus, eo die vix evaserunt, quidam vero eorum, gelu miserabiliter astringente, nudi in desperatione vitae proprias mansiunculas repetierunt.

He, taking wise counsel with his men, by various promises and most humble answers, and at times by giving hostages and receiving them back again, softened their anger and their sieges in every way, until, the castle built and the ramparts renewed, he judged that he could defend himself and his people from their savagery within the fortifications of the place. And when the delays in giving his answer could be stretched no further, he declared openly that he meant to abide, as he had begun, by the will of the king.

Then the said Arnulf, son of Duke Arnulf, gathered a multitude of those ill-starred men who had earlier plundered the city of Augsburg, and of others on whose help he then relied, and sought to besiege the castle and force the venerable bishop and his men into subjection to Liudolf. On learning this, the bishop for his part sent envoys and, promising much money, begged that they would turn back and let him remain in peace; but if they refused peace and would not go back, he ordered the same envoys to bind his own parishioners among them with the ban of Christendom, that they should not dare in any way to invade the lands of Saint Mary that lay in his bishopric. But they refused the money, set the ban of Christendom at naught and would not give up their evil undertaking; and on the Sunday on which it is the custom of clerics to eat meat before Lent, and then to abstain from it until the holy season of Easter, they invaded in arms the estate of Saint Mary, to their own destruction, and besieged the bishop. He, remaining zealously in God's service day and night, casting off fear and trusting in God, held their siege for nothing and persevered firmly in the resolve he had made.

When news of this siege reached Count Adalbert and the bishop's brother Dietpald, they gathered a band of men and, on the first day of Lent, which is a Monday, at early dawn, attacked the enemy's camp. The enemy, never thinking this could happen, were caught unready for battle and, struck with sudden fear, left their spoils behind and tried to escape their foes by flight. The others pursued them, captured Hermann, Arnulf's brother, cut down some in the camp and slew others as they followed them further. When most of them had been killed and the rest put to flight, none of them had the courage to defend himself except one named Egilolf; as he fled he gave Count Adalbert a slight wound in the arm, and of that wound the count died; his assailant too was at once killed by Liutpert, a vassal of the same Adalbert. Very few of them, bruised by blows and wounded in various ways, barely escaped the danger of death that day, carried off by their horses; and some of them, as the frost gripped them pitiably, made their way back naked to their own dwellings, despairing of their lives.

Corpus vero Adalperti, in Dei voluntate occisi, reverendus episcopus ad Augustam civitatem vexit, et, animam honorifice Deo commendans, in ecclesia Sanctae Mariae sepelivit. Nullus autem eorum qui antea sibi spolia Augustae civitatis in contrarietatem sanctae Dei genitricis Mariae vindicaverunt, impunitus evasit, nisi qui se suis propriis rebus cum indulgentia reverendi episcopi redimere non distulerunt.

XI

Manus proprias unus ex his lacerando, vicinis suis in veritate dicentibus, perdito sensu spiritum exhalavit. Alius autem cum ablato de Augusta civitate libro caballum sibi bene placentem comparavit, et secum adduxit in domum suam, uxorique suae monstravit et dixit: « Melius mihi placet istum formosum caballum habere, quam librum cum quo hunc comparavi in Augusta relinquere. » Cujus verbis respondit uxor ejus, dicens: « Utile tibi forte fuisset, si manus tua hunc librum injuste non tetigisset. » Interim vero ille levigando manu in posteriora tangebat caballum, et statim ab eo percussus mortuus est. Novis et improvisis his cladibus, et aliis multis formidolosis rebus in reis peractis a multitudine populi compertis, timor magnus invasit eos qui se esse reos cognoverunt de praedicta praedatione Augustae civitatis, non solum in eos qui illuc pervenerunt, sed et qui aliquid de injuste acquisitis ab eis acceperunt, et ideo, ad poenitentiam et lamentationem conversi, digna emendatione et restitutione abstractarum rerum, et cum efflagitatione indulgentiae episcopi, studuerunt se cum Christo et cum sancta Maria matre ejus pacificare.

Non post multum vero temporis praefatus Arnolfus qui se praesumpsit res sanctae Mariae hostiliter invadere, et incorrigibilis sine poenitentia perduravit, obsessa Ratisbona civitate paratus ad praelium exivit, et statim in articulo tumultus occisus est.

Quidam etiam homo, de episcopatu qui dicitur Eihstetten, partem vilissimi mensalis inde ad suam proprietatem portavit, et statim a daemonio occupatus, nullum abscondendi locum ab eo invenire potuit, neque in ecclesia neque extra ecclesiam, neque aspersus aqua benedicta, quin juxta eum semper videretur manere, donec, Augustam regrediens, injuste inde rapta reportavit, et episcopum cum scopis ei flagella imponere pro Christi nomine postulavit, et insuper indulgentiam praefati delicti condonare, sicque liberatus a daemonio salvatus recessit.

XII

The reverend bishop carried the body of Adalbert, who had been slain in the will of God, to the city of Augsburg and, commending his soul to God with honour, buried him in the church of Saint Mary. And none of those who had earlier claimed the spoils of the city of Augsburg for themselves, in defiance of Mary, the holy Mother of God, escaped unpunished, except those who did not delay to redeem themselves with their own goods and obtain the reverend bishop's pardon.

XI

One of them, so his neighbours truthfully report, tore at his own hands, lost his reason and breathed his last. Another, with a book carried off from the city of Augsburg, bought a horse that pleased him greatly, brought it home with him, showed it to his wife and said: "I would much rather have this fine horse than leave in Augsburg the book I bought it with." His wife answered his words: "Perhaps it would have been better for you if your hand had not wrongfully touched that book." Meanwhile he was stroking the horse's hindquarters with his hand, and at once it kicked him and he died. When the people at large learned of these strange and sudden disasters, and of many other dreadful things that befell the guilty, great fear seized those who knew themselves guilty of the plundering of the city of Augsburg, not only those who had gone there but also those who had received from them anything wrongly gained; and so, turning to penance and lamentation, with fitting amends and the restoration of what had been taken, and with earnest entreaty for the bishop's pardon, they strove to make their peace with Christ and with holy Mary his Mother.

Not long afterwards the said Arnulf, who had presumed to invade the property of Saint Mary in arms and remained incorrigible and impenitent, went out ready for battle from the besieged city of Regensburg, and was killed at once in the thick of the fray.

A man from the bishopric called Eichstätt carried off from there to his own property part of a worthless tablecloth, and was at once seized by a demon, and could find no place to hide from it, neither in church nor outside, nor when sprinkled with holy water, without its always seeming to stay beside him; until, going back to Augsburg, he returned what he had wrongfully taken, and begged the bishop to give him a beating with rods for Christ's name, and moreover to pardon his offence; and so, freed from the demon, he went away healed.

XII

Ne diu me ab incoepta taxatione subtraham, libet stylum retrahere ab enumeratione ex utraque parte obsessarum urbium et bellorum undique furentium, et vicissitudine stromatum diversorum, sed potius quomodo Dominus omnipotens per merita servorum suorum suum dignaretur populum liberare libet recensere; ne diaboli machinationibus ad suum perveniret exitium.

Cum rex Otto in Alamannia, propter eos qui cum Liutolfo filio ejus ditioni suae regalis potestatis contradicere voluerunt, cum exercitu conversaretur juxta flamen quod Hilara vocatur, in campo oppidi quod dicitur Tussa, et ibi saepedictus filius ejus Liutolfus cum alio exercitu obvius ad pugnandum contra eum deveniret, et cum tanta vicinitate conjuncti essent, ut nulla ambiguitatis spe detenti manerent in utrarumque partium multitudine, ni bellum ab eis committeretur, tunc amabilis Deo Udalricus episcopus, in Deum tota fiducia confidens, assumpto Curiencis Ecclesiae Hartberto religioso episcopo, legationes inter eos facere coepit, et ad pacis concordiam exorare, et ne populus qui a Deo illis commendatus est ad regendum, pro eorum reatu duceretur ad perditionem. Deo autem annuente, duae amborum mentes, patris scilicet Ottonis et filii ejus Liutolfi, de proficua admonitione et doctrina venerandorum episcoporum in mollitiam versae, pactum pacis inter se placitaverunt; et, turbine belli mitigato, in sua cum pace redierunt.

Tantis autem tunc praefatis tumultuum fatigationibus superatis, aestimaverunt se aliquod spatium temporis in pace posse quiescere. Altero pro certo statim anno, quod est anno incarnationis Domini nostri Jesu Christi 965, tanta multitudo Ungrorum erupit, quanta tunc temporis viventium hominum nemo se antea vidisse in ulla regione profitebatur, et Noricorum regionem a Danubio flumine usque ad Nigram silvam, quae pertinet ad montana, simul devastando occupavit, et cum Licum transcenderet, et Alamanniam occuparet, ecclesiam Sanctae Afrae concremavit, et totam provinciam a Danubio usque ad sylvam depraedavit, et maximam partem usque ad Hilaram fluvium igne combussit. Augustam autem civitatem obsedit, quae tunc imis sine turribus circumdata muris, firma ex semetipsa non fuit. Sanctus autem antistes magnam valde multitudinem optimorum militum secum intra septa civitatis collocatam habebat; ex quorum agilitate et audacia civitas fortiter firmata, Deo juvante, consistebat; qui ut exercitum Ungrorum ad expugnandam civitatem circumdare viderunt, eis obviam exire voluerunt, sed hoc episcopus eis non consentiens, portam ubi maximus aditus intrandi manebat firmiter occludere praecepit.

Lest I stray too long from the task I have undertaken, I will draw my pen back from listing the cities besieged on either side, the wars raging everywhere and the turns of fortune in these varied disasters, and will rather recount how almighty God deigned, through the merits of his servants, to deliver his people, lest by the devil's contrivances they should come to their ruin.

King Otto was in Alemannia with his army, on account of those who with his son Liudolf wished to oppose the rule of his royal power, by the river called the Iller, in the plain of the town called Tussa; and there his son Liudolf, so often mentioned, came against him with another army to fight, and they were drawn up so close together that no one in the multitude on either side was held by any doubt that battle would be joined. Then Bishop Ulrich, beloved of God, trusting in God with all confidence, took with him Hartbert, the devout bishop of the Church of Chur, and began to go to and fro between them as envoy and to entreat them to the concord of peace, lest the people entrusted to them by God to govern should be led to ruin for their guilt. By God's favour the minds of both, the father Otto and his son Liudolf, were softened by the profitable admonition and teaching of the venerable bishops, and they agreed on a pact of peace between them; and, the storm of war calmed, they went home in peace.

When all these wearisome troubles had been overcome, they thought they could rest in peace for some space of time. But the very next year, which is the year of the incarnation of our Lord Jesus Christ 965, so great a multitude of Hungarians broke in as no one then living confessed ever to have seen in any land; and it overran the land of Noricum from the river Danube to the Black Forest, which reaches to the mountains, laying it waste as it went; and crossing the Lech and overrunning Alemannia, it burned the church of Saint Afra, plundered the whole province from the Danube to the forest, and burned with fire the greater part of it as far as the river Iller. It laid siege to the city of Augsburg, which at that time, ringed by low walls without towers, was not strong in itself. But the holy bishop had a very great number of the best knights stationed with him within the city's walls, and by their speed and daring the city, with God's help, stood strongly defended. When they saw the Hungarian army surrounding the city to storm it, they wished to go out against them; but the bishop would not consent, and ordered the gate where the main way in lay to be firmly shut.

Porta autem orientalis plagae unde itur ad aquam, sic a densitate Ungrorum bello occupata est, ut ipsi aestimaverint se statim posse intrare: milites enim episcopi ante portam viriliter pugnantes eis resistebant, usque dum unus Ungrorum qui caeteros pugnando antecedebat, et ex cujus ductu et antecessione maximam praeliandi in illa hora confidentiam habebant, occisus occubuit; caeteri denique cum eum terra tenus mortuum cadere viderunt, magno clamore et lamentatione eum rapientes, ad castra reversi sunt.

Hora vero belli episcopus super caballum suum sedens stola indutus, non clypeo aut lorica aut galea munitus, jaculis et lapidibus undique circa eum discurrentibus, intactus et illaesus subsistebat. Bello vero finito regrediens circuivit civitatem, et domos belli in circuitu civitatis congruenter ponere, et in tota nocte eas aedificare, et vallos, quantum tempus suppetebat, renovare praecepit.

Ille autem totum spatium noctis in oratione pernoctans, religiosas mulieres in civitate congregatas concitabat, ut una pars earum cum crucibus ad Dominum devote clamando intra circumiret, et altera pars clementiam sanctae Dei genitricis Mariae pro defensione populi, et pro liberatione civitatis studiosissime pavimento prostrata flagitaret. Ipse autem minimam particulam noctis ante Matutinam horam corpus requiei soporis indulsit, ut, matutinis et Laudibus expletis, aurora primum irrumpente, salutaris sacrificii hostiam Deo libare licuisset. Ministerio sacro peracto, viatico sacro omnes recreavit, humilique admonitione persuasit ut, in fide recta persistentes, spem suam in Domino componere non dubitarent, indicans eis omnigenam sponsionem consolationis, et annuntians psalmigraphi David verba, dicentis: Si ambulavero in medio umbrae mortis, non timebo mala, quoniam tu mecum es. Salutari autem admonitione episcopi peracta, cum jubar radiantis solis primum latitudinem telluris irradiaret, exercitus Ungrorum inenarrabili pluralitate ex omni parte ad expugnandam civitatem circumcinxit, diversa ferens instrumenta ad depositionem murorum. Cumque undique parati essent ad bellum, et cuncta propugnacula civitatis repugnantium plena fuissent, quidam Ungrorum flagellis alios minantes ad pugnam coegerunt, et illi, tantam multitudinem in propugnaculis resistentium eis videntes, muris se conjungere adeo perterriti non audebant.

Interim cum interius exteriusque parati essent ad bellum, Berchtolfus, filius Arnolfi, de castello Risinesburch vocitato venit ad regem Ungrorum, annuntians ei adventum Ottonis gloriosi regis. Qui, ut hoc audivit, suum classicum omni exercitui notum clangere praecepit, de cujus sonitu exercitus totus pugnam civitatis omisit, et ad colloquium eorum regis se conjungere festinavit. Qui, cum eis autumatione facta, Deo donante, a pugna civitatis cessabat, et in occursum gloriosi regis ire coepit; ea ratione ut, illo cum suis superato, victor rediens civitatem et totum regnum libere habere potuisset.

The gate on the eastern side, from which one goes down to the water, was so pressed in battle by the throng of Hungarians that they thought they could get in at once; but the bishop's knights, fighting manfully before the gate, held them off, until one of the Hungarians, who led the rest in the fighting and in whose leading and going before them they had placed their greatest confidence for the fight at that hour, fell slain; and when the rest saw him fall dead to the ground, they carried him off with great shouting and lamentation and went back to their camp.

During the hour of battle the bishop sat on his horse wearing his stole, protected by no shield or mail or helmet, and while darts and stones flew about him on every side he remained untouched and unharmed. When the fighting was over he went back round the city, and ordered blockhouses to be set at fitting points around it and built through the whole night, and the ramparts to be renewed as far as time allowed.

He himself spent the whole night in prayer, and roused the devout women gathered in the city, so that one part of them should go round inside the walls with crosses, crying devoutly to the Lord, and the other part, lying prostrate on the floor, should beseech most earnestly the mercy of Mary, the holy Mother of God, for the defence of the people and the deliverance of the city. He allowed his body only the smallest part of the night's rest in sleep before the hour of Matins, so that, Matins and Lauds completed, at the first break of dawn he might offer to God the victim of the saving sacrifice. When the sacred rite was over he refreshed them all with the holy viaticum and by humble exhortation persuaded them, persevering in the right faith, not to hesitate to place their hope in the Lord, pointing them to every kind of promise of comfort and proclaiming the words of David the psalmist: Though I walk in the midst of the shadow of death, I will fear no evil, for you are with me (Ps 23:4). When the bishop's saving exhortation was over, as the radiance of the shining sun first lit the breadth of the earth, the army of the Hungarians, in numbers beyond telling, ringed the city on every side to storm it, bringing various engines to bring down the walls. And when they were ready for battle on every side, and all the battlements of the city were full of defenders, some of the Hungarians drove the others to the fight, threatening them with whips; but they, seeing so great a multitude on the battlements resisting them, were so terrified that they did not dare to come up to the walls.

Meanwhile, while within and without they stood ready for battle, Berthold, son of Arnulf, came from the castle called Reisensburg to the king of the Hungarians and told him of the coming of the glorious King Otto. When he heard this he ordered his trumpet, known to the whole army, to be sounded, and at its sound the whole army gave up the assault on the city and hastened to gather with their king in council. Having taken counsel with them, by God's gift he broke off the attack on the city and set out to meet the glorious king, reckoning that, once he had overcome him and his men, he could come back victorious and have the city and the whole kingdom freely.

Regi Ottoni venienti Dietpaldus comes frater episcopi, cum caeteris qui in civitate erant, nocte exiens in occursum venit. Rex igitur cum tantum exercitum Ungrorum perspexisset, aestimavit non posse ab hominibus superari, ni Deus omnipotens eos occidere dignaretur, in cujus adjutorium confidens, suorumque consolationibus principum roboratus, bellum viriliter cum eis agere coepit, et cum mutua caede utrobique cecidissent, et his interfectis qui ad occisionem a Deo praedestinati erant, gloriosa victoria Ottoni regi a Deo, cui nihil impossibile est, data est; ita ut exercitus Ungrorum in fugam versus virtutem praeliandi ultra non haberet, et, quamvis incredibilis numerus illorum occisus fuisset, tantus tamen eorum exercitus adhuc remanebat, ut hi qui de propugnaculis Augustae civitatis eos venire conspexerunt, non pugna lacessitos eos redire aestimaverunt, donec praetereuntes civitatem ulteriora Lici fluminis littora festinando repetere cognoverunt.

Rex autem cum suis eos sequens, et quibus se conjungere potuit occidens, vespertina hora diei Augustam pervenit, ibique cum episcopo illam noctem ducens, eique magnam consolationis revelationem faciens, de Dietbaldo fratre ejus qui in bello occisus est, et de aliis ejus propinquis ibidem interfectis. Rihgwinum filium Dietpaldi comitatibus patris honoravit, episcopique fido adjutorio, in quibuscunque ejus desiderium cognovit, dignam mercedem restituit. Mane autem facto, fugitivas barbarorum acies sequendo, regionem Bajoariorum revisit, festinisque legatis missis, tota remigia et vada fluminum observare praecepit, ad occisionem eorum, quod et ita factum est. Illi autem, nocte illuc venientes, quidam eorum ab his qui in navibus erant fluminibus immersi sunt, quidam occisi sunt, qui autem ad littus pervenerunt, ab his qui littora observabant interfecti sunt, nulla eis via, et nullum devium ab eis inveniri potuit, quin in omni loco vindicta Domini super eos manifeste maneret; ita etiam ut non post multos dies reges eorum et principes comprehensi et ad Ratisbonam perducti, in ignominiam gentis eorum, cum aliis multis eorum comprovincialibus equuleo suspenderunt.

XIII

Rex autem Otto potentiam in Deo tenens, Henricum fratrem suum potestativa manu in regnum confirmavit, et ipse in Saxoniam victor, sicut solebat, revertebatur. Venerandus autem episcopus Udalricus, cum rex ab Augusta discederet, abiit ad loca ubi bellum peractum est, quaerens praedictum Dietbaldum fratrem suum et nobilem Reginboldum filium sororis suae, et inveniens eos ad Augustam perduxit, et in ecclesiam Sanctae Mariae ante altare sanctae Walpurgae virginis in sede unius taphi ambos fideliter sepelivit.

Count Dietpald, the bishop's brother, with the others who were in the city, went out by night to meet King Otto as he came. When the king beheld so great an army of Hungarians, he judged that it could not be overcome by men unless almighty God deigned to slay them; and trusting in his help, and strengthened by the encouragement of his princes, he began to fight them manfully; and when men had fallen on both sides in mutual slaughter, and those whom God had destined to be slain had been killed, a glorious victory was given to King Otto by God, to whom nothing is impossible; so that the army of the Hungarians, turned to flight, had no more strength to fight; and though an incredible number of them had been killed, yet so great an army of them still remained that those who saw them coming from the battlements of the city of Augsburg did not think they were returning beaten in battle, until they saw them pass the city and hasten to regain the far bank of the river Lech.

The king with his men pursued them, killing those he could overtake, and in the evening reached Augsburg; and there he spent that night with the bishop, and gave him great consolation in telling him of his brother Dietpald, who had been killed in the battle, and of others of his kinsmen slain there. He honoured Riwin, Dietpald's son, with his father's counties, and gave the bishop a worthy reward for his faithful help in whatever he knew him to desire. When morning came, following the fleeing ranks of the barbarians, he went back into Bavaria and, sending messengers in haste, ordered all the ferries and fords of the rivers to be watched, so that they might be slain; and so it was done. For when they came there by night, some of them were drowned in the rivers by those who were in the boats, some were killed, and those who reached the bank were slain by those who watched the banks; no road and no byway could they find where the vengeance of the Lord did not plainly rest upon them in every place; so that not many days later their kings and princes were captured and brought to Regensburg and, to the disgrace of their nation, were hanged on the gallows with many others of their countrymen.

XIII

King Otto, holding his might in God, confirmed his brother Henry in his realm by the hand of authority, and himself returned victorious to Saxony, as he was wont. When the king left Augsburg, the venerable Bishop Ulrich went to the places where the battle had been fought, seeking his brother Dietpald and the noble Reginbald, his sister's son; and finding them, he brought them to Augsburg and faithfully buried them both in one tomb in the church of Saint Mary, before the altar of Saint Walburga the virgin.

His ita, sicut praelibatum est, peractis, episcopus, quamvis multis adversis fatigatus fuisset, sicut optime omni speranti in Deo decet, bonae consolationis effectum assumens, cum suis pertractare coepit qualiter imminentia damna aptissime superare potuisset. In primis qualiter depraedatam congregationem clericorum sustentaret, ad implendum ministerium quotidianum servitii Dei in ecclesia, sciebat enim eos cibaria non habere, et ideo cum his quae, ipse sic depraedatus, habere potuit, et quae a benevolis populis ei transmissa sunt et oblata, assidue in sua praesentia eos secundum suam facultatem mandere et bibere fecit, et omnimodis adjutoriis stabilivit, eo usque dum ex semetipsis depraedationis miseriam temperaverunt, et loca eorum ex iterata laboratione sustentationis subsidium attulerunt; sua autem loca ignibus exusta et consumptis frugibus in desolationem redacta, studiosis laboribus in agris et aedificiis renovare praecepit, strenuitas autem familiae jussioni ejus parendo, sic inchoabat, et congruo tempore utilitatis usu, quantum possibilitas sufficiebat, restituit.

Ecclesiam autem Sanctae Afrae, quae a paganis fuerat cremata, adhuc reaedificata non erat, sed tugurium glossibus tectum altaria ab imbribus et intemperiebus defendebat; sepulcrum Simperti episcopi, in choro juxta gradus situm, adhuc sine tecto remanebat: de cujus operimento in visione admonitus, lignis more operculi arte conjunctis tegebat.

Non post multum vero temporis decursum, iterum admonitus ut domum Sanctae Afrae reaedificare non tardaret. De cujus instauratione cum saepissime tractaret, qualiter congruentissime fieri potuisset, et qualiter sub positione cryptae orientalem plagam ecclesiae convenientissime decoraret, et nullus certitudinis effectus ei animo irrepsisset, continuis orationibus et jejuniis cum domesticis et religiosis presbyteris, devotissime misericordiam Dei secreto deprecari coepit ut ei monstraretur locus in quo corpus sanctae Afrae collocatum fuisset, et si cryptam in eo loco ubi voluntas ejus complacuit fas componere maneret. Ut orationem ejus et jejunium ad aures Domini pervenire dubium non esset, secundum cantationem sancti David prophetae: Ecce oculi Domini super justos, et aures ejus in preces eorum, quadam nocte in visu ei sancta Afra apparuit, et locum collocationis corporis ejus, sicut in scriptura passionis ejus est scriptum, ab Augusta civitate in secundo milliario in ecclesia monstravit. Cryptam autem in praedestinato loco fieri prohibuit, propter sanctorum reliquias, quae in illo loco in requie diem exspectare debent judicii.

Hac revelatione perdoctus quid sibi esset faciendum, muros ex maxima parte ab ignibus depositos cum magna festinatione reaedificare fecit, et priori altitudini mensuram unius cubiti superposuit, cryptaque congruenti occidentalem partem ecclesiae decoravit, super aedificia in sua praesentia caute mensurata, summo studio

When these things had been done, as has been told, the bishop, though wearied by many adversities, took heart, as best befits everyone who hopes in God, and began to consider with his people how he might most fittingly overcome the losses that pressed upon them. First, how he might support the plundered community of clerics so that they could carry out the daily ministry of God's service in the church; for he knew they had no food. So, with what he himself, plundered as he was, could find, and what well-disposed people sent and offered him, he had them eat and drink constantly in his presence, as far as his means allowed, and steadied them with every kind of help, until they had themselves eased the misery of the plundering and their lands, worked again, brought them the means of support. His own lands, burned by fire and reduced to desolation with their harvests destroyed, he ordered to be renewed by diligent labour in fields and buildings; and the vigorous household, obeying his command, began the work and in due time restored them to use, as far as their means allowed.

The church of Saint Afra, which had been burned by the pagans, had not yet been rebuilt, but a thatched hut protected the altars from rain and foul weather; the tomb of Bishop Simpert, which lies in the choir beside the steps, was still without a roof; being admonished in a vision to cover it, he roofed it with timbers skilfully joined in the manner of a lid.

Not long afterwards he was admonished again not to delay in rebuilding the house of Saint Afra. He considered very often how its restoration might most fittingly be done, and how he might most suitably adorn the eastern part of the church by setting a crypt beneath it; and when no certainty came into his mind, he began with his household and devout priests to beseech the mercy of God most devoutly and in secret, with continual prayers and fasts, that the place where the body of Saint Afra had been laid might be shown to him, and whether it was lawful to build a crypt in the place he wished. That there might be no doubt that his prayer and fasting reached the ears of the Lord, according to the song of the holy prophet David: Behold, the eyes of the Lord are on the just, and his ears are open to their prayers (Ps 34:16), one night Saint Afra appeared to him in a vision and showed him the place in the church where her body had been laid, as it is written in the account of her passion, at the second milestone from the city of Augsburg. But she forbade a crypt to be made in the place he had intended, because of the relics of the saints who are to await the day of judgement in rest in that place.

Taught by this revelation what he should do, he had the walls, for the most part thrown down by the fires, rebuilt in great haste, and raised them a cubit above their former height; he adorned the western part of the church with a fitting crypt; he ordered timbers for the roof, carefully measured in his presence, to be cut

incidere et adducere praecepit, et non tardavit donec imbricibus eam ex toto cooperuit, et interius aedem ecclesiae laquearíis vestivit, et lucida pictura decoravit, et ornamenta ecclesiae, quae propter barbaros in civitatem fuerant deportata, et in matrici ecclesia servata, restitui fecit.

XIV

Quam in magna observatione Dei ille locus orientalis partis ecclesiae semper maneat certis sit indiciis manifestatum, hic mihi congruum videtur innectere. Quidam hortulanus nomine Adelpoldus ibi deambulando inter gramina speluncam invenit, in quam intrans formosam aediculam sub terra muratam conspexit, et veniens nuntiavit episcopo, dicens: « In hoc loco possum olera mea et alia necessaria reponere. » Cui ille respondit denuntiando, dicens: « Si hoc facis, sensum et sospitatem membrorum tuorum te perdere dubium non est. » Hortulanus autem verbis episcopi non credens, sine ejus licentia praefatas res in eamdem speluncam congregare coepit; hoc faciendo sensum cum auditu et visu perdidit. Hoc autem cum episcopo nuntiatum fuisset, jussit adduci sibi hortulanum, et dixit ei: « Quare occupare voluisti illum sanctum locum, spernendo meum praeceptum? » Cui ille, quamvis sensu careret: « Non inficior, ait; scio enim quod pro illo reatu, quod mandatis tuis non obedivi, istam tribulationem incurri. Cujus tribulationibus benevolus episcopus condolens, indulgentiam ei cum benedictione donans, Deo concedente, sanitati restituit. Mirabile dictu! ille hortulanus postea illam speluncam nullo modo invenire potuit.

Postea autem episcopus pollinctoribus accercitis, in australi parte exterioris muri ecclesiae sepulcrum sibi fodere et exterius muro cingere, et perrupto muro ecclesiae arcum muratum desuper curvare praecepit, et arcam aptam componere ad cooperiendum corpus in sepulcro, et insuper tabulatum densum, longo tempore imputribile, cauta conjunctione vinctum superponi decrevit. His praeparationibus exsequiarum suarum perpetratis, omni hebdomada dehinc ipsum locum die Veneris visitare, et ibi hostias immolare consuetus erat, si alia aliqua ei occupatio vel absentia impedimentum non fecit.

Interea vero Dei donante clementia istas regiones concordia pacis illustrabat, et benevolas mentes turba persecutionum a Dei servitio non prohibebat, ideo ipse Romam pergere decrevit, et illuc feliciter pervenit, liminaque beatorum apostolorum Petri et Pauli devotionis studio humiliter visitavit, ibique precibus profusis, eleemosynarumque largitate pauperibus dispensata, ab Alberico principe Romanorum honorifice susceptus est, frequentique ministerio et oblatione cumulatus, aliquot dies ibi perduravit.

and brought with the greatest zeal, and did not rest until he had covered it entirely with tiles; and inside he panelled the church with coffered ceilings and adorned it with bright painting, and had the ornaments of the church restored, which had been carried into the city for fear of the barbarians and kept in the mother church.

XIV

It seems fitting to insert here how plainly it has been shown by sure signs that the place in the eastern part of the church is ever held in great regard by God. A gardener named Adelpold, walking there among the grass, found a cave, and going into it he saw a fine little vaulted chamber walled underground; and he came and told the bishop: "In this place I can store my vegetables and other things I need." The bishop answered him with a warning: "If you do this, you will surely lose your senses and the health of your limbs." But the gardener, not believing the bishop's words, began without his leave to gather those things into the cave; and in doing so he lost his senses, with his hearing and his sight. When this was reported to the bishop, he had the gardener brought to him and said to him: "Why did you seek to take over that holy place, scorning my command?" And he, though bereft of his senses, said: "I do not deny it; for I know that it is for that guilt, because I did not obey your commands, that I have fallen into this affliction." The kindly bishop, grieving at his afflictions, granted him pardon with a blessing and, by God's gift, restored him to health. Wonderful to tell, that gardener could never find the cave again.

Afterwards the bishop summoned gravediggers and ordered them to dig a grave for him on the south side of the outer wall of the church and enclose it with a wall on the outside, and, breaking through the church wall, to turn a masonry arch above it; and he had a suitable chest made to cover his body in the grave, and directed that a stout boarding, proof against rot for a long time, bound with careful joints, should be laid over it. When these preparations for his burial had been made, from then on he was accustomed to visit the place every week on Friday and to offer the sacrifice there, unless some other business or his absence prevented him.

Meanwhile, by the gift of God's mercy, the concord of peace shone upon these lands, and no tumult of persecution kept well-disposed minds from God's service; so he resolved to go to Rome, and he arrived there safely and visited humbly, with devout zeal, the threshold of the blessed apostles Peter and Paul; and there, having poured out his prayers and dispensed generous alms to the poor, he was received with honour by Alberic, prince of the Romans, and, loaded with frequent services and gifts, he stayed there some days.

Cumque ibi morando reliquias sanctorum se velle comparare indicasset, quidam clericus ad eum veniens, perduxit eum in silentio noctis ubi caput sancti Abundi martyris in quadam ecclesia altari inclusum servabatur, cujus passionem ei ostendens, et caput praesentans, sacramento firmitatem fecit super reliquias, quas episcopus secum attulerat, ejusdem Abundi caput esse cujus passio praesentialiter fuit perlecta. Cum autem sacramentum peractum audisset episcopus, placitam mercedem clerico donavit, caputque sancti Abundi accipiens, ad Augustam secum reportavit, ibique ad consolationem multorum gloriose inclusit.

Monasterium vero Sancti Galli ubi ille scientias litterarum fuerat perdoctus assidue visitavit, ibique Deo militantibus coenobitis convivium fecit, et inde ad cellam sancti Meginardi perrexit, ad videndum servum Dei sanctum Eberhardum, ejusque necessitatibus sibique subjectis monachis subveniendum in quibuscunque potuit eorum cognoscere voluntatem. Ultima vero vice, Eberhardo vivente, cum inde recedere debuisset, expleta multimodae amabilitatis locutione, acceptoque cum orationibus in ecclesia permisso, ad vehiculum suae reportationis egressus est; cumque paratus esset ad pergendum, et eo die sanctum Eberhardum amplius videre non putaret, subito post eum quasi festinando veniebat, et oscula charitatis iterans, cum flebilibus oculis aiebat: « Ex hac hora ultra me non videbis, donec exempti corporibus in praesentia Dei nos videre merebimur. » Cujus verbis respondens episcopus dixit: « Dulcissime Pater, nunc scis me certe cito de hoc saeculo esse migraturum? » Cui ille respondit: « Finis adhuc vitae tuae tibi non imminet, verba autem quae tibi nunc dixi vera esse non dubites. » His verbis expletis episcopus remeavit, et antequam iterum eamdem cellam revisitaret, Eberhardus feliciter migravit a saeculo.

XV

Regionem quoque Burgundiorum tempore alio adiit, et ad Agaunensium locum ubi sanctus Mauritius cum suis sequacibus propter nomen Domini martyrium sumpsit, magnae humilitatis studio visitavit. Qui antea a rege Burgundionum promissionem accepit, ut unum de sanctis martyribus ex ejus datione et adjutorio inde ad Augustam referre mereretur. Et cum illuc die Sabbati perveniret, monasterium noviter a Sarracenis exustum invenit, et nullum de habitatoribus ibi conspexit, nisi unum aedis aedilem combustum monasterium custodientem.

And when, while he stayed there, he had made known that he wished to acquire relics of the saints, a cleric came to him and led him in the silence of the night to a church where the head of Saint Abundius the martyr was kept enclosed in an altar; and showing him the account of his passion and presenting the head, he swore an oath upon the relics which the bishop had brought with him that this was the head of the same Abundius whose passion had just been read in his presence. When the bishop had heard the oath sworn, he gave the cleric the reward agreed, and taking the head of Saint Abundius he carried it back with him to Augsburg, and there enshrined it gloriously for the consolation of many.

He often visited the monastery of Saint Gall, where he had been taught the knowledge of letters, and gave a feast there for the monks serving God; and from there he went on to the cell of Saint Meinrad, to see God's servant Saint Eberhard and to help him and the monks subject to him in whatever needs he could learn they had. The last time, while Eberhard was still alive, when he was to leave, after a conversation full of every kind of affection, having taken his leave with prayers in the church, he went out to the carriage that was to take him home; and when he was ready to set off, and did not expect to see Saint Eberhard again that day, Eberhard suddenly came after him as if in haste and, kissing him again in charity, said with tearful eyes: "From this hour you will not see me again, until, freed from our bodies, we are found worthy to see each other in the presence of God." The bishop answered his words: "Dearest Father, do you know, then, that I shall surely soon depart this world?" He answered him: "The end of your life is not yet near you; but do not doubt that the words I have just spoken to you are true." With these words the bishop went home, and before he visited that cell again Eberhard had happily departed this world.

XV

At another time he went to the land of the Burgundians and, with great zeal and humility, visited the place at Agaune where Saint Maurice and his companions suffered martyrdom for the name of the Lord. He had earlier received a promise from the king of the Burgundians that, by his gift and help, he might bring back from there to Augsburg one of the holy martyrs. And when he arrived there on a Saturday, he found the monastery lately burned by the Saracens, and saw none of its inhabitants there except one sacristan, guarding the burned monastery.

Cumque ille sacram noctem in Dei laudibus ibi permaneret, et mane cum radius solis primum latitudini terrae lucem diffunderet missam de Sancta Trinitate celebravit; qua expleta, cum alteram statim venerationi dici Dominici congruentem celebrare coepisset, duodecim clerici cum multitudine populi advenientes ministerii sui celebrationem audientes perstiterunt. Quo peracto, sanctus episcopus eosdem fratres salutavit, et muneribus honoravit, et ob quam rem illuc deveniret notum fecit. Qui hilaritatis ejus dulcedinem et sanctitatis religionem persentientes, ne delectabili desiderio privatus abiret, aperta collocationis sanctorum spelunca in scopulo exciso, plurima parte sanctarum reliquiarum donatum laetificaverunt.

Cum vero optabili licentia clericorum et amantissima dimissione populi inde rediret, Constantiam civitatem causa orationis visitavit, et inde ad Augiam insulam venit, et ab Aleuvico abbate charitative susceptus et omnimodis commodis bene procuratus est. Cumque amabili colloquio inter se sermocinarentur, omnia quae ei in itinere acciderunt nota fecit. Benevolentia autem abbatis, cum audiret eum pro amore sanctarum exsequiarum exire, desiderio ejus satisfaciens, non modicam partem de corpore sancti Mauritii et de aliorum multorum sanctorum reliquiis ei donans, laetum abire permisit.

Augustae vero civitati cum appropinquaret, praemissis nuntiis demandavit ut ad optivum donum sanctarum reliquiarum, quod secum attulerat, honorifice clerici cum populo, et cum crucibus et incenso pigmentorum aquaque benedicta occurrerent, et suscipiende gloriose cum laudibus et melodiis congruis perducerent honorifice cum illo in ecclesiam in honore sanctae Dei genitricis Mariae consecratam. Illuc cum perductum esset, ab episcopo caute collocatum est in arcam auro et argento coopertam, ad laudem Dei omnipotentis, et in auxilium populi advenientis, in nomine Domini nostri Jesu Christi, cui est honor et gloria per infinita saecula saeculorum. Amen.

XVI

Talibus et his similibus studiis semper in Dei voluntate serviens, decertavit qualiter episcopatum, quem ad regendum suscepit, omnigenis honoribus sublimare potuisset, et servitium Dei et sanctae Mariae Dei genitricis amplificare indefessus laborabat, et ideo ubique gratia Dei praeventus, sicut in Psalmis scriptum invenitur: Voluntatem timentium se faciet, et deprecationem eorum exaudiet, et salvos faciet eos; et secundum Apostolum dicentem: Scimus quomodo diligentibus Deum omnia cooperantur in bonum, etc..

He spent the holy night there in the praises of God, and in the morning, when the sun's ray first spread its light over the breadth of the earth, he celebrated a Mass of the Holy Trinity; and when it was ended and he had at once begun to celebrate another befitting the veneration of the Lord's day, twelve clerics arrived with a multitude of people and remained to hear his celebration. When it was over, the holy bishop greeted those brethren, honoured them with gifts and made known to them why he had come there. They, feeling the sweetness of his cheerfulness and the devotion of his holiness, and lest he should go away deprived of his welcome desire, opened the cave hewn in the rock where the saints were laid, and gladdened him with the gift of a great part of the holy relics.

And as he came back from there with the welcome leave of the clergy and the most loving farewell of the people, he visited the city of Constance to pray, and from there came to the island of Reichenau, where he was received in charity by Abbot Alawich and well provided with every comfort. And as they talked together in friendly conversation, he told him everything that had happened to him on his journey. The abbot in his kindness, hearing that he had set out for love of the holy remains, satisfied his desire, gave him no small part of the body of Saint Maurice and of the relics of many other saints, and let him go away rejoicing.

As he drew near the city of Augsburg he sent messengers ahead with word that the clergy and people should come out with honour to meet the longed-for gift of holy relics he had brought with him, with crosses and fragrant incense and holy water, and receive it gloriously and escort it with honour, with praises and fitting melodies, together with him into the church consecrated in honour of Mary, the holy Mother of God. When it had been brought there, the bishop laid it carefully in a shrine covered with gold and silver, to the praise of almighty God and the help of the people who come there, in the name of our Lord Jesus Christ, to whom be honour and glory for endless ages of ages. Amen.

XVI

Serving ever in God's will with such zeal and the like, he strove to raise the bishopric he had undertaken to govern with honours of every kind, and laboured tirelessly to enlarge the service of God and of holy Mary, Mother of God; and so everywhere he was forestalled by God's grace, as is found written in the Psalms: He will do the will of those who fear him, and hear their prayer, and save them (Ps 145:19); and as the Apostle says: We know that for those who love God all things work together for good (Rom 8:28), and so on.

Multiplicibus enim Dei magnificentiis honoratus, et firma fide confortatus, desideria voluntatis suae percipiens, multis in suis necessitatibus profuit, et possibilitatis suae potentiam quantum potuit humiliter celavit, quia multi qui caduco morbo vexabantur, sanctitatis ejus benedictione percepta, sospitati restituebantur, si pro qua re benedictionem expetivere, non indicavere; qui autem necessitatis eorum afflictionem manifeste nuntiaverunt, benedictione subtracta, causa humilitatis abire permisit, dicens: « Ego non sum dignus de hac infirmitate vos posse liberare. »

Sanctificatum vero oleum in die coenae Domini ab eo tam salubre effectum est, ut multi in infirmitate positi, ab eo uncti celeriter sanitati restituerentur, et multi caliginem oculorum habentes, et praesentis luminis se in hoc saeculo munere carentes putavere, a tactu hujus olei serenitate oculorum iterum uti meruerunt. Haec vero, nemine dicente, comperiebam, sed propriis oculis in quamplurimis peracta conspiciebam.

De ipsius autem episcopi recuperatione non oportet reticere quia, cum quodam tempore de monasterio Sancti Galli redire ad Augustam civitatem decrevisset, Campidonam veniens, tam gravi infirmitate detentus est ut ex se sine adjutorio aliorum ambulare non potuisset, et cibum ad recreationem corporis sumere vires non sufficerent. Missis nuntiis celeriter ad Augustam civitatem, oleum ab eo consecratum sibi inde reportare praecepit, cumque in vigilia Pentecosten nuntiis revertentibus hora diei nona, cum adhuc congregatio monachorum solemni officio missae interfuisset, et ipse intra cubiculum sacrum mysterium auditum habuisset, oleum ei repraesentaretur, peracto sacro mysterio, monachi ad eum introducti sunt praesentibus clericis qui cum eo illuc devenerunt, et cantatis pro ejus infirmitate septem psalmis, letaniaque devote expleta, quemdam sanctum monachum Hiltine nominatum, ad claustrum revertentes fratres ad ungendum eum oleo sancto cum suis duobus presbyteris dimiserunt.

Unctione vero peracta, secundum doctrinam Jacobi apostoli: Infirmatur quis in vobis? inducat presbyterum Ecclesiae, etc., dixit episcopus praeposito: « Istis unctoribus meis cum caeteris meis comitibus, in mea vice servitium congruenter exhibete, cum his bonis quae nobis hodie concessit Deus. » Cum vero ad mensam prendendum consedissent, et adhuc prandium peractum non fuisset, nuntius de episcopo venit, dicens: « Laeto animo estote et recreamini cum gaudio, quia dominus noster episcopus, quamvis hebdomada praeterita vel buccellam panis ad refectionem accipere non potuisset, nunc, Deo donante, se reficit, et reducta sanitate est melioratus. » Qui, audito delectabili nuntio, omnes simul Deum laudantes et Deo gratias dicentes, hilares effecti sunt.

Honoured with manifold marvels of God and strengthened by firm faith, he obtained the desires of his will and helped many in their needs, yet he humbly hid the power that was in him as far as he could: many who were troubled by the falling sickness were restored to health on receiving the blessing of his holiness, if they did not say why they sought the blessing; but those who openly told him the affliction they suffered, he sent away without his blessing out of humility, saying: "I am not worthy to be able to free you from this sickness."

The oil he consecrated on the day of the Lord's Supper became so healing that many who were sick, when anointed by him, were quickly restored to health; and many who had dimness of the eyes and thought themselves deprived of the gift of this world's light were found worthy, at the touch of this oil, to enjoy clear sight again. These things I learned from no one's telling, but saw with my own eyes done in very many people.

Nor must we keep silent about the bishop's own recovery: once, when he had resolved to return from the monastery of Saint Gall to the city of Augsburg, he came to Kempten and was seized with so grave an illness that he could not walk without the help of others, and had not strength enough to take food to refresh his body. He sent messengers quickly to the city of Augsburg and ordered them to bring him back from there the oil he had consecrated; and when the messengers returned on the vigil of Pentecost at the ninth hour of the day, while the community of monks was still at the solemn office of Mass and he himself had heard the sacred mystery in his chamber, the oil was presented to him; and when the sacred mystery was over the monks were brought in to him, with the clerics who had come there with him present, and when the seven psalms had been sung for his sickness and the litany devoutly completed, the brethren returned to the cloister and left a holy monk named Hiltine with his two priests to anoint him with the holy oil.

When the anointing had been done, according to the teaching of the apostle James: Is any among you sick? Let him bring in the priest of the Church (Jas 5:14), and so on, the bishop said to the provost: "Show fitting hospitality in my stead to these who have anointed me and to the rest of my companions, with the good things God has granted us today." And when they had sat down at table to dine, and the meal was not yet over, a messenger came from the bishop, saying: "Be of good heart and refresh yourselves with joy, for our lord the bishop, though all last week he could not take even a morsel of bread for nourishment, is now by God's gift eating, and his health has come back and he is better." Hearing this welcome news, they all together praised God and gave thanks to God and were made glad.

Vespertina autem hora adveniente, et signo vespertinali in primis sonante, statim surrexit, et ad ecclesiam ambulavit, et ibi in Dei laudibus infatigatus permansit, donec Vespertinalis laus a fratribus secundum cursum monachorum prolixe perficiebatur, et postea, de die in diem confortatus, ex integro pristinae sanitati cito restitutus est.

O quam magna multitudo dulcedinis Dei, qui illi hoc tanta velocitate ad remedium concessit, quod ille aliis ad medicinam et ad indulgentiam peccatorum praeparavit, ut cum ejus fide perfecta caeteris plurimis fides confirmaretur!

XVII

Tradere huic quoque me aliam rationem in hoc loco oportet, quam Herewigo capellano ejus dicente comperi. Quadam die cum pro aliqua utilitatis causa super fluvium Vindicem nominatum caballicare debuisset, et ipse ab illuvie elevatus fuisset, et comites episcopi universi vadum rectitudinis devitarent, et alia vada aptiora quaererent, et idem ipse praenominatus Herewigus solus cum eo remaneret, ipse vadum quod alii omiserunt sine trepidatione transcendit, soccis de sago factis indutus propter frigus, quia hiems erat. Praefatus vero Herewigus, flumine transgresso, ex cingulo deorsum, quamvis super altiorem caballum sederet quam episcopus, udus effectus est, et prospiciens in vestimenta episcopi si aqua infunderentur, sed nec in soccis quidem unum pilum humidum conspexit, et ad episcopum dixit: « Ego uditate perfusus sum, et tuae celsitudini pilus in soccis non est madefactus: » Cui dixit episcopus: « Haec quae vidisti, me vivente nemini dicere praesumas.

Alio vero tempore cum ad colloquium Ottonis imperatoris ad Ratisbonam civitatem navigando per Danubium venire decrevisset, quodam die, nautis incaute ante se conspicientibus, navis cuidam ligno importune conjuncta, aquis repleta immersionem omnibus minabatur. Perturbati vero omnes et timore perculsi, ad littus magno studio navem perducere festinarunt. Navi vero aridae adducta, quae intra erant ad littus portaverunt, illius vero episcopi posteriori rostro navis sedentis obliti sunt. Unus vero clericorum Mesi nominatus, magno stupore attonitus, dixit: « Heu nobis miseris! quia seniori nostro in isto periculo adjutores non fuimus, » et his dictis currens per profunditatem aquae quae in navi fuerat congregata, assumptis brachiis episcopi super humeros ejus, evexit eum extra navem, omnibus itaque expositis et illo novissime egresso, navis in posteriori parte profunditati demersa est.

Quid mirum si navis onusta eo insedente mergi non potuit, sed eo jubente super aquam stetit qui beato Petro apostolo undas maris ad superambulandum propria voluntate firmavit? Sic non ex sua conditione, sed ex meritis in ea sedentis navis interim super aquas natare cogebatur donec cunctis stipendiis et oneribus relevaretur, postea vero immersa nuntiabatur.

When the evening hour came and the bell for Vespers first sounded, he rose at once and walked to the church, and remained there unwearied in the praises of God while the evening office was sung at length by the brethren after the monastic use; and afterwards, growing stronger from day to day, he was soon wholly restored to his former health.

O how great the abundance of God's sweetness, who granted him so swiftly for his own cure what he had prepared for others as a medicine and for the forgiveness of sins, so that through his perfect faith the faith of very many others might be confirmed!

XVII

I must also set down in this place another account, which I learned from his chaplain Herewig. One day, when on some necessary business he had to ride across the river called the Wertach, and it had risen in flood, all the bishop's companions avoided the direct ford and looked for other, easier fords, and only Herewig remained with him; and the bishop crossed without fear by the ford the others had shunned, wearing socks made of coarse woollen cloth against the cold, for it was winter. When they had crossed the river, Herewig was soaked from the waist down, though he sat on a taller horse than the bishop's; and looking at the bishop's clothes to see whether the water had got into them, he could not see a single hair wet even on his socks, and said to the bishop: "I am drenched with wet, and not a hair on your lordship's socks is damp." The bishop said to him: "What you have seen, do not presume to tell anyone while I live."

At another time, when he had resolved to go to an assembly of the Emperor Otto at the city of Regensburg, sailing down the Danube, one day, as the boatmen were careless in looking ahead, the boat struck badly against a log, filled with water and threatened to sink with everyone aboard. All were dismayed and struck with fear, and made haste with great effort to bring the boat to the bank. When the boat had been brought to dry land, they carried ashore what was inside, but forgot the bishop, who was sitting in the stern. One of the clerics, named Mesi, struck with great amazement, said: "Woe to us wretches, that we have been no help to our lord in this danger!" And with these words he ran through the deep water that had gathered in the boat, took the bishop's arms over his shoulders and carried him out of the boat; and when all had been unloaded and the bishop had come out last, the boat sank stern first into the deep.

What wonder if the laden boat could not sink while he sat in it, but stood upon the water at the command of him who by his own will made firm the waves of the sea for blessed Peter the apostle to walk upon? So the boat, not by its own nature but by the merits of him who sat in it, was made to float upon the waters for a while until it was relieved of all its stores and burdens, and only afterwards was reported sunk.

XVIII

Romam visitare itaque cum quodam tempore aestuanti animo desideraret, et ad fluvium nomine Tarcum perveniret, tam periculosum ex inundatione aquarum factum invenit, ut nullus ex utraque parte advenientium eo die vel alio se posse venire super eum speraret: sanctus episcopus in Deum confidens, paratura missatica se indui festinavit, et in littore fluminis cum suis comitibus missam devote celebravit, et post missam praefatum fluvium tanta commoditate transivit, ut nulli ejus comitum aliquid adversitatum eveniret, sed omnes salvi et incolumes Deum laudantes gaudendo ibant per viam.

XIX

Multimodis Christi servitiis cum ferventissime insisteret, et undique amplificare studuisset, Deo donante, excogitavit, propter cujusdam sanctimonialis religionem Emoza nominatae, ad ecclesiam Sancti Stephani protomartyris sanctimonalium congregationem componere, et regulae sanctitatis subdere, et sancto velamine Christo Deo desponsatas conjungere. Quod cum factum fuisset, quaedam mulier cum consensu connubia mariti despiciens, eidem congregationi ob futurae beatitudinis mercedem obedientiam professa se admiscuit, litterarum vero scientia ad perfectionem docta non manebat, ad exteriora autem necessitatis opera strenuitatem magnam habebat, et ideo aliae sanctimoniales eam cellerariam facere voluerunt. Qua renuente, episcopo nuntiatum est, et supplicatum est ut cum sua potestate ministerium cellarii commendaretur. Episcopus vero, supplicationi assensum praebens, praefatam sanctimonialem cellerariam esse praecepit: illa autem praecepto episcopi non obedivit, sed in pristina refragatione conata est persistere.

Sequenti vero nocte in somnis audivit vocem dicentem sibi: « Quia non obedisti praecepto episcopi, ideo usu ambulandi privaris tandiu donec ab eo absolveris. » Expergefacta autem dissolutam membris ita se esse persensit, ut nullum ambulandi effectum habere potuisset. Hac infirmitate ligata, laboriose exspectabat adventum episcopi. Interim vero appropinquabat tempus synodalis colloquii, et episcopus ad Augustam revertebatur; hoc cum infirma sanctimonialis audiret, rogavit se portari in ecclesiam Sanctae Mariae et obtutibus ejus repraesentari, cumque ad ejus praesentiam veniret, ejus misericordiam deprecari coepit, ut ab affligentibus alligationibus infirmitatis ab eo absolvi mereretur. Audita ejus deprecatione, episcopus de inobedientia eam increpavit, et munere benedictionis simul et indulgentiae donatam dimisit.

XVIII

Once, when he longed with burning heart to visit Rome, and came to the river called the Tarcus, he found it made so dangerous by the flooding of the waters that none of those who came to it from either side hoped to be able to cross it that day or the next. The holy bishop, trusting in God, made haste to put on his Mass vestments, celebrated Mass devoutly with his companions on the river bank, and after Mass crossed that river so easily that no mishap befell any of his companions, but all went on their way safe and sound, praising God with joy.

XIX

Since he applied himself most fervently to the many kinds of Christ's service and strove to enlarge it on every side, by God's gift he conceived the plan, on account of the devout life of a nun named Emoza, of founding a community of nuns at the church of Saint Stephen the Protomartyr, placing them under the rule of holiness and joining them with the holy veil as brides to Christ God. When this had been done, a certain woman who, with her husband's consent, had renounced marriage joined that community, professing obedience for the reward of the bliss to come; she was not thoroughly taught in the knowledge of letters, but she had great energy for the outward work that had to be done, and so the other nuns wished to make her cellaress. When she refused, it was reported to the bishop, and he was begged to entrust the office of cellaress to her by his authority. The bishop granted the petition and commanded that the said nun should be cellaress; but she did not obey the bishop's command, and tried to persist in her former refusal.

The following night, in her sleep, she heard a voice saying to her: “Because you did not obey the bishop's command, you shall be deprived of the use of walking until you are absolved by him.” On waking she felt her limbs so loosened that she had no power to walk. Bound by this infirmity, she waited wearily for the bishop's coming. Meanwhile the time of the synod drew near, and the bishop was returning to Augsburg; when the sick nun heard this, she asked to be carried into the church of Saint Mary and brought before his eyes; and when she came into his presence she began to implore his mercy, that she might be found worthy to be released by him from the afflicting bonds of her infirmity. Having heard her plea, the bishop rebuked her for her disobedience and sent her away endowed with the gift of his blessing and of his pardon together.

Cumque ab ea reverteretur episcopus, statim sanitati restituta currendo praecessit episcopum, antequam ille perambularet ecclesiam, et, ante celsitudinis ejus praesentiam prostrata, Deum pro reddita sanitate laudando, promisit de inobedientia ultra sese fore emendaturam, et ad proprias mansiunculas laeta rediit.

XX

Hymnizans sanctus Dominum episcopus, habili tempore postea ecclesiam in coemeterio Sanctae Mariae in modum crucis aedificare coepit, et, aedificatione peracta altaribusque quinque in ea compositis, in honore sancti Joannis Baptistae dedicavit, et dolium baptizandi de petra excisum in ea constitui fecit, et, dote legitimatam, presbytero ad procurandum in divinis officiis commendavit, et praecepit ut matricularii in omni hebdomada die Sabbati, et in aliis solemnibus festivitatibus, cum Evangelio et crucibus et cereis, cum Dei laudibus reverenter visitarent, et in Paschali hebdomada, quam dicunt infra Albas, quia tunc consuetudo est tres cantare psalmos ad Vesperam, remanentes duos illuc deambulando cum antiphona et tono formosa modulatione perpsallere, et ipse persaepe ibi salutares hostias Deo immolare consuevit.

XXI

Zoam in ultimis temporibus suam salvare cupiendo, animo decrevit, quamvis vires corporis de die in diem decrescere sentiret, ut limina apostolorum Petri et Pauli devota intentione laborasset visitare. Cumque aliquantulum itineris peregisset in carpento, et ad difficiliores vias perveniret, non potuit iter ultra peragere, antequam in lecto collocatus equis superpositus pergere coepit: sicque pergendo, quamvis comitibus ejus ubique periculosum videretur, Deo juvante, et sancto Petro apostolo, sine periculo Romam pervenit, votorumque ibi antea dispositorum et promissionibus devotissime expletis, et gratissimorum emolumentorum et indulgentiarum donis acceptis, permissoque salubri a sancto Petro et vicario ejus pontifice, caeterisque Deo ibi sancto Petro militantibus, honorabiliter accepto, felicem reditum iniit, et Ravennam visitare disposuit.

Illucque cum appropinquaret, imperatorem gloriosum Ottonem cum imperatrice Adalhaida ibi manere comperit, et ante se misso nuntio adventum ejus illi indicavit, et ille statim nuntium sequendo ad ostium cubiculi imperatoris pervenit. Imperator vero, cum eum in tanta vicinitate manere agnovisset, uno pede calceato et alio adhuc incalceato, causa humilitatis et flagrantia divini amoris, eum ad suscipiendum amabiliter festinavit.

And as the bishop turned away from her, she was at once restored to health and ran ahead of him before he had passed through the church, and, prostrate before his lordship, praising God for her restored health, she promised that she would amend her disobedience thereafter, and went back joyfully to her own dwelling.

XX

Singing hymns to the Lord, the holy bishop afterwards, at a suitable time, began to build a church in the form of a cross in the cemetery of Saint Mary; and when the building was finished and five altars set up in it, he dedicated it in honour of Saint John the Baptist, had a baptismal basin hewn from stone set up in it, and, with a lawful endowment, entrusted it to a priest to care for in the divine offices; and he commanded that the cathedral clergy should visit it reverently every week on Saturday and on other solemn feasts, with the Gospel book, crosses and candles and the praises of God; and that in Easter week, which they call the week in albis, since it is then the custom to sing three psalms at Vespers, they should go there in procession and sing the remaining two with an antiphon and its tone in beautiful melody; and he himself very often offered the saving sacrifice to God there.

XXI

Desiring to save his soul in his last days, he resolved in his heart, though he felt his bodily strength waning from day to day, to labour with devout purpose to visit the threshold of the apostles Peter and Paul. When he had gone a little way of the journey in a carriage and came to rougher roads, he could go no farther until he was laid on a bed set upon horses and so began to travel on; and travelling in this way, though it seemed dangerous to his companions at every turn, with the help of God and of Saint Peter the apostle he reached Rome without mishap; and when he had most devoutly fulfilled there the vows and promises he had made beforehand, and received the gifts of most welcome benefits and indulgences, and had been honourably granted a wholesome leave by Saint Peter and by his vicar the pontiff and by the others who serve God there at Saint Peter's, he set out on a happy return and resolved to visit Ravenna.

As he drew near, he learned that the glorious Emperor Otto was staying there with the Empress Adelaide, and sending a messenger ahead he announced his coming; and he himself, following close behind the messenger, came to the door of the emperor's chamber. The emperor, when he learned that he was so near, with one foot shod and the other still bare, out of humility and the ardour of divine love, hastened lovingly to receive him.

Cumque in cubiculo accersita imperatrice suavi colloquio fruerentur, et alternis locutionibus diversarum rerum proventus terminarent, vir sanctus imperatorem cum auxilio imperatricis flagitare coepit ut filio sororis suae Adalberoni procurationem sui episcopatus, regimenque super familiam et omnia negotia saecularia ad eum pertinentia, fideliter firmiterque commendaret, et ut a celsitudine ejus imperialis potentiae promissum consolationis accipere mereretur, ut post ejus discessum cathedram episcopalis potestatis ei donaret, ut sibi majoris otii ad studium orationis et ecclesiastici regiminis et Christianitatis stabilitatem facultas concederetur. Cujus petioni gloriosus et benevolus imperator assensum praebens saecularium negotiorum commercia Adalberoni commendavit, et episcopalis honorem cathedrae post vitam episcopi, si Deus vellet, ei donare promisit, et insuper multis libris auri episcopum donatum amabiliter abire permisit, et ejus mansiones cum alio servitio necessario, cum suis fidelibus usque ad finem illius provinciae caute disposuit.

XXII

Episcopus autem et praefatus Adalbero, cum laetabundi reverterentur ad civitatem, honorifice sicut decuit suscepti sunt, et omnes qui ibi inventi sunt, comperta eorum prospera reversione et honorificatione ab imperatore eis facta, valde laetificati sunt. Tunc vero praefatus Adalbero, congregatis militibus episcopi, desideravit ut ei sacramenta fidelitatis jurarent, quod et fecerunt in praesentia episcopi; similiter et familia per totum episcopatum fecit. Episcopus autem indumento more monachorum formato induebatur, quorum antea regulam multimodis virtutibus sequi consueverat. Cumque haec ita agerentur, propter quorumdam clericorum aemulationem, qui se aestimabant post obitum sancti episcopi, imperiali celsitudine concedente, episcopatum posse acquirere, ferulam episcopalem publice portare praesumpsit, ut eis tota spes acquirendi episcopatus adimeretur.

XXIII

Postea vero revertentibus de Italia imperatoribus, patre scilicet et ipsius prole, ad Franciam, facta est synodus in loco qui dicitur Ingilunheim, ad quam archiepiscopi cum caeteris suis suffraganeis sanctum Udalricum cum suis legatis honorifice invitaverunt, Adalberonemque ejus nepotem cum eo venire decreverunt.

And when the empress had been sent for and they were enjoying sweet conversation in the chamber, settling the course of various matters as they spoke in turn, the holy man began, with the empress's help, to entreat the emperor to entrust faithfully and firmly to his sister's son Adalbero the administration of his bishopric, with the government of the household and all the secular business belonging to it; and that he might be granted by his imperial highness the comfort of a promise that after his departure he would give Adalbero the chair of episcopal authority; so that he himself might be allowed greater leisure for the pursuit of prayer and of the Church's order, and for the steadfastness of the Christian life. The glorious and kindly emperor, assenting to his petition, entrusted the conduct of secular business to Adalbero and promised to give him the honour of the episcopal chair after the bishop's lifetime, if God willed; and besides, he presented the bishop with many pounds of gold and let him depart with every kindness, and through his own faithful men he carefully arranged his lodgings, with the other service he needed, as far as the border of that province.

XXII

When the bishop and the said Adalbero returned joyfully to the city, they were received with honour, as was fitting; and all who were found there, learning of their prosperous return and of the honour the emperor had done them, were greatly gladdened. Then the said Adalbero gathered the bishop's knights and desired them to swear oaths of fealty to him, which they did in the bishop's presence; and the household did likewise throughout the whole bishopric. The bishop, for his part, now wore a garment made after the fashion of the monks, whose rule he had long been accustomed to follow in virtues of many kinds. While this was going on, because of the rivalry of certain clerics who reckoned that after the holy bishop's death they could obtain the bishopric by grant of his imperial highness, Adalbero presumed to carry the episcopal staff in public, so that all hope of obtaining the bishopric might be taken from them.

XXIII

Afterwards, when the emperors, that is, the father and his son, were returning from Italy to Francia, a synod was held at the place called Ingelheim, to which the archbishops with their other suffragans honourably invited Saint Ulrich through their envoys; and they decreed that his nephew Adalbero should come with him.

Illuc vero cum pervenirent, et antistites ibidem congregati Adalberonem baculum episcopalem publice portare cognovissent, irati sunt contra eum, et dicebant ut, contra canonicae rectitudinis regulam, in haeresim lapsus fuisset, et quod pontificalis honorem sublimitatis vivente episcopo sibi plus justo vindicaret, et ideo ultra eum episcopum ordinari non deceret. Quibus ille auditis, prima die synodale colloquium intrare devitavit, et in alia domo cum caeteris clericis episcopi remanebat. Antistes autem cum paucis suis capellanis synodum intravit.

Cumque inter se pontifices colloquia habere coepissent, uniuscujusque rationem per latinitatis locutionem voluerunt terminari; cumque causa sancti Udalrici fuisset ventilanda, et ille, pro infirmitate, tam sonora voce ut tota synodus audire potuisset, rationem proferre non posset, advocabatur unus suus clericus nomine Gerhardus, qui extra synodum cum Adalberone remanebat, ut pro eo desiderii sui rationem per latinitatis locutionem manifestaret. Cumque vix, pro densitate multitudinis, in praesentia imperatorum et episcoporum praesens stetisset, interrogabatur quid desideraret dominus suus. Quibus interrogationibus multiplicatis, dixit: « Non debeo interrogationibus vestris respondere pro domino meo, nisi illo praecipiente. » Cui dixit episcopus: « Frater, bene tibi notum est desiderium meum, enarra hoc, et obsecra ut eorum consiliis et permissionibus, Deo juvante, expletum fiat. » Tunc praefatus clericus Gerhardus in praesentia omnium dixit: « Excellentissimi imperatores, et religiosissimi antistites, desiderium domini mei est relinquere saeculum, et secundum regulam sancti Benedicti sanctam inire vitam, et in contemplativa vita diem exspectare obitus sui. In indumento pro certo habitus exterioris, potestis cognoscere voluntatem animi interioris. » Istis et aliis rationibus in voluntate domini sui in finem deductis, terra tenus cecidit ante pedes imperatorum et antistitum, obsecrans ut petitionem domini sui secundum Dei voluntatem implere non dedignarentur.

Qui simul respondendi inducias usque in crastinum diem postulaverunt, et postea inter se aestimaverunt qualiter causa Adalberonis terminaretur. Quidam vero episcoporum adjutores Adalberonis fuerunt, ne prorsus a spe episcopalis ordinationis, post vitam avunculi sui excluderetur. Haec cum inter se sermocinarentur, ultima in unum ratione coadunati, omnes simul firmaverunt quod, nisi Adalbero se sacramento excusaret quod non sciret haeresim manere quia episcopalem potentiam cum baculo arripuit, nullo modo ulterius legaliter episcopus fieri potuisset.

Altera vero die cum episcopo etiam Adalbero synodali interfuit colloquio, et, cum ei praedictum crimen imputaretur, multis objectionibus diversorum colloquiorum cum suis adjutoribus a praedicto crimine se defendere statuit. Hoc cum ei adunatio omnium episcoporum non consentiret, secundum prae dictam destinationem episcoporum sacramentum perfecit, per nomen Patris, et Filii, et Spiritus sancti super quatuor Evangelia.

When they arrived there, and the prelates gathered in that place learned that Adalbero carried the episcopal staff in public, they were angry with him and said that he had fallen into heresy against the rule of canonical right, and that he was claiming for himself, beyond what was just, the honour of the pontifical dignity while the bishop still lived, and that therefore it was no longer fitting for him to be ordained bishop. Hearing this, he avoided entering the synodal assembly on the first day, and stayed in another house with the rest of the bishop's clerics. The bishop, however, entered the synod with a few of his chaplains.

When the bishops had begun to confer among themselves, they wished each one's case to be settled by speech in Latin; and when Saint Ulrich's cause came up for debate, and he, because of his infirmity, could not set out his case in a voice loud enough for the whole synod to hear, one of his clerics named Gerhard, who had stayed outside the synod with Adalbero, was summoned to set forth in Latin speech, on his behalf, the reasons for his wish. And when, hardly able for the press of the crowd, he had come to stand before the emperors and the bishops, he was asked what his lord desired. When the questions had been put to him again and again, he said: "I ought not to answer your questions on my lord's behalf unless he commands it." The bishop said to him: "Brother, my desire is well known to you; tell it, and beg that by their counsel and leave, with God's help, it may be fulfilled." Then the said cleric Gerhard spoke in the presence of all: "Most excellent emperors and most devout prelates, my lord's desire is to leave the world, to enter upon a holy life according to the Rule of Saint Benedict, and to await the day of his death in the contemplative life. Indeed, in the garment of his outward habit you may read the will of his inward mind." When he had carried these and other arguments for his lord's wish through to the end, he fell to the ground at the feet of the emperors and prelates, beseeching them not to disdain to grant his lord's petition according to God's will.

They all together asked for time to answer until the next day, and afterwards considered among themselves how Adalbero's case should be settled. Some of the bishops were Adalbero's supporters, so that he should not be wholly shut out from the hope of episcopal ordination after his uncle's lifetime. As they discussed these things among themselves, they came together at last in a single judgement, and all jointly determined that unless Adalbero cleared himself on oath that he had not known it to be heresy to seize the episcopal power with the staff, he could in no way thereafter lawfully become a bishop.

On the next day Adalbero too attended the synodal assembly with the bishop, and when the said charge was laid against him, he set about defending himself from it, together with his supporters, with many objections and arguments of every kind. When the assembly of all the bishops would not allow him this, he took the oath according to the bishops' aforesaid decision, by the name of the Father and of the Son and of the Holy Spirit, upon the four Gospels.

Tunc iterum episcopus Udalricus petitionis suae responsa, quae pridie procrastinata fuerunt, per praedictum suum clericum expetivit, quia desideravit ut praedictus suus nepos episcopus ordinaretur, et ille, secundum regulam sancti Benedicti, in monasterio cum eorum consensu deservire mereretur.

Episcopi autem, quamvis eis ex toto non placeret, aperte ei in synodo contradicere noluere petitionem suam; sed sapientissimi ex ipsis, cum consilio aliorum, extra synodum eum ambulare cum illis postulaverunt, ibique cum eo et cum suis clericis sapientissimis secretam locutionem habuere, dicentes: « Reverende Pater, cui nota est omnium ecclesiasticorum librorum normula, qui semper callem rectitudinis ambulasti non deviando, non decet ut nunc, istam viam quam semper tenuisti omittens, seminarium ex te sumat talis error, ut alius in loco tuo, te vivente, ordinetur; quia, si ex te tatis consuetudo incipit perpetrari, in posterum multis reverendis et bonis episcopis, ab eorum nepotibus et clericis talia desiderantibus, multa concrescunt adversa. Melius tibi est ut in eo ministerio, in quo coepisti, Deo servire permaneas, quam, tuam voluntatem sequens, aliis plurimis scandalum facias; quia ex te canonici et monachi et sanctimoniales et caeteri Christiani ad rectitudinis statum debent constringi, qui ex semetipsis per climata cadere festinant. Qui autem incaute ambulando ceciderunt, ex te, Deo juvante, erigi posse sperandi sunt. De nepote autem tuo Adalberone tuae voluntati satisfaciendo, in commune firmamus ut nullus alius a nobis post tuum discessum, ad illum locum in quo tu pastor existis, eo vivente ordinetur nisi ipse.

His consiliis consentiens sanctus episcopus Udalricus, cum eis in synodum regrediebatur, et tunc cum consensu aliorum antistitum, fecit ab imperatore Adalberoni commendari in eorum praesentia, procurationem sui habere, et sub ipso totius episcopatus cautam dispositionem in omnibus adimplere. Taliter vero istis terminatis, finita synodo, episcopus et Adalbero cum suis Augustam revertebantur.

XXIV

Praedicta vero synodus in autumnali tempore peracta est; et in antea Paschali tempore adveniente, sancta hebdomada finita, episcopus et Adalbero, amabiliter vocante Rinuvino comite, Dietpaldi fratris episcopi filio, ad castellum Dilinga nominatum venerunt, ut ibi aliquot dies charitative cum eo et cum femina ejus Hiltegart nominata manerent. Paucis itaque diebus transactis, Adalbero ibi cum phlebotemo sibi phlebotemando sanguinem minui fecit, et postea cum episcopo ad coenam consedit, et de coena surgens in lectum se ad requiescendum deposuit. Cumque unusquisque ad suas divertisset mansiones, eadem nocte subitanea morte Adalbero defunctus est, an. 973.

Then Bishop Ulrich again sought, through his aforesaid cleric, the answer to his petition that had been put off the day before; for he desired that his said nephew be ordained bishop, and that he himself might be allowed, with their consent, to serve God in a monastery according to the Rule of Saint Benedict.

The bishops, though it did not please them at all, were unwilling to oppose his petition openly in the synod; but the wisest of them, with the counsel of the others, asked him to walk with them outside the synod, and there they held a private conversation with him and with his wisest clerics, saying: "Reverend Father, to whom the rule of all the Church's books is known, who have always walked the path of right without straying, it is not fitting that now, forsaking the way you have always kept, such an error should take its seed from you, that another should be ordained in your place while you live; for if such a custom begins to be practised from your example, many adversities will grow up hereafter for many reverend and good bishops from their nephews and clerics who desire such things. It is better for you to remain serving God in the ministry in which you began than, by following your own will, to give scandal to very many others; for it is by you that canons and monks and nuns and the rest of the Christians, who of themselves are quick to fall in every land, must be held fast to the state of right. And those who have fallen by walking carelessly may be hoped to be raised up again by you, with God's help. As for your nephew Adalbero, to satisfy your wish we jointly determine that after your departure no one else shall be ordained by us, while he lives, to the place in which you are shepherd, but he himself."

Agreeing to this counsel, the holy Bishop Ulrich went back with them into the synod; and then, with the consent of the other prelates, he had the emperor commit to Adalbero in their presence the stewardship of his affairs, and the task of carrying out under him the careful ordering of the whole bishopric in all things. When these matters had been settled in this way and the synod was over, the bishop and Adalbero returned with their people to Augsburg.

XXIV

The said synod was held in the autumn; and when Eastertide came round thereafter and Holy Week was over, the bishop and Adalbero, at the kind invitation of Count Riwin, son of the bishop's brother Dietpald, came to the castle called Dillingen, to stay there some days in loving fellowship with him and with his wife, named Hildegard. After a few days had passed, Adalbero had himself bled there with a lancet, and afterwards sat down to supper with the bishop, and rising from supper lay down on his bed to rest. And when everyone had gone off to his own lodging, that same night Adalbero died a sudden death, in the year 973.

Herewingus ejus presbyter, cum ad nuntiandum hoc episcopo cubiculum ejus intraret, episcopus sermonem ejus praeveniens, dixit illi: « Ecce Adalbero defunctus est » : Cui ille respondit: « Ideo ego huc intravi ut tibi hoc nuntiarem, nullus alius me praeibat ad te, et quomodo hoc scire potuisti? » Cui ille respondit: « Vade, et suscita Riuvinum et omnes qui nobiscum sunt, ut cito praeparent vehiculum ut corpus ejus Augustam civitatem ducamus. » Episcopus autem, missis ad Augustam legatis, praecepit ut in ecclesiae Sanctae Afrae sepulcrum ejus juxta ipsius sepulcrum praepararetur, quod et sic factum est.

Ille autem cum his qui cum ipso erant, imposuit corpus carpento, et antepositis equis Augustam vexit cum frequentia populi. Matricularii autem cum crucibus et aqua benedicta et cereis et incenso, et cum magna multitudine familiae caeterique populi appropinquanti occurrerunt, et, honorifice suscipientes, cum congruis orationibus et modulationibus perduxerunt ad locum sepulcri, et ibi, expletis vigiliis et salutaribus pro ejus anima Deo oblatis hostiis, episcopo animam omnipotenti Deo commendante, corpus devotissime sepelierunt. Commendatione autem corporis peracta, et episcopo cum tristitia redeunte, universi fletu et lamentatione et magna moestitia in suas reversi sunt mansiones, pro eo quod ex nobili genere ortum, et formosum, et grammaticae artis bene doctum, et in Dei servitio studiosum, et in bonis operibus strenuum, et in eloquentia dulcisona cautum, in donando largum, in adversis aliorum tristem, multarum virtutum opulentia cumulatum, in adjutorio miserorum festinum, multimoda benevolentia ornatum virum, tam cito depositum omiserunt.

XXV

Religiosus autem antistes, misso legato nuntiavit imperatori obitum praedicti nepotis sui, et abbatiam Utenbura nominatam, quae ipsi a sua imperiali potentia concessa erat, postulavit sibi donari, non causa avaritiae, sed ea intentione ut coenobitis ibidem Deo servientibus deliberationem quam ille eis antea conscriptam et sigillatam ab eodem imperatore donari impetravit, restituere potuisset. Imperator autem per eumdem nuntium abbatiam concessit, et consolationem magnam et multimodam salutem remandavit. Nuntius autem cum reverteretur, invenit episcopum in loco qui dicitur Staphense, et haec praedicta narravit. Paucis vero diebus postea revolutis, adhuc ipsi in eodem loco manenti per nuntium quemdam, orationis suffragia pro anima imperatoris poscentem, obitus ejus illi annuntiabatur.

When his priest Herewig went into the bishop's chamber to tell him this, the bishop forestalled his words and said to him: “See, Adalbero is dead.” He answered: “That is why I came in here, to tell you this; no one came to you before me; how could you know it?” The bishop answered him: “Go and wake Riwin and all who are with us, so that they may quickly make ready a carriage for us to take his body to the city of Augsburg.” The bishop sent envoys to Augsburg and commanded that a tomb for Adalbero be prepared in the church of Saint Afra beside his own tomb; and so it was done.

He, with those who were with him, laid the body on a carriage, and with horses harnessed in front brought it to Augsburg amid a throng of people. The cathedral clergy, with crosses and holy water and candles and incense, and with a great multitude of the household and of the rest of the people, went out to meet him as he approached, and receiving the body with honour they escorted it with fitting prayers and chants to the place of the tomb; and there, when the vigils had been kept and the saving sacrifice offered to God for his soul, and the bishop had commended the soul to almighty God, they buried the body most devoutly. When the commendation of the body was done and the bishop had gone back in sorrow, all returned to their homes with weeping and lamentation and great grief, because they had lost so soon, laid in the grave, a man born of noble stock, handsome, well taught in the art of grammar, zealous in the service of God, energetic in good works, prudent in sweet-sounding eloquence, generous in giving, saddened by the misfortunes of others, heaped with a wealth of many virtues, quick to help the wretched, adorned with kindness of every kind.

XXV

The devout prelate sent an envoy to inform the emperor of the death of his said nephew, and asked that the abbey called Ottobeuren, which his imperial power had granted to Adalbero, be given to himself, not out of avarice but with the intention of restoring to the monks who served God there the freedom which he had earlier obtained for them from the same emperor, written and sealed. The emperor granted the abbey through the same messenger, and sent back great comfort and manifold greetings. When the messenger returned, he found the bishop at the place called Staffelsee, and told him all this. A few days later, while he was still staying in the same place, the emperor's death was announced to him by a messenger who asked for the help of prayer for the emperor's soul.

Inde vero cum ad Augustam rediret, venerunt nepotes sui, Riuvinus comes filius fratris sui Dietpaldi, et Hupaldus comes filius fratris sui Manegoldi, et rogaverunt illum ut pergeret ad oppidum quod nominatur Witeselinga, et illis monstraret ecclesiam ibi sitam, ubi corpora suorum parentum terrae commendata fuerant (de qua ipse saepe eos antea praemonuit ut eam meliorarent, et eadem corpora in illum concluderent, ne ultra a pluviis domatum infunderentur), ordinare, et quantae magnitudinis eam facere debuissent. Sanctus vero episcopus, quamvis certissime sciret in proximo manere sequestrationem corporis et animae suae, tamen pro divino amore et pro eorum amabilitate, illuc perrexit, et provida ordinatione eamdem ecclesiam super praefata corpora amplificari perdocuit, ibique cum nepotibus suis aliquot diebus moratus est, et inde ad castellum Sunnemotinga nominatum, propter petitionem Manegoldi fratris praedicti Adalberonis, pervenit.

Cumque in itinere antequam illuc pervenirent, in campo propter herbam, juxta villam quae dicitur Gerilehona, castrametati fuissent, eum sol occasui radios suae lucis inserere coepisset, venit quidam homo qui dixit Chunradum episcopum certissime defunctum fuisse; et nominavit diem obitus sui, et diem collocationis corporis ejus in sepulcrum. Hac fama audita, clerici et alii comites ejus stupefacti effecti sunt, et statim aestimaverunt nuntium Augustam mittere, ut pro ejus anima solitae orationes explerentur. Quibus sanctus episcopus blando sermone infit, certissime rei veritatem sciens: « Desistite adhuc nuntium mittere, mane diluculo comperietis qualiter circa episcopum maneat. » Crastina vero die diluculo quidam de Constantia venit, et de obitu episcopi veraciter contradixit, et ejus possibilitatem, secundum suam consuetudinem, esse nuntiavit.

Sanctus autem episcopus Udalricus coeptum iter peregit, et ibi, quasi ad convivium vocatus, post expletionem salutaris hostiae quam quotidie per se, quamvis viribus corporis valde esset destitutus, Deo persolvere satagebat, cum convivantibus quotidie ad mensam sedebat, et nullum corpori cibum exhibuit, nisi micas panis aquae infusas in os misit, quas etiam saepissime aquis exspoliatas de ore rejecit, haustibus vero aquae interdum corpus, cum adhuc ad mensam sederet, reficiebat.

Consummatisque ibi rebus pro quibus illuc vocatus est, abire coepit; altera die ad locum qui dicitur Utiuntiga pervenit, et ibi ad se convocatis monachis de monasterio Uttenbura nominato, autumare cum eis et cum suis fidelibus provide coepit quomodo deliberationem, quam eis antea sicut praedixi ab imperatore impetraverat, restituere potuisset, et dixit eis: « Eligite ex vobis unum ad abbatem, qui in Dei servitio utilis, et vestris necessitatibus possit cautus inveniri.

As he was returning from there to Augsburg, his nephews came to him, Count Riwin, son of his brother Dietpald, and Count Hupald, son of his brother Manegold, and asked him to go to the town called Wittislingen and show them how to lay out the church there, where the bodies of their kin had been committed to the earth (he himself had often urged them before to improve it and to enclose those bodies within it, so that they should no longer be drenched by the rain from the roofs), and how large they ought to make it. The holy bishop, though he knew most surely that the parting of his body and soul was close at hand, nevertheless went there for the love of God and for his affection for them, and with provident planning showed them how to enlarge that church over the said bodies; and he stayed there some days with his nephews, and from there came to the castle called Sulmetingen, at the request of Manegold, brother of the aforesaid Adalbero.

On the way, before they reached it, they had pitched camp in a field for the grazing, near the village called Gerlenhofen, and when the sun had begun to sink its rays into the west, a man came who said that Bishop Conrad was most certainly dead; and he named the day of his death and the day his body was laid in the tomb. At this news the clerics and his other companions were astounded, and at once thought to send a messenger to Augsburg, so that the customary prayers might be said for his soul. The holy bishop, who knew the truth of the matter most surely, said to them in gentle words: "Hold back from sending a messenger yet; early tomorrow at daybreak you will learn how things stand with the bishop." And the next day at dawn a man came from Constance who truly gainsaid the bishop's death and reported that he was in his usual health.

Holy Bishop Ulrich finished the journey he had begun, and there, as one invited to a feast, after offering the saving sacrifice, which he took pains to render to God himself every day though he was much wasted in bodily strength, he sat at table every day with the guests, yet gave his body no food, except that he put in his mouth crumbs of bread soaked in water, and very often even these, once the water had been drawn from them, he put out of his mouth again; but sometimes, while still sitting at table, he refreshed his body with draughts of water.

When the business for which he had been called there was concluded, he set out to leave; the next day he came to the place called Utiuntiga, and there, calling to him the monks of the monastery called Ottobeuren, he began to consider providently with them and with his faithful men how he might restore to them the freedom which, as I said before, he had earlier obtained for them from the emperor; and he said to them: "Choose one of yourselves as abbot, one who may be found useful in God's service and watchful over your needs.

Si illum eligitis qui mihi ad hoc placet, commendabo illi abbatiam usque in praesentiam domini mei imperatoris; sin autem alium nisi mihi placentem eligitis, non illi commendabo. » Qui respondentes dixerunt: « Nominet nobis sanctitas tua hunc qui tuae dominationi placitus sit ad electionem nostrae unitatis. » Tunc dixit eis: « Rudungum fratrem vestrum ad hoc nominabo ministerium. » Quibus auditis, fratres inducias postulaverunt, donec omnes simul loquerentur si haec electio cum omnium fratrum consensu fieri potuisset. Cumque in loco destinato collecti fratres colloquia inter se habere coepissent de praefata electione, quibusdam fratribus placuit, quibusdam displicuit, sed tamen cum consilio amicorum roborati, episcopi voluntati parentes, in unum coadunati Rudungum ad abbatem elegerunt, et, cum eo ad episcopum regredientes, unitatis eorum electionem ei nuntiaverunt. His auditis, episcopus assumpto baculo commendavit abbatiam praefato Rudungo usque in praesentiam imperatoris, qui tunc in imperio patri suo aequivoco successerat, et illum commendavit suis nepotibus et aliis suis fidelibus, ut eum celsitudini imperatoris praesentarent, et, illis cum fide ei juvantibus, ab eo haec confirmarentur. His ita expletis, propriam sui episcopatus revisitavit sedem.

XXVI

Moenia autem Augustae civitatis introgressus, magna tristitia septus est pro morte Adalberonis sui nepotis, et pro obitu imperatoris, cui semper fidem in omnibus servavit, cujus etiam amor pectori ejus firmiter conglutinatus est. Pro requie vero animarum amborum multas eleemosynas largitus est pauperibus, et multas orationes et preces ad Dominum quotidie effudit, ut eis misereri dignaretur. Missarum vero officia quotidie celebrare non desistebat. quoadusque vires corporis subtrahebantur ut nullo modo ultra per se stare potuisset. Ad mensam vero sedebat, et sedentibus cum eo convivium faciebat, et ille quasi jejunus absistebat, et postea, in ecclesia vel in cubiculo suo, dulci cantatione psalmorum, vel auditione sacrarum lectionum recreatus est.

Vires vero corporis cum ei ita defecissent ut per se missam cantare non potuisset, quotidie in ecclesiam introductus devotissime eam audire, et interim orationibus intentis insistere non desistebat. Pro certo post missam expletam cum cubiculum intraret, repausationi lectuli se non commendavit ante horam Vespertinam, sed super sedile suum calceatus sedit, et interdum se super pulvillum in dexteram partem reclinavit, interdum ad sinistram, et interdum sedens ad dorsum super posteriora sedilis in quo sedebat reclinavit. Et post expletionem cursus et totius psalterii, legente Gerhardo praeposito sacrorum lectiones librorum audivit, et interdum cum eo inde dulci eloquio fruebatur.

If you choose the one who pleases me for this, I will entrust the abbey to him until he comes before my lord the emperor; but if you choose another, not one who pleases me, I will not entrust it to him." They answered: "Let your holiness name to us the one who pleases your lordship, for the election by our community." Then he said to them: "I will name your brother Rudung for this office." Hearing this, the brethren asked for time until they could all speak together, to see whether this election could be made with the consent of all the brethren. When the brethren had gathered at the appointed place and begun to confer among themselves about this election, it pleased some of the brethren and displeased others; but, strengthened by the counsel of friends and obeying the bishop's will, they came together as one and elected Rudung abbot, and, returning with him to the bishop, announced to him the election made by their community. Hearing this, the bishop took his staff and entrusted the abbey to the said Rudung until he should come before the emperor, who had then succeeded his father of the same name in the empire; and he commended him to his nephews and his other faithful men, that they might present him to his imperial highness, and that, with their faithful help, all this might be confirmed by him. When all this was done, he went back to the see of his own bishopric.

XXVI

When he had entered the walls of the city of Augsburg, he was beset with great sorrow for the death of his nephew Adalbero and for the passing of the emperor, to whom he had always kept faith in all things, and whose love was firmly bound fast to his heart. For the repose of the souls of both he bestowed many alms on the poor, and poured out many prayers and entreaties to the Lord every day, that he would deign to have mercy on them. He did not cease to celebrate the office of Mass every day, until his bodily strength so ebbed away that he could no longer stand by himself in any way. He would sit at table and provide a meal for those who sat with him, while he himself kept away from it as one fasting; and afterwards, in the church or in his chamber, he was refreshed by the sweet singing of psalms or by listening to the sacred readings.

When his bodily strength had so failed him that he could not sing Mass himself, he was brought into the church every day and did not cease to hear it most devoutly, persevering meanwhile in earnest prayer. Indeed, when he went into his chamber after Mass was finished, he did not give himself to the rest of his bed before the hour of Vespers, but sat on his chair with his shoes on, and sometimes leaned on a cushion to the right side, sometimes to the left, and sometimes, still sitting, leaned his back against the back of the chair on which he sat. And after finishing the office and the whole psalter, he listened to readings from the sacred books read by Gerhard the provost, and at times enjoyed sweet converse with him about them.

Cuidam vero eloquio inter ipsos finito, praefatus clericus interrogavit eum, dicens: « Habes spem pro ista infirmitate, Domine, obitum tuum tibi imminere? » Cui ille quasi eum increpando respondit: « Quare sic dixisti? non spero, sed certissime cognosco diem obitus mei non post multos dies mihi evenire. » De qua re presbyter contristatus indulgentiam postulavit, et dixit illi: « Domine, quem episcoporum praecipis vocare ad commendationem corporis tui? » Cui ille respondit: « Eo tempore quando anima mea derelictura est hoc corpus, non potestis ullum eorum huc advocare: quia comprovincialis meus Chunradus episcopus tanta infirmitate detentus est ut huc venire non possit, episcopi vero Bauvariorum ad regale colloquium ad Franciam sunt congregati. » At ille inquit: « Domine, quid tunc facere debemus? » Cui sanctus episcopus dixit: « Nostis corpus hominis terrae commendare? » At ille ait: « Si talis persona esset super quam commendatio nostra fieri debuisset, timorem inde non haberemus. » Cui episcopus dixit: « Facite de hac re, cum tempus advenerit, sicut optime potestis, Dominus commendatorem corporis mei providebit. » Et his dictis praefatus presbyter iterum lectionis usum assumpsit, et in ea, sicut solitus erat, usque dum sonante signo Vespertinalis laudis hora annuntiabatur. Lectiones vero fuerunt Vitae Patrum sanctorum, et liber sancti Gregorii quem Dialogorum vocant; cujus ultimus liber disputat multum de his qui de corpore rapti in spiritu multa viderunt, et iterum ad corpus redierunt. Taliter vero conversando formosissime exspectabat diem obitus sui, et interdum in spiritu plurima videbat, de quibus pauca his qui cum eo erant narravit.

Interea vero Werinhario abbati de monasterio Vulta nominato, causa visitationis ad eum venienti, inter alia dixit: « Tu post me hic deberes episcopus fieri, omnes te elegerunt nisi duo, hi vero duo si aliis concordarent, electio tua sine dubio perfecta fuisset. Et his dictis manus Attelini tunc vicedomini, et manus Hiltini camerarii comprehendens, suae fidelitati commendavit, et cum charitate eum abire permisit.

XXVII

Altera vero vice, quadam die quasi de gravi somno expergefactus, ei assidentibus et haec audientibus, ait: « Heu! heu! quod illum nepotem meum Adalberonem unquam vidi, quia pro eo quod ei secundum desiderium suum consentiebam, nolunt me impunitum in suum recipere consortium! » Et his dictis statim tacuit. Virtus vero corporis de die in diem decrescens, in tantum deficiebat ut ecclesiam intrare nisi a duobus sustentatus non potuisset.

Once, when a conversation between them had come to an end, the said cleric asked him: "My lord, do you hope that through this illness your death is close at hand?" He answered him as if rebuking him: "Why do you say so? I do not hope it: I know most surely that the day of my death will come to me before many days are out." Saddened at this, the priest asked his pardon and said to him: "My lord, which of the bishops do you bid us call for the commendation of your body?" He answered him: "At the time when my soul is to leave this body you will not be able to call any of them here: for my fellow bishop of this province, Bishop Conrad, is held by so great an illness that he cannot come here, and the bishops of the Bavarians are gathered in Francia for the royal assembly." And he said: "My lord, what then are we to do?" The holy bishop said to him: "Do you know how to commit a man's body to the earth?" He said: "If it were a person over whom our commendation ought to be made, we should have no fear about it." The bishop said to him: "When the time comes, do in this matter the best you can; the Lord will provide one to commend my body." With these words the said priest took up the reading again and went on with it, as he was accustomed, until the bell rang and announced the hour of the evening praise. The readings were the Lives of the holy Fathers and the book of Saint Gregory which they call the Dialogues, whose last book treats at length of those who were caught up out of the body, saw many things in the spirit, and returned to the body again. Living in this way he awaited the day of his death most beautifully, and at times he saw a great many things in the spirit, of which he told a few to those who were with him.

Meanwhile, when Werinhar, abbot of the monastery called Fulda, came to visit him, he said to him among other things: "You ought to become bishop here after me; all chose you except two, and if those two had agreed with the others, your election would without doubt have been complete." And having said this, he took the hands of Attelin, then the steward, and of Hiltin the chamberlain, commended them to his good faith, and let him depart in love.

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On another occasion, one day, waking as if from a heavy sleep, he said, while those sitting by him heard it: "Alas, alas, that I ever saw that nephew of mine, Adalbero! For because I gave in to him according to his desire, they will not receive me unpunished into their fellowship!" And having said this, he at once fell silent. His bodily strength, waning from day to day, failed so far that he could not enter the church unless held up by two men.

Cum vero in die natali sanctorum Marci et Marcelliani, quod est XIV Kal. Julii, ecclesiam introduceretur ut missam audiret, peracta missa, ad sanctam crucem tapetium sibi deponi praecepit, et se super illo prosternebat. Ibi vero cum quasi dimidiam horam jacuisset, surrexit, et camerarium Liutpaldum presbyterum ad se venire fecit, et cunctas suas res quas ille in ministerio habebat in praesentiam sui portare praecepit, et ponere ante altare, nisi unam paraturam domus et mensarum, et unum coopertorium mardrinum ad servitium sui successoris dimisit. Cum vero ante eum posita fuissent, et ille ea conspexisset, dixit: « Quid mihi haec omnia nunc debuerunt? » Quamvis vero illi plurima viderentur, numerus eorum major non fuit nisi pauca camisalia, et septem vel octo mensalia, et duo sarcilia, et X solidi argenti, quos in manum Gerhardi praepositi commendavit statim ad erogandum pauperibus. Caetera vero omnia disposuit dividi inter clericos ejusdem loci.

De vestimentis suis misit Antonio venerando viro, quem ille antea ad Utenburam in Dei nomine inclusit. Cuidam etiam Ruozoni, mobilitate membrorum carenti, nisi de brachiis sursum, cui domicilium in coemeterio Campidonensis monasterii more lectuli a terra sublevatum aedificatum erat, ut ea quae ab eo digesta fuerant terra tenus cadendo a domicilio separarentur, vestimenta transmisit; quia antea, cum episcopus in eodem monasterio moraretur, praedictum pauperem per se ipsum saepe visitavit, et ejus locutionis dulcedinem libenter audivit, quia idem ipse praedictus pauper clauso ostiolo semper in Dei laudibus et orationibus die ac nocte morabatur. O quae lingua virum tantae benignitatis enarrare potest, qui, in ultimis positus, tanto spatio interposito, Christum vestire non omisit! pro eo certe quia ei semper aderat qui ab eo sua membra vestiri volebat.

His vero praedictis dispensatis, praecepit vicedomino caeterisque quibus voluit suis fidelibus ac ministris, ut in cunctis locis ad suum servitium pertinentibus, cuncta quae in eis inventa fuissent, in tres partes dividerentur, et tertia pars presbyteris pauperibusque provida dispensatione statim eo vivente donarentur; quod et factum est. Pro certo quamvis corpus gravi infirmitate detentum fuisset, sensus et animus et voluntas occupari non potuerunt, nisi piis insisterent intentionibus.

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And when, on the feast of Saints Mark and Marcellian, which is the fourteenth day before the Kalends of July, he was brought into the church to hear Mass, then, when Mass was over, he ordered a carpet to be laid down for him before the holy cross, and he lay prostrate upon it. When he had lain there about half an hour he rose, had his chamberlain, the priest Liutpald, come to him, and commanded him to bring into his presence all his possessions that were in his keeping and lay them before the altar, except that he left one set of furnishings for the house and the tables, and one coverlet of marten fur, for the service of his successor. When they had been set before him and he had looked at them, he said: "What should all these things be to me now?" Though they seemed very many to him, they amounted to no more than a few linen shirts, seven or eight tablecloths, two woollen blankets and ten shillings of silver, which he put at once into the hand of Gerhard the provost, to be given out to the poor. All the rest he ordered to be divided among the clerics of that place.

Of his garments he sent some to Antony, a venerable man, whom he had earlier enclosed as a recluse at Ottobeuren in God's name. He also sent garments to a certain Ruozo, who had no movement in his limbs except from the arms upward, and for whom a dwelling had been built in the cemetery of the monastery of Kempten, raised from the ground like a bed, so that what he had digested might fall to the ground and be kept apart from his dwelling; for earlier, when the bishop was staying in that monastery, he had often visited this poor man in person and gladly listened to the sweetness of his talk, because this same poor man dwelt always behind his closed little door in the praises of God and in prayer, day and night. O what tongue can tell of a man of such kindness, who, at the point of death and with so great a distance between, did not neglect to clothe Christ! Surely it was because he who wished his members to be clothed by him was always at his side.

When these things had been given away, he commanded the steward and others of his faithful men and servants whom he chose that in all the places belonging to his service everything found in them should be divided into three parts, and that a third part should be given at once, while he still lived, to priests and to the poor, in a provident distribution; and so it was done. Indeed, though his body was held fast by grave illness, his senses, his mind and his will could be taken up with nothing but persevering in holy purposes.

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Die itaque sancto nativitatis sancti Joannis Baptistae hora diei prima, quasi repente de somno beatus Udalricus suscitatus, dixit camerariis suis: « Induite me vestimenta mea et calceamenta. » Qui haesitantes propter magnam ejus infirmitatem, si haec in exstasi mentis vel incapacitate sensus eis praeciperet, implendo tamen praeceptum ejus, induerunt eum vestimenta ejus et calceos. Statim autem paratura se missatica indui praecepit; cumque paratus fuisset, perambulavit matricem ecclesiam, et ad ecclesiam Sancti Joannis Baptistae, quam ipse antea aedificaverat et in honore ejus consecraverat, pervenit, ibique missam, quam anniversariis solemnitatibus mane diluculo consueverat cantare, potenter et caute explevit; illaque finita, statim publicam missam iniit, et devotissime Deo juvante peregit. Ambas missas cum, stando sine adjutorio aliorum, cum benedictionibus decenter ad finem perduceret, consedebat, et astantibus sibi clericis dicebat: « Haec mysteria quae nunc Deo donante peregi, ex possibilitate corporis mei non assumpsi, sed ex praecepto: hodie enim, cum in lecto quasi sopitus somno jacerem, steterunt coram lectulo meo duo viri juvenes formosissimi aspectu, e quibus mihi unus dicebat: « Quare non surges, debes enim hodie ad Sanctum Joannem Baptistam missam celebrare. » Cui alter respondit: « Quomodo potest hoc fieri, quia pro impossibilitate corporis Primam adhuc non explevit? » At ille qui antea locutus est ad me dicit: « Surge et secundum meum sermonem Dei mysterium in praefata ecclesia implere festina, quia hodie praeter te nullus alius ibi missam cantabit. » His vero dictis ad cubiculum regressus est.

Cumque diem obitus sui devota mente et laeto animo et secundum verba psalmographi David dicentis: Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te Deus, exspectaret; quamvis verbis non dixisset, factis tamen manifestavit quod de hoc saeculo se migraturum esse in vigilia apostolorum Petri et Pauli putavit.

Eadem die, antequam vespertinalis laus inciperet, et cum a custodibus omnes simul campanae ad sonandum moverentur, balneatus et paratura quam ad obitum suum conservatam habuit indutus, se quasi defuncturum deposuit. Finita autem Vespertinali laude, aliis juvantibus se a terra levavit, et quasi secreto dixit: « O sancte Petre, nunc non fecisti sicut ego aestimavi! » Et quasi animo aliquantum de hac re mente consternatus manebat.

So, on the holy day of the Nativity of Saint John the Baptist, at the first hour of the day, blessed Ulrich, roused as if suddenly from sleep, said to his chamberlains: "Put on me my clothes and my shoes." They hesitated because of his great weakness, wondering whether he gave them this command in a trance of the mind or from a failing of his senses; yet, fulfilling his command, they dressed him in his clothes and shoes. At once he ordered them to vest him in his Mass vestments; and when he was vested, he walked through the mother church and came to the church of Saint John the Baptist, which he himself had built earlier and consecrated in his honour, and there he completed, with strength and care, the Mass he used to sing at early dawn on that yearly feast; and when it was finished he at once began the public Mass and, with God's help, carried it through most devoutly. When, standing without help from others, he had brought both Masses fittingly to their end with the blessings, he sat down and said to the clerics standing by him: "These mysteries which by God's gift I have now performed I did not undertake from my body's strength, but by command: for today, as I lay on my bed as though sunk in sleep, two young men of most beautiful appearance stood before my bed, and one of them said to me: 'Why do you not rise? For today you must celebrate Mass at Saint John the Baptist's.' The other answered him: 'How can this be, when for the weakness of his body he has not yet even said Prime?' But he who had spoken to me before said: 'Rise, and as I have told you, make haste to fulfil God's mystery in that church, for today no one but you will sing Mass there.'" Having said this, he went back to his chamber.

And as he awaited the day of his death with a devout mind and a glad heart, according to the words of David the psalmist, who says: As the hart longs for the fountains of waters, so my soul longs for you, O God (Ps 42:2), though he did not say it in words, he showed by his deeds that he thought he would pass from this world on the vigil of the apostles Peter and Paul.

On that same day, before the evening praise began, while the wardens of the church were setting all the bells ringing together, he was bathed and clothed in the vestments he had kept for his death, and laid himself down as one about to die. When Vespers was over, he raised himself from the ground with others helping him, and said, as if to himself: "O Saint Peter, you have not done now as I thought!" And he remained somewhat dismayed in mind over this.

Praefatus autem presbyter Gerhardus dixit ad eum: « Domine, noli contristari, sed recordare quia aliis sanctis episcopis similiter contigit; uni enim dictum est: Circa natale apostolorum de hoc saeculo ad requiem es perducturus, is cum speraret se in natale apostolorum obiisse, induciae ei prolongabantur usque in octavum diem, et tunc defunctus est. Cassio Narniensi episcopo, per quemdam presbyterum ab angelo flagellatum dictum est: Non cesset manus tua, non cesset pes tuus, age quod agis, operare quod operaris, natali apostolorum venies ad me. » Episcopus autem, aestimans in solemnitate apostolorum, quae tunc proxima erat, sibi obitum suum imminere, in quibuscunque potuit ad depositionem corporis sui praeparare se studuit. Solemnitate itaque adveniente, sanus permanebat et incolumis, et sic mansit, donec curricula septem annorum praeterirent, et tunc in eodem die, sicut ei dictum est, multis bonis praemissis, et sacro ministerio expleto, feliciter migravit a saeculo. » His auditis, sanctus episcopus vera esse recordatus est, et respondit ei, dicens: « Bene dixisti, frater, » et relevatus mente bono animo manebat, et cum eo manentibus dulcem et commodum se exhibebat: nullum objurgans, nullum increpans, nulli iratus, nulli molestus, nulli adversus, nullum verbum alicujus lamentationis ab eo audiebatur, sed bona omnia quae tunc potuit, praesentibus et absentibus fecit. Nemini indulgentiam negavit, gratia suae benedictionis omnes consignavit.

Praedictus vero Richwinus comes, nepos ejus, adhuc de regali locutione non revertebatur. De quo interdum dicebat: « O Richwine, utinam me vivente venires ut te viderem! » Eo anno solemnitas apostolorum Petri et Pauli Dominica die eveniebat, de qua optimis moribus, sicut praedixi, exspectabat, donec dies quintae feriae pertransisset; in illa nocte, antea quam aurora sextae feriae bene cognosci potuisset, asperso cinere in modum crucis, et aqua benedicta aspersa, se deponi fecit, et sic jacebat usque dum aurora cunctam latitudinem orbis illuminaret. Tunc Richwinus de palatio rediens intravit, et legationem imperatoris eo audiente recitavit. Eo scilicet viso legationeque audita, oculos levans secundum suam possibilitatem gratias agebat Deo omnipotenti qui, secundum dicta David prophetae: Voluntatem timentium se faciet, etc. Richwino autem exeunte, statim eadem hora clericis litaniam devote canentibus animam Deo commendans, anno incarnationis Domini nostri Jesu Christi 973, aetatis LXXXIII, ordinationis autem L, quarto die Julii, IV Non. ejusdem mensis, die Veneris, felici obitu quasi somno suavi soporatus, ergastulo corporis exemptus, migravit ad requiem.

But the said priest Gerhard said to him: "My lord, do not be saddened, but remember that the same thing happened to other holy bishops; for to one of them it was said: 'About the feast of the apostles you shall be led from this world to rest'; and when he hoped to die on the feast of the apostles, his time was lengthened until the eighth day, and then he died. To Cassius, bishop of Narni, it was said through a certain priest who had been scourged by an angel: 'Let your hand not cease, let your foot not cease; do what you are doing, work at what you are working; on the feast of the apostles you shall come to me.' And the bishop, thinking that his death was at hand on the feast of the apostles, which was then near, strove in every way he could to prepare himself for laying down his body. But when the feast came he remained sound and well, and so he stayed until the course of seven years had run; and then on that same day, as had been told him, having sent many good works on before him and completed the sacred ministry, he passed happily from this world." Hearing this, the holy bishop remembered that it was true, and answered him: "You have spoken well, brother"; and, lifted in mind, he stayed in good heart and showed himself gentle and kindly to those who were with him: chiding no one, rebuking no one, angry with no one, troublesome to no one, set against no one; no word of any complaint was heard from him, but he did every good he then could to those present and those absent. He refused pardon to no one; he sealed all with the grace of his blessing.

Count Riwin, his nephew, of whom we have spoken, had not yet returned from the royal assembly. Of him he would say at times: "O Riwin, would that you might come while I am alive, so that I might see you!" That year the feast of the apostles Peter and Paul fell on a Sunday, and from then on, as I said, he waited in the best of dispositions until Thursday had passed; in that night, before the dawn of Friday could be clearly seen, he had ashes strewn in the form of a cross and sprinkled with holy water, and had himself laid down on them; and so he lay until the dawn lit up the whole breadth of the world. Then Riwin, returning from the palace, came in and delivered the emperor's message in his hearing. Having seen him and heard the message, he raised his eyes as far as he was able and gave thanks to almighty God, who, according to the words of David the prophet, will do the will of those who fear him (Ps 145:19), and so on. And as Riwin went out, at once, in that same hour, while the clerics devoutly sang the litany, he commended his soul to God; and in the year of the incarnation of our Lord Jesus Christ 973, in the eighty-third year of his age and the fiftieth of his ordination, on the fourth day of July, the fourth before the Nones of that month, a Friday, lulled by a happy death as by a sweet sleep and set free from the prison-house of the body, he passed to his rest.

Pro certo sanctum corpus cum ad lavandum more solito denudatum fuisset, suavi odoris fragrantia nares omnium ibi manentium replevit, et tandiu permansit quoadusque corpus lavatum praedestinatisque vestibus indutum, et feretro impositum, in ecclesiam portaretur.

Clerus nempe cum audiret quod episcopi Bauvariorum de praedicto colloquio redirent ad suam provinciam, misso legato, voluerunt archiepiscopum Fredericum ad commendationem sacri corporis vocare: cumque ad illum nuntius veniret, invenit eum tanta infirmitate febrium detentum, ut nullo modo advenire potuisset. Misso autem cum tristitia inde revertente, audivit quod venerandus episcopus Wolfgangus ad locum qui dicitur Nordilingga venire voluisset; in occursum ejus festinavit. Ad eum certe cum perveniret, salutatus ab eo audivit quod Augustam civitatem pergere voluisset, visitare sanctum Dei servum Udalricum in infirmitate detentum. Cui ille respondit: « Dominus sanctitati tuae praecepit visitare eum, et ego ad hoc veni ut nuntiarem tibi quia defunctus est, et de omni congregatione ibi Deo militante te flagitare, ut festine venires et sanctum corpus Deo commendares. » Quo audito, sanctus episcopus magna moestitia septus est; in eadem nocte diluculo surrexit, et ad Augustam pergere coepit. In itinere vero cum cognovisset quod ad congruum tempus illuc pervenire non valeret, praemisso eodem legato, nuntiavit adventum ejus.

Interim vero corpus in ecclesia sanctae Mariae a congregatione die noctuque cum orationibus et missarum celebrationibus, caute et devote custodiebatur usque in diem Dominicam. Die vero Dominica post primam missam pro ejus anima celebratam, congregato clero et sanctimonialium congregatione adveniente, et magna de provinciis multitudine populi, presbyteri levaverunt corpus, et ad Sanctam Afram ubi antea sepulcrum ejus praeparatum fuerat, portare coeperunt. Cumque venirent ad collem qui dicitur Pereleich, praefatus nuntius venit, et adventum Wolfgangi episcopi nuntiavit. Illi autem perducentes corpus in ecclesiam sanctae Afrae, et item missam sacrificalem cum omni devotione pro requie ejus animae celebraverunt. Episcopus vero cum adhuc non veniret, et hora diei non tardaret, nisi tempus celebrationis publici Dei ministerii immineret, et hoc cum omni devotione a congregatione clericorum perficeretur, venit praefatus episcopus, qui cum honorifice susceptus fuisset, et orationi finem imposuisset, salutatis a se fratribus dixit: « Quid vobis videtur an hodie sacrum corpus commendamus, vel ad alterum diem procrastinemus? » Cui fratres respondentes, dixerunt: « Si tuae sanctitati placet, nobis bonum videtur si omnibus, qui nunc hic in praesentia sunt, annuntiatur ut mane congrua hora huc ad commendationem sacri corporis conveniant, et a te salutaris hostiae munus nobis sacrificantibus pro requie ejus animae Deo offeratur, quia congrua hora praeterita est, et tu es magna lassitudine septus. » Quibus auditis, episcopus consilio eorum libentissime assensum praebens, alterum diem exspectavit.

Indeed, when the holy body had been stripped for washing in the usual way, it filled the nostrils of all who were there with the fragrance of a sweet odour, which lasted until the body, washed, clothed in the garments prepared for it and placed on the bier, was carried into the church.

Now when the clergy heard that the bishops of the Bavarians were returning from the said assembly to their own province, they sent an envoy, wishing to call Archbishop Frederick for the commendation of the holy body; but when the messenger came to him, he found him held by so severe a fever that he could in no way come. As the envoy was returning from there in sorrow, he heard that the venerable Bishop Wolfgang meant to come to the place called Nördlingen, and he hastened to meet him. When he reached him and had been greeted by him, he heard that he meant to go to the city of Augsburg to visit Ulrich, the holy servant of God, who lay ill. He answered him: "The Lord has commanded your holiness to visit him; and I have come for this: to tell you that he is dead, and to beg you on behalf of the whole community that serves God there to come in haste and commend the holy body to God." Hearing this, the holy bishop was overcome with great sorrow; that same night, at first light, he rose and set out for Augsburg. On the way, when he realized that he could not arrive there in good time, he sent the same envoy ahead to announce his coming.

Meanwhile the body was watched over carefully and devoutly by the community in the church of Saint Mary, day and night, with prayers and the celebration of Masses, until the Sunday. On the Sunday, after the first Mass had been celebrated for his soul, when the clergy had assembled and the community of nuns had come, with a great multitude of people from the provinces, the priests lifted the body and began to carry it to Saint Afra's, where his tomb had been prepared beforehand. When they came to the hill called Perleich, the said messenger arrived and announced Bishop Wolfgang's coming. They brought the body into the church of Saint Afra, and there again celebrated the Mass of the sacrifice with all devotion for the repose of his soul. As the bishop still did not come, and the hour of the day would not wait, but the time for celebrating God's public service was at hand, and this was being carried out with all devotion by the community of clerics, the said bishop arrived; and when he had been received with honour and had finished his prayer, he greeted the brethren and said: "What do you think: shall we commend the holy body today, or put it off to another day?" The brethren answered him: "If it pleases your holiness, it seems good to us that all who are present here now be told to gather here tomorrow morning at a fitting hour for the commendation of the holy body, and that the offering of the saving sacrifice be made to God by you, while we offer it with you, for the repose of his soul; for the fitting hour is past, and you are overcome with great weariness." Hearing this, the bishop very gladly agreed to their counsel and waited for the next day.

Ea vero nocte Hiltegart, uxor praefati Richwini comitis, quamvis nupta, tamen satis religiosa, venit, camisaleque cera perfusum attulit, et sublimissimos clericos petiit ut sacro corpori caute secreto circumdaretur, ne sacerdotalis paratura, qua indutus erat, cito a terra consummaretur, quia ipse adhuc vivens praecepit ne tabulatum lignum corpori ejus supposuissent, sed purae terrae imponerent, et ligneo operculo cooperirent: qui secundum ejus petitionem camisale corpori sacro circumdederunt.

Mane autem facto, magna multitudine populi adveniente, et clericis sanctimonialibusque ibidem Deo militantibus congregatis, sed et de provinciis multis, sacris officiis utentibus adjunctis, antistes, cunctis pro ejus anima sacrificantibus, magna contritione cordis et humiliatione salutarem obtulit hostiam Deo, insuper etiam publica missa expleta, omnes in commune sobrio et cauto sermone admonuit, ut pro illa sancta anima intima intentione cordis devote exorarent, ut ab omni vinculo delictorum absoluta, Deo donante, perenni gaudio in aevum cum sanctis et electis Dei perfrui mereretur. Oratione autem secundum verbum ejus ab omnibus peracta, episcopus corpus sepelivit, et animam omnipotenti Deo devotissime cum lacrymis commendavit. Ministri autem, sicut praedictum est, operculo ligneo corpus cooperuerunt, et super hoc gradibus murati sepulcri densum ligneum tabulatum superposuerunt, in superficie autem terrae cum lapidibus conjunctis firmiter clauserunt. His ita peractis, episcopus ad Augustam causa orationis perrexit. Orationibus multipliciter consummatis, a fratribus per charitatem rogatus, paraturam missaticam, quae fuit sancti Udalrici, quarum opulentia ille vivens abundabat, propter ejus sanctitatem suscepit: et honorifice, sicut optime dignus erat, dimissus, Deo comite ad propria reversus est.

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post obitum sancti Udalrici episcopi, Heinricus filius Purchardi comitis successor ejus effectus est, non provide in ovile ovium intrando, sed aliunde ascendendo, quia Purchardo duce Alamannorum, qui filiam materterae ejus habuit uxorem, et aliis plurimis, sed et quibusdam militibus, qui ab eo beneficia sua augeri astuta arte cupiebant, consiliantibus, subtili coepit consilio aestimare qualiter praedictum locum sibi potuisset usurpare; quamvis in ejus scientiam deveniret, quod Werinharius abbas in quadam invisibili carnalibus oculis congregatione, ubi sanctus Udalricus in exstasi mentis adjunctus, audivit: Si duo aliis concordarent, ab omni illa congregatione ad hoc ministerium fuisset destinatus, ut ejus successor efficeretur, sicuti antea praedixi.

That night Hildegard, wife of the said Count Riwin, a married woman yet most devout, came and brought a linen cloth soaked in wax, and asked the highest of the clerics to wrap it carefully and secretly around the holy body, so that the priestly vestments in which he was clothed should not soon be consumed by the earth; for while he was still alive he had commanded that no wooden boarding be put beneath his body, but that they should lay it on the bare earth and cover it with a wooden lid: and they, at her request, wrapped the cloth around the holy body.

When morning came a great multitude of people arrived, and the clerics and nuns who served God there gathered, and many from the provinces who exercised sacred offices joined them; and the prelate, while all offered sacrifice for his soul, offered the saving sacrifice to God with great contrition and humility of heart; and moreover, when the public Mass was over, he admonished all together in sober and careful words to pray devoutly for that holy soul with the inmost purpose of their hearts, that, loosed from every bond of sin, it might by God's gift be found worthy to enjoy everlasting joy for ever with the saints and the elect of God. When all had prayed as he had bidden, the bishop buried the body and commended the soul most devoutly, with tears, to almighty God. The ministers, as was said before, covered the body with a wooden lid, and above it, on the ledges of the walled tomb, they laid a thick wooden boarding, and at the surface of the ground they closed it firmly with stones joined together. When this was done, the bishop went on to Augsburg to pray. When he had completed many prayers, he was asked by the brethren in charity to accept a set of Mass vestments that had belonged to Saint Ulrich, of which he had had a rich abundance in his lifetime, and he accepted it for the sake of his holiness; and having been sent off with honour, as he most fully deserved, he returned home with God as his companion.

XXVIII

After the death of the holy Bishop Ulrich, Henry, son of Count Burchard, became his successor, not entering the sheepfold with prudence but climbing up some other way (Jn 10:1); for, on the counsel of Burchard, duke of the Alamanni, who had married the daughter of his mother's sister, and of very many others, and also of some knights who craftily hoped to have their fiefs increased by him, he began to consider with subtle counsel how he might usurp the said place for himself; although it had come to his knowledge that, in a certain assembly invisible to bodily eyes, at which Saint Ulrich was present in an ecstasy of mind and heard it, Abbot Werinhar would have been appointed to this ministry by that whole assembly, to become his successor, if two had agreed with the others, as I said before.

Quidam clerici, advocato et aliis quibusdam militibus de eodem episcopatu secum comitantibus, ad curtem imperatoris baculum episcopalem ferendo iter agere coeperunt. Cumque ad Wormacensem civitatem ad monasterium sancti Cyriaci venirent, invenerunt ibi Purchardum ducem cum uxore sua in infirmitate occupatum. Cumque ei indicarent studium itineris sui, quibusdam machinationibus callida ratione ab eo illusi sunt; quia dixit eis imperatorem his diebus prope in ultimis finibus regni ejus morari, et in ea via quam pergere debuerunt, omnia supra modum cnara, et herbam undique in defensione manere, et ideo semetipsos et eorum caballos nulla commoditate posse sustentari. Non post multos dies imperator noster vult regale colloquium habere ad locum qui dicitur Erinstein, illuc facile potestis ire, ideo revertimini nunc, et quando meus certus nuntius vobis praedictae locutionis diem nuntiaturus advenerit, illuc venire ne dubitetis; ibi enim me invenietis firmum vobis fore adjutorem, et in electione episcopali sine ambiguitate me sciatis vobis concordari. His verbis auditis, vera esse aestimantes, et consiliis ejus consentientes, reversi sunt.

Non post multum vero temporis nuntius ducis venit, et regale colloquium in praedicto loco manere indicavit, eosque illuc venire admonuit. Qui statim aliis fratribus secum sumptis, ad praefatum locum pergere festinaverunt. Cumque appropinquassent ad locum qui ad Balneos nominatur, quidam nuntius eis obvius dixit: « Henricus filius Purchardi quem imperator cum suis fidelibus, et dux Purchardus ad Augustam antistitem esse decreverunt, nunc cito occurret vobis. » Hac ratione audita, contristati fratres eo quod de praedicta electione episcopi privari debuerunt, ultra non sunt progressi, sed revertentes in loco opportuno exspectaverunt, usque dum praefatum Heinricum inde comitarentur.

Eo statim die, cum ad castra venirent milites qui de duce Purchardo cum Heinrico venerunt, adjunctos sibi clericos rogare coeperunt, ut Heinricum in commune episcopum esse comprobarent in eodem loco. Qui inducias petierunt, usque in communi capitulo, domi cuncti fratres in unum se coadunarent. Cumque milites hoc refutarent, et longa inter se locutione contenderent, reversi ad Heinricum, cum quibusdam clericis elegerunt eum super se esse episcopum; quidam vero eum non eligentes, ad Augustam pervenerunt ad caeteros fratres.

Cumque ad Augustam pervenirent sic sequestrati in electione ejus, venit quidam comes, Wolveradus nomine, cum aliis quibusdam hominibus quasi legationem ab imperatore ferendo ad congregationem, dicens: « Imperator demandavit vobis gratiam et misericordiam et omnia bona, et postulavit ut istum dominum Heinricum, quem ille cum suis fidelibus decrevit in isto loco esse pastorem, ut et vos ob amorem sui antistitem vobis eligere unanimiter non renuatis. » Legatio autem haec fraudulenti consilio composita erat.

Some clerics, accompanied by the advocate and certain other knights of the same bishopric, set out on the road to the emperor's court, carrying the episcopal staff. When they came to the city of Worms, to the monastery of Saint Cyriacus, they found Duke Burchard there with his wife, laid up with illness. When they told him the purpose of their journey, he deceived them with cunning contrivances; for he told them that the emperor was staying at that time almost at the farthest bounds of his realm, that on the road they would have to take everything was beyond measure dear and the grass everywhere was fenced off, and that therefore they could find no means of supporting themselves and their horses. "In a few days our emperor means to hold a royal assembly at the place called Erinstein; you can easily go there. So turn back now, and when my trusty messenger comes to tell you the day of that assembly, do not hesitate to go there; for there you will find me a firm helper to you, and you may know without any doubt that in the episcopal election I shall be at one with you." Hearing these words, they thought them true, and, agreeing to his counsel, they turned back.

Not long afterwards the duke's messenger came, told them that the royal assembly would be held at the said place, and urged them to come there. At once, taking other brethren with them, they made haste to go to that place. When they had come near the place called Baden, a messenger met them and said: "Henry, son of Burchard, whom the emperor with his faithful men and Duke Burchard have decreed shall be bishop of Augsburg, will shortly be meeting you." Hearing this, the brethren were saddened that they were to be deprived of the said election of a bishop, and they went no farther, but turned back and waited at a convenient place until they could accompany the said Henry from there.

That very day, when the knights who had come from Duke Burchard with Henry reached the camp, they began to press the clerics who had joined them to approve Henry in common as bishop, there and then. They asked for a delay until all the brethren could gather together at home in a common chapter. When the knights refused this and they had argued among themselves at length, they returned to Henry and, together with some of the clerics, elected him to be bishop over them; but some, who did not elect him, went on to Augsburg to the rest of the brethren.

When they reached Augsburg, divided thus over his election, a certain count named Wolverad came to the community with some other men, as if bearing a message from the emperor, and said: "The emperor sends you his favour and mercy and every good wish, and asks that you too, for love of him, should not refuse to elect with one accord as your bishop this lord Henry, whom he with his faithful men has decreed to be shepherd in this place." But this message had been put together by deceitful counsel.

Cui respondentes dixerunt: « Veniat ille cum vobis ad capitulum nostrum ad audiendum responsa nostra. » Cumque vix obtinuissent ut in capitulum intrarent, legebant lectiones canonicas de electione antistitum. Praefatus Heinricus, cum audisset de lectionibus in praesentia recitatis quod in potestate esset canonicorum eum eligere vel refutare, cum venia humiliter postulavit ut eum episcopum eligere non dedignarentur, promittens eis, si ejus postulationi consentirent, in posterum omnigenae commoditatis impensionem. Qui ejus promissionibus credentes, quidam vero sponte, quidam vero dissensiones vitando, omnes tamen in commune decreverunt eum esse episcopum. Haec vero electio cum in ecclesia militibus et familiae nota facta fuisset, sonantibus campanis ab omnibus confirmabatur.

Tunc demum praefatus Heinricus, assumptis quibusdam canonicis, perrexit ad imperatorem, et in praesentia ejus aliorum testimonio roboratus de electione ejus nuntiavit, humiliter flagitans ut a celsitudine ejus imperialis potestatis pontificium praenominatum ei concederetur. Imperator autem ejus petitioni non contradixit, neque continuo adimplevit, sed promisit ut post quinque dies in solemnitate sancti Mauritii ejus petitioni assensum praeberet, sicut et fecit. Postea vero statuto tempore ad Maguntiam venit, et a Rudperto archiepiscopo et suis suffraganeis benedictionem episcopalem accepit.

His vero temporibus Otto filius Luitolfi, filii Ottonis imperatoris, dux fuit Alamannorum, et Heinricus, filius Heinrici fratris ejusdem imperatoris, dux Bauvariorum erat: qui, quamvis ex vicina propinquitate charitate conjuncti fore debuissent, ex machinatione male suadentis Satanae invidias et dissensiones inter se exercere coeperunt. Heinricus itaque episcopus aequivoco suo duci aptior mansit in omnibus, et ipsius consiliis plus consentiens quam Ottoni duci, quamvis civitas Augusta in suo ducatu sita maneret. Pro hac vero re Otto dux contra eum iratus esse coepit, et cum fidelibus suis consiliari ut ei, in quibuscunque potuisset, adversaretur; quod et fecit.

Insuper episcopus quibusdam militibus nepotibus sancti episcopi Udalrici, Manegoldo et Hulpaldo, voluit beneficia abstrahere, propter quorumdam consilia, sine illorum reatu. Ipsi autem, quia episcopo sancto Udalrico adhuc vivente ab eo missi saepe in auxilio imperatoris cum herili multitudine militum venerunt, et in ejus servitio voluntatem ejus strenue in omnibus adimplentes, tandiu permanserunt usque cum illius gratia muneribus honorati redire dimissi sunt. Regina etiam profitebatur eorum se esse propinquam; ideo beneficia accepta episcopo contradixerunt et in eorum potestate, eo nolente, tenuerunt. Episcopus itaque his et aliis multis adversis fatigatus, tristis effectus est.

They answered him: "Let him come with you to our chapter to hear our answer." And when they had with difficulty obtained leave to enter the chapter, the canonical readings on the election of bishops were read. The said Henry, when he heard from the readings recited in his presence that it lay in the canons' power to elect him or reject him, prostrated himself and humbly asked them not to disdain to elect him bishop, promising them, if they consented to his request, every kind of benefit in time to come. Believing his promises, some willingly and some to avoid dissension, they all nevertheless decreed in common that he should be bishop. When this election had been made known in the church to the knights and the household, it was confirmed by all with the ringing of bells.

Then at last the said Henry, taking some of the canons with him, went to the emperor and, supported by the testimony of others, reported his election in his presence, humbly begging that the aforesaid bishopric be granted him by his imperial highness. The emperor neither refused his petition nor granted it at once, but promised to assent to it five days later, on the feast of Saint Maurice; and so he did. Afterwards, at the appointed time, he came to Mainz and received the episcopal blessing from Archbishop Rupert and his suffragans.

In those times Otto, son of Liudolf, the son of the Emperor Otto, was duke of the Alamanni, and Henry, son of Henry the brother of the same emperor, was duke of the Bavarians; and though, being close kin, they ought to have been joined in love, through the scheming of Satan, that evil counsellor, they began to practise envy and discord against each other. Bishop Henry, then, remained more attached in all things to the duke who bore his name, and agreed with his counsels more than with Duke Otto's, although the city of Augsburg lay in Otto's duchy. For this reason Duke Otto began to be angry with him, and to take counsel with his faithful men how he might oppose him in whatever way he could; and so he did.

Moreover, on the advice of certain people, the bishop wished to take away their fiefs from some knights who were nephews of the holy Bishop Ulrich, Manegold and Hupald, though they had done no wrong. They, however, while the holy Bishop Ulrich was still alive, had often been sent by him to the emperor's aid with a lordly host of knights, and in his service, vigorously fulfilling his will in all things, had stayed until they were sent home in his favour, honoured with gifts. The queen also declared herself to be their kinswoman; therefore they refused to give up to the bishop the fiefs they had received, and kept them in their power against his will. So the bishop, wearied by these and many other adversities, grew sad.

Quodam tempore cum imperator Otto gentem Sclavorum cum exercitu invadere voluisset, et Otto, qui tunc dux erat Alamannorum et Bauvariorum, Heinrico deposito, in adjutorium ejus venire cum Alamannis et Noricis paratus esset, Heinricusque episcopus ire se cum illo promitteret, exspectavit cum suis militibus donec recederet exercitus, et, sicut antea consiliati sunt, occupavit cum militibus suis civitates quas potuit, et ipse in Nuwingburg intravit. Henricus autem, qui antea dux fuit, Pazonam civitatem intravit, ea ratione ut Ottone cum exercitu recedente, provinciam sibi adjutorio nepotis sui episcopi subjugaret. Hoc itaque consilium cum Ottoni duci notum factum fuisset, reversus est cum exercitu ambarum provinciarum, et obsedit eum in praefata civitate, Pazova. Imperator autem Otto, cum Dei clementia liberatus a Sclavis, venit post eum ad eamdem civitatem in obsidionem ejus. Cumque obsidione finita et carinula mitigata, imperator ad Saxoniam reverteretur, postea statuto tempore Heinricus filius Heinrici, et aequivocus ejus filius Perhtolfi ad colloquium imperatoris vocati sunt, cum quibus etiam Heinricus episcopus ad imperatorem se ad excusandum de praedicto reatu venit, ut restitutus gratiae ejus ad propria redire mereretur. Peracto itaque colloquio, Heinricus et aequivocus ejus in exsilium missi sunt. Heinricus autem episcopus ad Vurdinam ubi sanctus requiescit Luitgerus, abbati ad custodiendum commendatus est. Cumque ibi de Pascha usque post nativitatem sancti Joannis Baptistae cum magna cautela custodiretur, factum est imperiale colloquium in oppido quod dicitur Trulmanna. Illuc venerunt duo presbyteri Gerhardus et Anamotus de Augusta, et, cum interventu Ottonis ducis et episcoporum ibi inventorum, supplicaverunt non solum de semetipsis, sed de omnibus clericis et laicis in eodem episcopatu habitantibus, ne diu episcopali custodia privarentur. Imperator autem petitioni Ottonis ducis et aliorum suorum fidelium praetatorumque clericorum satisfaciens, episcopum de exsilio reduci praecepit, et in praesentia sua, iterato fidelitatis suae sacramento, cum gratia sua ad episcopatum suum redire concessit.

Restitutus autem in suum locum episcopus tractare in animo suo coepit pro quibus reatibus ei tam diversa adversa sic frequenter accidissent, qui a duce multipliciter plus quam antecessores sui injuriabatur; et quia principes militum beneficia sua contra voluntatem ejus habere praesumebant, et electissimi de paterna sua familia ministratores diverso modo repente interierant, secreto a familiaribus clericis interrogavit, si sanctus Udalricus de Werenhario abbate diceret, ut successor ejus fieri deberet, sicuti ei antea dictum est.

Once, when the Emperor Otto wished to invade the people of the Slavs with an army, and Otto, who was then duke of the Alamanni and of the Bavarians, Henry having been deposed, was ready to come to his aid with the Alamanni and the Noricans, and Bishop Henry promised to go with him, the bishop waited with his knights until the army had moved off, and then, as they had planned beforehand, seized with his knights the towns he could, and himself went into Neuburg. And Henry, who had formerly been duke, went into the city of Passau, intending that, once Otto had moved off with the army, he might subdue the province to himself with the help of his kinsman the bishop. When this plan became known to Duke Otto, he turned back with the army of both provinces and besieged him in the said city, Passau. And the Emperor Otto, delivered from the Slavs by God's mercy, came after him to the same city to besiege it. When the siege was over and the rising quelled, and the emperor was returning to Saxony, afterwards, at an appointed time, Henry son of Henry and his namesake the son of Berthold were summoned to an assembly of the emperor; and with them Bishop Henry also came to the emperor to clear himself of the said offence, so that, restored to his favour, he might be allowed to return home. When the assembly was over, Henry and his namesake were sent into exile. Bishop Henry was committed to the custody of the abbot at Werden, where Saint Liudger rests. And while he was kept there under close guard from Easter until after the Nativity of Saint John the Baptist, an imperial assembly was held in the town called Dortmund. There came two priests from Augsburg, Gerhard and Anamot, and, with the intercession of Duke Otto and of the bishops who were there, they made supplication not only for themselves but for all the clerics and laymen living in that bishopric, that they should not long be deprived of their bishop's care. The emperor, granting the petition of Duke Otto and of his other faithful men and of the said clerics, ordered the bishop to be brought back from exile, and, once he had renewed in his presence his oath of fealty, allowed him to return in his favour to his bishopric.

Restored to his place, the bishop began to turn over in his mind for what offences so many and such varied adversities had befallen him so often, he who was wronged by the duke in many ways more than his predecessors had been; and since the chief men among the knights presumed to hold their fiefs against his will, and the choicest officers of his father's household had suddenly perished in various ways, he asked his intimate clerics in secret whether Saint Ulrich had said of Abbot Werinhar that he ought to become his successor, as he had been told before.

Cumque in veritate verum esse cognovisset, quod antea credere noluit, expavit se vehementer, sed publice non manifestavit; pro eo plus expavit, quia tunc frequenter signa magna et mirabilia ad sepulcrum sancti Udalrici episcopi, Deo concedente, fiebant. Tunc demum in meliora multipliciter mutatus, cum Deo se pacificare conatus est, et matricem ecclesiam novo tecto cooperire praecepit, et super Licum fluvium ad Sanctam Afram pontem composuit. Et, ut nullus ex familia de ponte teloneum aut ullam redhibitionem acciperet, praecepit, sed in eleemosynam ejus quicunque voluissent sine contradictione et occupatione pergerent.

Postea autem Romam et limina sanctorum apostolorum Petri et Pauli pro remissione delictorum suorum visitavit. Et antea quam illuc pergere coepisset, proprietatem quam pater suus Purchardus in Geisinhausa habere visus est, et quam Etichoni fideli suo sub testimonio contradidit, ea videlicet ratione ut eam illuc firmiter transfunderet, ubi eum filius ejus Heinricus episcopus rogaret, tunc pro certo Ethich postulante episcopo tradidit cum manu ejus praefatam proprietatem legitime, secundum legem Noricorum, sanctae Mariae super altare ejus in Augusta civitate situm, et super capsam deauratam lapidibusque inclusis decoratam, cum ecclesia et totis aedificiis, cum agris, pratis, pascuis, molendinis, aquis aquarumque decursibus, viis et inviis, civitatibus, sylvis, tonsis et intonsis, quaesitis et adhuc inquirendis, et cum familia et cum omnibus ad eamdem proprietatem jure pertinentibus, nisi XX hubas extra traditionem dimisit; et eas servituti sancti Magni ad Fauces decrevit; canonicisque placitavit, ut potestatem haberent, si vellent, easdem hubas XX cum X in ista provincia in bono loco sitis hubis concambire, in manum Werinharii advocati, et in manum Gerhardi praepositi, pro remedio animae suae, et patris matrisque suae et materterae suae caeterorumque propinquorum et parentum suorum, in eam placitationem, ut in jure et potestate canonicorum perpetualiter in oblatione permaneat, salvo in omnibus eorum quotidiano stipendio; et ut ipsi, pro requie ejus animae, annis singulis ante anniversarium diem ad horam vespertinam vigiliam plenam de voce celebrent, et in anniversario die iterum vigiliam expleant, et celebrata missa altaris, hostiae oblationem omnes in commune Deo offerant, et insuper centum pauperes sufficienti stipendio edendi et bibendi procurent, et ex eis duodecim vestiant, in uno anno laneis vestimentis, et in altero anno laneis induant, et caligas calceamentaque praebeant.

Si autem aliquis successor ejus antistes hanc placitationem irrumpere tentaverit, et praedictam proprietatem canonicis auferendo in suam utilitatem aliquo modo redigere conatus fuerit, et ita ratione ei comperta statim non restituerit, haeredes ejus legitimi liberam habeant potestatem tres ponere super altare denarios, et eamdem proprietatem inde redimere et in jus proprium possidere omnibus in futurum generationibus.

And when he learned in truth that what he had before refused to believe was true, he was seized with great fear, but did not show it in public; and he was the more afraid because at that time great signs and wonders were often being wrought, by God's grant, at the tomb of the holy Bishop Ulrich. Then at last, changed for the better in many ways, he strove to make his peace with God; he ordered the mother church to be covered with a new roof, and built a bridge over the river Lech at Saint Afra's. And he commanded that none of the household should take toll or any payment for the bridge, but that, as an alms of his, whoever wished might cross without hindrance or seizure.

Afterwards he visited Rome and the threshold of the holy apostles Peter and Paul for the forgiveness of his sins. And before he set out for there, there was a property at Geisenhausen which his father Burchard was known to have held, and which he had handed over before witnesses to his faithful man Eticho, on this condition: that Eticho should firmly transfer it to whatever place his son, Bishop Henry, should ask. And so then, at the bishop's request, Eticho, together with the bishop's hand, lawfully handed over the said property, according to the law of the Noricans, to Saint Mary, upon her altar, which stands in the city of Augsburg, and upon a gilded reliquary adorned with set stones: with the church and all the buildings, with fields, meadows, pastures, mills, waters and watercourses, ways and wastes, towns, woods cut and uncut, things acquired and yet to be acquired, and with the household and with all that rightfully belongs to that property, except that he left twenty hides out of the gift and assigned them to the service of Saint Magnus at Füssen; and he agreed with the canons that they should have power, if they wished, to exchange those twenty hides for ten hides well situated in this province. The gift was made into the hand of Werinhar the advocate and into the hand of Gerhard the provost, for the healing of his soul and of the souls of his father and mother and of his mother's sister and of his other relatives and kin, on this agreement: that it should remain for ever as an offering in the right and power of the canons, their daily allowance being preserved in all things; and that they, for the repose of his soul, should each year, on the eve of the anniversary, at the hour of Vespers, celebrate a full vigil with chant, and on the anniversary day complete the vigil again, and when Mass has been celebrated at the altar all should together offer to God the offering of the sacrifice; and moreover they should provide a hundred poor people with sufficient food and drink, and clothe twelve of them, one year with woollen garments and the next year again with woollens, and give them leggings and shoes.

But if any bishop who succeeds him should try to break this agreement, and should attempt in any way to take the said property from the canons and turn it to his own use, and, once the matter has been made known to him, should not restore it at once, his lawful heirs shall have free power to lay three pennies on the altar, and so to redeem the same property and possess it by their own right for all generations to come.

Actum Augusta, in ecclesia sanctae Dei Genitricis Mariae ante altare, episcopo Heinrico perpetrante, in praesentia canonicorum, coram frequentia populi et coram testibus subnotatis.

Signum Etih qui hanc traditionem fecit. Signum Adalbero. Signum Jagob. S. Marahnurat. S. Willehalm. S. Hunurid. S. Engilmar. S. Wezzi. S. Pilgirim. S. Gundachar. S. Cadolt. Isti de provincia Noricorum.

Isti autem de provincia Alamannorum. Signum Werenhere advocatus qui hanc traditionem cum manu Gerhardi praepositi accepit. S. Histipold. S. Gotebold. S. Reginhar. S. Suidger. S. Aribo. S. Vrolf. Anno incarnationis Domini nostri Jesu Christi nongentesimo octogesimo, indictione VIII, IV Nonas Octob., et XX die Jovis. Ego igitur Gerhardus indignus presbyter notavi diem et annum.

His ita, sicut praedixi, expletis, Romam perrexit et votis suis peractis sanus ad propria venit. Adhuc autem intus magna angustia mentis angebat, pro eo quod a duce Ottone, quamvis exterius pacificati essent, plus cogebatur quam antecessores sui ei servitium facere de rebus Sanctae Mariae; et pro eo quod quidam milites beneficia ecclesiastica ad illius potestatem jure pertinentia contra ejus voluntatem possidebant.

Quia ille ex nobilibus parentibus ortus est, et grammaticae artis aliorumque librorum magnam scientiam habebat, suavique colloquio et bene sonante loquela valde congrue exuberabat, in sanctis solemnitatibus, in Dei servitio et in praedicatione studiosus fuit. Herili servitio ad mensam suam utebatur, et cum eo manentibus copiam manducandi atque bibendi hilari vultu et placida mente porrexit. Familiae autem plus justo saevior exstitit, eorum jus tollendo, et in quibusdam locis novum censum creando. Tunc demum cognoscebat quod praelibata adversa, nisi Deo adjuvante et imperialis celsitudinis gratia machinante, superare non potuit, et toto nisu servitio imperatoris se innectere studuit, ut acquisitione ejus gratiae omnes contrarietates ei ab aliis undique imminentes, cum ejus praesentia et cum ejus praeceptis mitigarentur. Ideo igitur saepius cum imperialibus muneribus eum visitavit, et drudes suos donis congruis sibi complacare satagebat, et insuper hostilia itinera cum eo pergebat, taliter sicut ei optime aestimabat placere.

Done at Augsburg, in the church of Mary, holy Mother of God, before the altar, by the act of Bishop Henry, in the presence of the canons, before a throng of people and before the witnesses noted below.

Mark of Eticho, who made this gift. Mark of Adalbero. Mark of Jagob. Mark of Marahnurat. Mark of Willehalm. Mark of Hunurid. Mark of Engilmar. Mark of Wezzi. Mark of Pilgirim. Mark of Gundachar. Mark of Cadolt. These are from the province of Noricum.

And these are from the province of the Alamanni. Mark of Werinhar the advocate, who received this gift together with the hand of Gerhard the provost. Mark of Histipold. Mark of Gotebold. Mark of Reginhar. Mark of Suidger. Mark of Aribo. Mark of Vrolf. In the nine hundred and eightieth year of the incarnation of our Lord Jesus Christ, in the eighth indiction, on the fourth day before the Nones of October, and on the twentieth day, a Thursday. I, Gerhard, an unworthy priest, have noted the day and the year.

When this had been done, as I said, he went on to Rome, and having fulfilled his vows he came home in good health. But inwardly he was still tormented by great anguish of mind, because Duke Otto, though outwardly they were at peace, compelled him more than his predecessors to render him service from the goods of Saint Mary; and because certain knights held, against his will, church fiefs that rightfully belonged to his power.

Since he was born of noble parents, had great knowledge of the art of grammar and of other books, and abounded most fittingly in sweet conversation and well-sounding speech, he was zealous on holy feasts in the service of God and in preaching. He kept a lordly service at his table, and offered those who stayed with him plenty to eat and drink with a cheerful face and a kindly mind. Toward the household, however, he was harsher than was just, taking away their rights and in some places creating a new tax. Then at last he came to know that he could not overcome the adversities already mentioned unless God helped him and the favour of his imperial highness worked on his behalf; and he strove with all his might to bind himself to the emperor's service, so that, by winning his favour, all the oppositions threatening him from others on every side might be softened by his presence and his commands. Therefore he often visited him with gifts fit for an emperor, took pains to win over the emperor's intimates with fitting presents, and besides went on campaign with him, in the way he judged would best please him.

Anno itaque Domini nostri Jesu Christi 983, imperator cum exercitu Calabriam provinciam adiit; illuc etiam episcopus Heinricus cum eo pervenit: cumque ibi pugna cum Sarracenis ageretur, plurimis ibi ex utraque parte occisis, heu dolor! sive captus, sive occisus, etiam ibi remansit. Supra modum est lamentandum perditio ejus, quia locus ejus a clericis suis, et propinquis et cognatis et amicis inveniri et visitari non potest. Periculosum est valde decretum Dei per suos sanctos revelatum supergredi et prophetias spernere, dicente Scriptura: Spiritum nolite exstinguere, prophetias nolite spernere.

Werrenharius autem postea ab imperatore interrogatus si episcopatum accipere vellet, sicut sanctus Udalricus antea decrevit, qui cum adhuc esset sanus et incolumis, respondit se ultra hunc episcopatum non velle accipere. Post contradictionem autem episcopatus, ut a ministris ejus comperi, paucis horis interpositis, infirmari coepit et ad Luggam vitam finivit, et corpus ejus portatum est usque ad sanctum Dominum, et honorifice est sepultum. Otto autem dux etiam ad Luggam defunctus est, et a suis super montana portatus, et usque ad Aschaffenburg perductus, cum magno honore et nimia lamentatione ibi terrae commendatus est.

Miracula S. Udalrici

I

Post commendationem pretiosi thesauri sacri corporis Udalrici, tapetium sepulcro superponebatur et assiduum lumen appositum sine intermissione ardebat. Quidam autem custodum ardentem cereum incaute posuit juxta sepulcrum; quo recedente, cereus cecidit in transversum super apetium sepulcri, et ardens permansit donec illa pars cerei quae super tapetium jacebat ab igne consumebatur; et cum anteriori parte tapetii quae sepulcro eminebat conjunctus arderet, et flammam sursum per tapetium emitteret, custos advenit, et hoc videns tremefactus obstupuit, et quod adhuc remanebat de cereo timens abstulit, tapetiumque sollicite inspexit si ab igne aliquid laederetur, vestigium ignis de minimis micis cereis invenit, unum vero pilum in superficie et in latere sepulcri in tapetio exustum invenire non potuit. Hoc miraculum cum magistro suo et fratribus nuntiaret, et vestigium cerei monstraret, et tamen tapetium illaesum ostenderet, admiratione et gaudio repleti Deum omnes glorificaverunt et sanctum Udalricum.

II

And so in the year of our Lord Jesus Christ 983 the emperor went with an army into the province of Calabria, and Bishop Henry went there with him too; and when a battle was fought there with the Saracens and very many fell on both sides, alas for grief! he too remained there, whether captured or slain. His loss is to be lamented beyond measure, for the place where he lies cannot be found or visited by his clerics, his relatives, his kin or his friends. It is very dangerous to overstep a decree of God revealed through his saints and to despise prophecies, as Scripture says: Do not quench the Spirit; do not despise prophecies (1 Thess 5:19-20).

Afterwards Werinhar was asked by the emperor whether he would accept the bishopric, as Saint Ulrich had earlier decreed; and while he was still sound and well, he answered that he would no longer accept this bishopric. After refusing the bishopric, as I learned from his servants, within a few hours he began to fall ill, and ended his life at Lucca; and his body was carried all the way to the church of the Holy Lord and buried with honour. Duke Otto also died at Lucca, and was carried by his men over the mountains and brought all the way to Aschaffenburg, and there, with great honour and exceeding lamentation, he was committed to the earth.

The Miracles of Saint Ulrich

I

After the precious treasure of Ulrich's holy body had been committed to the earth, a carpet was laid over the tomb, and a lamp set beside it burned constantly without ceasing. One of the wardens carelessly set a burning candle beside the tomb; when he had gone, the candle fell crosswise onto the carpet over the tomb and went on burning until the part of the candle lying on the carpet was consumed by the fire; and while it burned against the front part of the carpet, where it overhung the tomb, sending its flame upward along the carpet, the warden came back, and seeing this he stood trembling and aghast; fearfully he took away what was left of the candle and carefully examined the carpet to see whether the fire had damaged it at all: he found a trace of the fire in the tiniest crumbs of wax, but not a single hair of the carpet could he find scorched, either on the top or on the side of the tomb. When he told this miracle to his master and the brethren, showing them the trace of the candle and yet the carpet unharmed, they were all filled with wonder and joy and glorified God and Saint Ulrich.

II

Quamvis adhuc nullum inibi aperte fieri miraculum comperiretur, utriusque sexus familiae multitudo jugiter pavimento prostrata, positioni sancti corporis adjuncta, necessitatis suae suffragia precabatur, deprehendensque ei multa omnigenae commoditatis auxilia inde evenire, frequentius eumdem coepit visitare locum. Itaque cum ab assiduitate visitantium, Domino concedente, plurimis ille commendaretur locus, venit quidam homo de provincia Noricorum, nomine Reginwalech, qui integro anno febre fatigatus ad nimiam infirmitatem deductus, ad Wicfredum praepositum ejusdem loci venit, interrogans eum si aliquod liberationis suae medicamentum ei indicare potuisset. Qui respondens, dixit: « Vade et acquire tibi baculum, et porta eum ad sepulcrum domini mei sancti Udalrici pro sospitate sua. » Qui ambulans inde concidit sibi baculum de ligno bidullaneo, et portavit eum ad praefatum praepositum. Qui ambulans cum eo duxit eum ad sanctum sepulcrum, et monstravit ei baculum ponere super illud. Oratione etiam clericorum fretus, et doctrina eorum in fide confortatus, eadem hora a febre liberatus sanitati manifeste redditus est.

Eodem vero tempore in istis regionibus incredibilis multitudo populorum febribus fatigabatur. Qui cum audirent praefatum hominem ad sanctum sepulcrum, sicut praedixi, fuisse liberatum, quidam cum baculis, quidam etiam additis aliis oblationibus festinaverunt pro sanitate sua sanctum visitare sepulcrum. Qui omnes, undecunque venirent, celeriter sanitati restituebantur.

III

Quidam de familia sanctae Mariae, Hisenhart nomine, unum de baculis qui ad sepulcrum de infirmis portabantur, tulit, et eum in manu portando, inde ambulare coepit: cumque ad collem qui dicitur Perileich veniret, a febre acriter fatigari coepit. Tunc praesentiens pro quo reatu infirmitati concederetur, regressus ad sepulcrum, baculum restituit in locum ubi eum tulit, votumque fecit ut ultra nullum inde auferre praesumeret, votoque peracto a febre dimissus est.

IV

De congregatione Sanctae Afrae presbyter unus, Adelger nominatus, tulit de sepulcro duos bacellos speciosos ad videndum, et aptos in manibus ad portandum, et sui obliviscens portavit eos in domum suam, ibique cum sedisset, invasit eum oscitatio crebra et obripilatio cutis maxima, et omnia membra taedio occupata sunt, ita ut virtutem sedendi, neque ambulandi, nec saltem jacendi apte non potuisset habere. Qui intra semetipsum aestimare coepit pro qua re tam subita solutione membrorum gravaretur; et surgens venit ad Wicfredum praepositum, et nuntiavit illi eventum rei.

Although no miracle was yet known to have been worked openly there, a multitude of the household of both sexes lay continually prostrate on the pavement close to where the holy body was laid, praying for help in their needs; and finding that many aids of every kind of benefit came to them from there, they began to visit that place more and more often. So when, by the Lord's grant, that place had become known to very many through the constant stream of visitors, there came a man from the province of Noricum named Reginwalech, who, worn out by fever for a whole year and brought to extreme weakness, came to Wicfrid, provost of that place, and asked him whether he could show him some remedy for his deliverance. He answered: "Go and get yourself a staff, and carry it to the tomb of my lord Saint Ulrich for your recovery." He went away and cut himself a staff of birch wood, and brought it to the said provost. The provost went with him and led him to the holy tomb, and showed him how to lay the staff upon it. Supported also by the prayer of the clerics and strengthened in faith by their teaching, in that same hour he was freed from the fever and plainly restored to health.

At that same time an incredible multitude of people in these regions were suffering from fevers. When they heard that the said man had been freed at the holy tomb, as I have told, some with staffs, and some adding other offerings too, hastened to visit the holy tomb for their health. And all of them, wherever they came from, were quickly restored to health.

III

A man of the household of Saint Mary named Hisenhart took one of the staffs that had been brought to the tomb by the sick, and, carrying it in his hand, began to walk away; and when he came to the hill called Perleich, he began to be sorely afflicted with fever. Then, sensing for what offence he had been given over to sickness, he went back to the tomb, put the staff back in the place he had taken it from, and vowed never again to presume to carry one away from there; and when he had made the vow, the fever left him.

IV

A priest of the community of Saint Afra named Adelger took from the tomb two little staffs, handsome to look at and handy to carry, and, forgetting himself, carried them into his house; and when he had sat down there, he was seized by frequent yawning and a great bristling of the skin, and all his limbs were filled with weariness, so that he had no strength properly to sit, or to walk, or even to lie down. He began to consider within himself why he was afflicted by so sudden a loosening of his limbs; and rising, he went to Wicfrid the provost and told him what had happened.

Cui ille dixit: « Tu ne istos bacellos de sancto sepulcro tulisti? » Qui dixit: « Ita feci » « Festina, inquit ille, reponere eos in locum suum. » Hoc cum factum fuisset, omni incommoditate corporis fugata, presbyter confestim sanitati pristinae restitutus est.

V

Quicunque etiam de multitudine vulgi de apportatis baculis in manus suas acceperunt, ut inter sacra mysteria se super eos inclinarent, et facilius finem mysterii exspectarent, repentina invasione febris quassati sunt, compertaque causa eventus, rejectis baculis eadem hora liberati sunt.

VI

His casibus divulgatis, et in notitiam undique omnium deductis, nullus praesumebat vel minimum bacellum sine licentia inde auferre; et ideo tanta multitudo baculorum excrevit, ut facile dinumerari non potuisset, nec sine impedimento in angulis ecclesiae collocari. Unde factum est ut super trabes ejusdem ecclesiae, ubi sepulcrum situm est, ponerentur. Mansionarii itaque, praecipiente eorum magistro, frequenter eos ad focum portant, et eis ardentibus ceram ad mollitiem redigunt ad candelas multiplicandas ad servitium Dei. Super trabes tamen plurimi semper remanebunt, et hi qui eos conspiciunt, non putant numerum eorum in aliquo minorari. Sustentacula eorum qui, gratia Dei concedente, per merita sancti Udalrici a diversis infirmitatibus ibi sunt liberati, plurima pendent, et aliorum analogiae secundum membra diversa infirmantium figuratae etiam plurimae ibi videri possunt. Vehicula etiam eorum qui carris superpositi multimoda debilitate membrorum manci illuc veniebant, et in omnibus membris perfecta sanitate donabantur, relictis ibi carris cum tuguriis, pedestri itinere laeti redierunt, ante fores ecclesiae conspici possunt.

VII

Cujusdam vero mulieris filia in brachio in totum debilis facta in pago Geltenstein, cui quadam nocte in somnis dictum est: « Quare filiam tuam cum lucerna non producis ad sepulcrum sancti Udalrici pro sanitate sua? » Quae expergefacta somnium nuntiavit filiae suae, et ut celerius potuit eam illuc cum candela perduxit, et perfecta sanitate recepta, eam inde laetam ad propriam possessionem revexit.

He said to him: "Did you not take those little staffs from the holy tomb?" He said: "I did." "Make haste," said the provost, "to put them back in their place." When this had been done, every bodily discomfort fled, and the priest was at once restored to his former health.

V

Likewise, any of the common crowd who took into their hands some of the staffs that had been brought there, to lean on them during the sacred mysteries and so wait more easily for the end of the service, were shaken by a sudden onset of fever; and when they found out the cause of what had happened, they threw the staffs aside and were freed in that same hour.

VI

When these happenings had been spread abroad and brought to everyone's knowledge on every side, no one presumed to carry off even the smallest staff from there without leave; and so such a multitude of staffs grew up that they could not easily be counted, nor be stored in the corners of the church without getting in the way. So it came about that they were placed on the beams of that church where the tomb lies. And so the sacristans, at their master's bidding, often carry them to the hearth, and with them burning they soften wax to make more candles for the service of God. Yet a great many will always remain on the beams, and those who look at them do not think their number is lessened at all. Very many crutches hang there, left by those who, by the grant of God's grace, were freed there from various infirmities through the merits of Saint Ulrich; and very many likenesses of others, shaped after the various limbs of those who were sick, can also be seen there. Before the doors of the church can also be seen the vehicles of those who came there laid on carts, crippled by every kind of weakness of the limbs, were granted perfect health in all their limbs, and, leaving their carts there with their coverings, went home joyfully on foot.

VII

In the district of Geltenstein the daughter of a certain woman had lost all use of one arm; and one night it was said to the mother in her sleep: "Why do you not bring your daughter with a lamp to the tomb of Saint Ulrich for her healing?" On waking she told the dream to her daughter, and as quickly as she could she brought her there with a candle; and when perfect health had been received, she took her home again rejoicing to their own holding.

VIII

De eodem vero pago de oppidulo Toningewe vocato, quidam homo cui aures clausae sunt ut nihil audire potuisset, et lingua ligata, ita ut nunquam ullum verbum proferre potuisset, ad sepulcrum sancti Udalrici a fratribus suis deductus est, et ibi prostratus diu jacuit lacrymas fundendo; elevatus autem a fratribus per altaria deductus est. Cumque ambulare coepisset, et perveniret ante altare sancti Donati, quod est situm ad occidentalem partem ecclesiae, audivit sonitum canentium in choro clericorum, et infirma adhuc voce dixit fratribus suis: « Ecce audio et loqui possum. » Qui cum peracto Dei ministerio haec clericis annuntiarent, et ipsi veraciter haec ita esse cognoscerent, campanas sonare fecerunt, et ipsi in commune Deum laudare coeperunt, laudationeque finita cum perfecta loquela et integro auditu donatus praefatus infirmus abire promeruit.

IX

Ex familia episcopi Heinrici similarius quidam, Luitnotus nominatus, reatu proprio gratiam domini sui perdidit, pro eo quod farra per loca episcopi sibi commendata magna incautela dissipavit. Qui cum a ministris episcopi vehementer territus maximum timorem incideret, ad sepulcrum sancti Udalrici pro liberatione imminentis angustiae nudis pedibus accessit, et ibi diu cum lacrymis adjutorium ejus postulavit. Inde autem cum reverteretur, paucis diebus interpositis, facilius quam credere potuisset, gratiam sui domini recepit. Deinde in auxilium ejus firmiter ubique confidens, in recreatione sua pro amore ejus frequenter bibebat, et alios bibere postulare consuevit.

X

Idem Luitnotus quadam die ad domum Razonis, qui tunc potens minister episcopi fuit, in oppido Pobingga venit, et ibi cum eo prandium sumpsit. Qui cum saturatus abire voluisset, praefatus Razo cogebat eum plus ad bibendum. Cujus petitioni ille contradicere non audebat, sed vas quod illi porrigebatur accepit, dicendo: « Istam siceram bibere pro charitate sancti Udalrici, per cujus adjutorium de maximis angustiis liberatus sum, volo. » Cumque poculum hausisset, et vas cum manu deorsum verteret, dixit: « Cum ista charitate signatus, certus sum quia nullius adversitatis pravitas mihi hodie poterit nocere, sed neque gladius corpus meum vulnerare. » Cui Razo dixit: « Da mihi digitum tuum, ut videam si cultellus meus tuum possit vulnerare membrum. » Qui statim magna fide digitum suum ei porrigebat.

VIII

From the same district, from a little town called Toningewe, a man whose ears were closed so that he could hear nothing, and whose tongue was tied so that he had never been able to utter a single word, was brought by his brothers to the tomb of Saint Ulrich, and there he lay prostrate a long time, shedding tears; and when his brothers had raised him up, they led him round the altars. And when he had begun to walk and came before the altar of Saint Donatus, which stands at the west end of the church, he heard the sound of the clerics singing in the choir, and in a voice still weak he said to his brothers: "See, I hear, and I can speak." When, after the divine office was over, they told this to the clerics, and these found that it was truly so, they had the bells rung and began to praise God together; and when the praise was ended, the said sick man, endowed with perfect speech and sound hearing, was found worthy to go home.

IX

A baker of Bishop Henry's household named Liutnot lost his lord's favour through his own fault, because he had wasted with great carelessness the grain entrusted to him throughout the bishop's estates. When, sorely threatened by the bishop's officers, he fell into the greatest fear, he went barefoot to the tomb of Saint Ulrich to be delivered from the distress that hung over him, and there for a long time begged his help with tears. And when he had returned from there, within a few days, more easily than he could have believed, he regained his lord's favour. From then on, trusting firmly in his help in every place, he would often drink for love of him when he took refreshment, and was accustomed to ask others to drink.

X

One day this same Liutnot came to the house of Razo, who was then a powerful officer of the bishop, in the town of Bobingen, and dined there with him. When he had eaten his fill and wished to leave, the said Razo pressed him to drink more. He did not dare refuse his request, but took the vessel that was handed to him, saying: "I will drink this strong drink as the charity of Saint Ulrich, by whose help I was freed from the greatest distress." And when he had drained the cup and turned the vessel upside down with his hand, he said: "Sealed with this charity, I am sure that no evil of any adversity can harm me today, nor any sword wound my body." Razo said to him: "Give me your finger, so that I may see whether my little knife can wound that limb of yours." At once, with great faith, he held out his finger to him.

Ipse autem apprehenso ejus digito, alia manu cultellum de vagina extrahere conabatur, ad vulnerandum digitum praenominati pistoris, propriaeque suae manui cum eodem cultello grande vulnus infecit, digitumque apprehensum simul et cultellum festine dereliquit, et suam manum vulneratam lamentari coepit, pistor autem in fide confortatus sanus recessit.

XI

Alius autem ex familia, nomine Adelhardus, cum de Augusta civitate ad suam mansionem quae est sita in oppido Eitingen nominato, pergere voluisset, ante portam civitatis quidam homo eum cum aliis bibere rogavit. Cumque bibere coepissent, quidam ibi manentium pro charitate sancti Udalrici postulavit eos potum accipere. Praefatus autem Adelhardus sordidum verbum ex ore suo emisit, et poculum rogatae charitatis accipere renuit. Cumque paululum inde recederet, in planitie viae equo suo cadente crus ejus fractum est, et ita ad suam domum cum labore deductus longo tempore debilis permansit. Postea vero votum ad sepulcrum sancti Udalrici vovit, et, Deo donante, sanitati est restitutus, et deinde charitatem quam antea sprevit alios frequenter bibere postulavit.

XII

In praefata villa Eitinga quadam die cum multi ex familia simul ad bibendum in unum congregati fuissent, fuit inter eos unus, nomine Walterich, discipulus Wicfredi, praepositi de Sancta Afra, qui, cum audiret ibi postulare sancti episcopi Udalrici charitatem, profano ore quasi insaniendo stultissime locutus est: « Quid mihi prodest charitas illius episcopi, quia ille signa facere non potest plusquam unus canis? » Illo verbo emisso, diabolo concessus loquelam hominis amisit, et more canis furendo sonare coepit, et ganniendo atque latrando, parvo tempore evoluto, heu! miserabiliter vitam finivit.

XIII

In civitate Augusta quidam faber Herevuns vocatus, longo tempore magna infirmitate totius corporis detentus, ita ut ambulare non posset nisi aliis adjuvantibus, et interdum cum duobus sustentaculis sustentatus, prope terratenus inclinato capite ad necessaria corporis vix pervenit. Qui cum audisset multos infirmos ad sepulcrum sanctum saepe sanari, coepit illuc ultra vires repere, et mane diluculo de mansione sua exire, et illuc ante horam diei tertiam vix pervenire.

Razo took hold of his finger and with the other hand tried to draw the knife from its sheath to wound the said baker's finger, and with that same knife he dealt his own hand a great wound; and he quickly let go of the finger he was holding, and the knife too, and began to bewail his wounded hand; but the baker, strengthened in faith, went away unhurt.

XI

Another man of the household, named Adelhard, was about to go from the city of Augsburg to his home, which lies in the town called Eitingen, when before the city gate a man asked him to drink with others. And when they had begun to drink, one of those who were there asked them to take a drink as the charity of Saint Ulrich. But the said Adelhard let a foul word out of his mouth, and refused to take the cup of the charity that was asked of him. And when he had gone a little way from there, on the level road his horse fell and his leg was broken; and so, brought home with difficulty, he remained crippled for a long time. Afterwards he made a vow to the tomb of Saint Ulrich and, by God's gift, was restored to health; and from then on he often asked others to drink the charity he had once spurned.

XII

In the said village of Eitingen, one day when many of the household had gathered together to drink, there was among them one named Walterich, a pupil of Wicfrid, provost of Saint Afra's, who, hearing them call there for the charity of the holy Bishop Ulrich, spoke most foolishly with profane mouth, as if raving: "What good is that bishop's charity to me, since he can work no more signs than a dog?" No sooner had he uttered that word than he was given over to the devil and lost human speech, and began to make noises, raging like a dog; and yelping and barking, after a little while, alas! he ended his life wretchedly.

XIII

In the city of Augsburg a smith called Herevuns was held for a long time by a great infirmity of his whole body, so that he could not walk unless others helped him; and sometimes, propped on two crutches, with his head bowed almost to the ground, he could barely manage his bodily needs. When he heard that many sick people were often healed at the holy tomb, he began to creep there beyond his strength, leaving his house at early dawn and barely arriving there before the third hour of the day.

Cumque hoc frequenter fecisset, quodam tempore in Quadragesima, die Veneris. cum ad portam, cui capella sancti Michaelis est superposita, veniret, ultra modum lassus et universis viribus destitutus subsistit, dicens: « Domine Deus, Pater omnipotens, cognoscere dignare quanta infirmitate nunc istum adii locum, et per merita sancti confessoris tui Udalrici miserere mei, » et aliquantulum pausatus repsit usque ad sepulcrum.

Finita ibi oratione, dum acceptis sustentaculis adjuvante comite suo surgere voluisset, unum sustentaculum in pavimento lapsum est, et ipse ad terram iterum dejectus est, et in dejectione genua ejus retro in contractione nervorum more fractorum malleorum sonitum fecerunt, et crura per pavimentum extensa sunt. Comes autem illius cum solito more eum levare voluisset, dixit illi: « Exspecta paulisper; ut mihi videtur, ex me ipso surgere possum et ambulare. » His dictis, dimissis in pavimento sustentaculis, surexit et rambulavit. Qui statim ibi accepta cruce, clericis caeterisque civibus cum eo comitantibus, sine baculo potenter ad Sanctam Mariam in Augustam civitatem perambulavit, ibique Dei laudibus in commune peractis, eadem hora ad Sanctam Afram crucem portando regressus est.

XIV

Nativus quidam pauper de oppido quod dicitur Messlinga, Hiltibaldus nomine, caecitate perculsus est, et in illa caecitate duos annos perduravit: tertio autem anno, quidam homines de eodem pago pergere decreverunt ad Augustam civitatem causa orationis; qui invenerunt eum in eodem itinere cum duce suo victum per oppida quaerentem, et dixerunt ei: « Perge nobiscum ad Augustam civitatem et ad sepulcrum sancti Udalrici, forsitan ibi misericordiam consequi poteris. » Quibus ille respondit: « Stipendia mihi et ductori meo, et oblationes ad illa sancta loca deferendum non habeo. » Qui respondentes, dixerunt: « Si nobiscum ieris, quantum possumus auxiliatores tui sumus. » Quorum consentiens suasionibus cum eis perrexit ad Augustam, et eadem nocte juxta sanctum sepulcrum foris ecclesiam diem exspectavit futurum. Mane autem facto, infra ecclesiam ad sepulcrum deductus devote oravit, et antea amissum lumen oculorum, gratia Dei donante, recepit, levataque cruce, comitante cum eo magna multitudine populi, ad Sanctam Mariam pervenit, et qualiter sit illuminatus, civibus suis ei testimonium dantibus recitavit.

XV

When he had done this often, once in Lent, on a Friday, as he came to the gate over which the chapel of Saint Michael is built, he stopped, exhausted beyond measure and bereft of all his strength, and said: "Lord God, almighty Father, deign to see in what great weakness I have now come to this place, and through the merits of your holy confessor Ulrich have mercy on me"; and after resting a little he crept on as far as the tomb.

When he had finished his prayer there and, taking his crutches, wished to rise with his companion's help, one crutch slipped on the floor and he was thrown to the ground again; and as he fell, his knees, drawn back by the shrinking of the sinews, gave a crack like mallets breaking, and his legs stretched out along the floor. When his companion wished to lift him up in the usual way, he said to him: "Wait a little; it seems to me I can rise and walk by myself." Having said this, he left his crutches on the floor, rose, and walked. At once he took up a cross there and, with the clerics and the other citizens accompanying him, walked strongly without a staff to Saint Mary's in the city of Augsburg; and when the praises of God had been sung there by all together, he returned in that same hour to Saint Afra's, carrying the cross.

XIV

A poor bondman from the town called Messlinga, named Hiltibald, was struck with blindness and remained in that blindness for two years; in the third year some men of the same district decided to go to the city of Augsburg to pray, and on that same journey they found him with his guide, begging his bread from town to town, and said to him: "Come with us to the city of Augsburg and to the tomb of Saint Ulrich; perhaps you may find mercy there." He answered them: "I have no provisions for myself and my guide, nor offerings to bring to those holy places." They answered: "If you come with us, we will help you as far as we can." Yielding to their persuasion, he went with them to Augsburg, and that night he waited for the coming day outside the church, near the holy tomb. When morning came he was led into the church to the tomb and prayed devoutly, and by the gift of God's grace he received back the sight of his eyes that he had lost; and lifting up a cross, with a great multitude of people accompanying him, he came to Saint Mary's and told how he had been given his sight, his fellow townsmen bearing witness for him.

XV

Quodam tempore cum sanctus episcopus ad synodum Ottonis imperatoris in Inglunheim congregatam pergeret, quidam pauper de oppido Affelterbach, Rudpret vocatus, juxta viam ei conjunctus est, ilia sua de ventre prolapsa in loco umbilici portans in sinu suo: cumque ea aperto sinu episcopo ostenderet, praecepit ei denarium dari et dixit illi: « In pace Dei perge. » Qui non multo post tempore, meliorari de die in diem coepit, et sanato ventre de praedicta infirmitate liberatus est. Postea autem idem ipse claudus factus est, ita ut nisi scamellis sustentatus ambulare potuisset, utilitate etiam dextrae manus in lineamentis totus privatus est. Hac infirmitate cum quatuor annis detentus mansisset, desideravit venire ad sepulcrum sancti Udalrici, et comparavit ceram quam secum ad sepulcrum deferret; comparata autem cera virtus ei in sustentaculis baculorum, dimissis scamellis ambulandi concessa est. Illuc autem taliter cum perveniret, manus ejus et genua sanitati restituta munia sua receperunt, ita ut idem homo sine sustentaculis erectus gradiens tripudiando rediret.

XVI

De regno etiam Lotharii quidam Lutericus qui multo tempore luce oculorum caruit, ad sanctum sepulcrum venit, et orationibus peractis visum clarum recepit.

XVII

Clericus quidam, qui in Augusta civitate studio discendi saepe inter scholares morabatur, cum ad propinquos suos reverteretur, mutus effectus est: cumque ab eis ad sepulcrum sanctum deductus fuisset, emissis de ore suo duobus denariis super sepulcrum, loquelam quam amisit, recepit.

XVIII

Caecus quidam cum valde parvulo ductore ad sanctum locum hiemali tempore studuit pergere: qui cum Smutturam fluvium transgrederetur, et ad longum rivulum de fonticulis congregatum super viam decurrentem veniret, ductor ejus ei auxilium praebere non potuit, sed de frigore et lassitudine defectis viribus cecidit. Caecus autem, ductore cadente, magna cura et tristitia per decursum rivuli cum baculo undique palpando ambulavit, et magna voce clamando ad sanctam Mariam et sanctam Afram, et ad sanctum servum Dei Udalricum, adjutorium et misericordiam sibi dari intenta mente flagitavit.

Once, when the holy bishop was going to the synod of the Emperor Otto assembled at Ingelheim, a poor man from the town of Affelterbach, called Rudpret, joined him by the road, carrying in the fold of his garment his bowels, which had fallen out of his belly at the navel; and when he opened the fold and showed them to the bishop, the bishop ordered a penny to be given him and said to him: "Go in the peace of God." Not long afterwards he began to get better from day to day, and when his belly had healed he was freed from that infirmity. But afterwards this same man became lame, so that he could walk only by propping himself on hand-stools, and he was also wholly deprived of the use of the joints of his right hand. When he had been held by this infirmity for four years, he longed to come to the tomb of Saint Ulrich, and bought wax to take with him to the tomb; and once the wax was bought, he was granted the power to walk with the support of staffs, leaving his hand-stools behind. And when he had come there in this way, his hand and his knees were restored to health and took up their functions again, so that the same man went home walking upright without supports and dancing for joy.

XVI

From the kingdom of Lothair too a certain Luteric, who had long been deprived of the light of his eyes, came to the holy tomb, and when he had said his prayers he received clear sight.

XVII

A certain cleric, who often stayed among the scholars in the city of Augsburg for the sake of learning, was struck dumb when he returned to his kinsfolk; and when they had brought him to the holy tomb, and he had let two pennies fall from his mouth onto the tomb, he received back the speech he had lost.

XVIII

A blind man set out in wintertime to go to the holy place with a very small boy as his guide; and when he had crossed the river Schmutter and came to a long brook, gathered from little springs, running down over the road, his guide could give him no help, but, his strength failing from cold and weariness, fell down. When his guide fell, the blind man, in great anxiety and sorrow, walked along the course of the brook, feeling all about with his staff, and crying with a loud voice to Saint Mary and Saint Afra and to Ulrich, the holy servant of God, he begged with all his heart that help and mercy be given him.

Cumque sic palpando et clamando pene usque ad finem rivuli perveniret, Dei donante clementia, subito apertis oculis lumen aspexit, et regrediens ductorem suum levavit, et usque ad sanctum sepulcrum, omnipotentem Deum et sanctos suos laudando, portavit, ibique manifeste clericis et omnibus praesentibus quae ei in via acciderant, recitavit.

XIX

Fuit quaedam matrona in Francorum provincia praedives et nobilis, quae arrepta a diabolo nimie laborabat; ad cujus ereptionem quinque episcopi cum aliis plurimis convenerunt. Qui cum diabolum orationibus et conjurationibus arctarent ut obsessum corpus dimitteret, clamans et ejulans, dixit: « Nisi aliquid de rebus episcopi Udalrici huc venerit, propter vestrum praeceptum possessum vas non dimitto. » Cumque iterum atque iterum eadem responsa iteraret, aestimare coeperunt ut legatos ad Augustam mitterent, ut aliquid acquirerent de rebus episcopi. Interim vero cum haec inter se arbitrarentur, clamavit diabolus per os matronae: « Vae mihi! vae mihi! hic in vicinitate est presbyter unus qui habet humerale quod fuit praefati episcopi: » quamvis non sponte, sed Deo jubente, nominavit presbyterum et locum ubi habitavit. Cumque accersitus presbyter cum humerali veniret, antequam domum intraret, daemon dixit: « Vae! vae! nunc venit humerale episcopi. » His dictis clamando et dolendo corpus matronae valde fatigatum reliquit.

Interrogatus autem presbyter unde ei humerale veniret, respondens dixit: « Episcopus aliquando ad regale colloquium pergendo, ad nostram ecclesiam venit, et nos sibi missam cantare rogavit, cumque alba nos indui sine humerali velle videret, dixit: « Ubi est vestrum humerale? » Cui ego respondi: Non habeo humerale. Tunc ille istud humerale jussit mihi donari. » Matrona autem a daemonio liberata, et sensui sanitatique restituta, tota vestimenta sua, quibus eo die induebatur, cum caligis et calceamentis ad sepulcrum sancti Udalrici per nuntios misit; quibus etiam praecepit ut ibi nuntiarent qualiter, Domino concedente, per ejus merita est liberata. Wicfredus ejusdem loci praepositus, qui etiam et custos ecclesiae eo tempore mansit, de froco ejusdem matronae dalmaticam fieri fecit, et alia ejus vestimenta, sicut congruum fuit, ad Dei servitium composuit, ut hoc signum misericordiae Dei frequentius posteris in recordatione maneret.

XX

And when, feeling his way and crying out like this, he had come almost to the end of the brook, by the gift of God's mercy his eyes were suddenly opened and he saw the light; and going back he lifted up his guide and carried him all the way to the holy tomb, praising almighty God and his saints; and there he told openly to the clerics and all who were present what had happened to him on the way.

XIX

There was a certain lady in the province of the Franks, very rich and noble, who was seized by the devil and sorely tormented; for her deliverance five bishops gathered with very many others. When they pressed the devil with prayers and adjurations to leave the body he had seized, he cried and howled and said: "Unless something of Bishop Ulrich's belongings comes here, I will not leave the vessel I possess for any command of yours." And when he repeated the same answer again and again, they began to think of sending envoys to Augsburg to obtain something of the bishop's belongings. Meanwhile, as they were considering this among themselves, the devil cried out through the lady's mouth: "Woe is me! Woe is me! Here in the neighbourhood is a priest who has an amice that belonged to the said bishop"; and, not willingly but at God's command, he named the priest and the place where he lived. And when the priest was sent for and came with the amice, before he entered the house the demon said: "Woe! Woe! Now the bishop's amice is coming." With these words, crying out and wailing, he left the lady's body, utterly exhausted.

When the priest was asked where the amice had come from, he answered: "Once, when the bishop was on his way to a royal assembly, he came to our church and asked us to sing Mass for him; and when he saw that we meant to put on the alb without an amice, he said: 'Where is your amice?' And I answered him: 'I have no amice.' Then he ordered this amice to be given to me." The lady, freed from the demon and restored to her senses and to health, sent by messengers to the tomb of Saint Ulrich all the clothes she was wearing that day, with her leggings and shoes; and she commanded them to announce there how, by the Lord's grant, she had been freed through his merits. Wicfrid, provost of that place, who was also the warden of the church at that time, had a dalmatic made from the lady's gown, and had her other garments made up, as was fitting, for the service of God, so that this sign of God's mercy might stay the more often in the memory of those to come.

XX

In regione Sclavorum, filius Wolezlawi ducis in valetudinem incedit, et in tantam infirmitatem deductus est, ut pater ejus et mater caeterique praesentes amici praesentem vitam eum ulterius habere posse desperarent. Cumque pater in his angustiis versaretur, admonitus est de matre pueri et de aliis quibus notum fuit quam multipliciter multi per merita sancti Udalrici de diversis angustiis liberati essent; continuo votum vovit, si filius ejus ad vitam rediret, ut missis legatis sepulcrum sancti Udalrici cum oblationibus visitaret. Eodem vero die filius ducis conversus ad vitam, consolationem patri non minimam obtulit. Qui cognoscens misericordiam Dei in filio, nuntios statim mittere et votum ejus implere studuit. Qui venientes ad sepulcrum obtulerunt V libras argenti et aureos quamplurimos, et de cera quantum unus fortis saumarius portare potuit; mater etiam pueri seorsum aureorum denariorum bonam partem pro filio misit. Legati etiam altare Sanctae Mariae cum auro et aliis oblationibus, sicut eis praeceptum est, devote visitaverunt, similiter et altare Sanctae Afrae, et narraverunt pro qua re missi sunt, dicentes antequam ipsi exirent de sua provincia, ut filium domini sui ambulantem et sanum dimitterent.

XXI

Alio quoque tempore quidam dux Vandalorum Misicho cum sagitta toxicata in brachio vulneratus est. Qui cum sentiret sese veneno nocivo esse percussum, et sibi imminere mortis interitum eadem hora putaret, cum magna fide et constantia votum vovit, ut brachium argenteum cum manu, quantocius potuisset, ad sanctum Udalricum mittere non differret. Qui statim post votum relevatus a periculo ad domum suam rediit, et brachium secundum suum votum componere praecepit. Cumque fabri brachium fabricare coepissent, et manum in eo fingerent, dux continuo de imminenti periculo liberatus surrexit, Deum laudans qui eum per merita sui sancti episcopi de mortis periculo liberavit, votum suum perficiens, mittendo brachium cum manu ad viri sancti sepulcrum.

XXII

Quaedam mulier de Curiensi Retia, relicto proprio marito, cuidam viro de pago Albegewe, Durinc vocato, in matrimonium juncta est. Cumque cum illo aliquantulum temporis maneret, a daemonio obsessa est, et ab eo nimie vexabatur. Quae cum in multis sanctis locis liberationis suae adjutorium quaereret et non inveniret, consilium accepit ut ad sepulcrum sancti episcopi Udalrici veniret; quod et fecit. Cumque appropinquaret Augustae civitati, et ecclesiam sanctae Afrae bene aspicere potuisset, clamans et fremens cecidit in terram, et facta est quasi mortua. Praefatus autem Durinc cum comitantibus sibi studuit levare eam; levata autem, reddito sensu, a daemonio est liberata.

In the land of the Slavs, the son of Duke Boleslav fell ill and was brought to such weakness that his father and mother and the other friends who were present despaired of his keeping this present life any longer. While the father was in this distress, he was reminded by the boy's mother and by others who knew in how many ways many had been freed from various distresses through the merits of Saint Ulrich; and at once he vowed that, if his son returned to life, he would send envoys to visit the tomb of Saint Ulrich with offerings. That same day the duke's son turned back to life and brought his father no small comfort. Recognizing God's mercy in his son, he took care to send messengers at once and to fulfil his vow. They came to the tomb and offered five pounds of silver and a great many gold pieces, and as much wax as one strong pack-horse could carry; and the boy's mother also sent separately, for her son, a good number of gold pennies. The envoys also devoutly visited the altar of Saint Mary with gold and other offerings, as they had been commanded, and likewise the altar of Saint Afra; and they told why they had been sent, saying that before they set out from their own province they had left their lord's son walking about and well.

XXI

At another time, too, a certain duke of the Vandals, Mieszko, was wounded in the arm by a poisoned arrow. When he felt that he had been struck with a harmful poison and thought that death was at hand for him that very hour, with great faith and constancy he vowed that he would not delay to send a silver arm with its hand to Saint Ulrich as quickly as he could. Immediately after the vow he was relieved of the danger and went back to his house, and ordered the arm to be made according to his vow. And when the smiths had begun to make the arm and were shaping the hand on it, the duke, freed at once from the danger that threatened him, rose up, praising God, who through the merits of his holy bishop had freed him from the peril of death; and he fulfilled his vow by sending the arm with its hand to the holy man's tomb.

XXII

A woman from Rhaetia of Chur left her own husband and was joined in marriage to a man of the district of Albegewe called Durinc. And when she had stayed with him for some little time, she was possessed by a demon and sorely tormented by it. When she had sought help for her deliverance at many holy places and had not found it, she was advised to come to the tomb of the holy Bishop Ulrich; and so she did. And when she drew near the city of Augsburg and could see the church of Saint Afra clearly, she fell to the ground shrieking and raging, and became as one dead. The said Durinc, with those who were with him, made haste to lift her up; and when she had been lifted up, her senses returned and she was freed from the demon.

XXIII

Eleemosynaria quaedam Abrahami Frisingensis episcopi civitatis, de villa quae dicitur Camera, cui maxilla pectori fuit inserta, et loquela in toto negata, cui etiam manus brachiis replicatae et conglutinatae erant, ut figurae digitorum vix cognosci potuissent, cum veniret ad sanctum sepulcrum, et inde revertendo super pontem Lici fluminis ambularet, quidam homo ei obvius venit et interrogavit eam unde pergeret; cui illa respondere non potuit, sed vertebat se inclinando ad ecclesiam sanctae Afrae, ut ei monstraret unde pergeret: cum autem se ad illam verteret, maxilla de pectore solvebatur, et loquela ei ad respondendum concessa est.

XXIV

Quidam caecus cum perveniret cum ductore suo ad fluvium qui dicitur Vindex, interrogavit eum si adhuc videre potuisset civitatem et monasterium. Cumque audiret in proximo fuisse sanctum locum, abstrahere sibi fecit caligas et calceamenta, ut nudie illuc perveniret pedibus; ductor autem ejus, raptis calceamentis et aliis rebus ejus, furtive recessit ab eo, qui aestimans ut pro aliqua necessitatis causa oppidum juxta situm intraret, et statim sibi in adjutorium rediret. Cumque diu exspectaret, vociferando eum nominare coepit ut veniret. Interim etiam quaesivit zabernas et calceamenta, et non invenit. Tunc persensit a ductore suo se esse despoliatum; flendo et orando clamare coepit ad sanctam Mariam matrem Domini, et ad sanctam Afram, et ad sanctum Udalricum, ut sibi aliquod consolationis supplementum eveniret. In hac cum prolixae afflictionis tribulatione laboraret, subito ignotum conspexit oculis lumen, et statim crucicula de viminibus facta eumdem denotavit locum, et tunc laetus destinata visitavit loca, gratias omnipotenti Deo et sanctis ejus agens pro perceptione luminis; cives autem de Hovarchusa in eodem loco ubi cruciculam monstratam invenerunt, majorem crucem pro signo posuerunt.

XXV

Quodam tempore cum populus curreret undique ad Augustam in vigilia nativitatis sanctae Mariae, ut sanctum diem ibi solemniter celebrarent, quaedam mulier inter alios cum puerulo suo parvulo studuit et illuc venire, ut illum ad sepulcrum sancti Udalrici cum oblationibus ibi praeponderaret pro sua sospitate. Cumque super pontem Vindicis carpento superpositum puerulum cum aliis rebus ducere voluisset, pro inaequalitate pontis carpento inclinato, puerulus cecidit in amnem, qui pro nimia illuvie vehementer elevatus, universis super eum meantibus exitium minitavit.

XXIII

An almswoman of Abraham, bishop of the city of Freising, from the village called Camera, whose jaw had grown fast to her breast and whose speech was wholly denied her, and whose hands were also bent back against her arms and stuck to them, so that the shape of her fingers could hardly be made out, came to the holy tomb; and as she was returning from there and walking over the bridge of the river Lech, a man came to meet her and asked her where she had come from; she could not answer him, but turned, bowing, toward the church of Saint Afra, to show him where she had come from; and as she turned toward it, her jaw came loose from her breast, and speech was granted her to answer.

XXIV

A blind man, when he came with his guide to the river called the Wertach, asked him whether he could yet see the city and the minster. And when he heard that the holy place was near, he had his leggings and shoes taken off, so as to arrive there barefoot; but his guide snatched up his shoes and his other belongings and stole away from him; and the blind man supposed that he had gone into the town close by on some necessary errand and would come straight back to help him. When he had waited a long time, he began to call him loudly by name, that he might come. Meanwhile he also felt about for his bags and shoes, and did not find them. Then he realized that he had been robbed by his guide; weeping and praying, he began to cry out to Saint Mary, the Mother of the Lord, and to Saint Afra and Saint Ulrich, that some help and comfort might come to him. And while he laboured in the distress of this long affliction, suddenly he saw with his eyes a light unknown to him, and at once he marked the place with a little cross made of osiers; and then he joyfully visited the places he had set out for, giving thanks to almighty God and his saints for receiving his sight; and the people of Hovarchusa, in that same place where they found the little cross he had pointed out, set up a larger cross as a sign.

XXV

Once, when the people were flocking from every side to Augsburg on the vigil of the Nativity of Saint Mary, to celebrate the holy day there with solemnity, a certain woman among the others set out to come there with her little boy, to weigh him against offerings at the tomb of Saint Ulrich for his health. And as she was taking the little boy over the bridge of the Wertach, set on a cart with her other things, the cart tipped because the bridge was uneven, and the little boy fell into the river, which, swollen high by a great flood, threatened destruction to all who crossed over it.

Cumque mater tristissima in perniciem sui in amnem post puerum cadere voluisset, et vix a circumstantibus comprehensa teneretur, populi in utraque parte fluminis in ripa festinaverunt in adjutorium infantis. Qui cum a nemine eorum adjuvari potuisset, flumine submersus ab oculis omnium occultabatur. Mater autem ab amne vi abducta, et quantum possibile fuit consolatione recepta, flendo et lamentando adjutorium sanctissimae Dei genitricis Mariae imprimis quaesivit, et postea ad sepulcrum sancti Udalrici cum oblationibus quas antea pro sospitate filii sui illuc deferre decrevit, et eas pro requie animae pueruli cum bona fide donavit.

Sequenti vero nocte cum triste corpus mulieris sopor occuparet, quidam valde venerabilis senex, in vestitu episcopali, apparuit ei, dicens: « Poenitet ne te, mulier, valde infantulus tuus? » Quae respondit: « Etiam, domine. » Cui ille: « Mane diluculo, inquit, vade ad fluvium, et ubi ultima vice in amne videretur, quaere eum in ripa fluminis inter frutices. » Quae expergefacta venturum cras vix exspectans cum adjuvantibus sibi ripam fluminis adiit, et secundum verbum sancti viri infantem suum sanum et incolumem invenit. Tunc laeta Deum laudans rediit, et rem gestam in civitate et ubique recitavit.

XXVI

Quidam vero homo juxta Danubium, cum cunctus populus sua sponte natalitium sancti Udalrici solemniter celebraret, fenum cum rastellis congregavit in cumulos, diem sanctum spernendo. Qui cum altera die cum plaustris veniret, ut hoc in fenarium suum duceret, exterius formosum invenit; cum autem bibenti ligno interius tangeret, totum in favillas immutatum invenit, et diem sanctum quem antea celebrare noluit, postea prae timore contemnere non audebat.

XXVII

Eodem vero tempore ancilla cujusdam matronae, Gerbirc nuncupatae, telum suum, dum in texendo laboraret, subitus dolor coepit contrahere manus ejus; quod cum lamentando aliis diceret, responderunt ei: « Depone texile ferrum, quia pro reatu hodierni operis hic labor tibi accidit; » quae vix manibus de ferro absolutis lectum intravit. Cumque ibi requiem non haberet, prae contractione manuum, conservae ejus nuntiaverunt dominae suae: illa vero praecepit ut mane diluculo duceretur pro liberatione sua ad sepulcrum sancti Udalrici.

And when the mother, in utter grief, wished to throw herself after the boy into the river to her own ruin, and was barely held back by the bystanders who seized her, the people on both sides of the river hurried along the banks to help the child. But since none of them could help him, he was swallowed by the river and hidden from the eyes of all. The mother was led away from the river by force and, having received what comfort was possible, with weeping and lamentation sought first of all the help of Mary, the most holy Mother of God, and afterwards went to the tomb of Saint Ulrich with the offerings she had meant to bring there for her son's health, and gave them in good faith for the repose of the little boy's soul.

The following night, when sleep took hold of the woman's sorrowing body, a most venerable old man in a bishop's vesture appeared to her and said: "Woman, do you grieve greatly for your little child?" She answered: "I do, my lord." He said to her: "Early in the morning, at dawn, go to the river, and where he was seen in the water for the last time, look for him on the river bank among the bushes." On waking she could hardly wait for the morrow, and went with those who helped her to the river bank; and according to the holy man's word she found her child safe and sound. Then she went back rejoicing and praising God, and told what had happened in the city and everywhere.

XXVI

A certain man by the Danube, when all the people of their own accord were solemnly keeping the feast of Saint Ulrich, gathered hay into heaps with rakes, scorning the holy day. When he came with wagons the next day to carry it into his hayloft, he found it fair to look at on the outside; but when he touched the inside with a wooden pitchfork, he found it all turned to ashes; and the holy day he had refused to keep before, afterwards, for fear, he did not dare to despise.

XXVII

At the same time, a maidservant of a certain lady named Gerbirc was working at her web, weaving, when a sudden pain began to cramp her hands; and when she told the others of it, lamenting, they answered her: "Put down the weaving iron, for this suffering has come upon you for the guilt of today's work"; and she, barely able to free her hands from the iron, went to her bed. And since she found no rest there because of the cramping of her hands, her fellow servants told their mistress; and she commanded that early next morning, at dawn, the girl be taken to the tomb of Saint Ulrich for her deliverance.

Cumque in itinere lassae circa horam nonam in planitie Lechfeldici campi ad reficienda corpora consedissent, dolor coepit minui in manibus laborantis, ita ut antequam de ipso loco surgerent, usui prioris rectitudinis redderentur. Quae tunc laetae pervenerunt ad praedestinatum locum, et inde in civitatem ad ecclesiam sanctae Mariae genitricis Dei. Post vesperam venientes, haec, sicuti gesta sunt, nobis annuntiaverunt, et laetae ad propria redierunt.

XXVIII

Nobilis quaedam matrona de Burgundionum provincia, dum decrevisset pergere ad Augustam civitatem causa orationis, quemdam claudum eleemosynarium praecepit comitari secum; cujus caballum duobus ministris suis commendavit, ut pedes ejus, sicuti mos est pergentibus, ferro munirent. Qui fraudulenter pedes caballi cum clavis vulneraverunt, ne delator eorum in itinere actuum suorum pro fidelitate dominae suae, sicut solitus erat, maneret. Dixeruntque claudo: « Caballus tuus claudicat, et ideo hic te necesse est remanere. » Quibus claudus respondens dixit: « Quamvis caballus claudicet, tamen non consentio hic me remanere; qui omnia potest Deus omnipotens, etiam me valet, sicut sibi placet, ad loca perducere destinata. » Cumque cum aliis pergere coepisset, sano et apto caballo ad Augustam pervenit. Cumque ibi ad sepulcrum sancti Udalrici devotam orationem prolongaret, et firma fide pro sospitate sua clementiam Dei imploraret, in praesentia multorum sanitati redditus est. Hoc videntes praefati homines qui impedire iter ejus in caballo voluerunt, ceciderunt terratenus, confitentes clericis caeterisque qui in praesentia aderant delicta sua, veniam postulantes, quod eum claudum impedire voluerunt ne perveniret ad locum, ubi Dominus per merita sancti Udalrici eum sanare dignatus est. Et accepta poenitentia secuti sunt claudum sanatum crucem portantem, uterque saxum tantae magnitudinis portans quantum levare potuit, usque in ecclesiam sanctae Dei Genitricis Mariae, quae est sita in civitate; ibique peccata sua lamentabantur multum cum lacrymis veniam postulantes. Cumque hoc signum in praesentia omnium recitatum fuisset, clerici Te Deum laudamus, et populi Kyrie eleison cantantes, gratias et laudes Deo referebant.

XXIX

And when, weary on the way, about the ninth hour, they had sat down on the plain of the Lechfeld to refresh their bodies, the pain in the sufferer's hands began to lessen, so that before they rose from that place her hands were given back the use of their former straightness. Then they came joyfully to the place they had set out for, and from there into the city, to the church of Saint Mary, Mother of God. Coming after Vespers, they told us these things as they had happened, and went home joyfully.

XXVIII

A noble lady from the province of the Burgundians, having resolved to go to the city of Augsburg to pray, bade a lame man who lived on her alms come with her; and she entrusted his horse to two of her servants, to shoe its feet with iron, as is the custom for travellers. They treacherously wounded the horse's feet with the nails, so that he should not be on the journey, as he usually was, an informer on their doings out of loyalty to their mistress. And they said to the lame man: "Your horse is lame, and so you must stay here." The lame man answered them: "Though the horse is lame, still I do not agree to stay here; almighty God, who can do all things, is able also to bring me, as it pleases him, to the places I am bound for." And when he had set out with the others, he reached Augsburg with his horse sound and fit. And while he prolonged his devout prayer there at the tomb of Saint Ulrich and implored God's mercy with firm faith for his health, he was restored to health in the presence of many. Seeing this, the said men who had tried to hinder his journey through his horse fell to the ground, confessing their wrongdoing to the clerics and the others who were present, and begging pardon for having tried to keep the lame man from reaching the place where the Lord, through the merits of Saint Ulrich, deigned to heal him. And having received a penance, they followed the healed lame man as he carried a cross, each of them carrying a stone as big as he could lift, all the way into the church of Mary, holy Mother of God, which stands in the city; and there they bewailed their sins greatly, begging pardon with tears. And when this sign had been told in the presence of all, the clerics singing the Te Deum laudamus and the people the Kyrie eleison, they rendered thanks and praise to God.

XXIX

Quidam homo juvenis, cujusdam filius comitis, tanta infirmitate est detentus, ut nec in lecto nisi ab aliis adminiculatus in aliud se vertere potuisset latus, nec cibum multo tempore valeret accipere, nisi paucis oblatis refocillaretur. Cum vero immani labore fatigaretur, a fidelibus suis in lecto ad sepulcrum sancti Udalrici deductus est, oblationibus oblatis lacrymabiliter ibi misericordiam deprecatus est. Cumque eum in lecto ad Sanctam Mariam portare coepissent, in medietate viae coepit rogare portantes ut deponeretur ad ambulandum. Qui non credentes eum posse ambulare, noluerunt deponere. Ad portam vero civitatis iterum rogavit ut deponeretur, dicens se posse ambulare. Qui iterum ei non consenserunt. Ad gradus vero atrii ecclesiae cum perveniret, in nomine Dei omnipotentis, omnes in commune flagitavit ut, deposito lecto, eum ambulare dimitterent. Ipsi autem in fide haesitantes petitioni ejus assensum non dederunt. Ille autem ut cognovit infirmitatem ab eo esse separatam, et virtutem nutu Dei concessam, exsilivit de lectulo, et inde strenuo gressu ad ecclesiam pervenit, et sospes ad propria rediit.

A young man, the son of a certain count, was held by so great an infirmity that he could not even turn over onto his other side in bed unless others helped him, nor for a long time could he take food, except that he was revived with a few morsels offered to him. Worn out with this dreadful suffering, he was carried by his faithful men on his bed to the tomb of Saint Ulrich, and there, having made his offerings, he begged for mercy with tears. And when they had begun to carry him on his bed to Saint Mary's, halfway along the road he began to ask his bearers to set him down to walk. They, not believing that he could walk, would not set him down. At the city gate he asked again to be set down, saying that he could walk. Again they would not agree. But when he came to the steps of the church's forecourt, he begged them all together, in the name of almighty God, to set down the bed and let him walk. But they, wavering in faith, did not assent to his request. But he, when he knew that the infirmity had departed from him and that strength had been granted him at God's bidding, leapt from the bed, and from there came with a vigorous stride to the church, and went home in good health.

Epilogus

Haec pauca praelibata miracula sufficiant studiosis ad bona exempla lectoribus, ita ut etiam tardis et segnibus nimii nausii fastidium non inculcent. Quomodo si coepero cuncta beneficia adeuntibus ad sepulcrum sancti Udalrici et inde revertentibus, vel juxta sepulcrum infirmis atque debilibus a Deo concessa sigillatim enumerare, nullius adjutorio nisi solius Dei, qui omnia potest, possum perficere. Ita tantum namque multiplicia sunt, ut sensibilitas humanae agilitatis dinumerare ea non possit. Quia quibusdam post vota devote peracta illuc cum oblationibus veniendi, statim, in laribus suis donata sunt. Quibusdam in itinere ad huc longe positis, quibusdam illuc appropinquantibus, quibusdam illuc pervenientibus, quibusdam inde redeuntibus compendiose adimplenda sunt. Quorum auditus bono rumore non solum propinquas, verum etiam longe sitas regiones advolavit, quod frequens frequentia adventantium undique populorum saepissime manifestat, indicans in istis locis in suis regionibus multa magnalia Dei per merita sancti Udalrici facta, quorum vera cognitio nos propter nostras necessitates ad ista loca veniendum incitavit.

His auditis, eia nos, qui inquilini hujus ecclesiae sumus, et tanti patroni faciem saepissime vidimus, et ejus doctrinam benedictionemque saepissime accepimus, et in eo optima exempla conspeximus, et nunc in retributionem ejus bonorum operum assidua miracula et diversa signa in liberatione multorum videmus et audimus, cur non expergiscimur, et taedium nostri desiderii non deponimus? Eum vero de quo loquimur quantum, Deo donante, possumus imitantes, ejus adjutorio iter rectitudinis ineamus, per quod pervenire mereamur ad eum qui in tribus personis in divinitatis aequalitate unus, incommutabilis, omnipotens Deus permanet sine fine in saecula saeculorum. Amen.

Epilogue

Let these few miracles here set forth suffice for readers eager for good examples, so that they may not weary even the slow and sluggish with a surfeit of excess. For if I were to begin to number one by one all the benefits granted by God to those who come to the tomb of Saint Ulrich and go home from it, or to the sick and the infirm beside the tomb, I could bring it to an end with no one's help but that of God alone, who can do all things. For they are so manifold that the perception of human quickness cannot number them. For to some they were granted at once, in their own homes, after they had devoutly made vows to come there with offerings. To some they were swiftly fulfilled while they were still far off on the road, to some as they drew near, to some as they arrived, to some as they went home again. The report of them has flown with good tidings not only to neighbouring lands but also to those far away, as the frequent throng of peoples arriving from every side very often makes plain, when they declare here that in their own lands many mighty works of God have been done through the merits of Saint Ulrich, and that the true knowledge of these has moved them to come to these places in their needs.

Having heard this, come now: we who dwell in this church, who so often saw the face of so great a patron, so often received his teaching and his blessing, and beheld in him the best examples, and who now, in reward for his good works, see and hear constant miracles and signs of many kinds in the deliverance of many, why do we not awake, and lay aside the sluggishness of our desire? Imitating him of whom we speak as far as, by God's gift, we can, let us with his help set out on the path of right, by which we may be found worthy to come to him who in three persons, in equality of Godhead, abides one, unchangeable, almighty God, without end, for ever and ever. Amen.