

ACTS AND PROCESSES OF THE SANCTITY
AND OF THE MIRACLES OF THE VENERABLE
FATHER JEROME EMILIANI

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by

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G E N E R A L I N T R O D U C T I O N

Chronology of Ordinary Processes

In order to facilitate their reading, it is fitting that the publishing of the ordinary processes be preceded by some chronological details of their development. The information contained in this chronology has been taken directly from the acts of the processes: I omit the source, this general note being sufficient. As to details concerning happenings in Rome, manuscripts were used. Acts and report for the cause of the beatification of the Venerable Servant of God, Jerome Miani, founder of the Congregation of Somasca, are kept in the archives of the Proctor General of the Somascan Fathers in Rome.

SOMASCAN PRIMARY SOURCES

1. As a whole, the ordinary processes of the beatification of St. Jerome comprise a period of about five years.

One can discern three phases in their development. The first, from 1611 to the end of 1613, is a period of research: proceeding without any clear idea, with difficulty, more by individual initiative than otherwise, meeting obstacle in seeking the right way.

The starting point is from Somasca. August 10th, 1610, at the request of the Fathers of Somasca, the Vicar General of Milan, Andrea Perbenedetto, delegated Antonio Vimercati, Forensic Vicar of Olginate, to introduce a canonical process to gather information concerning the graces obtained and miracles performed by St. Jerome Miani. The 9th of September following, in Somasca, the first two witnesses were questioned: eighty-five-year-old Ber-

nardino Fontana from Carenno and eighty-two-year-old Antonio Ondei from Somasca. Both had known Blessed Jerome. The initiative was taken by the Somascan Father Bartolomeo Brocco. Then months went by before the process was resumed, July 19th, 1611, Bernardino Fontana was again questioned and with him four others testified.

A few days later, August 7th, 1611, in Vicenza, Father Francesco Zoia, Superior of the religious house of Saints Filippo and Giacomo, had asked the Vicar General to question the Somascan Brother Giovanni Melone from Como.

In 1612, they began to be oriented. In February, the Father General in Milan sent the process of Olginate to the General Procurator in Rome, Father Alessandro Bocolo, who had it examined by Monsignor Pegna. The latter noted that the procedure was not correct and he undertook to draw up a better way in which to establish the processes. Unfortunately he died at the end of August without having fulfilled his wish.

By order of the Republic, the Venetian Ambassador in Rome had an interview with the Pope on the subject. He spoke kindly about it. In October, the General Procurator succeeded in receiving from Cardinal Federico Borromeo's agent a copy of the articles concerning the cause of the beatification of Saint Charles.

Meanwhile, the first of October, 1612, in Olginate, the process was resumed and it continued to the first half of the month. Ten witnesses were questioned, among whom was eighty-two-year-old Anastacia De Bassi who had known Miani. October 15th, the process was sent to the Vicar General in Milan.

Three months later, the 8th of January, 1613, in Treviso, before the Vicar General Cirstoforo Baldo, two Lateran canons were questioned about the marvelous liberation at Castelnuovo. They were the prior and the sacristan

of the monastery of Santa Maria Maggiore. On this occasion, two documents were added to the process: the story included in the fourth book of miracles of the Madonna Grande and in the votive tablet preserved at the same shrine.

Meanwhile, January 4th and February 1st, 1613, two memorials were sent to the Pope: one from the Somascan Congregation, the other from the Venetian embassy that had examined the process and granted the title of Blessed to Miani. The process was delivered the 9th of February to the Congregation of Rites which had entrusted reexamination to Cardinal Capponi. The answer was received in September; there were substantial omissions in the process. A list of these was prepared by Signor Pellegrino Puglia and sent to the Father General and to Father Giovanni Calta that they might complete the process by examination of other witnesses.

2. At the end of 1613 came another important phase of the processes that lasted all through 1614. In great part, credit is attributed to Father Calta.

From November 21st to the 30th, the process was held in Bergamo, in the presence of the Vicar General Orazio de Federici. Father Calta was duly appointed Procurator. The tribunal met in three different places: in the choir of the converts of the Maddalena Church, where three witnesses living in that sacred place were examined; in the church of the Annunciation, where four nuns were questioned; and finally, in the parlor of the monastery of Matris Domini for the interrogation of other three nuns. Simultaneously with the informative process, there was questioning concerning a grace attributed to Miani,

obtained by a certain Sister Veronica Manenti from the Matris Domini convent. This process was held during various hearings, the 23rd, 27th, 30th of November, 1613, and the 9th and 13th of January, 1614. Another phase of the process of Somasca was the two hearings, the 28th of November, 1613, and the 18th of February, 1614, concerning a grace obtained by the intercession of Miani for Caterina Volpi. The process of Somasca was closed April 2nd, 1614, with the questioning of the last witness, the pastor of Careno, Roberto Colleoni.

During the process of Bergamo, the 27th of November, 1613, Father Calta went to Como where, before the Vicar General, Nicola Cocquio, a very important witness, was questioned: the Somascan Brother Giovanni Paolo della Torre, ninety years old, who, as a child, had been cared for by Saint Jerome.

From January 28th to February 6th, 1614, there was also the ordinary process held in Pavia before Filippo Leone, Vicar General of the Diocese. The Procurator was always Father Calta, appointed by Father General de Domis with power of Attorney for Francesco Ferario of Milan, dated January 7th, 1614. In this process, one finds the interrogation prepared with three questions for witnesses: the life and holiness, miracles of Saint Jerome, identification of writing, of integrity of Father Evangelista Dorati, whose *La Breve Istruzione della vita di Messer Girolamo Miani* should be obtained for the process. The four witnesses questioned were the Somascan priests Agostino Valerio, the 30th September, Biagio Ganna, February 4th, Giovanni Battista Perego, February 6th, and the Cleric Marino de Marini, January 30th.

A process was necessary to show the integrity of the Salodian Stefano

Bertazzoli, priest and friend of Miani, from whom Dorati had heard directly the news related in his Breve Istruzione. Father Calta was therefore granted another very unreserved power of attorney to help the cause of Maurizio de Domis, Superior General. Dated March 19th, 1614, it was drawn up in Brescia by Lelio de Nobile, notary. The following day, March 20th, from the Vicar General of Brescia, Antonio Alberio, Father Calta obtained permission to hold a process in Salo'. It was held in two sessions before the forensic vicar of Salo'. Ippolito Barozzi, on April 16th and September 20th, 1614. Three witnesses were heard in the first as well as in the second session. October 1st., the process was closed and sent to Brescia.

June 3rd, 1614, there was another brief process in Bergamo concerning a cure of Lucia Brigida de Pelegrinis from the orphans' home. Besides her, two other women from the same home were questioned.

July 28th, there was another hearing in Bergamo before the Vicar General, Orazio Federico. In the name of the attorney, Father Calta, Father Nicola Salvoldo asked that a copy of the letter from Brother Girolamo from Molfetta be inserted with the deed: To the beloved in Christ, Fathers and Brothers, Servants of the Poor and their orphaned children in the homes in Lombardy. This letter was in introduction to The Dialogue of the Spiritual Union of God with the Soul by the Capuchin Bartolomeo from the city of Castello, printed in Milan in 1539.

November 18th, 1614, the process of Bergamo ended with the questioning of Antonio da Gromo, witness.

September 11th, 1614, the Vicar General of Brescia, Antonio Alberio, delegated the archpriest of Cemmo, Antonio Ricci, to hear some of the witnesses from Garda. The process was held September 14th and three witnesses were heard. They told of the bread miraculously kept by Martino Martellini as testified to at the process of Pavia. September 15th, Calta went to Brescia with

a copy of the proceedings.

The 20th of September Father Calta held the second session of the process of Salo'. He was in Padua the first of October. He had the Vicar, Marco Antonio Zamboni, open the process. The only witness heard that day was a seventy-one-year-old clergyman, pastor of the cathedral, Bartolomeo Crivelli, who had been in Somasca.

The process of Venice ended October 17th. It was held in the parlor of the Sisters of St. Alvisé, before the vicar general Roberto Cusano. Testimony was given by the prioress of the monastery, Sister Corona Venier and two nuns, Sara Barbaro and Michela Malipiero.

Meanwhile, in Genova, November 20th, before the Vicar General Lelio Tasti, the Genoese process was held, at which the lay Somascan Brother Bernardino Aquila was questioned.

3. At the end of 1614, the proceedings were considered closed. Meanwhile, legal copies had been obtained for further development: February 13th, 1614 for the process of Pavia, September 18th, for that of Como, October 1st, for that of Salo', October 2nd, that of Padua, October 15th, that of Treviso, October 20th, that of Venice and November 24th, that of Genova. The first six months of 1615 were given over to securing copies of the other proceedings: April 25th, for that of Somasca, April 30th, of Bergamo, June 17th, of Como and June 27th, of Vicenza.

There still remained two rather important witnesses to be questioned in Milan. July 6th, 1615, Father Calta gave the Vicar General Mario Antonio the articles on which he was to base the proceedings. The following day, Don Bernardino Borroni, pastor of Santa Maria at Vicenza, was questioned and August 4th, the Somascan Father Girolamo Novelli, witness, who contributed the

the most precious information of the entire ordinary process. On September 28th, an authenticated copy of this process was obtained.

From this moment began the long task concluded May 26th, 1623, by the introduction for canonization of Miani by Pope Gregory XV.

CHRONOLOGICAL ORDER OF ACTS AND PROCESSES

1. SOMASCA (9 September 1610 - 12 April 1614)
2. VICENZA (7 August 1611)
3. TREVISO (8 January 1613)
4. BERGAMO (21 November 1613 - 3 June 1614 - 8 November 1614)
5. COMO (27 November 1613)
6. PAVIA (28 January 1614)
7. CEMMO (14 September 1614)
8. PADUA (1 October 1614)
9. VENICE (17 October 1614)
10. GENOVA (20 November 1614)
11. MILAN (6 July 1615)

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O R D I N A R Y P R O C E S S

O F

S O M A S C A

(9 September 1610 - 12 April 1614)

ORDINARY PROCESS OF SOMASCA
(Sept. 9, 1610 - April 12, 1614)

I N T R O D U C T I O N

1. MANUSCRIPTS

The manuscripts at our disposition are four.

The first is codex D 202 of the general archive of the Somascan fathers of Genova: *Acta et Processus sanctitatis vitae et miraculorum venerabilis patris Hieronymi Amiliani Anno Domini MDCXV*. It contains copy of all the ordinary processes made by the milanese notary Carlo Francesco Ferrario in 1615. The manuscript is taken from a copy made on the original by the notary Marino Cola, the same of the process, and legalized by Francesco Cola on April 25, 1615. It occupies the f. 43r-59r. The second occupies f. 37r-41v and is taken from a copy made by notary Giacomo Antonio Cerutti and legalized on November 29, 1614 by the Vicar general of Milano Antiloco Arcangelo. The numeration of the pages indicated in our edition refers to this manuscript.

The second codex is kept also in the general archive of Genova and is marked D 208. Because the last foglio fell, it's not possible to know the name of the notary by which it was made. It is certainly coming from the copy of the process that was sent to the Milanese curia, because it's the only ma-

manuscript reporting also the letter with which the vicar forane of Olginate accompanied the mail of the testimonies to the vicar general. It contains only the first of the two processes. It's made of f. 20.

The third manuscript is contained in codex 1350 of the Correr Library of Venice: Varia ad b. Hieronymi Aemiliani congregationis Somaschae fundatoris canonizationem spectantia. This codex is on the typo of manuscript D 202 of the Genova archive and carries the signature of the same notary Carlo Francesco Ferrario. The first process is found in 1350/3 f. 1r-15v; there are two copies of the second: one in 1350/3, f. 65v-69v and the other in 1350/1, f. 55r-59v.

Some testimonies given to the ordinary process of Somasca were inserted in the acts of the apostolic processes. It's about the depositions of the witnesses Bernardino Fontana, Antonio Ondeì, Andrea Volpi, Roberto Colleoni, Martino Moioli (see *Mediolanensis Canonizationis Beati Hieronymi Aemiliani Patritii Veneti et Congregationis Somaschae Fundatoris, Processus Remissoriales fabricati Mediolani et Somaschae; processo di Somasca, f.61r-64r; Arch. della procura generale dei Padri Somaschi, Roma*). While the apostolic process of Somasca was celebrated, on October 26, 1627, the procurator Giovanni C Calta required the remissorial judges to receive the depositions of said witnesses already dead. Authentic copy of their testimony was furnished by the notary Bonetto Arrigoni of Caprino, who was keeping the acts of notary Marino Cola. The codex of the archive of the general procuration is authentic copy of the apostolic process, it was executed by the notary of the sacred congregation of the Rites Clearco Busco and legalized on April 1629.

Except for the change of some words, due almost always to evident errors of transcription, among the different manuscripts there are no relevant differences. The dictation is the same; the differences in the orthography reflect the different culture of the copyists.

The text of the two processes of Somasca has never been edited and it was almost not exploited by the Saint's biographers.

2. THE PROCESS

The one of Somasca was the first of the ordinary processes for the cause of beatification of St. Jerome Miani. It was solicited by the Somascans with direct request (supplica) to the general vicar of Milano Andrea Perbenedetto, who on August 30, 1610 wrote to the parish priest and forane vicar of Olginate, so that he would provide to satisfy the request.

The questioning of the witnesses started on September 9 in Somasca with the deposition of Bernardino Fontana. On the same day also Antonio Ondei was interrogated.

The process was picked up on July 19, 1611, after almost one year of interruption. Andrea Volpi and Bernardino Fontana were interrogated for the second time, and Santo Brini, Davide Cola Benaglia, Pietro Cantoni.

The first phase was then concluded. The parish priest of Olginate sent the testimonies to Milano. The depositions of the general father of the Somascans were sent to Rome to the general procurator Alessandro Bocoli in order to get his opinion.

The general procurator transmitted them on February 6, 1612 to Monsignor Pegna who examined them and gave them back at the beginning of May with his observations. He was then requested to "give a good formula for making the process"; he promised many times, "but then died at the end of August" (Acts and news for the beatification of venerable servant of God Jerome Miani, archive of general procuration of the Somascan fathers, Rome, page 1). Father

Boccoli could then get from Cardinal Federico Borromeo's agent a copy of the articles made for the process of St. Charles and on October 5 he sent them to Somasca to father Giovanni Calta.

Meanwhile on October 1st the process had started again, especially by the initiative of father Bartolomeo Brocco, superior and parish priest of Somasca. The new questionings followed a more precise formate, which, if it has the merit of furnishing some information of the person of the witnesses, vinctulated, in a certain way, the depositions on a fixed pattern.

On October 1st in Olginate were interrogated Pietro de Pescarenico, Giovan Pietro Robbiati, Anastasia de Bassi; on October 4 the priest Roberto Colleoni; on the 5th father Bartolomeo Brocco and Battista Bolis; on October 14 Cristoforo Amigoni, Giovanni Antonio Bolis, Francesco Moiola and Prudenzia Amigoni.

On October 25, 1612 the vicar of Olginate closed the process and transmitted it to the vicar general Antiloco Arcangelo. Sixteen witnesses had been interrogated, four of which had known Miani.

Copy of the acts was sent to Rome. On January 4, 1613 the general procurator, introduced by the Venetian ambassador, presented a memorial to the pope "so that he would see the process on the life of father Miani, in order to obtain the title of blessed." At a second memorial of the Venetian ambassador of February 1st it was answered: "videantur scripturae", these were therefore brought on February 9 to the secretary of the congregation of the rites. They were given back to the general procurator at mid September with

the answer that there "were essential lackings for reaching the intent." The procurator transmitted then the "fascicolo" to attorney Pellegrino Puglia and on September 26 he was writing: "He gave me a note of the defects, which I sent to father general and to father Calta so that they would supply with the repetition of the witnesses" (Acts and news, cit. page 2).

We have no knowledge that the witnesses had been reinterrogated; nevertheless the observations were useful for the other processes which started on November 1613.

A second process was celebrated in Somasca from November 28, 1613 to April 2, 1614. Its subject was the grace obtained by Caterina Volpi of Somasca, already narrated in the first process by her father in law Andrea Volpi.

On November 28, 1613 in the Church of St. Bartolomeo of Somasca was interrogated the graced Caterina wife of Andrea Volpi; on February 18, 1614 the mother-in-law, also a Caterina, wife of Andrea Volpi, then the obstetrician Pasqualina Volpi and Lucia Airoidi sister of Caterina, all from Somasca.

On the same day Martino Moiola was heard and on April 2 the priest Roberto Colleoni, curate of Carenno.

Notary in both processes was Marino Cola of Corte.

On April 2, 1614 the vicar forane of Olginate closed the process and transmitted it to the vicar general of Milano.

Of the first process we will record the integral text. Of the second we transcribe the depositions of Moiola and of Colleoni, while we omit the questioning of the other witnesses, because they talk only about the grace obtained by Caterina Volpi and do not contain news which interest the life of Miani.

3. THE WITNESSES

Sixteen witnesses were interrogated in the first process of Somasca and six in the second. Some were heard twice: Bernardino Fontana on September 9, 1610 and on July 19, 1611. Roberto Colleoni on October 4, 1612 and on April 2, 1614. Not keeping in mind the first four of the second process, the witnesses are therefore seventeen. Four of them knew Miani: Bernardino Fontana, Antonio Ondei, Anastasia de Bassi and Cristoforo Amigoni.

It is the case of people who were born and lived, or anyway deeply inserted (like for the priest Colleoni and father Brocco) in that part of the San Martino Valley, where Miani passed his last years of life. Six are from Somasca, three of Olginate, three from Carenno, two from the little barrio of Saina, one from Vercurago, one from Rossino, one from the Castello of Lecco.

Their age is between the 89 of Pietro Cantoni and the 55 of Roberto Colleoni. An age, as we could expect, rather high. Six are over 80, four between 70 and 80, six between 60 and 70, only one less than 60.

Among them there are two priests: Roberto Collenni, parish priest in Carenno and Bartolomeo Brocco, a Somascan religious and superior of Somasca. Fifteen are men, two are women: Anastasia de Bassi and Prudenzia Amigoni.

We can know also the profession and social condition of some of them: Pietro da Pescarunice is a fisherman, Giovanni Antonio Robbiati lives with the spinning work of his daughter, Anastasia de Bassi is an obstetrician, Battista Bolis and Christoforo Amigoni raise cattle and do small artisan works, Giovanni Antonio Bolis is a weaver and makes wool clothes. They are all persons of the common people; their properties are modest, as modest their income.

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At the exception of the four witnesses de visu the others go back to the testimony of other people. Sometimes these are very generic: "from various persons," "by hear say", "many people" which now I don't remember", "public say and fame", "many people who knew, saw and practised him." Reverend Colleoni gathered from "some parishioners of Careno, very old"; the two Ondei from Saina heard talking "from all the elders of Saina."

For various witnesses the source of their news is the family environment: "I heard his name from my mother, Caterina", who was the sister of the two Barelli brothers, who had followed Miani; "I heard his namesaid by quondam my father and my mother", says Anastasia de Bassi, even if she had known him as a child; "I heard his name from various and particulary from my father", who used to help Miani as occasional worker; "I heard his name from my mother, who knew him."

Sometimes the names of the people the witness gathered the name from, are indicated some of these people are completely unknown others are named also in other processes. For the first time appear: Polifio Dadda of Olginate, the Zucca, gentlemen of Morate, Giacomo called Ciuliolo of Vercurago, Martino Volpe of Saina. Of Battistino Moioli called Judge, of Vercurago, there is mention in the process of Milano by Girolamo Novelli. Battista da Romano was an orphan

gathered by Miani, who remained among the Somascans: he was among those who kept mostly lively the memory of the Saint in the first fifty years after his death and the source of informations of many witnesses in the processes.

Also the circumstances in which the news were gathered are various. Some affirmations are generic: "publicly; always hear say; I heard his name many times; many times talking...". Others are more circumstantiated: "in the occasion of talking about the Somascan Congregation", "in the occasion of going to Somasca and to the Rock of Somasca accompanied by some gentlemen of Merate," "in the occasion of getting shelter in the Tremasasso grotto" to repair from the rain which did not allow to continue walking.

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We detain ourselves briefly on four witnesses de visu.

The first is Bernardino Fontana. He was from Carenno, born around the 1525; when he deposed he was eightyfive years old. As a child he could see St. Jerome in his town, in the exercise of the apostolate of charity, "dressed with long black dress", even if he was not saying mass. Other news were gathered from what his father was narrating. His father was participating on Sunday to the gathering the Saint was conducting in Somasca. In 1626 Fontana was already dead.

Antonio Ondei is from Somasca. Born around 1528, as a child he knew Miani. He was eighty-two (82) when called to depose. He remembers kissing

the body in the coffin, in the church, in Somasca. Also the healing of Maz-
zoleni, the burial in the church of St. Bartolomeo, his life full of suffer-
ings with the poor children, his companions.

Mastasia de Robati of Olginate, widow of Luigi de Bassi; She is an obs-
tetrician. From the parents Francesco and Caterina she heard talking about
Miani. She also remembers seeing him when she was about ten, when he was go-
ing to Olginate with four or six children to teach the christian doctrine.
She will be interrogated also in the apostolic process of September 17, 1626
and, not with standing the one hundred years, this second testimony will re-
sult richer than the one given at the ordinary process (see Mediolanensis Ca-
nonizationis Beati Hieronymi Aemiliani city process of Milano, f. 153 s.).

The fourth witness de visu is Cristoforo Amigoni of Somasca. He knew St.
Jerome as a child also: "he was a man not too tall, but of venerable aspect."
His testimony includes some unknown details: he lived in Somasca in a small
house, they were cooking in the houses of the Ondei, used to work manually
and weave wool, he used also to have some sheep and goats to feed the children.

In a historic profile these testimonies do not have particular importance;
the fact that they come from four witnesses de visu will help to release the
cause from the juridic hindrances in which it will be entangled because of
changes in the procedures of the processes of beatification. The postulator
father Gianfrancesco Baldini narrates that in 1747, already at the vigil of
the beatification rose the difficulty that, in the absence of the de visu wit-
nesses, there was a need of four not two miracles. The difficulty could only

be superated because, looking back patiently to the process of Somasca, he found our four witnesses (Acts and news cit., p. 121, 147).

4. THE TESTIMONY

The testimonies gathered in the process of Somasca refer to the time St. Jerome lived in it, that is from the last months of 1534 to his death which happened in the night between the 7 and the 8 of February of 1537. It's about two years and a half, but interrupted by various absences: in the first months of 1535 he went to Como for the foundation of a place for orphans; in the same year there was a trip to Venice which lasted various months; he was absent also at the end of 1535 for the foundation of Pavia and at mid 1536 of Brescia.

The depositions of the witnesses do not allow to get a clear idea of the places inhabited by Miani in Somasca. Various are mentioned. To a first habitat at the Castle seems to hint Battista Bolis and Giovan Pietro Robbiati. Then he had to go down "to Somasca, in a certain house"; in the houses of the Ondei they were cooking. Repeatedly are mentioned Tremasasso and Eremo. At the Tremasasso he was living in a grotto, sleeping on a living stone with a rock under his head as pillow. At the eremo, in order to protect himself from the wind, he had to close it with a wall and with some reeds the grotto where he was retiring. He died in the house of the Ondei.

To the questions what kind of life St. Jerome was conducting in Somasca, the answer was choral: an austere life of penance. It was not heard that he was going to eat in any house; he was eating the hardest bread, the worse found in the house; he was drinking wine only rarely; he used to fast often; he used to discipline himself to mortify the flesh, to sleep on boards or on

straw or an a stone.

* * * * *

In Somasca the main care of Miani were the orphans with whom he was sharing his life. Also here the testimonies follow almost with the same words: "he used to gather around him orphan children - says Battista Bolis - sick and wealthy; the sick he was curing or had taken care and he himself used to wash their head; the wealthy he had taught. He used to go in procession with the children in group: he was feeding with the bread they were finding, the children and the others in the house and he used to eat the darkest." Anastasia de Bassi, with the attention proper to a woman, adds: "he used to wash himself even their shirts and care a lot about them."

The Somascan Bartolomeo Brocco, attentive to the educative problems, stresses the intention of St. Jerome for not mendicating nor living by alms but of own work and for this purpose he was keeping the children busy in various activities. Among the companions of Miani there was a book binder and a turner. Cristoforo Amigoni remembers them busy in manual works and weaving wool. They were raising some sheep and goats. Father Bartolomeo Brocco was still keeping three or four donkeys "ranzini" which were used for working the soil. They were helping those in need. The priest Bartolomeo Colleoni of Carenno remembers them: after the time of the office of the Madonna and the mass they were going in the fields to cut forage, harvest grain and help the farmers for charity.

The orphans were also receiving an instruction. There is the name of a priest Jerome who used to teach. Some witnesses attribute to Miani the foundation of "the School of Somasca to teach the children."

In particular the orphans were instructed in the christian doctrine which they also were then teaching the children of the surrounding.

To Ol-

ginate: "They were coming on holidays to teach the christian doctrine to boys and girls of this land"; Anastasia de Bassis remembers that, for this purpose, Miani was coming down from Somasca to Olginate with four or six orphans and with a certain priest Paolo. We find mention of a double type of catechetical teaching, which is matching with the two booklets of fra Regilando: the instruction and the dispute. The priest Colleoni "knows for having heard that father used to teach in Careno and in other places the christian doctrine with great fruit for all."

In the depositions appear also the names of some companions of the Saint: the Dominican fra Tommaso who used to preach in those villages, the priest Jerome who was teaching, the priest Paolo, Giovan Pietro Borelli and one of his brothers surnamed Rodesco, a Francesco Cattaneo. Others were occasionally helping the institution as Battistino of Vercurago, called the judge.

* * * * *

In the de visu testimonies are not missing some brief descriptions representing vividly an image or an episode kept in the memory.

Here is how Bernardino Fontana presents Miani and his poor: "He used to go with a long black dress and the other poor used a black apron with short dress down to the lace of the socks."

Antonio Ondei narrates how the Saint answered the hostility of Mazzoleni: "I remember that a messer Antonio Mazzoleni, notary in Calolzio, suffered be-

cause of a certain infirmity. Being said father dead, he vowed himself to him and prayed to him and was liberated. And everybody was wondering why this Mazzoleni, when mentioning them, he was calling them lice; and also because said father intended to put foot in the land of Calolzio, but Mazzoleni opposed him saying that he did not want to help lice because in a short while they would have chased away the others."

The priest Colleoni remembers a congregation instituted by St. Jerome; "In the land of Somasca he had instituted a spiritual academy or congregation in which he used to gather various in great number. Among them there were some from Carenno, far from Somasca about two miles of bad road. This congregation was made on holidays",. Of this makes mention St. Jerome in one of his letters from Venice: "Ser Zuan Pietro...is not to forget to use all the best means that God would inspire him to have the people in the Valley to persevere in their religious practices."

* * * * *

The process of Somasca transmits us, after eighty years, the remembrance stuck in the mind and in the heart of those simple people. It's a choral testimony which talks about some fundamental themes: the austerity of a life of penance, the loving care of the poor, the image of the holy man.

ORDINARY PROCESS OF SOMASCA

Illustrissime et reverendissime domine. In executione facultatis mihi concessae per illustrissimum et reverendissimum dominum Andream Benedictum, tunc vicarium generalem curiae archiepiscopalis Mediolani, sub die trigesimo mensis augusti 1610 praedicto, adhibito mecum notario apostolico mihi fido, introclusas informationes super vita, miraculis et gratiis a reverendo patre Hieronimo Emiliano congregationis Somasche fundatore fideliter sumpsi atque sub sigillo nemini panditas ad eam iuxta ordinem et onus mihi impositum transmittito; in quibus sunt innctae nonnullae informationes tunc temporis sumptae et iam transmissae, quod feci ad evitandum labores et expensas meas denuo perquirendo. Cui me etiam atque etiam commendo. Vale etc.

Dat. in terra de Oignate cap. pleb., die XXV mensis octobris 1612.

Subscript. Illustrissimae dominationis vestrae deditissimus ervus Antonius Maria Vicomercatus, praepositus et vicarius foraneus Oignati.

A tergo: Illustrissimo et reverendissimo domino Antiloco Arcangelo iuris utriusque doctori et curiae archiepiscopalis Mediolani vicario generali.

(f. 43r) Reperitur in filo diversorum testium examinatorum inter alia sic fore scriptum ut infra, videlicet.

1610 die iovis nono mensis septembris, in loco de Sommasca vallis Sancti Martini, districtus Bergomi, diocesis vevy Mediolani.

Coram multum reverendo praesbitero Antonio Maria Vicomercato honorando praeposito et vicario foraneo plebis Oignati, delegato per litteras delega-

tionis tenoris sequentis, videlicet:

Andreas Perbenedictus, iuris utrisque doctor, prothonotarius apostolicus ac curiae archiepiscopalis Mediolani vicarius generalis, dilecto nobis in Christo reverendo domino praeposito Olginati et vicario foraneo.

Preces nobis oblatae fuerunt nomine reverendorum dominorum clericorum regularium congregationis Somaschae, quibus a nobis postulatum fuit, ut aliquem ad praescriptum sacrorum canonum ad sumendas informationes de gratiis et miraculis, ut dicitur, a reverendo patre Hieronimo Meiano felicitis recordationis, eius congregationis fundatore, in terra Somaschae huius Mediolanensis diocesis ac aliis in locis factis, delegaremus. Nos huiusmodi precibus annuentes, de tua probitate, scientia ac rerum usu confisi, tibi ipsas informationes sumendas, servatis servandis, adhibito tecum notario apostolico a te eligendo, facultatem concedimus de mandato illustrissimi cardinalis archiepiscopi Mediolani et impertimur, dummodo eas informationes occlusas ac sigillo tuo munitas ad nos transmittas, ac in re tanti momenti non leviter neque remisse te geras. In quorum, etc.

Ex palatio archiepiscopali Mediolani, die 30 augusti 1610. Signatum: Andreas Perbenedictus vicarius generalis. Subscriptum: Ludovicus Barbavaria canonicus ordinarius et cancellarius archiepiscopalis. Et sigillat. sigillo Sancti Ambrosii.

Constitutus dominus Bernardinus Fontana filius quondam Antonii de Careno dictae plebis et diocesis Mediolani, testis vocatus pro veritate dicenda etc., qui iuravit etc., tactis etc.

Interrogated : do you remember knowing a certain father Jerome Emiliani, called Miani, who used to live in Somasca? (f. 43r).

He answered : Yes, Sir. I remember seeing and knowing said reverend father Jerome Emiliani, because I remember he was accompanied by another father called fra Tomaso. I remember they were coming from Carenno bringing sick children mostly with scabies and they were taking care of them; they were accompanied by Giovan Pietro Borelli from Vercurago who later got out of the Congregation and returned to his house in Vercurago; said fra Tomaso used to preach to the people in church.

Question : Do you know if said father Jerome was saying mass or not?

He answered : No, sir, said father Jerome was not saying mass, but he was wearing a long black dress; the other poor were wearing a black apron with short dress down to the laces of the socks.

Questioned : How did father Emiliani and the others use to live and dress?

He answered : They were looking for alms and they were well treated; but as far as I know they had no income.

Questioned : Do you remember if said father Jerome come to live in Somasca, how long he lived and where he died?

- He answered : Yes, Sir, I remember that in Somasca said father Jerome was not living nor any of his congregation, but there was a priest Giovanni Fontana; I don't remember how long he lived; I know well he died in Somasca.
- Questioned : Did you go to the body of said father and do you know if, while his body was here over the earth, he made graces or any miracle?
- He answered : I don't remember anything but that a Messer Antonio Mazzoleni of Cololzio, a notary, gentleman and honored, had a certain sickness and pain, I don't remember what sickness it was; he went to the cadaver of said father, while it was not interred yet, prayed and was liberated of such infirmity (f. 44r). This was publicly said; I was then a child and I heard it said by various persons, in different places; but I did not go to the body.
- Question : How long is it that said father is dead and buried, and where has he been buried?
- He answered : I don't remember exactly how long ago he was dead but it's a long time; he was buried here in Somasca because I heard it said publicly.
- Question : What kind of life did said father live?
- He answered : He must have made a life of penance since he was living with

those poor which he was taking with him for mendicating, he was mendicating with them processionally; it was never heard that he would go into somebody's house to eat or for a banquet.

Super generalibus recte respondit. Aetatis annorum 85 in circa,

quibus habitis, fuit licentiatus.

Die dicta, coram ut supra.

Constitutus dominus Antonius de Ondeis filius quondam domini Ioanni dicti Beseni de Somascha, testis vocatus etc., et cui delatum fuit iuramentum veritatis dicendae etc., et qui iuravit etc., tactis etc.

Question : do you remember knowing a Venetian father Jerome Emiliani, who was living here in Somasca?

He answered : Yes, Sir, I remember seeing and knowing him and when he died I went to church when he was in a case and I kissed him.

Question : How long did he stay here in Somasca and what did he do?

He answered : Said father, as far as I remember, I think he lived here in Somasca for about six or seven years; the truth is that he used to come and go, but since 1535 he stopped here where he lived until death; he died in 1536 or 1537. His body was buried here in the church of St. Bartolomeo of Somasca and then they made a sepulchre of "quadrelli" above ground, but the happy memory of blessed Charles had him removed and buried underground (f. 44r).

Questioned : Do you know it said father, dead or alive, did miracles or graces?

He answered : I remember that a messer Antonio Mazzoleni, notary in Cololzio, was suffering for an infirmity, which I don't know what it was and everybody was wondering why said Mazzoleni, in mentioning them was calling them lice, and also why said father wanted to put foot in the land of Cololzio, but such Mazzoleni opposed him saying he did not want lice to be helped, because in a short while they would have chased away the others.

Question : What kind of life was said father Jerome living?

He answered : said father was gathering around him orphans, sick and healthy ones: the sick he had taken care of, and the healthy educated. He was going with those children processionally looking for alms in those lands. He had also with him brother Tomaso of the order of St. Dominic, who was preaching around in different places, mainly in Olginate. They were living poorly of alms, without income, as far as I know.

Question : Did he have other fathers with him?

He answered : Yes, Sir, he had others. Among others there was a certain Francesco Cataneo, a book binder, a priest Jerome who was taking care of the school, teaching and one working at the lathe. They all together were governing said children.

Subdens ex se (adding by himself): When he died and said Mazzoleni was granted the above said grace, they were saying that said father had given good for bad, because said Mazzoleni had made opposition to him, as above, so that they wouldn't put foot in Cololzio; nonetheless, through the merits of said father he was liberated, as above.

Super generalibus recte respondit. Aetatis annorum 82 in circa.
Quibus habitis, fuit licentiatus.

(f. 45r) 1611 die martis decimo nono mensis iulii.

Coram suprascripto multum reverendo domino praeposito delegato.

Dominus Andreas Vulpis filius quondam domini Ioannis Ambrosii de Somasca, testis productus per multum reverendum dominum Bartholomeum Brocchum praepositum venerandi capituli Sancti Bartholomei de Somasca dictae venerandae congregationis Somaschae, cui delatum fuit iuramentum veritatis dicendae etc., et qui iuravit etc., tactis etc.

Question : Can you clarify or give information regarding the life or miracles of quondam father Jerome Miani founder of the Somascan Congregation?

He answered : I never knew said reverend father de visu, but by hearsay and fame I always heard him mentioned as a man of good life, good religious and servant of God. I heard from various people that said father was gathering the poor children he was encountering and, in order to feed them, he was mendicating, after which he was eating the darkest and hardest bread, giving the other to his children, which he was also mendicating

with his own hands when sick. In particular I remember that about a year or more ago my sister in law Caterina was giving birth and it was already three or four days of pain without giving birth. The "comachi" did not know what to do after exhorting her to do some devotions to the Blessed Virgin. I entend my room very nervous, when the memory of said father Miani came to my mind. Raising the eyes to Our Lord, I knelt and prayed said reverend father that if it was the will of Our Lord, pray His divine majesty for the health of said sister in law and the child in her womb. I promised by vow to offer the church of St. Bartolomeo here in Somasca, where his body is buried, a brass image of my sister in law giving birth and being it to said church as a vow. In one hour, by the grace of our Lord and said father, she happily gave birth to a girl, whom she is still giving milk to whose name is Francesca (f. 45v). But up to now I haven't kept my vow, I have left ordered that said reverend father don Bartolomeo have it made and I will pay it.

Super generalibus recte respondit. Aetatis annorum 71.

Die dicta, coram ut supra.

Iterum vocatus dominus Bernardinus Fontana, primo loco descriptus et examinatus, cui delatum fuit iuramentum veritatis dicendae etc., et qui iuravit etc., tactis etc.

Lecta eidem sua depositione de verbo ad verbum ut supra facta et interrogatus an vera sint ea quae deposuit, an velit aliquid addere vel diminuere.

He answered : such deposition of mine is true and I wouldn't take away anything; I add that said reverend father, besides the things said above, used to gather on holidays here in Somasca various men among whom there was my father also, and they were remaining there until late evening; they were saying that they were going to the meeting, but I don't know what they were doing. It's also true, as I said, that he was thought in life, as well as it has been thought and still is thought after death, as a man of good and saint. I saw him various times in Carenno at mass. Quae omnia cum iuramento affirmavit et affirmat.

Super generalibus recte respondit. Aetatis annorum 86.

Die dicto, coram ut supra.

Dominus Sanctus de Brinis filius quondam domini Hieronimi, terrae de Carenno plebis Olginati diocesis Mediolani, testis productus ut supra per multum reverendum presbiterum dominum Bartholomeum Broccum praepositum venerandi capituli Somascae, cui delatum fuit iuramentum veritatis dicendae et qui iuravit etc., tactis etc.

Question : Do you know or have you heard mentioning a father Jerome Miani; how did you hear him mentioned and by whom?

He answered : Yes, Sir. I heard him mentioned by my mother Caterina, daughter of Giovan Antonio Borelli from Somasca. I heard him mentioned as a man of good and very holy life. He did not drink

wine unless he had cut it with water. He used to discipline himself to mortify the flesh. He had two good companions the brothers Giovan: Pietro and the other called Rodesco, because his mother had come from a place called Rota di Val Imagna, He used to wash his shirts, which were colored with blood because of the discipline. He was a great servant of God. He used to medicate the children who were sick and those they were finding. I remember knowing one Michele, who was coming mendicating to Carenno; they were saying that he was one of the poor of Somasca, but said father Jerome was already dead and that he was the one who instituted the congregation of Somasca. But I didn't see him nor known, because I was born in 1547 and said father was already dead; but, by what I remember, I heard it from those who knew him mentioned as a great servant of God. Also now adays he is kept as such because of the works he did. I don't know anything else.

Super generalibus recte respondit. Aetatis annorum sexaginta quatuor.

Die dicta, coram ut supra.

Dominus David Cola de Benaliis filius quondam domini Ioannis Antonii, terrae de Vercurago communis de Somasca, testis productus ut supra, cui delatum fuit iuramentum veritatis dicendae etc., et qui iuravit etc., tactis etc.

Question : Did you hear about a father Jerome Miani, from whom and how?

He answered : Yes, Sir. I heard many times since I was small mention said father Jerome Miani. I heard that he was a noble Venetian

and that he had come to live in these villages. He was living (f. 46v) a poor life, gathering poor children, sick and healthy, the sick he had them taken care and the health to be taught; He was going with said poor children processional-ly looking for food. He chose as his house a place under the Rocca, called the eremo of Somasca where he used to live an austere life. From that place he used to go to the grotto called Tremasasso remaining there under the grotto, sleeping under a "cornu" (horn) which is part of the grotto on the ground with a rock as a pillow, living a very austere life as a great servant of God. After his death he was buried here in St. Bartolomeo in a deposit above ground. That deposit by the happy memory of St. Charles has been open and placed under ground. Et aliud nescire dixit.

Super generalibus recte respondit. Aetatis annorum 75 in circa.

Die dicta, coram ut supra.

Dominus Petrus Cantonus filius quondam domini Antonii habitator castri Leuci diocesis Mediolani, testis productus ut supra, et qui iuravit etc., tactis etc.

Question : Did you ever hear mention a father Jerome Miani noble Venetian who long time ago came to live to Somasca, parish of Olginate and what they were thinking of him?

He answered : No, Sir. I don't remember knowing him, but I remember him mentioned many times as a man of good and great servant of God who was gathering children, healthy and sick ones, medicating and curing the sick and teaching the healthy. I remember them saying that he used to come from Somasca once a week to this Castle of Lecco, a four miles walk, with said children processionaly with the cross in front looking for alms in order to feed said children, himself and the other fathers living with him. They say he is the founder of the Somascan Congregation which is now flourishing at Our Lord's honor and universal benefit. I don't know anything else.

Super generalibus recte respondit. Aetatis annorum 89, ut dixit.

1612, die lunae primo mensis octobris, in terra de Olginate.

Coram multum reverendo presbitero Ioanne Antonio Maria Vicomercato praeposito et vicario foraneo Olginati delegato.

Dominus Petrus de Pescarenico filius quondam Baptistae suprascriptae terrae Olginati, testis vocatus et qui iuravit etc., tactis etc.

Interrogatus cuius exercitii sit et quid habeat in bonis.

Respondit: Il mio essercitio è attendere a pescare; et il mio puo valere circa tre mila lire di moneta milanese.

Interrogatus an hoc anno, tempore paschatis, sit confessus peccata sua, et cui confessori et in qua ecclesia, et an sumpserit Eucaristiae sacramentum, et per manus cuius sacerdotis, et in qua ecclesia, et qui erant praesentes.

He answered : I confessed the last Easter in the land and church of St. Stefano of Garlate, with your permission Mister parish priest then I received the communion from your lordship mister parish priest here in the church of St. Agnese of Olginate with the concurrence of many people.

Question : Were you inquired, accused or processed for any crime?

He answered : No, Sir, Never in my life have been accused, processed or inquired.

Question : Do you know why you are going to be examined?

He answered : I think I am called to testify about the religion or foundation of the religion of the reverend fathers of Somasca.

Interrogatus a quo fuit requisitus, ut veniret ad se examinari faciendum, et per quae verba, et an fuerit sibi dictum super quibus examinari (f. 47v) debeat, et exprimat totum colloquium desuper factum, dicatque veritatem an fuerit ab aliquo instructus et sibi dictum vel indicatum quid in genere vel quid in specie, tali vel tali modo deponat.

He answered : Fermo told me that they wanted to examine me about the life of the founder of the Somascan founder, and nobody told me to say one thing or another; I said that I would have deposed what I knew it was the truth without being given to me, nor

promises have been to me, nor do I expect anything out of it. I will depose in truth all I know that I will be asked.

Question : Are you born in the land of Olginate and how close is Olginate to the land of Somasca?

He answered : Yes, Sir, I was born in that land of Olginate. Olginate is close to Somasca, as your lordship knows, about one and a half'mile.

Question : Did you ever hear the name of Jerome Emiliani or Miani who used to live in the said above land of Somasca?

He answered : Yes, Sir. I heard mentioned a certain mister Jerome Emiliani or Miani. He is the one who founded a school in Somasca.

Question : If you heard him mentioned, where, why?

He answered : I heard him mentioned by many people that now I don't remember, nor do I remember when.

Question : Do you know if said Jerome Emiliani was one of the fathers of the Somascan Congregation and did you know him?

He answered : I didn't know him, but I know well that he started the school of Somasca, I think around the year 1528.

Question. : How do you know it and from whom do you know it?

He answered : I know it because there is a chronicle. I heard it from (f. 48r) my father and mister Plifio Adda, who were saying

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that said mister Jerome had done good to institute a school in Somasca to teach the children, they were also coming to this land of Olginate on holidays to teach the christian doctrine to the boys and girls of this land.

Question : Do you know if said father Emiliani is dead and how long is it that he is dead?

He answered : Yes, Sir. He is dead, buried in Somasca, but I don't know with precision, I think between the thirty and the fourty.

Question : Did you ever visit his sepulcre, and what was the reason for visit it?

He answered : No, Sir. I never visited the burial place of said Jerome Miani.

Question : Did you ever know or hear someone say that the Emiliani was a good, just, God fearing man and observing God's commandment?

He answered : Yes, Sir. I heard said that said Jerome Emiliani was a man of good who was observing the precepts of our Lord and that he was thought of as a saint.

Question : From whom did you here him to be as such?

- He answered : I don't remember precisely from whom I heard say that he was a man of good and thought of as a saint.
- Question : Did you hear that said Jerome made miracles or other graces obtained through his prayers?
- He answered : No, Sir. I never heard said Jerome have made any miracle or any grace.
- Question : Do you know said Jerome despised riches, mundane honors and exercised in prayers and other good works?
- He answered : I heard that he was gathering poor children whom he was teaching, curing them if sick, and making many good works.
- Question : Which good works was he doing?
- He answered : When he had put together a quantity in Somasca, he went to Bergamo, from Bergamo to Milano, and there he was doing the same; and this (f. 48v) was just after the war and in very calamitous time. This time he consumed at God's service his whole patrimony after said poor orphans. He founded the monastery of Somasca. They were calling them the poor of Somasca. He was giving them food and was going around mendicating for the love of God in order to raise said children.

Question : Could the truth be different than what above said?

He answered : I said the truth. I cannot say truly anything different than what I said. Never will it be found different than I said.

Super causis scientiae interrogatus, respondit praedicta scire rationibus praedictis.

Super generalibus recte respondit. Aetatis annorum octuaginta vel circa.

Die dicta, coram ut supra.

Dominus Ioannes Petrus de Robiate filius quondam domini Francisci dicti Cagnoni, dictae terrae de Olginate, testis vocatus, iuratus et monitus.

Interrogatus an sit dives vel pauper, quantum habeat in redditibus et cuius expensis vivat.

He answered : What I have after paying the debts, has little value; nevertheless I live with mine, following a little the industry of my daughter's weaving. When I don't have, I take from the capital.

Question : Did you confess at Easter? to whom? Did you receive communion, from whom, in what church?

He answered : Yes, Sir. Last Easter I confessed to the parish priest of Vercurago and communicated here from mister parish priest who is very well informed.

- Question : Were you accused, processed or inquired and of which crimes, or excommunicated?
- He answered : I've never been accused, processed nor inquired about any crime, nor excommunicated.
- Question : Do you know why you are to be examined? (f. 49r).
- He answered : If your lordship will tell me I will answer.
- Question : Who requested you to come to testify?
- He answered : Your Lordship asked me to be examined, that's why I came to see what is your command.
- Question : Do you know about what you are to be examined?
- He answered : No, Sir, I don't know.
- Question : Are you practico of Somasca; do you know how far is Somasca from Olginate?
- He answered : Yes, Sir, I am practico of Somasca; it is less than a mile far from Olginate.
- Question : Are you from Olginate?
- He answered : Yes, Sir. I was born in the land of Olginate.
- Question : Did you ever hear mention about Jerome Emiliani, called Miani, who used to live in Somasca?

- He answered : Yes, Sir. I heard him mentioned.
- Question : From whom did you hear him mentioned, in what occasion, for what reason?
- He answered : I heard him mentioned when I was a child. I went to Somasca, to the Rocca of Somasca accompanied by some gentlemen from Merate, called Zucca. I heard them say that said Miani wanted to live there to serve God and do penance.
- Question : Did you hear him mentioned by somebody else?
- He answered : I heard him mentioned also by other persons.
- Question : Do you know if he lived in Somasca and what life did he live?
- He answered : Yes, Sir. I heard that he used to live in Somasca and was living a holy life fasting, praying, gathering poor children teaching them and when sick taking care for them cleaning their head with his own hands and do other servil works (f.49v).
- Question : Do you know if he instituted and built a plan in Somasca called commonly of the orphans?
- He answered : Yes, Sir. I heard that he is the one who started the school in Somasca from which the religion of the Somascans rose.

They were saying that he was a Venetian gentleman who spent all his property for God's sake and the service of the poor, edifying various monasteries in Italy.

Question : Do you remember that he died and where his body was buried?

He answered : No, Sir. I don't remember that he died. I know well that he is buried in Somasca, by what I heard.

Question : Did you visit his cadaver?

He answered : No, Sir. I never went to visit his cadaver.

Question ; Did you hear that he made some miracles?

He answered : Sir, I never heard that he did some miracles.

Question : Did you ever hear that he was thought of as a saint, and from whom?

He answered : Yes, Sir. I heard that they think he is a saint from many people, which now I don't remember.

Question : Did you hear about the contempt for riches, about the humility, patience and fasting?

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or,
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He answered : Sir, I heard that he had abandoned everything to live a holy life. He was fasting greatly and giving alms and other pious works. This was said since I was young and still nowadays it is a public voice and fame.

De causis scientiae respondit praedicta scire rationibus praedictis.

Ad generalia recte respondit. Aetatis annorum 77 in circa.

Die dicta, coram ut supra.

Anastasia de Bassis relicta quondam Aluisii, dictae terrae de Olginate, testis (f. 50r) vocata ut supra, et cui delatum fuit iuramentum veritatis dicendae, et quae iuravit etc., tactis etc.

Question : What do you live with? What goods do you have?

She answered : I am an obstetrician in helping the ladies giving birth and live with the goods left by my husband and of my work.

Question : Did you confess at Easter to whom, did you receive communion?

She answered : Yes, Sir. I confessed last Easter and communicated here from mister parish priest. After Easter I confessed at least twice.

Question : Were you ever in jail or excommunicated?

She answered : No, Sir. I've never been excommunicated, processed nor incarcerated.

Question : Do you know why you are to be examined? who called for the meeting?

She answered : Yes, Sir. I know you want to examine me regarding the life of father Jerome. I have been requested to testify from Somasca in the house of messer Simone Airoidi when I went to visit because I am the "comadre".

Question : Were you told about what you are to be examined? Tell us the dialogue.

She answered : They told me that I would be examined about the life of Jerome Emiliani, because they want to beatify him. While we were talking I told him I remembered seeing him going from Somasca to Olginate on feast days with four or six children, which he was instructing, to teach those of Olginate and to dispute the christian doctrine. Nobody told me what to say in any way, nor did they make me any promise nor do I expect anything for my deposition.

Question : Did you hear mentioning said Jerome Miani or Emiliani or did you know him?

She answered : I'm not sure to have known him. I remember that, he was coming from Somasca to Olginate with some children, with a priest Paolo, and was teaching me the christian doctrine. I remember there was a mendicant coming every week for said poor orphans. I remember having him mentioned by my father and mother, who were saying that he had instituted that school in Somasca and it was him who put it up. He had abandoned the world to serve our Lord, spending his patrimony in gathering those poor orphans and instructing them. When sick he was curing them. With his own hands he was washing them and even their shirts. He was caring for them very much. From him the Somascan congregation was born.

Question : Do you know if he died and where he is buried?

She answered : Sir, I know he is dead but I don't know where, nor do I know where he is buried.

Super generalibus recte respondit. Aetatis annorum octuaginta in circa.

Die iovis, quarto mensis octobris.

Reverendus praesbiter Robertus de Colleionibus, parochus Sancti Petri de Careno, plebis Olginati, dioecesis Mediolani, cui delatum fuit iuramentum veritatis dicendae et qui iuravit etc., tactis etc.

Question : What do you live of?

He answered : I live with the income of my beneficium as priest of St. Peter of Careno. It's income is about 150 escudes.

Question : What work do you do? (f. 51r).

He answered : I'm the parish priest of St. Peter of Careno and I have celebrated this morning.

Question : Were you ever inquired or processed?

He answered : No, Sir. I've never been inquired, nor processed.

Question : Do you know about what you are to be interrogated and examined?

He answered : Sir, I don't know unless you ask me.

Question : What do you suppose you came here to be examined about and who convoked you?

He answered : I have been told to come here by the messer parish priest and by you, who wanted to examine me.

Question : Where did the admonishment to come start from?

He answered : From the reverend master of novices of Somasca and messer Simone Fontana of Carenno.

Question : What words were used to call you? Tell us the dialogue.

He answered : The reverend father master of novices of Somasca told me that I had to be here, that the parish priest of Olginate and you notary would be here and wanted to talk to me and that messer parish priest of Olginate wanted to talk to me about messer priest Alberto Santo my relative.

Question : Did he say that you were to be examined and what you were to be examined about?

He answered : No, Sir, He didn't say any such a thing.

Question : Did you ever hear mentioning father Jerome Emiliani and by whom?

He answered : Yes, Sir. I heard it from my parishioners of Carenno, very old, but I don't remember exactly who. They were saying that he was a Venetian nobleman, come to live in Somasca, used to wear a long habit, but he was not saying mass. He was gathering orphan children curing them with charity and love. He personally was mendicating them and had them instructed. They were going to my parish in Carenno to look for alms. They were also going into the fields to help the workers (f. 51v) for charity if they needed it. On feast days he was making a spiritual congregation in Somasca where many were going especially from Carenno. He was living a holy and happy life of very good spiritual example to all.

Question : Do you know where he died and was buried?

He answered : I know that he died and was buried in Somasca, because I heard it said by everybody.

Question : Did you visit his cadaver or did you hear it was visited with some miracles?

He answered : I heard that while his body was above ground, it was visited by various people. Among those one suffering a certain infirmity was made whole. I don't know who he was nor what was the sickness. I know that the name of the poor of Somasca comes from Jerome Miani, as I heard. I don't know anything else.

Question : Did you hear about the life he was conducting and that he was teaching the christian doctrine to all?

He answered : I know it de auditu that said father used to teach in Caremno and other places the christian doctrine with great fruit of all. He to have with him orphans with spring worms and suffering other infirmities. I don't know anything else.

Super generalibus recte respondit. Aetatis annorum 55 in circa.

Die veneris, quinto mensis suprascripti, coram ut supra. Multum

Multum reverendus pater Bartholomeus Broccus, praepositus venerandi capituli reverendorum clericorum regularium congregationis Somaschae in dicto loco de Somasca, testis vocatus, et cui delatum fuit iuramentum veritatis dicendae etc., et qui iuravit etc., tactis etc.

Question : (f. 52r) Were you accused, processed or inquired about any crime, which one, and how were you freed?

He answered : I've never been accused, processed, nor inquired, except when I was in prison in Bergamo at the time of the interdict because I didn't want to celebrate. After being in prison four months, I was lucky to run away and went to Milano, when the interdict was ended, I returned to my place here in Somasca. I have never been excommunicated, interdicted nor suspended.

Question : Do you know why you are to be examined?

He answered : I think I will ^{be} examined about the life of father Jerome Miani our founder.

Question : Who requested and suggested you to submit yourself to the examination? What words were used? What is the subject of the dialogue?

He answered : I was told by your lordship mister parish priest to depose the truth of what I know regarding the life, death and works of said father Jeronimo Miani. I've not been advised to say anything else in any way, but only the truth.

Question : Did you know father Jerome Miani?

He answered : I never saw him nor known but I talked about him with people who saw, knew and practiced him.

Question : How did you hear mention him, from whom and when did they mention him?

He answered : I had under me here in Somasca a certain Battista da Romano, brother of our congregation, who was taken by said father Jerome Miani as a child and cured from ringworms. After being cured he continued in our congregation until death. Talking various times about said father Jerome, he was telling me his life and his actions (f. 52v).

Question : Since when did you talk with said Battista and how many years ago did he die?

He answered : I talked with said Battista from 1575 to 1580 when he died.

Question : Tell us the things worthy to be known that you heard, said by Battista da Romano about father Jerome.

He answered : Battista da Romano told me many things of said father Jeronimo. First regarding his very austere life. He used to eat only the hardest and the worse bread there was in the house or from the alms collection or in other way. He used to fast a lot and sleep on straw. At a certain point he retired to more austere life under a grotto, at the place called Tremassasso or Valleta, sleeping on bare rocks without mattress or anything having a rock as pillow. He remained there in that solitary life from the horn of living rocks, over which the Rocca of Somasca rests, miraculously came out so much water every day as was needed. When said father died, said water stopped springing. Later from this place he retired to a place called eremo where he made a kind of wall remaining inside. Said father helped to bring the lime, saying that if he hadn't carried it, he would have lost the merit. There is no way to go there by carriage or horses, but only on foot and with difficulty. He was leaving the care of the children to his companions among which they say there was father fra Tomaso and Giovan Pietro Borelli and others. From time to time he was visiting them. He was working when it was necessary, always gathering the children, curing the sick with his

own hands and having them instructed. One day (f. 53r) said Romano told me that there wasn't enough bread for the family and children because of a famine. Said father gave the blessing as usual, made the whole family and children sit, put in his apron the blessed bread, distributed to all. It was enough to fill everybody and there were left overs. This was a marvelous thing. It was the opinion of said father that no child nor other person mendicate or live only by alms. He wanted all them to work manually occupying them in different exercises. To show that this is true, I still have three or four "ranzini" (pieces) or "segazzii" (crumbs) of those they used, This is what Battista de Romano says it is. When said father had all things in order in Somasca, he was going to Bergamo and Milano and other places to get more children, as in Bergamo, Milano and Pavia, instituting other pious places. Particularly in Milano, The Duque of Milano sent him a good quantity of money, saying that he was serving it for the use of the person of said Miani. Said Miani answered that he didn't need anything for himself, but if he wanted to send it for the orphans he would accept them. This was referred to his lordship who, not only sent the money, but provided a house in San Martino where they live, giving esemption from the salt for 150 persons. They enjoy it still nowadays. The rent of the house is paid by the Chamber to the Venerable hospital of Milano, whom that house belonged.

Question : How many years ago did he die? Where is his cadover?

He answered : It's more than 75 years that said father Jeronimo died. I know this because it was written on the tomb. Said father died here in Somasca in the houses of the Ondei and his cadqver was buried

here in San Bartolomeo, over ground. But following the directions of the council of Trento he was taken from that deposit and put under ground, then made it disintegrate and put in said church (f. 53v) in an honored place in a coffin.

Question : Did he before or after death make any miracle?

He answered : I don't know of any other miracles alive except what I said before about the bread given to the children. After death I heard from Iacomo, called Ciuliolo, of Vercurago, land near Somasca, that being said cadaver on the ground, where many people were going to visit him, among others came Giovan Antonio Mazzoleni of Calolzio, notary public, who was suffering a certain infirmity that I don't know. Visiting such cadaver he was liberated asking the help of said father. This made many wonder. Said Ciuliolo told me that he was present and assures this is true. I heard this from others but in particular from messer Antonio Ondei.

Question : Did you by devotion visit the cadaver or received any grace?

He answered : I visited many times his cadaver devotedly. When I was imprisoned I wholeheartedly recommended myself to said father Jerome and I had the grace of running away.

Super generalibus recte respondit et est aetatis annorum 60 in circa.

Die dicta, coram ut supra.

Baptista de Bolis filius quondam Ioannis dicti in Travaia, terrae de

Saina vallis de Erve, terrae vicinae suprascriptae terrae de Somasca, cui delatum fuit iuramentum veritatis dicendae etc., qui iuravit etc. tactis etc.

Question : What goods do you have? How can you live? did you confess at Easter?

He answered : My property might be worth two thousand lira. I live with my income some animals I have and partly with making different things with wood and sell them. With this gain I live (f. 54r) since I have no children nor wife. I confessed and communicated at Easter from our reverend curate.

Question : Do you know what you are to be examined about?

He answered : No, Sir. I don't know what I'm to be examined about, but I'm called by your Lordship parish priest and you notary.

Question : Did you ever know father Jerome Miani who used to live in Somasca?

He answered : No, Sir. I didn't know him, but I heard him mentioned.

Question : Whom did you hear him mentioned from and when?

He answered : I heard him mentioned by all the elders of Saina who are now dead, when we were talking about the things of the So-

mascan Congregation. They were saying that before coming to live in Somasca, they wanted to live in a place called the castle. Then they made up their mind and decided to come to live in Somasca.

Question : What were they saying Jerome Miani was?

He answered : They were saying that he was a noble Venetian who had retired to holy life. He was living poorly of alms. He was gathering around him orphans, sick and healthy, He was curing the sick and had them cured. He used to go processio- nally with the group of children feeding them with the bread they were finding. Said father was eating the dark- est and making austere life. He used to have the children work on something during the free time from the office of the Madonna and the holy mass. He was of such a good life that they thought he was a saint.

Question : Do you know where he died and was buried? (f. 54v)

He answered : He died here in Somasca and was buried **in** the church of St. Bartolomeo.

Question : Did you ever visit his cadqver for devotion and do you know if he made any miracle?

He answered : No, Sir. I never visited said cadaver nor do I know that he made any miracle or grace.

Super generalibus recte respondit. Aetatis annorum 60 in circa.

Die dominico decimo quarto mensis octobris.

Coram supradicto multum reverendo domino praeposito delegato.

Dominus Christophorus de Amigonibus filius quondam domini Beltrami, terrae de Somasca, testis vocatus pro veritate habenda et cui delatum fuit iuramentum veritatis dicendae et qui iuravit etc., tactis etc.

Question : How much is your property value and how do you live?

He answered : I don't precisely know how much is the value of my property, but it is more than two thousand saudi. I work with my family, having also some work. This is the way I can live regularly.

Question : Did you confess this year at Easter, to which priest, and did you receive the sacrament of the eucharist?

He answered : Yes, Sir. I confessed at Easter to the reverend father parish priest of Somasca and from him I also received the very holy sacrament. After Easter I confessed and communicated for devotion various times.

Question : Were you ever accused, processed or charged of any crime? Were you excommunicated?

He answered : No, Sir. I've never been accused, processed, nor charged, nor excommunicated.

Question : Do you know why you are to be examined?

He answered : No, Sir. I don't know what you want to examine me about.

Question : Did you come without been called to be examined?

He answered : I come because I was asked by your lordship.

Question : Did any one tell you about what you are to be examined?(f.55r)

He answered : No, Sir. Nobody told me anything.

Question : Did you ever hear mentioning father Jerome Miani who used to live in Somasca and by whom?

He answered : Yes, Sir. I heard him mentioned and I also knew him. He was a man not too tall, but of venerable look. He used to live of alms, eating the darkest and hardest bread. The best bread was for the children. I remember him living here down in Somasca in a certain little house.

Question : Do you know his native place?

He answered : They were saying that he was a Venetian, that he was in the army over the sea. He was imprisoned and was freed by the grace of the very Blessed Virgin Mary. For this he vowed to go to a deserted place to make penance.

Question : Do you remember that he came to live here?

He answered : Yes, Sir. I remember that he was living there, but not that he had come.

Question : Do you know if said father Jerome instituted the Somascan Congregation?

He answered : Yes, Sir. Said father Jerome instituted the Somascan Congregation. I remember that they were cooking in the house of the Ondei and then were bringing the cooked food to the children.

Question : What children did he have?

He answered : Said father was gathering poor children and was feeding them. He had the sick cured and the others taught in letters. I remember also that they were working manually and weaving wool.

Question : Did he always live in Somasca?

He answered : Said father used to live in Somasca, but, sometimes, he was retiring to a (f. 55v) near place called Tremasasso or eremo and there he was living very solitary and exemplary. He was sleeping and living under a grotto which he arranged in front and over with reeds as defense for the air. He had

also some sheep and goats for feeding said children.

Question : Did he celebrate or not?

He answered : No, Sir. He was not saying mass; he was a secular Venetian gentleman.

Question : Do you remember if he died and how long ago?

He answered : Yes, Sir, I remember that he died. He died in Somasca and was buried in the church of St. Bartolomeo in a deposit, but such deposit was taken away and the bones were kept by the fathers. It was a great miracle to put up such a good school and so famous religion. It's more than seventy years that he died.

Question : Did you see his cadaver while was buried over ground?

He answered : I don't remember seeing it.

Question : Did you hear that by his intercession any miracle or grace was made?

He answered : No, Sir, I don't know that he made any miracle or grace.

Question : How did he live in the eremo or in the place called Tremasasso?

He answered : In said place he was also living of alms as I said above.

Question : Did you ever visited his body for devotion?

He answered : Yes, Sir, while I was going to mass or other devotions I was praying for him. I prayed him that he pray for us. Even now in every feast day I say on Our Father and a Hail Mary so that he help us in our needs. I do the same with St. Bartolomeo.

Super generalibus recte respondit. Aetatis annorum octuaginta in circa.

Die dicta, coram ut supra.

Ioannes Antonius de Boliis filius quondam Dominici de Saina vallis de Erve, testis vocatus (f. 56r) ut supra et cui delatum fuit iuramentum veritatis dicendae, et qui iuravit etc., tactis etc.

Question : What goods do you have, how do you live?

He answered : My property might be about one thousand scudi, together with my brother. I live with the income and part of my gain and exercise in weaving and making wool clothes. With this I live and have something left.

Question : Did you confess at Easter, to whom and did you receive the sacrament of the eucharist?

He answered : Yes, Sir. I confessed at Easter and communicated from the very reverend curate, and also in the feast of Corpus Domini.

Question : Were you ever accused, processed about any crime; were you excommunicated?

He answered : No, Sir. I've never been processed, inquired, nor accused or excommunicated.

Question : Do you know what you are to be examined about?

He answered : Sir, I know only what you told me you wanted to examine me about regarding the life of father Jerome Miani.

Question : How far is your house from the land of Somasca?

He answered : Saina, where I live, is about one and a half mile from Somasca.

Question : Did you ever hear mentioned father Jerome Miani and by whom?

He answered : Yes, Sir. I heard him mentioned by the elders of Saina and particularly by Martino Volpe.

Question : When did they mention him?

He answered : One time, we were coming from the Castle of Lecco toward Erve. When we arrived at the Rocca it started raining hard, so we repaired under the grotto called Tremasasso where said Jerome was living. Being there said Martino Volpe told me that in said grotto said father Jerome used to live when living; (f. 56v) He showed me a stream of water coming out of the mountain over which there is

the Rocca. Said mountain is of living stone. He told me that when said father Jerome was living in said place, those few drops were so abundant every day to satisfy the need of water and there was more or less as said father needed it.

Question : How many years ago did said Martino say such things?

He answered : It's many years since he told me, I think more than forty years.

Question : Did he mention father Jerome in other things?

He answered : He didn't say anything else, but that said father Jerome used to live in the grotto as above. He was eating black bread and of . The one made of wheat he was giving it to the children he used to teach. He was living a saint life. I don't know what else to say.

Super generalibus recte respondit. Aetatis annorum 64 in circa.

Die dicta, coram ut supra.

Franciscus de Moiolis filius quondam dicti il Giudice, terrae de Vercurago vallis praedictae, testis vocatus etc., cui delatum fuit iuramentum veritatis dicendae etc., et qui iuravit etc., tactis etc.

Question : Did you confess last Easter and communicated? From whom?

He answered : Yes, Sir. I confessed and communicated last Easter from very reverend curate of Vercurago and later from reverend parish priest of Somasca, for devotion.

Question : Were you ever accused, processed, inquired about any crime, by whom and were you excommunicated?

He answered : Sir, I've never been accused, processed nor excommunicated.

Question : Do you know what you are to be examined about?

He answered : No, Sir. I don't know what you want to examine me about, (f. 57r).

Question : How did you come without being called to be examined?

He answered : I came called by the very reverend father parish priest of Somasca to say the truth what I will be examined and I have to say the truth.

Question : How far is the land of Vercurago from the land of Somasca?

He answered : Less than an archibuge shot.

Question : Did you ever hear father Jerome Miani, who used to live in Somasca, be mentioned?

He answered : Yes, Sir. I heard him mentioned by various and in particular by my father.

Question : When and how long ago?

He answered : I heard him mentioned by my father when he was an occasional worker of said father Jerome. It's many years ago because it's already 28 years that my father died.

Question : What did you hear from your father about said father Jerome?

He answered : I heard him saying many things about said father. He was a Venetian gentleman. He had abandoned the world to serve our Lord. He consumed all his patrimony for the poor. He ended up here in Somasca where he was gathering orphans and poor. He had the sick cured and the healthy taught. Because at that time there was no mass in Somasca, one day he said to the people not to complain nor murmur, that in a short time they would have masses in abundance.

Question : Did you hear anything about his life and miracles?

He answered : No, Sir. I don't remember of any miracle made by him, but that his life was very austere. He was eating the worse bread, giving the good to the children.

Question : How did he live with the children?

He answered : They lived by alms and also with their fatigues, because my father (f. 57v) was telling me that said father and children were helping to cut the harvest, when it was needed. He was living a saint life and I have never heard the contrary.

Question : Do you know where he died and was buried?

He answered : He died and was buried in Somasca, as far as I understood.

Question : Did you hear of any miracle or graces by his intercession?

He answered : I don't know any miracle or grace, except that madonna Prudenza Amigoni told me she was suffering of a certain infirmity, made a vow to said father Jerome and was freed.

Question : What sickness did she suffer?

He answered : She said she suffered certain body pains, I don't know what pains.

Question : Did she use any medication for said pains?

He answered : I don't know if she used any medication, but that she told me only that, as I have above said.

Super generalibus recte respondit. Aetatis annorum 66 in circa.

Die dicta, coram ut supra.

Domina Prudentia de Amigonibus filia quondam Antonii et uxor praefati

domini Christophori de Somasca, testis vocata et cui delatum fuit iuramentum veritatis dicendae, et quae iuravit etc., tactis etc.

Question : Did you confess and receive communion at Easter?

She answered : Yes, Sir. I confessed and communicated last Easter here from mister parish priest of Somasca .

Question : Were you ever excommunicated?

She answered : No, Sir. I've never been excommunicated.

Question : Do you know what you are to be examined about?

She answered : I don't know what you want to examine me about.

Question : How did you come without been called? (f. 58r).

She answered : Francesco called judge told me you were asking for me.

Question : Did you hear mentioning father Jerome Miani?

She answered : Yes, Sir. I heard him mentioned by my mother, who knew him, It's about 30 years ago.

Question : What did you hear about said Miani?

She answered : She said father Miani was looking for some orphans. He was gathering them and keeping them with him. The best bread he was finding he was giving it to said children, the blackest and hardest he was eating. He was living of alms.

Question : Do you know that he died and was buried and where?

She answered : I heard that he died in Somasca and was buried in Sta. Bartolomeo.

Question : Do you know if he made miracles or graces?

She answered : Regarding me, I know I had colic pains and made a vow to said father. I am free. The vow was to say everyday of my life three Our Fathers, and three Hail Mary in God's honor and of said father. This way I was freed. For these pains I never had to make any remedy after the vow.

Super generalibus recte respondit. Age about 70.

SECOND PROCESS OF SOMASCA

(f. 37r - 40r omitted)

1614 die martis 18 mensis februarii.

Martinus de Maiolis filius quondam Ioannis dicti Modenae, terrae de Rusino, testis productus pro veritate habenda etc., et cui delatum fuit iuramentum veritatis dicendae, et qui iuravit etc., tactis etc.

Question : Did you ever hear mentioning father Jerome Emiliani who used to live in Somasca, from whom and how?

He answered : Yes, Sir. I herad him mentioned various times by my father while he was alive. He mentioned his as a very God-fearing man and very good christian. Among the other things of the bounty of said father he told me various times that when said father Jerome was living, also Messer Giovan Antonio Mazzoleni was living, a notary in the land of Calolzio, who was not too friendly with him, nor kind to said father. He was suffering of a certain frenzy or headache (f. 40v) at different times. He was very troubled by it. After the death of said father Jerome, while his cadover was left above ground in a case for some days, said Mazzoleni came to the cadover of said father, asked him pardon for his little charity and with more devotion prayed to intercede for him to our Lord to obtain the grace of liberation from such infirmity. By the grace of our Lord and the intercession of said father, said Mazzoleni was freed from said in-

firmity so that never more he felt such pain and the infirmity he had. I didn't hear saying anything else except the above. When my father said these words, he was near the fire with us in the house. There was nobody else but my mother and I, she was living. He said this not only once, but many times.

Question : How long is it that your father told you these things and when?

He answered : It's more than 20 years. He said it many times when we were talking about this congregation, that it was increasing and about the work (fabrica) they were doing. He wanted here to infer that the religion and the beginning was weak, that they were trying to live for God's love. He remembered the miracle or grace said above saying that all this had been narrated to him by said Giovan Antonio Mazzoleni who received the grace, because my father was his relative. He was telling me that said father Jerome was a great servant of God and of holy life, giving very good example of himself. I don't know what else to say.

Super generalibus recte respondit. Aetatis annorum 64 in circa.

1614 die mercurii 2 mensis aprilis.

Reverendus praesbiter Robertus de Colleionibus curatus loci de Careno testis (f. 41r) productus per supradictum multum reverendum dominum praepositum Somaschae pro veritate habenda etc., et cui delatum fuit iuramentum veritatis dicendae etc., et qui iuravit etc., tactis etc.

Question : Did you hear mentioning by Don Bernardino Fontana or other of your parish, Jerome Miani founder of the Somascan Congregation?

He answered : I heard mentioning many times said Fontana and others.

Question : Do you remember those things your father said? Tell them!

He answered : Many times I heard from those of my parish and others, mentioning the above said father Jerome Miani as a religious of exemplary life and christian doctrine. He was gathering a quantity of orphans whom he was instructing. If they had any infirmity he was curing them with his own hands. He used to go with said orphans processionally looking for food. Sometimes when it was needed, he was going to the fields with said children to harvest the cereals or other things. In the land of Somasca, when he used to live, he had instituted a spiritual academy or congregation, where he was gathering a great number of people among whom some were from Carenno, about two miles of bad road far from Somasca. This congregation was made on feast days. I also heard that he was of very austere life. In the distribution of the bread to the children he was keeping the worse for himself. He drank wine rarely. He was sometimes sleeping on woodes planks and sometimes on the ground. In short he was living a saint life. When he died, his cada-

ver was laid above ground in the casket. A man who was suffering a certain infirmity which I don't exactly know, went and knelt in front of the cadaver. He prayed said father to intercede for him to our Lord to be freed from said infirmity. The prayer of said father was heard and he was liberated from said infirmity.

Question : What was the infirmity he was suffering and who was said sick person?

He answered : I don't recall precisely who the sick was, nor what sickness it was, nor where it was.

Question : Were you instructed by someone to depose this fact?

He answered : No, Sir. But I depose the truth, over my conscience.

Aliae interrogationes fuerunt ommissae, cum sit sacerdos.

Super generalibus recte respondit. Aetatis annorum 55 in circa.

Subsignat. Ego Marinus Cola apostolica auctoritate notarius pro fide subscripsi.

(omissis).

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ORDINARY PROCESS

OF

VICENZA

(7 August 1611)

ORDINARY PROCESS OF VICENZA

(August 7, 1611)

1. CODICES

We are in possession of two codices of the brief process of Vicenza. Both are copies.

The first is found in codex D 202 of the general archive of the Somascan Fathers of Genova. It occupies f. 62 and it had been excerpt from the original by the chancellor of the episcopal curia of Vicenza Scipione Veiano. It was legalized by the general vicar of the same diocese on June 27, 1615.

The other copy is contained in a manuscript of the archive of the general procuration of the Somascans of Rome; *Mediolanensis canonizationis beati Hieronymi Aemiliani. Processus remissoriales fabricati Mediolani et Somaschae* at f. 71 of the process of Somasca. The codex is work of the notary of the sacred Congregation of the rites Clearco Busco.

2. THE PROCESS

The process of Vicenza was work of only one day. On August 7, 1611 father Francesco Zoia, superior of the somascan Vicentine house of the St. Giacomo and

Filippo asked the vicar general that the lay brother Giovanni Meloni be interrogated. To the request followed the recognition of the witness and the short interrogation.

3. GIOVANNI MELONI and His Testimony.

Giovanni Meloni was born in Como around 1539. He professed as lay brother in 1579, but he was among the Somascans already before 1573. He lived in the orphanages of the Congregation. In different time and periods he lived at the Misericordia of Vicenza and the Misericordia of Brescia. He worked also in Siena, Tortona, Piacenza, Milano. In 1622 he was already dead: we wouldn't know where and when.

His testimony is reduced to an episode of Miani's life: the encounter with two wolves, while he was with some of his orphans on the way between Pavia and Certosa. Through Meloni the testimony goes back to Angiolmarco Gambarana who was one of the main companions of the saint.

The testimony of Meloni furnishes some precious news on the memories around Miani's life which would have been written by Gambarana.

After renouncing to be general this had returned in 1671 to St. Martino of Milano where he passed the last year and a half of his life. Old and in bad health he was sometimes obliged to remain in bed. Of this forced immobility took advantage Gambarana in writing some memories about the founder.

The generation who had know the saint was already disappearing. With filial devotion were transmitted by voice the facts of his life but there was not yet any biography. He had the intention of printing something, that's why he was dictating the memoirs as they were coming to mind. Giovanni Meloni was one of the writers he used.

We ignore the consistency of these notes. The manuscript was never printed. At the end of the XVI century the first biographer of Miani, Scipione Albani, wrote that he heard that Gambarana had an abundant handwritten book of Miani's life, but it went lost and he "wished it would be found back for the public welfare."

Note: Sc. Albani, Vita del venerabile et devoto servo di Iddio il padre Ieronimo Miani, Milano 1603, p. 28. Altre attestazioni su questo scritto del Gambarana si possono trovare in A. Stoppoglia, Bibliografia di S. Girolamo Emiliani, Genova 1917, p. 10-12. Si veda anche G. Bonacina, La vita religiosa a Pavia durante il sec. XVI e L'azione caritativa di A. M. Gambarana e dei Somaschi, tesi di laurea Univer. catt. S. Cuore Milano, 1974-1975, p. 169-170.

ORDINARY PROCESS OF VICENZA

Die dominico (f. 62r) septimo augusti millesimo sexcentesimo decimo primo.

Coram reverendissimo domino vicario generali Vicentiae.

Comparuit reverendus pater dominus Franciscus Zoia, praepositus monasterii Sanctorum Iacobi et Philippi huius civitatis congregationis Somaschae, et ad perpetuam rei memoriam instetit super miraculis beati Hieronimi Aemiliani, fundatoris dictae congregationis, examinari reverendum Ioannem de Melone de Cumo, dictae congregationis laicum professum, et dictum ipsius in actis describi omni meliore modo etc.

Qui reverendissimus dominus vicarius praedictum testem examinari mandavit, prius facta ipsius reognitione; et sic coram eius dominatione reverendissima examinatus fuit dictus reverendus dominus Iohannes, recognitus a reverendo domino Iohanne Gandino Brixiense eiusdem congregationis et a reverendo domino Iohanne Antonio Tonesio Brixiense eiusdem congregationis, qui iuramento suo tactis etc., respondit prout infra, videlicet.

Question : What miraculous thing do you have to narrate about blessed Jerome Emiliani founder of the congregation?

He answered : What I know is what I heard from don Angelo Marco Gambarana, first general of our congregation who was disciple of blessed Jerome. At that time the wolves were killing people and assaulting everyone on foot or on horse between Pavia and the Certosa. Blessed Jerome with some orphans whom he

had gathered in order to accommo (f. 62v) date them in some hospital, happened to encounter the wolves waiting for people in the street. When he saw them, he made the sign of the holy cross with the hand in form of blessing. Said wolves once blessed immediately went away.

Question : When and where did you hear the said thing by said by reverend father?

He answered : It's about 35 years ago. He told me this in Milano, in the monastery of St. Martino our church and monastery. Said father don Angelo made me write it because he had the intention of printing this miracle.

Question : Why did he make you write that testimony and he didn't?

He answered : Because he was without strength and sick. He was in bed. When some remembrance worthy of memory was coming to his mind, he had me put it in writing.

Question : Do you know how don Angelo knew it?

He answered : I don't know how he knew it, but I think he knew it from others or the same blessed one participated it to him, for being his disciple.

Quibus habitis, fuit dimissus. Est aetatis annorum septuaginta duorum in circa.

Question : What did you do with that writing?

He answered : I left it to the above said don Angelo, and I don't know what he did with it because I left that place. Etc.

Subscriptum: Scipio Veianus curiae episcopalis Vicentiae notarius subscripsit.

Iulius Saracenus iuris utriusque doctor, auditor et in episcopatu Vicentia in spiritualibus et temporalibus vicarius generalis substitutus, univ-
ersis et singulis praesentes nostras inspecturis indubiam fidem facimus et attestamus suprascriptum exemplum esse extractum ex actis huius cancellariae et subscriptum per suprascriptum dominum Scipionem Veianum notarium curiae, cuius scriptis etc. In quorum etc. Datum Vicentiae in episcopali pallatio die vigesimo septimo mensis iunii millesimo sexcentesimo decimo quinto. Subscriptum; Lucius Marchesinus cancellarius. Et sigillatum sigillo legalitatis etc.

n. 3

ORDINARY PROCESS

OF

TREVISO

(8 January 1613)

ORDINARY PROCESS OF TREVISO

(January 8, 1613)

I N T R O D U C T I O N

1. CODICES

We could consult four codices of the ordinary process of Treviso for the beatification of St. Jerome Miami.

The first is the usual codex D 202 of the general archive of the Somascan Fathers of Genova. The text is taken from a copy made on the original by the notary of the episcopal curia of Treviso Francesco Bigolino, whose term was authenticated by the vicar general Cristoforo Baldo on October 15, 1614. In the manuscript the process occupies the ff. 1r-2v.

The second codex is contained in the manuscript of the archive of the general procuration of the Somascan fathers of Rome: *Mediolanensis canonizationis beati Hieronymi Aemiliani. Processus remissoriales fabricati Tarvisii, Venetiis. Bergomi, Brixiae et Papiae*, to ff. 15r-16v of the process of Treviso. It's a copy taken directly from the original on April 14, 1624 and inserted in the apostolic process celebrated in Treviso.

The other two codices are preserved in the manuscript Correr 1350 of Correr Library of Venice: *Varia ad beati Hieronymi Aemiliani Congregationis Somaschae fundatoris canonizationem spectantia*, 1351/1 f. 46r-47v; 1350/3 f. 37v-38v.

In the transcription we preferred to follow the text offered by the manuscript Mediolanensis canonizationis cit. Regarding the content, the codices do not present essential differences. We have only to note that in manuscript D 202 the deposition of the second witness Quintiliano Luna instead of being at the end of the process, follows immediately the one of the first witness and precedes the transcription of Book four of the miracles and of the votive tablet. We will talk more ahead about the criterium adopted for the presentation of these two documents.

2. THE PROCESS

On January 8, 1613 the vicar general of Treviso Cristoforo Baldo received the somascan Luigi Porto, parish priest of the church of St. Agostino of Treviso who asked that some witnesses be interrogated regarding the liberation from prison obtained by Miani by the grace of the Virgin Mary.

The interrogation happened that same day. The first witness Rodolfo de Rodolfi of Udine, canon of the Salvatore and prior of the monastery of St. Maria Maggiore of Treviso. Besides the brief deposition he presented the judges the relative documentation preserved in the sanctuary: the fourth book of the miracles and the votive tablet, which the notary transcribed.

The second witness the Brescian Quintiliano Luna was then interrogated. He was also a canon of the Salvatore and sacristan of the church, who confirmed the deposition of Rodolfi.

The notary of the process was Giovanni Caravaggio, notary of the episcopal curia.

If the two depositions were not bringing hints of great importance, important are instead the two documents put into the acts.

3. THE FOURTH BOOK OF MIRACLES

In the process the witness Rodolfo de Rodolfi presented the judges the Fourth Book of Miracles, from which the page narrating the liberation of St. Jerome from prison was transcribed. It is found at folio 35v. The manuscript is preserved in the municipal library of Treviso, codex 646. The transcription given by us is checked directly from the original.

The codex had been recently studied by M.P. Manuel, *Una raccolta cinquecentesca di miracoli relativa al santuario della Madonna Grande di Treviso, "Lare", XXXIX - 1 (1973), pages 31-37.*

It's a collection of recordings of graces obtained by the devotees of the Madonna Grande of Treviso. It was started in 1532. Manuel reseraches about the Criteria of composition of the codex, the scope it was destined to, its origin, after the theft, the destruction during the fire of the sanctuary in 1528 and the consumption had taken away from public use the first three books. She detaines herself also in attributing the codex to Giulio Clovio, one of the famous miniaturists of Renaissance, whom the miniatures may be attributed to, but hardily the text, at least at the initial part. She describes, then, the luck of the codex: from reliquary for the meditation of the faithful, to the following loss of interest to the fire of 1631 when from the church where it was exposed it was moved to the sacristy; to the end of the XVIII century when it was considered lost. It gives hints about its literary translations in the printed books of Guidoni (1597) and Guerra (1697).

The most studied page of this codex is certainly the one containing the recount of St. Jerome's liberation. Even if transcribed in the processes, the text hasn't been used by the most ancient biographers of the Saint, who will use only the narration contained in the votive tablet. Only at the beginning of this century it has been rediscovered by F. Ferioli, "L'Angelo del focolare", XI (1911), n. 17. Venne poi studiato da A. Stoppiglia, Appendice di note storiche in E. Caterini, San Girolamo Emiliani, Foligno 1912, pages 266-269; F. Ferioli, Prigionia e prodigiosa liberazione di S. Gerolamo Miani, "Bollettino della Congregazione di Somasca", (1915), fasc. 3 p. 17-22, fasc 4, p. 6-13. G.B. Pigato, La Madonna Grande, Rapallo 1944, pages 86-88, 110-112; G. Landini, S. Girolamo Miani, Roma 1947, pages 104-113. Ro. Netto, La liberazione di Girolamo Emiliani da Castelnuovo, 27 settembre 1511, "Rivista della Congregazione di Somasca", XXVI (1954), pages 365-378; C. Pellegrini, S. Girolamo Miani, contributo alla conoscenza della preriforma cattolica, doctoral thesis at Univers. Cattolica S. Cuore Milano, 1957, pages 289-324.

Regarding the historic credibility of this document see in particular C. Pellegrini, cit., pages 312-318.

4. THE VOTIVE TABLET.

The regular canonn Redolfo de Rodolfi in his deposition hints to the existence of a tablet in which the liberation of St. Jerome was described. The text was inserted in the acts of the process by the notary.

This tablet is now disappeared. Even in the hypothesis that the votive picture is the one preserved in the sacristy of Sta. Maria Maggiore of Treviso the narration of the liberation of Miani from the prison is not annexed any more (see Un nuovo quadro di S. Girolamo Emiliani scoperto nella chiesa di Sta. Maria Maggiore di Treviso, "Il Santuario di San Girolamo Emiliani", IV (1918) August, n. 43).

We have various transcriptions of the text of the tablet.

The most ancient is contained in the ordinary process of 1613 which we find also in the apostolic process (codex D 202 cit., f. 2; Mediolanensis canonizationis cit., f. 16).

In the apostolic process of Treviso, celebrated in 1624 the witnesses Cinzio Campese and Angelico Fiera who showed it, talk of the tablet "where the miracle is depicted with the insertion which they say is of his own hand",

The same judges could observe it on April 7 when they visited the Sanctuary. At the back the text of the narration had been transcribed, so as to preserve one copy if, with the time, the original would get damaged, as in fact it was already partially (f. 14). The notary copied the narration from the original and inserted it in the acts (f. 17).

Some years later, always from the original, the tablet was "faithfully" transcribed by father Vittore Cappello for father Costantino de Rossi who printed it in his biography of Miani (c. De Rossi, Vita del b. Girolamo Miani, 2a ed. Milano 1641, pages 38-40). De Rossi gives the tablet the age of 120 years: if he was writing in 1630, it would go back to the time of the fact. But it is an arbitrary affirmation.

The various transcriptions present some variations.

For this edition we preferred the transcription given by the apostolic process, for the authority of the manuscript and because it is explicitly said that it was made on the original. In the critical notes the variations are indicated. In them the codices are marked with the following letters: A, apostolic process of 1624; B, ordinary process of 1613 codex D 202; C, ordinary process of 1613 codex Mediolanensis beatificationis etc.; D, biography of De Rossi.

Codices A and D were made on the most ancient text, those of the ordinary processes (B and C) seem to have been taken from the copy attached at the back of the tablet.

* * * * *

If we proceed toward a comparative examination of the narration of the votive tablet with the one of the Fourth Book of miracles, we will observe:

- 1) There is a relation between the two documents: in fact the narrative process of the two texts is identical and also many characteristic expressions recur identically: Castelnuovo "of Friuli" with 300 men, "caesarean" army at the "bottom" of a tower, etc.;
2. The narration of codex 646 has priority: even if the two texts are equivalent for news and the circumstances contained, the text of codex 646 has a very simple narrative form, while the one of the tablet presents evident signs of elaboration: intention to edify especially the introduction; decorative elements; non acceptable particularities which do not appear in codex 646.

It seems therefore fair to conclude that the tablet was elaborated on the narration of the IV Book of the miracles and that this remains the main source about the liberation of St. Jerome.

* * * * *

We could ask ourselves if the tablet has been created the first time on codex 646 or it is a reconstruction.

To answer the question we must know two events of the history of the Sanctuary of the Madonna Grande of Treviso.

When Miani came to Treviso on September 28, 1511, the sanctuary of Sta. Maria Maggiore was reduced to a miserable situation: only the chapel of the Madonna, saved by a decisive intervention of the Provveditore Gradenigo, had remained standing. One part of the church and the whole monastery, except the dormitory which was adhibited for military use, had to be dismantled for the defense of the city. All around the chapel were ongoing diggings: the stump of church still standing had to be supported because it was falling. It is difficult to think that the church was functioning and that Jerome could have been able to do what is described in the tablet, and even less to have a picture made to remind the fact with such an extended text. It seems more probable that the ex-voto has been thought of only later.

The other fact is a Terrible fire which, developed in the chimney of a house near Sta. Maria Maggiore, propagated in the church, the monastery des-

troying great part of the monastery, the sacristy with the whole convent, the organ which was right in front of the chapel of the Madonna. It started on December 30, 1528. Its violence was such that it fused the bells; "Only by miracle and God's will, the part where there was the chapel of the Emperess of Heaven remained intact and undamaged by that very great fire...". If Jerome between 1511 and 1528 had that votive tablet made in remembrance of the grace obtained, it would have been very probably destroyed in this fire.

Therefore it seems that we can conclude that the tablet of which we possess the text, has been at least rebuilt and, in any case, not on the original tablet but on codex 646. Who did it? When? It's impossible to say it; certainly after 1531.

* * * * *

The narration of the votive tablet has been used by all biographer of Miani starting from De Rossi, contrarily to codex 646. We collect here the most important bibliographical indications: C. De Rossi, Vita del b. Girolamo Miani, Milano 1641, pages 38-40; Gr. De Ferrari, La Vita del Venerabile Servo di Dio Girolamo Miani, Venezia 1676, pages 16-18; St. Santinelli, La vita del Santo Girolamo Miani, Venezia 1767, pages 13-15. E.A. Cicogna, Iscrizioni Veneziane, V, Pages 366-367; F. Ferioli, Prigionia e prodigiosa liberazione di S. Gerolamo Miani ci., pages 88-89; G. Landini, S. Girolamo Miani cit., 104-113; G. Netto, La liberazione di Girolamo Emiliani cit., pages 372-375; C. Pellegrini, San Girolamo Miani cit., pages 304-312.

ORDINARY PROCESS OF TREVISO

Die octavo mensis ianuarii 1613 a nativitate (f. 15r).

Coram admodum illustri et reverendo domino Christophoro Baldo iuris utriusque doctore, clerico Bergomensis et in episcopatu Tarvisii vicario generali, (f. 15v) admodum reverendus dominus Rodolphus de Rodolphis Utinensis, prior monasterii Sanctae Mariae Maioris de Tarvisio, monitus de veritate dicenda, deposuit eius iuramento ut infra, videlicet.

Question : Can you give a narration of a miracle that happened in the person of the known signor Jerome Miani who became later founder of the Congregation of the Somascan Fathers?

He answered : Besides what is written in this book where in other occasions were recorded the miracles that from time to time were happening more miraculous, - he showed the beginning of the book: the Prologue. In the following book; interposing few things: The Fourth Book of Miracles starts; covered with tablets, in it at the reverse of page 35 we can find as follows - I heard from our old fathers that this gentleman, being captain for the serenissima Republic of Venice, was taken by the enemies and put at the bottom of a tower with fetters (a) at the feet. Founding himself in such situation, he made the vow of visiting the image (b) of the blessed Virgin Mary of Treviso, through which the very holy Virgin was making many miracles. The blessed Virgin appeared to him, gave him the keys, one to open the fetters and the other to open the tower. The keys used to be here as our old

fathers were saying. There is still in our church a tablet, in which said miracle is described. This is what I know. He was dismissed.

Follow those things described in the above written book of miracles. While Messer Jerome Miani, Venetian gentleman, was the governor of Castelnovo of Friuli with 300 soldiers, he was surrounded by a great army of the caesarean majesty. They didn't want to surrender. After many battles the castle was taken. All men were cut to pieces, the governor was put in chains at the bottom of a tower. He was fed with bread and water. He was all afflicted and sad for the bad company he had and the torments given him. He had heard mentioned this Madonna of Treviso. With humble heart he recommended himself to her promising to visit this miraculous place, going barefooted, with a shirt on and have masses be said. Statim (suddenly) a woman dressed in white appeared to him. She had some keys in her hands and told him: take these keys, (f. 16r) open the fetters and tower and run away. He had to pass through the enemy's camp without knowing the way to Treviso. He felt very dishearted. Iterum (again) he recommended himself to the Madonna and prayed that she give him help to make it through the army alive and to teach him the way to come here. And statim the Madonna took him by the hand and brought him through the enemies. Nobody said anything. She brought him to the way to

a A cattene

b A et ricorso per aiuto all'immagine (he recurred for help to the image)

Treviso. As they could see the walls, she disappeared. He himself narrated this stupendous miracle. Because he remained faithful to his Venetian Country

and fought bravely and was caught prisoner by force, he was reconfirmed for thirty years in that castle which was later recuperated by the Venetian Republic.

These words are described in the tablet.

1511. Let every devout and faithful christian, recollected in himself, see here a very splendid mirror of the divine providence, which, with such very beautiful order and strong guide, orders, (a) supports, and leads through the merits of the blessed Virgin Mother (b) of the Saviour every rational creature (c), placed in the sea of some adversities and tribulations. Once we reach the contrition of our sins asking (d) the divine help especially (e) of this Queen of heaven, we are (f) remunerated very largely, with the treasure of the divine grace and freed from every (g) adversity. This apparently (h) manifests the case that happened to the magnificent Jerome Miani, Venetian patrician, who, being castellan - and provider of Castelnuovo in Friuli, with 300 soldiers (i) conquered by many battles of the caesarean army, was caught and put without remission at the bottom of a very harsh tower with the fetters (l) at the feet. Abandoned in that place by any (m) help, not knowing whom to recur to, he vowed himself to this divine and very devout (n) Woman, asking with all affection her help. Not being sparing in answering her devouts, she appeared immediately to him and told him (o): take and open (f. 16v). He opened the fetters and the prison. He wanted to travel at night, but he didn't trust the army. He invoked again the Madonna (p) who appeared to him, took him by hand, led (q) him through the army, so that he wouldn't be molested, nor recognized. Getting out of that danger, he thanked

God and his Mother praying her to show him the way to come here in Treviso, where he had never been, but only had great inclination toward this devotion.

- (a) B such very beautiful order guides; C such beautiful order guides;
D very beautiful and strong order guides
- (b) B and C blessed (beata) Mother; D blessed (benedetta) Mother.
- (c) C christian; A creature
- (d) D ask;
- (e) B and C particolarmente; A massime
- (f) B we are from the divine grace; C of the treasure of her grace we are.
- (g) B and C ogni; A qualunque.
- (h) A apertamente; B and C aperto.
- (i) A 300; B 350
- (l) A assai aspra con li ceppi; B and C con assai aspri ceppi.
- (m) A qualunque; B and C ogni.
- (n) A devotissima; C beatissima
- (o) A dissegli; C dicendogli
- (p) A Madonna; B and C Madre di gratia
- (q) A condusselo; C conducendolo

It was wonderful then, as if he had there a guide, he was guided (a) by the Madonna who led him until near Treviso (b). When they were approaching

and almost seeing the walls (c), she disappeared. He arrived dressed with a shirt here to the devotion (d). With tears and devout words he referred his due graces, offered the key of the prison or the fetters (e), which he received from our Woman (f). Said messer Jerome narrated with his own mouth to anyone (g) such mishap of his at the glory and praise of God and of this Mother of grace who appeared to him (h).

Dicta die.

Constitutus reverendus presbiter Quintilianus Luna Brixiensis, sacrista ecclesiae praefate Sanctae Mariae Maioris, eius iuramento omnia per antedictum reverendum priorem Rodulphum dicta retificavit et confirmavit.

- a C dicendogli.
- b B e C Madre di gratia.
- c C conducendolo.
- d B e C et eccom mirabil cosa, e guidato.
- e D manca da dove mai era stato ... presso Treviso.
- f B e C approssimandosi alle mura.
- g B e C compare qui nella chiesa.
- h B e C le chiavi della prigione et i ceppi.
- i B e C la qual chiave del 1528 si e smarrita.
- l B e C Narro dunque.
- m B e C et in lode a Dio et alla gloriosa Madre offerse questa tavola.

Subdens : L'istesso miracolo è descritto nei libro stampato de miracoli più segnalati fatti da questa santissima Vergine.

Addens : Ho inteso da padri miei antecessori in questo monasterio, come qui erano anco le chiave, con le quali apri esso signor Geronimo la prigione e ceppi, ma che sono circa cento anni che sono perse

Ioannes Caravagius notarius curiae episcopalis de praemissis rogatus in
fidem se subscripsit.

Christophorus Baldus iuris utriusque doctor, clericus Bergomensis et in
episcopaty Tarvisii vicarius generalis. Universi etc. fidem facimus et at-
testamur reverendum dominum Ioannem Carabagium, qui de praemissis rogatus
fuit et se subscripsit, esse notarium publicum curiae episcopalis Tarvisii,
legalem, probum et authenticum, bonae conditionis et famae, cuius publicis
(f. 17r) scripturis hic, in iudicio et extra, plena fides adhibetur et ubi-
que merito potest adhiberi. In quorum fidem, etc. Datum Tarvisii ex palatio
episcopali die decima secunda mensis ianuarii 1613. Christophorus Baldus
vicarius generalis.

finis.

n. 4

ORDINARY PROCESS

OF

BERGAMO

(21 November 1613 - 3 June 1614 - 8 November 1614)

Introduction

With this booklet of the Sources the publication of the Ordinary process for the cause of beatification of St. Jerome Miani is concluded. It contains the testimonies given to the processes of Bergamo, Cemmo, Padova, Venezia. We already published the processes of Como, Genova, Pavia, Milano, Somasca, Vicenza, Treviso.

On April 16, 1614, a process was celebrated in Salò. It's goal was to gather testimonies regarding the Salodian Priest Stefano Bertazzoli, author of some memoirs about Miani. It's not printed because it doesn't relate directly to our Saint.

From 1624 to 1628 the processes of Milano, Treviso, Venezia, Bergamo, Pavia, Brescia and Somasca take place. In these, besides more than one hundred new witnesses, for a second time some witnesses already interrogated in the ordinary processes were reheard, while of others we just reported their testimonies. We don't think oportune to report the text of the apostolic processes, because already overused by the ancient biographers of the Saint and because a selection of the most significant testimonies can be found in the Summary of the position about the heroicity of the virtues, printed in 1714; Sacra Rituum Congregatione, Veneta seu Mediolanensis beatificationis et canonizationis ven. servi Dei Hieronymi Aemiliani congregationis Somaschae fundatoris, Informatio super dubio virtutum haeroicarum, Romae 1714, Summarium, page 176.

ORDINARY PROCESS

OF

BERGAMO

(November 21, 1613–November 8, 1614)

INTRODUCTION

1. THE MANUSCRIPTS

We could consult three manuscripts of the ordinary process of Bergamo.

The first is the codex D 202 of the general archive of the Somascan Fathers of Genova: *Acta et processus sanctitatis vitae et miraculorum venerabilis patris Hieronymi Aemiliani, anno Domini MDCXV*. It's about a copy made by the Milanese notary Carlo Francesco Ferrario in 1615. The manuscript contains the text of four processes celebrated in Bergamo. The first on November 21, 1613 - January 13, 1614 is taken from a copy made on the original by notary Pietro Colleoni, chancellor of the episcopal curia, and legalized by the vicar general Orazio Federici on April 30, 1615. It occupies folios 66r-84v. The second, celebrated on June 3, 1614, is taken from the original by the same notary and legalized by Federici on June 4, 1614. It occupies folios 34r-36v. The third process is of July 28, 1614. The copy is of the same no-

tary, legalized by the same vicar general. It occupies folios 63r to 65v. The last is of November 8, 1614. It occupies folios 33r-34r. The copy, taken from the original existent in the curia of Bergamo, was legalized. Our transcription follows this codex and to it refers the indication of the pages. Between this and the other manuscripts there is no difference of content.

The Second manuscript is contained in codex 1350 of the Venetian Correr Library: *Varia ad beati Hieronymi congregationis Somaschae fundatoris canonizationem spectantia*. There are two copies of the process initiated on November 21, 1613: One in 1350/1, folios 156r-165r, 167r-170r; the other 1350/3 folios 17r-35r. There are two copies also of the process of November 8, 1614; the first in 1350/1, folios 47v-48v. The second in 1530/3, folio 62. The other two processes are only found in codex 1350/1: the one of June 3, 1614 at folios 52v-54v; the one of July 20, 1614 at folios 157r-159r.

While the process of Bergamo was celebrated on April 8, 1625, father Paolo Cadrella, substitute of the procurator Father Giovanni Antonio Palirio, asked the remissorial judges that the depositions given to the ordinary processes by some testimonies already dead be included in the acts of the process. This is regarding Sister Elena, sister Veronica de Manentis, the doctor Giovan Paolo Barili, the Somascan, Nicolò Savoldi, the doctor Pellegrino Barello, see *Mediolanensis canonizationis beati Hieronymi Aemiliani patritii Veneti et congregationis Somaschae fundatoris, Processus remissoriales fabricati Tarvisii, Venetiis, Bergomi, Brixiae et Papiae, process of Bergamo, folio 48r-53v*. The codex preserved in the archive of the general Procuration of the Somascan Fathers in Rome is an authentic copy of the apostolic process; it was made by the notary of the Sacred congregation of the rites Clearco Bosco and legalized

on April 2, 1629.

The text of the ordinary process of Bergamo has never been edited nor used by the biographers of the saint.

2. THE PROCESS

The first process, the most important, started on November 21, 1613, Father Giovanni Calta, named procurator for the cause, went to Orazio Federici, Vicar general of the bishop of Bergamo Giovanni Emo. He asked him that some testimonies be interrogated about the holiness of life and the miracles attributed to the intercession of Miani.

The same day in the choir of Sta. Maria Maddalena of the pious house of the Converted in front of Federici, were interrogated Sister Maria Isidora, sister Elena, and sister Aurelia de Nadinis.

The following day, November 22, in the sacristy of the church of the Annunciation of the pious house of the orphan girls, Maria Elisabetta della Torre, sister Barbara Zanchi, sister Domenica Gavazzi and Anna Gabinali deposed.

On November 23 in the superior parlor of the monastery of Sta. Maria Matris Domini the sisters Veronica Monenti, Afra Bongi and Cecilia Gromo were heard.

The interrogatory on Miani's life was then concluded. The rest of the process, except the deposition of the Somascan Nicolò Savaldi, it was about the healing from "ischiade" with purulent plague obtained by sister Veronica

Manenti, sister of Matris Domini. On November 27, 1613 in the room of the audiences of the vicar general doctor Giovan Paolo Barili was heard. On November 30, in the parlor of Matris Domini sister Veronica was again interrogated on the continuation of her good health. On January 9, 1614, always in the parlor of Matris Domini, were interrogated on the same subject the prior sister Bartolomea Benaglia, sister Clara Maffei and for the third time, the one who received the grace. On January 13, doctor Giovan Paolo Barili for the second time and Doctor Pellegrino Borelli were called to depose.

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The second process was about the healing obtained by Lucia Brigida Pellegrini. It was celebrated on June 3, 1614 in the audiences room of the vicar general in the episcopal palace, Lucia Brigida Pellegrini was interrogated. She was of Celanella in the St. Martino valley; orphan of the pious house of St. Antonio of Bergamo; for about fifteen years she was affected by an infirmity to the nose, for which she was cured in the Advent of 1613 in four or five days. About the same event were interrogated Arcangela and Bartolomea Rivoli, also of the house for orphan girls.

On July 28 father Nicolo' Savoldi went to the vicar general Federici, representing the procurator father Calta, to ask that it be included in the act of the process the text of the dedicatory letter of the Capuchin Jerome from Malfetta, presenting the work of fra Bartolomeo of Citta'di Castello; "Dialogue of the spiritual union of God with the soul where the speakers are; divine Lord, the spouse soul and human reasoning", edited in Milano in 1539 by Francesco Cantalovo and Innocenzo Cicogna. The transection was made by

notary Pietro Colleoni and legalized by Federici the same 28 of July.

On November 8, 1614 in the audiences room of the vicar general Antonio Gromo was interrogated.

Notary for the acts of the various processes was Pietro Colleoni, chancellor of the episcopal curia of Bergamo.

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Of the first process we report the interrogatories of the converted of Sta. Maria Maddalena, of the orphans, of the sisters of Matris Domini and of Father Nicolo' Savoldi. We omit instead the testimonies which are uniquely about the grace obtained by sister Veronica Monenti.

Of the other processes only the deposition in which Brigida Pellegrini narrates the grace obtained is transcribed. The dedicatory letter of fra Jerolamo from Malfetta will be published in another booklet of the sources.

3. WITNESSES

Fifteen witnesses were called to depose in the first process of Bergamo and four in the following others. Three times sister Veronica Manenti was interrogated and two doctor Giovan Paolo Barili. If we do not count Elisabetta della Torre, whose testimony is not probing due to very old age, of the

four testimonies heard about the healing of Veronica Manenti and of the three about Erigida Pellegrini, the witnesses on the life of Miani heard in the process of Bergamo total eleven. Of them three are sisters of the Sta. Maria Maddalena monastery of the converted, three of the pious house of the orphan girls, three sisters of the Matris Domini monastery, and a Somascan Father Nicolò Savoldi and a lay Antonion Gromo.

4. MADONNA ANNA and THE CONVERTED OF BERGAMO

The pious house of the Converted of Bergamo in 1613 was in the quarter of San Giovanni in the "borgo" of San Antonio.

The first of the three sisters interrogated was Maria Isidora Gavazzi, she will be called to depose also in the apostolic process on March 13, 1625. The personal news on the witness, found in the two processes, do not match. She was from Bonate and had entered among the converted a little after the 1585.

Sister Elena was born between 1530 and 1535 and had entered at Sta. Maria Maddalena when she was just 15. Interrogated in the process she was 80. She died in 1616 and buried in the church of St. Alessandro of the Cross.

Aurelia de Nadini was from Treviolo. Her father's name was Pietro, her mother's Oliva. She was accepted at the converted in 1574 when she was not even 16. She had different duties, among which the one of vicar. She was interrogated also in the apostolic process of 1625 and this second testimony is richer in details.

In the monastery of the converted the old women had transmitted to the

youngest the memory of the founder. We have the name of some who knew Miani: madonna Riccadonna, Elisabetta, Angela; these were the first, then also sister Maria Maddalena, sister Anna, sister Antonia, sister Domenica who was the last to die around the 1600 and had occupied several times the office of madre and vicar.

But it was a memory that with the passing of time was loosing its concrete details and falling into a generic form of holiness: "I don't know anything else but that he was a father of great bounty of life, who was making a lot of good deeds": "I know only from the great mentioning of the people about this father Jerome and always has persevered and continued this very good fame of his bounty."

The news don't say anything more: he multiplied the bread; he used to live in the hermitage; in time of famine he gave all his goods for God's love; at night he was fearlessly carrying the dead to burial.

Someone voiced out a complaint because they had waited too long to do the processes: "They were supposed to interrogate long before so there would be many more things coming out."

For the converted who had known St. Jerome, the one who left a deeper remembrance was sister Anna, true image of kindness and loving simplicity. The sisters agree in recognizing it: "This madonna Anna was of good life and very devout of good manners and humble. She was praying a lot, confessing and communicating very often, making the mental prayer and discipline by herself many time especially at the time when we make the sepulchres; on holy week she used to remain in the choir in prayer, making the discipline and crying. She was praying for those who were in the kitchen for the week they couldn't be long in prayer." Another sister says: "Oh! said Anna was very devout, spi-

ritual, good mannered and well esteemed, more ~~are~~ the prayers she was doing at night; what good wasn't she doing?."

It's worth to remark also two instances with the simplicity of the little flowers; the apparition of St. Jerome to sister Anna during her last sickness and the exorcism of Giovanni Maria of Acquate over a spirited woman. The words concluding the narration of this episode are striking: "That big saint is there in front of the holy Trinity and of God to pray for these holy institutions," and the sisters think that, that saint is none else than father Jerome their founder, "because he was the lamp of the place."

5. The Orphans of the pious house of the Annunciation.

The institution of the orphan girls, also founded by Miani, was near the converted. The church was dedicated to the Annunciation.

The first witness to be interrogated was Barbara Zanchi, daughter of Vincenzo and Elisabetta, she was from Redona. She was 45 and was accepted in the pious house at 7. She was in charge of the hand-loom.

Domenica Gavazzi of Bergamo was 42 and entered the Annunciation at 10. Her father was Giovan Battista, the mother Isabetta. She was in charge of the food and sewing teacher.

Anna Gabinali, or Gabuziali, of Bartolomeo and Maddalena. She was from Bergamo. She entered at 7. She was 39. Her duty was to keep in order the cloth.

These three witnesses were called to depose again in the apostolic process respectively on 7, 17 and 18 of February, 1625. The second deposition is, in general, more abundant in news and details not only about Miani but the life itself of the orphans of the institution. In the apostolic process other three orphans were interrogated who had received healings attributed to the intercession of St. Jerome: Giovanna Adobati, of Cristoforo and Antonia, born in Venice, 56, who used to help the Teachers. Brigida Pellegrini of Celanella, daughter of Giobbe and Lucrezia, 47, in charge of the garden and of mendicating. Maddalena Barili, 30, born in Bergamo in Borgo San Leonardo, daughter of Rocco and Maddalena, who used to work at the hand-loom.

Also these depositions are rather generic. The old ladies had repeatedly narrated the facts of Miani's life, but the young did not always put "enough fantasy." In the recalling there remained especially the extraordinary facts, as the one of the bread. There are then the usual testimonies of general character: he was a man of holiness and bounty of life; in vile dress he used to do good and holy deeds, to bring back to good life the dissolute persons and build pious institutions.

In the apostolic process are not missing more particular news: he used to come often to the house of the orphan girls, which then was in the quarter of Pozzo Bianco, to review "the actions"; among his friends there was a priest from Vicenza, a certain Angelo della Cera, a father Gelmo; he used to eat only bread and the worse giving the good one to the poor; he used to wear a black short cassack, a big leather pair of shoes and on the head hair "which were not beautiful"; for mortification he was wearing a low, small, round cap called "bretignolo"; he was a strong, animated man; he had taught one of the

mothers how to medicate especially the ring worm; before dying he wanted to wash the feet to all orphans one of whom, while dying, saw the luminous throne which would have received his father Jerome, He used to wear leonated cloth he carried the cilice, he was sleeping on the bare ground.

Among the old ladies of the institution of the orphan girls the recalles are especially regarding sister Buona and sister Scolastica.

Sister Buona was born between 1515 and 1520. She died in 1593 about 80 years old. She had known Miani and many times talked to him. She had been a mother of the pious institution: "a completely spiritual woman, of good and exemplar life who was making many prayers."

Scolastica died in 1610 about 90 years old, Father Vincenzo Gambarana had entrusted to her the direction of the orphan girls; she kept that duty for many years. "She was a spiritual woman of very great devotion and attending with diligence to the government of the institution; she left a very good memory of her deeds and in the institution she is thought of holy life; she was making very many prayers."

These two women among the first orphans gathered by Miani, besides preserving the memory with their word and testify with their life, the bounty of their master, alimeted in the hearts of the youngest a true devotion toward the founder.

The depositions given to the processes testify to that as well as the narration of the graces attributed to the intercession of St. Jerome; the sack of bread deposited at the door while the whole community turns to him in prayer, or the basket of "fresh, white, beautiful" bread with great cheese on it or the bag of money in a moment of need such as to induce mother Scolastica to pawn the chalice, and then the healings of Giovanna Adobati, Brigida Pellegrini and Maddalena Barili.

6. THE NUNS OF MATRIS DOMINI

Matris Domini was one of the most famous Bergamese monasteries which hosted about 40 dominican nuns between the veiled and the converse. Among them, in the second half of the five hundred, there was also a sister of Giovanni Cataneo named Onesta.

The first witness to be interrogated was Veronica de Manentis, a converse who entered the monastery about the 1568 at fifteen (15). When she was nine her father was killed and, while her two brothers were accepted among the orphans of the Maddalena, together with another sister she entered the institution for orphan girls. Here she heard talking about St. Jerome by some elders: Scolastica, Buona, Maddalena, Grata, Domenica. Her testimony relates mainly on the narration of the healing obtained by Miani.

Among the converse of Maris Domini there was another orphan, Domenica who died in 1599. From her, sister "of good and exemplar life, given to prayer and doing nothing else than talk about spiritual books", the nun Cecilia Gromo had heard talks about Jerome.

The third witness is Afra Bonchi. She had entered the monastery when she was 14, on March 24, 1552. She remembers when the elders were narrating; the visits of Miani to the monastery, the wakes outside the door of the church while celebrating the matins, some words said by him and having heard him "mentioned well."

ORDINARY PROCESS OF BERGAMO

Most Reverend Lord,

(f. 66r) Giovanni Caltà, regular Somascan, procurator elected by the very reverend father don Maurizio de Domi general superior of the regular clerics of Somasca regarding the informations to be made about the holiness of life and miracles of father Jerome Miani founder of the Somascan congregation, petitions your most reverend Lordship to be happy to examine the testimonies which will be presented by such procurator about the life and miracles of the above said father Jerome, with an authentic writing in good form which might give good faith in a judgment. Besides the result of a greater honour and glory of God, father general and the whole Congregation of Somasca will remain obliged to your most reverend lorship for such a favor and will pray the Lord for your greater exaltation and long life. Quam Deus, etc.

Die 21 mensis novembris 1613, indictione undecima.

Coram illustrissimo et multum reverendo domino Horatio de Federicis, sacrae theologiae doctore, prothonotario apostolico, presbitero Brixienti et illustrissimi et reverendissimi domini domini episcopi Bergomi vicario generali, praesentata fuit dicta supplicationis et contentorum in ea scriptura per praefatum multum reverendum patrem Ioannem Caltam clericum regularem de Somasca, petentem et instantem super verificatione contentorum in praedicta supplicatione decerni assumendas esse informationes per eum ut infra, nomi-

nandas, ac alias quascumque opportunas et necessarias ad hoc etc., omni meliori modo etc.

Qui praefatus illustris et multum reverendus dominus vicarius, visis et auditis praedictis, decrevit testes ut supra per dictum reverendum patrem nominandos super praedictis assumi debere, quorum examen mihi notario commisit, et mandavit omni meliori modo etc.

Die XXI novembris 1613.

In choro ecclesiae Sanctae Mariae Magdalenae monasterii seu pii loci convertitarum, sito in burgo Sancti Antonii contratae Sancti Ioannis Bergomi.

Coram illustri et multum reverendo domino Horatio de Federicis, sacrae theologiae et iuris utriusque doctore, prothonotario apostolico et illustrissimi et reverendissimi domini domini Ioannis Emi, episcopi Bergomi et comitis ac sanctissimi domini nostri papae assistentis, vicarius in spiritualibus et temporalibus generalis.

(f. 66V) Vocata soror Maria Isidora, soror dicti monasterii seu loci pii mulierum convertitarum, testis ut supra nominata et pro verificatione narratorum in supplicatione desuper coram praefato illustri et multum reverendo domino vicario porrecta, iurata in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis etc., de veritate dicenda etc., monita etc., et opportune per dominum.

Interrogated: How long she has been living in this institution or monastery of the converted.

She answered: It's about 25 or 26 years that I live in this institution of the converted.

Interrogated: If she always lived for all this time by the laws of the converted.

She answered: Yes, sir! During all this time I always lived and have observed the laws of this place.

Questioned : How many times a year she used to confess, who her confessor is; How many times she used to receive Communion

She answered: Ordinarily we confess and communicate once a month. I will confess every fifteen days or three weeks and also will communicate. Our confessor is the most rev. Alessandro Pili Curate of Treviolo.

Questioned : If she ever knew de visu father Jerome Miani the founder of this place?

She answered: I could not know him because it's too many years that he died and before my birth.

Questioned : if she knew father Jerome de auditu.

She answered: It's true I heard mentioning this father Jerome as a holy man, doing good deeds and being the founder of this place of the converted .

Questioned : Whom she heard saying things from?

She answered: I heard it said by madonna Maria Maddalena who died about twelve years ago and by madonna Elena a converted who lives in this place and is very old and also by a certain madonna Anna, who is also dead.

Questioned : What actually she heard from these women about said father Jerome?

She answered: While said madonna Anna was sick in bed, from which infirmity she then died (f. 67r), I was her nurse and was governing her. While I was in her room, where was also the above mentioned sister Maria Maddalena who was then mother or vicar, I heard sick sister say something like this: I heard thesee our father Jerome before dying. Said mother Maddalena told her that if that father was going to appear to her, to tell her and say it. The next day said madonna Anna lost conscience for about three hours. She seemed dead. When she got better like if nothing had happened she told me to call madonna Maria Maddalena. She came to the bed of said madonna Anna who, in my presence, told madonna Maria Maddalena that she had the vision of father Jerome Miani the founder of the place, received his blessing, and was told to be constant and to not worry. This said madonna Anna to madonna Maria Maddalena after the accident in bed, in the old dormitory of this place, in my presence and also of madonna Jerome, converted who is dead. She was also a nurse. After saying these words with a voice I could hear, madonna Anna and madonna Maria Maddalena continued talking, but I retired and did not hear what they said.

Questioned : about the behaviour of said sick sister Anna, her qualities and her age?

She answered: This madonna Anna was of good life and very devout, of good customs and qualities, doing good deeds and about 60 to 70 years old. She made mental prayer and the discipline many times. Especially the times of the sepulchers on holy week she used to remain in prayer in the choir disciplining herself and crying. She was praying for those working in the kitchen that week who couldn't give much to prayer. Later she was telling them about it.

Questioned : (f. 67v) if she knows anything else about said father Jerome?

She answered: I did not hear anything else but that he was a father of great bounty of life doing many good deeds. Et haec sunt etc.

About more general thing she answered well saying: "I might be of about 70 years, not learned, etc.

Dicto die et loco et coram ut supra.

Vocata soror Helena monialis convertita dicti monasterii sey loci pii, testis ut supra nominata et pro verificatione ut supra recepta, iurata in manibus praefati illustris et multum reverendi domini vicarii corporaliter tactis sacris litteris etc., monita de veritate dicenda etc., et opportune per dominum.

Questioned : How long she has been in this religion?

She answered: I don't remember for sure. I remember I was 15 when I entered in this place.

Questioned : If she always lived in this place by the common laws of this pious house.

She answered: Yes, Sir, I made my life in this place observing the laws and rules of this place.

Questioned : How many times a year she confessed and who is her confessor?

She answered: Generally the women of this place confess and communicate every month; I confess and communicate even more often. Our confessor is father Alessandro of Treviolo. Now I confess every eight days because the confessor comes every week. We confess and communicate extraordinarily all the special feasts of the year, like those of the Lord, of the Blessed Virgin and the apostles.

Questioned : If she knows de visu father Jerome Miani founder of the regular clerics of Somasca.

She answered: I never saw this father Jerome.

Questioned : If she sometimes heard someone who knew him, what they said about him, who they are?

She answered: I heard mentioning this father Jerome by many women who died, mainly from one called Anna, who said that said father Jerome appeared to her; I was told this by the sisters of this place, even if I heard it from said Anna's mouth.

Subdens exse: Oh, said Anna was a great devout, spiritual and of very good reputation, She was making her prayers mainly by night. What good didn't she do?

Questioned : if she heard anything about said father Jerome?

She answered: I also heard in the house that one time the orphans were reduced to such necessity as not to have bread. Said father Jerome started praying (for which) a great quantity of bread was brought to him. I heard this from the women of this place especially from Anna and Maria Maddalena and Domenica. They are all dead.

Subdens a seipso: we were supposed to interrogate ^{be} long time before and many years ago, so we could have found many things, because there were people who were remembering about his actions.

Subdens etiam exse: Before building this place, we, the converted were living in the institution of the converted in Pelabiocco. When the walls of this city were constructed it was destroyed. I remember very well that in that place father Giovanni Maria Bolis of Aqua, diocesis of Milano, father of the Somascan congregation, exorcized a spirited woman in our interior church, which I think belonged to the quarter. While said father Bolis was exorcizing said creature, father was caught by an arm by the possessed and brought around in the church. Father Bolis was saying, do what you want because I'm in the church. The possessed said the following words: that big saint (santone) is there at the presence of the Holy Trinity and

God to pray for these holy works. We thought he was intending father Jerome, because he was the light and founder of the (f. 68v) place.

Questioned : if she knew something or does something come back to her memory to be said about the life the works of said father Jerome?

She answered: I don't know anything else but the testimony of the people of said father Jerome. I can't tell you nor narrate how much he has always been preserved and continued without any interruption. Et haec sunt, etc.....

Super generalibus recte respondit, dicens: Io non vi saprei mai dire la mig eta: et ex aspectu est decrepita, et potest esse aetatis annorum 80 et ultra etc., et non docta etc.

Die dicto et loco et coram ut supra.

Vocata Aurelia de Nadinis Bergomi, monialis convertita, mater nuncupata dicti loci seu monasterii, testis ut supra nominata et pro verificatione ut supra recepta, iurata in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis etc., monita de veritate dicenda etc., et opportune per dominum.

Questioned : How long she has lived in that pious house of the converted?

She answered: From 1574 I am dressed and live in this place of the converted.

Questioned : if she always lived by the common laws of this place.

She answered: Yes, Sir! I've always lived under the observance and rules of this place.

Questioned : How often she used to confess? Who's her confessor, How often she uses to receive communion?

She answered: Usually I confess every month and all solemnities of the year, but then I confess and communicate, I can say, every feast. Our confessor is father Alessandro of Treviolo. Also today we had communion.

Questioned : How long it is that she is the mother of this place?

She answered: Since Pentecost, but I have been other times.

Questioned : if she has any knowledge or had about Jerome Miani (69r) as above.

She answered: I never knew this father but by what has been said by the elders of this place.

Questioned : if she remembers having heard about the life and deeds of father Jerome Miani.

She answered: I heard from a Maria Meddelena and Antonia, sister of this place many years ago, who were saying that said father Jerome in his life made the miracles of multiplying the bread, was

living in the eremo, in time of famine gave all he possessed for God's love; one time when there was no bread for the orphans he prayed and a good quality of bread was brought by miracle.

Questioned : if she knows anything precisely of if she heard done by said father.

She answered: I know that said father Jerome appeared to our above sister, called Anna, already dead, when she was sick. This I have been told by sister Maria Maddalena, who is also dead, and Maria Isidora the nurse of said Madonna Anna.

Questioned : to tell them about the fact of the apparition.

She answered: I will tell you about this apparition. Sister Anna was gravely ill and given as finished by the doctors. She was saying that she had the faith of knowing when she was going to die because she hoped that her father Jerome would make her known. If happened one day that she seemed completely gone. Said father blessed her but I could not hear what he told her. All this, I know as heard from said sister Maria Maddalena.

Questioned : to tell the about the life and behaviour of the sick Sister Anna

She answered: This sister Anna was always day and night in prayer and was (f. 69v) of good example, and exemplary good life. I knew her

very well, when we had some duties in the house by which we couldn't go to prayer, sister Anna was telling us not to doubt that she would have said the prayers for us.

Subdens ex se: If this examination and diligence had been made ten or twelve years ago, certainly then would be more about the bounty of life of this father Jerome and there would have been people who would have narrated his miracles.

Questioned : How long it is that Anna died.

She answered: it must have been about fifteen or sixteen years but I can't remember the exact year.

Questioned : if she heard something else about the life and behavior of said father Jerome.

She answered: I only heard about the holiness and good deeds of said father Jerome by public continuous reknown, not interrupted. I heard that during the famine, a pestilential sickness came up, at the time when said father Jerome was living, at night he was bringing fearlessly the dead for burial. I said all these things because it is the truth. Et haec sunt, etc.

Super generalibus recte respondit, in communione fidelium ut supra, aetatis annorum 55 in circa, non docta, etc.

Die 22 mensis praedicti novembris 1613.

In choro seu sacristia ecclesiae Annunciationis beatae Mariae loci seu monasterii orfanarum, sita secus dictum locum sey monasterium convertitarum Bergomi.

Coram praefato illustri et multum reverendo domino vicario generali episcopalis curiae Bergomi.

Vocata Maria Elihabeth, filia quondam magistri Fettini de la Turre, vidua relicta quondam Ioannis Baptistae de Legrenzis, habitatrix in burgo Sancti Antonii in contrata (f. 70r) Sancti Ioannis, testis ut supra nominata et pro verificatione narratorum ut supra recepta, iurata in manibus praefati multum reverendi domini vicarii corporaliter tactis sacris litteris, monita de veritate dicenda etc., et per dominum opportune.

Questioned : How many times a year she go to confession? Who's her confessor?
How many times she receives holy communion?

She answered: Ordinarily I confess every eight day or fifteen; sometimes at St. Bartoloneo with the fathers or father Nicolò Savoldi of San Martino. When I go to confession I also go to communion.

Questioned : if she ever lived in this pious place of orphan girls, when?
At what age she entered?

She answered: Yes, Sir! I've been in this pious place for orphans for about five months when I was only nine years old.

Questioned : if she knew de visu proprio father Jerome Miani founder, etc.

She answered: Sir, I remember seeing one time with my own eye father Jerome Miani founder of this place: he had a nephew Fabrizio,

Questioned : What she knew about the dress, the behaviour, the life and his deeds, Where she saw said father Jerome?

But because she seemed to equivocate some answers and not being so strong because of her old age, she was dismissed.

Die dicto, et loco, et coram ut supra.

Vocata soror Barbara, filia magistri Vincentii de Zanchis, degens in dicto pio loco orphanarum, testis ut supra nominata et pro verificatione ut supra recepta, iurata in manibus praefati multum reverendi domini vicarii de veritate dicenda etc., monita etc., et per dominum opportune.

Questioned : Since when she lived in this place?

She answered: I think it's 37 or 38 years (f. 70v) that I live in this pious place of the orphan girls. When I came here I was seven.

Questioned : if she always lived by the laws common to this place?

She answered: Yes, Sir, I always observed the laws and rules of this pious place the way the others also live.

Questioned : if she used to frequent the sacrament of penance and eucharist? who her confessor is.

She answered: Ordinarily the women of this place, and so do I confess once a month. Since ten or eleven years we do it every week and when there are feasts of the year. Where I confess I also communicate. Our confessor is father Nicolo' of the order of San Martino.

Questioned if she knew de visu or the auditu father Jerome Miani the founder of this place?

She answered: I did not know said father Jerome Miani, but sister Buona, woman of this pious place, who died 20 years ago at the age of about eighty, told me she knew father Jerome and talked to him various times.

Questioned To tell them what she heard from said Buona about said father Jerome.

She answered: I heard said sister Buona tell many and many things of this father Jerome but I remember only one. Said father Jerome protector of the orphans of this city one day was reduced to such necessity that there were only two or three pieces of bread, He gave a little to everybody and by miracle all were satisfied with that little bread even if they were of great number. This has been told me by sister Anna who heard it from the orphans. If I well remember, I was then young so I didn't pay too much attention. These (f. 71v) our old ones of this place were telling the miracles of this father, as a holy man so that we would be his devotees, because, being young, we had little devotion.

Questioned if there were other present when said Sister Buona was talking about said Father Jerome.

She answered: Sister Anna and Sister Domenica, women and sisters of this pious place were also present, who are still alive and others who are already dead of which I don't remember.

Questioned : about the life and behaviour of said Buona from which she heard said things?

She answered: This sister Buona, whom I knew very well, was a very spiritual woman, of good life and exemplar. She was praying a lot.

Questioned : if she knows anything about the life, the behaviour, special deeds made by said father Jerome and his reputation?

She answered: I remember that said sister Buona was saying in general that said father Jerome was a man of holiness and bounty of life and customs. He was attending only to doing good and holy deeds. I heard about his reputation in this place: he was thought of as a holy man.

Et haec sunt, etc.

Die dicto, loco et coram ut supra.

Vocata soror Dominica filia quondam magistri Ioannis Baptistae de Cavatiis Bergomensis, mulier huius pii loci orphanarum, testis ut supra nominata et pro verificatione ut supra recepta, iurata in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis etc., monita de veritate dicenda etc., et opportune per dominum.

Questioned : How long it is that she lives in this place?

She answered: It's 32 years. When I came (f. 71v) I was ten.

Questioned : if she lived by the common laws and rules of this place?

She answered: Yes, Sir! as I do still now according to the rule and observances and laws of this pious place.

Questioned : How often during the year she confess Who her confessor is?

She answered: We go by the commodity of our confessor father Nicolo' regular of San Martino and ordinarily every feast I confess and receive communion and in particular every solemn feast.

Questioned : if she knew de visu or at least de auditu father Jerome the founder.

She answered: No, Sir! I never knew de visu father Jerome Miani, because it's too many years that he died. I know him de auditu.

Questioned : if she heard about said father Jerome, by whom, where, when and who was present.

She answered: I heard it from sister Scolastica woman of this place, who died three years ago at the age of ninety. She said that when father Jerome was governor and protector of the place for orphans of this city, one time there was nothing to eat but two pieces of bread and they were many. Said father Jerome said to the orphans not to doubt, that with the grace of God these two pieces of

bread would be enough to feed all said orphans. Father Jerome in his apron broke said bread and gave a piece to each one (f. 72r) of said orphans who were full with that little piece of bread that they thought they had eaten a lot of food. Said Sister Scolastica, governess of this place for orphan girls, told me she heard of this miracle made by Father Jerome, from Sister Buona, also a woman of this place, who died about 20 years ago and very old over eighty. I knew her very well. Said Sister Scolastica was telling me that Sister Buona had known very well this father Jerome and talked many times with him when he was coming often to this place. This institution was founded in the quarter of Pozzo Bianco of this city directed by father who, as man of holiness, was coming to see this place.

Questioned : about the life and costumes of said Scolastica?

She answered: O, Sir, this sister Scolastica, who was almost always the governess of this place, was a very spiritual woman and of great devotion attending with great diligence to the government of this place. She let us a very good memory of her good deeds and actions. She is reputed in this place as we say, of holy life. She was praying a lot. I heard that also sister Buona was of devout life and given to prayers governing the girls who were coming to this place.

Questioned : if she knows anything else about the life, costumes and especially deeds of father Jerome and about his reputation?

She answered : In general in this place they were saying that this father Jerome Miani was a man of great holiness. He was a Venetian gentleman who left and gave for God's love his goods. He was only attending to good and holy deeds (f.72v) in vile habit, to reduce to the good way dissolute persons and to build pious institutions and return them to a good state.

Subdens a se : I remember also, that madonna Scolastica narrated to me, as mother and governess of this pious place that one time this place was reduced to such a necessity that there was no bread nor anything else to eat. Said sister Scolastica, being the mother of the place, wanted to pawn the chalice in order to buy food. Before doing it she gathered the sisters of the place and said: let's pray and ask our father Jerome to help us in this need. Then they prayed and asked this father Jerome. While they were praying, someone knocked at the door of this pious place and by miracle and will of God left a sack full of bread. The chalice was not pawned, but through that father the sisters were fed with that sack of bread. This has been narrated me by sister Scolastica in the presence of other sister which now I do not remember. Other times she told me this alone. Sister Scolastica told me that when the bread was brought in such necessity, because of their prayer, father Jerome was already long dead. Et haec sunt, etc.

Super generalibus recte respondit ut supra, aetatis annorum 42 in circa,

non docta etc., et factis aliis interrogationibus recte respondit.

Die dicto et loco et coram ut supra.

Vocata soror Anna, filia quondam Bartholemaei de Gabinalis Bergo-
mensis, soror dicti pii loci orphanarum, testis ut supra nominata et
pro verificatione narratorum ut supra recepta, irata in manibus praefati
multum reverendi domini vicarii corporaliter tactis scripturis de veri-
tate dicenda etc., monita etc., et per dominum oportune

Questioned : How long it is that she lives in this pious place and if she
lived according to the laws of their life.

She answered : It's almost twenty-nine years that I live in this pious place
of the orphan girls and I was ten when I entered. During all
this time I've always observed the rules and orders of this
place.

Questioned : if she goes often to confession, who her confessor is, How
many times a year she communicates?

She answered : Every Sunday I confess to father Nicolò of the Order of St.
Martin. If there are solemn feasts I confess again. Usually
when I confess I receive communion.

Questioned : if she has any knowledge de visu or at least de auditu about
father Jerome Miani, what and by whom?

She answered : I only heard mentioning this father Jerome Miani by our elders
in this place, in particular by sister Buona who saw and knew
father Jerome, and mother sister Scolastica sister of this pious

place who are dead and were old when they died. Sister Buona died about twenty years ago sister Scolastica short time ago.

She was asked what in particular she heard from said women about said father Jerome.

She answered : I heard from said sisters that said father Jerome narrated to said sister Buona that through God's majesty one time his orphans, of which he had a special care, were reduced to extreme necessity because they had only two pieces of bread to eat but they were in great number. Said father broke the bread, gave it to the children who ate so much that they thought that bread was multiplying. This was narrated by sister Buona to sister Scolastica. I was present and I heard very well. She said also that said father Jerome had too great an occasion : for than king God for this miracle.

Asked about the life and costums of the two women.

She answered : said women were spiritual persons and totally dedicated to prayer, passing half the night in prayer, besides the day. In short they were conducting a very good and holy life. They were worthy of great esteem and any God-fearing and devout of our Lord God.

Asked if she had heard anything else about father Jerome.

She answered : I heard said by sister Buona who knew said father, that she had him as a holy man by his actions. She also heard from others who knew said father Jerome that he was in concept of holiness and conducting a holy life. I don't remember mentioning any

name of those she said she heard say the things of father Jerome. In short by public fame he was thought as a holy father. At least that's what said sister Buona told me. Et haec sunt, etc.,

Super generalibus recte respondit ut supra, aetatis annorum 38 in circa, non docta, etc., et interrogata etc.

Die 23 mensis praeteriti novembris 1613.

In loco parlatorii superioris apud et extra crates monasterii Sanctae Mariae Matris Domini.

Coram praefato illustri et multum reverendo domino vicario generali episcopalis curiae Bergomi.

Vocata soror Veronica de Manentis, monialis conversa dicti monasterii Sanctae Mariae Matris Domini, existens apud et intra crates dicti monasterii, testis ut supra nominata, iurata in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis de veritate dicenda etc., monita etc., et per dominum opportune.

Asked how long she has been living in this monastery.

She answered : It's now forty-five or forty-six years that I am converse nun in this monastery. When I entered I was fifteen.

Asked if she lived in her paternal house always before (f. 74r)

She answered : my father was killed when I was nine. We were five children. Two brothers were placed with the orphans and two sisters, that is I and another sister were placed with the orphan girls where I remained for about five years, then I came to this monastery where I always lived. The other brother went to my uncle's house.

Asked if she lived and lives now with the laws of this monastery,

She answered : Yes, Sir! I always lived by the rules and laws of this monastery.

Asked how many times a year she confesses her sins, who is her confessor and how many times she receives the sacrament of the Eucharist.

She answered : Usually I confess and communicate every fifteen days and when there are solemn feasts. Our confessor is monsignor Pianca. Before this confessor we had the canon monsignor Ercole Capitani every week.

Asked if she knew de visu or the auditu father Jerome and from whom,

She answered : No, Sir. I didn't know father Jerome Miani de visu. I knew him well by telling and by what I heard.

Asked to express herself about de auditu 'regarding said father, by whom, when, where, and who was present.

She answered : While I was in the pious place of the orphan girls, I happened to pass in front of a door of the place where were sitting sister Scolastica, Buona, Maddalena, Grada e Domenica, sisters of the pious place. I heard them talking about father Jerome Miani who gave the health back to sick person who was his enemy in life. He healed him after death. They said also that said father Jerome had multiplied the bread while still alive, but I didn't hear in what place, nor to whom said father Jerome had multiplied the bread nor the place, nor the (f. 74v) time, nor who was the person said father Jerome healed, because I continued walking and could not hear what they were telling each other. But in passing by I very well heard what I said.

Asked how good said women from whom he heard these thing were,

She answered : Said sister Buona was very old, over 70. The others were not so old, but all were of very good life and costumes, dedicated to prayer and good deeds.

Asked if she knew anything special about said father Jerome and some peculiar deeds.

She answered : Sir, I must tell you a miracle that happened to me last night. Since last May I have been suffering on my right thigh and the doctors told me that it is a weakness of the nerves and phlegm which were going down there. Doctor Giovan Paolo Barili said that something could be done about

this sickness, but there was no assurance that the sickness would disappear. Said doctor had me sent home with no hope of healing because I'm old, but he would have tried anything for my consolation. I took the medecines, baths, mares, and everything possible was done to me. This August the pain increased. If I wanted to walk I had to use the clutches. Last night before going to sleep I prayed wholeheartedly said father Jerome Miani telling him that if it was true that he multiplied the bread in life and after death healed the sick, if it was God's will and for the health of my soul to heal also this infirmity of mine. Then I went to bed. Every night I used to suffer a lot of pain, sir, but last night I felt no pain, at all, Last night I got up to go for matins. By the will of God and the miracle of that glorious father Jerome I went from my room to the choir of the church for matins without clutches or clubs with gread facility. At the end of matins I returned to my room without clutches, thing which I never could do since the past August. But last night I went and came back by miracle as I said from the choir without clubs. I am about sure that it is a miracle of this father Miani that with time I will be completely healed from this infirmity. Last night I made these prayers to said father because yesterday I was asked to be examined if I knew anything about the miracles of said father because I used to be among the orphan girls of whom he was the founder. Thinking about if I remembered hearing said orphan sisters what I said above. For this reason last night suffering for this infirmity I received to this father Jerome who made me the grace of this liberation. I hope in God and in said father that I will be completely freed in time.

Subdens ex se : Actually I was afraid that the sickness would hit even this aim because I was feeling the pain on the shoulder. Last night when I got up for matins I didn't feel any pain nor do I feel it now so much.

Dicens etiam exse: I have the duty of ringing the bells. Because of the pain at the arm since the August feast I could not. This morning I sang the Ave Maria.

Asked if going to matins and coming back she was leaning on the wall or on any other means.

She answered : going for matins, in descending the long stairs, I leaned two or three times to the wall and I was o.k., but in returning I did not lean on anything. In descending I didn't do it because of pain for the sickness, but because at night even if there is light I use to go close and lean on the wall with the hand.

Asked if she is so healed on the side she says she was sick that no more pain is felt.

She answered : No, Sir. I'm not completely healed, but after what I felt since May, the pain I feel is nothing.

Asked about her opinion on the reputation, life, costumes father Jerome.

She answered : in the above said pious place of the orphan girls he was thought of as saint, blessed in paradise, but I, being then young, was not thinking about it. My opinion is that if I hadn't had a good opinion I wouldn't have recommended myself to him.

Asked if she heard anything in particular from said orphan sister Doménica.

She answered : She was telling great things, but I don't remember any particular. Et haec sunt etc.

About general things she answered well saying: I said all these things as true. Non docta etc...

Super generalibus recte respondit, dicens: Io ho detto tutte le dette cose per verità. Non docta etc., est aetatis annorum 62 in circa, etc.

Die dicto, et loco, et coram ut supra.

Vocata soror Afra de Bongis monialis professa dicti monasterii, existens apud et intra dictos crates, testis ut supra nominata et proverificatione ut supra recepta, iurata in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis etc., monita etc. et per dominum opportune

Asked how long she has been living in that monastery.

She answered : The vigil of the Annunciation it was 61 years that I entered in this (f. 76r) monastery. I entered at fourteen.

Asked if she lived always by the laws and rules of said monastery and she lives now,

She answered : Yes, Sir. I always lived by the orders of this monastery, still now.

Asked how often in a year she goes to confession, who is her confessor, how many times she receive the sacrament of Eucharist.

She answered : Before we sisters used to confess and communicate sixteen times a year, but for about 12 years now I confess and communicate every week. The confessor of the monastery is monsignor Pianca. Before it was the canon monsignor Ercole Capitanei.

Asked if she has any knowledge de visu or the auditu about father Jerome Miani.

She answered : No, Sir. I didn't know father Jerome Miani, because, when he died, I was not yet born. But I heard him mentioned as the institutor converted women and orphan girls, of the poor of St. Martino and a very good man.

Asked if she remembers what in particular she heard about said father Jerome, deeds made by him, by whom, where, when, who was present.

She answered : I heard the sisters of this monastery say that said father Jerome was coming at night when celebrating the matins remaining out of the door of the Church because the door was closed. He was coming very often during the day. One time father Jerome

getting out of the church came to our parlor, gathered the sisters and told them: I have news for you: you have blessed nuns in your church. Keep in mind what I tell you.

Asked if she knew anything in particular about said father to say it.

She answered : No, Sir. I don't know anything else in particular, but that I always heard mentioning him well, making miracles, but I wouldn't (f. 76v) know how to tell the miracles in particular.

Asked if from a certain sister Domenica orphan - a nun of this monastery, she heard said something about said father.

She answered : I heard said sister Domenica, a nun, many times say that when orphan she was in the place of the orphans, she heard many good deeds and miracles of said father, but I don't remember any detail. Et haec sunt, etc.

Super generalibus recte respondit, aetatis annorum 74 in circa, non docta etc.

Die dicto, et loco, et coram ut supra.

Vocata soror Caecilia de Gromo monialis professa dicti monasterii, existens apud et intra dictos crates, testis ut supra nominata et pro verificatione ut supra recepta, iurata in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis etc., monita etc., et per dominum

Asked how long she has been living in this monastery, at what age she entered, if she lived always by the common laws of this monastery, how often a year she confesses, who is her confessor, how many times she is receiving holy communion.

She answered : I'm a nun of this monastery for 24 years and entered when I was twenty. I always lived by the rules of the monastery. Usually I confess and communicate every eight days. My confessor is monsignor Pianca, before it was the canon monsignor Capitanei.

Asked what duty she is performing in this place and performed in the past.

She answered : Now, I'm a nurse and have been so for fourteen years.

Asked if other times she was nursing at any time nursed sister Domenica and what was done.

She answered : Yes, Sir, I was nursing other times. I took care of sister Domenica who died in this monastery fourteen years ago when I was her nurse.

Questioned : If while said Domenica was sick and then died, or in other sicknesses or even when she was in good health she mentioned said Jerome Miani and what she said about him?

She answered : I heard many times said sister Domenica mentioning this father Jerome Miani, because she was one of the of the orphans whose founder is said father Jerome. She was very often repeating that he was holy and blessed. She used to invoke him as saint in her infirmity.

Questioned if she could get from her any other particular great deed regarding the same father

She answered : I don't remember anything else in particular but that of Sister Domenica was telling me that said father Jerome had made miracles and was a man of very great mortification.

Questioned about the reputation of said sister Domenica

She answered : Sir, this Domenica was of good exemplar life. She was always speaking about spiritual books. She was dedicated to prayer. Et haec sunt, etc.

Super generalibus recte respondit, aetatis annorum 44 in circa, non docta etc.

Die 27 novembris 1613.

In camera solitae audientiae praefati illustri et multum reverendi domini vicarii sita in episcopali pallatio Bergomi.

(Segue l'interrogatorio di Giovan Paolo Barili, medico nei monasteri di S. Beneditto, Santa Lucia, Santa Marta, Santa Chiara e di Matris Domini, il quale è chiamato a testimoniare sulla natura e sulla incurabilità del male di suor Veronica Manenti).

(f. 78r) Vocatus multum reverendus pater Nicolaus Savoldus clericus regularis de Sommascha, rector Sancti Martini pauperum orfanorum Bergomi, testis pro verificatione ut supra receptus et nominatus, iuratus in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis etc., monitus etc., et per dominum opportune.

Questioned since when he entered the congregation of the regular clerics of Somascha, when he entered, when he profess^d, if he lived always and still lives by the common laws of said congregation.

he answered : since 1578 when I made my profession in this Congregation (f. 78v) of the regular clerics. Before it I was in for and year. I live and have always lived and observed the laws and rules of this congregation.

Questioned if he ever heard that there was in his congregation a certain father Jerome Miani.

he answered : I know it per auditum that this father Jerome Miani was in our religion and the institutor of it. From what I heard he was a man of good and holy life.

Asked to narrate something he heard regarding said father Jerome when they happened, where, who was present, from whom he heard, where, when and who was present.

he answered : In general I heard that this Jerome who is the institutor of our religion, of the orphan girls and of the converted was a holy man and of good deeds. In particular I heard, but I don't remember from whom, that when still alive and caring for the poor orphans, said father Jerome, one day they were reduced to such necessity that they had only two pieces of bread to eat. Said father Jerome broke the two pieces of

bread, distributed them to said orphans who were in great number. Those two pieces of bread were enough and satiated said poor, that it seemed was multiplied. I don't remember from whom I heard this miracle, nor who was present. I don't know anything else.

Asked if he know anything special done by the same father.

She answered : I don't know anything else in particular but what I said above.

Asked if he is a priest, how long it is and how often he uses to celebrate

He answered : It's about 33 years that I'm a priest. I celebrate mass every day, unless I'm impeded by some infirmity. Et haec sunt, etc.

Super generalibus recte respondit, aetatis annorum 59 in circa, non doctus, etc.

(f. 79r - 84v - Il 30 novembre 1613 nel parlatorio del convento di Matris Domini fu nuovamente interrogata suor Veronica Manenti sulla continuazione del suo stato di buona salute. Il 9 gennaio 1614, sempre nel parlatorio di Maris Domini, furono interrogate la priora suor Bartomea Benaglia e la monaca Clara Maffei sulla malattia, guarigione e presente condizione di salute di suor Veronica Manenti. Nello stesso giorno fu sentita per la terza volta la stessa suor Veronica. Il 13 gennaio 1614, sempre sulla malattia di suor Veronica, furono interrogati il medico Giovan Paolo Barili, per la seconda volta, e il medico Pellegrino Barelli).

(f. 84v) Subscriptum cum signo tabellionatus anteposito: Ego Petrus Colleonus civis et notarius publicus ac in episcopali curia Bergomi cancellarius, quia praecedens examinis testium ex causa de qua supra in dicta curia ut supra examinatorum transumptum ex originali in eadem curia existente per alienam mihi fidam manum extractum et in his viginti quattuor foliis redactum praesenti computato cum eodem originali concordare inveni, idcirco and confirmandum me subscripsi, signo et nomine meis consuetis appositis, hac die ultima aprilis 1615 indictione decimatertia.

Horatius Federicus, sacrae theologiae et iuris utriusque doctore, clericus Brixiensis, prothonotaries apostolicus et in episcopali curiae Bergomi vicarius generalis, universis et singulis praesentes manu nostra signata inspecturis, attestamus fidemque facimus indubiam, praefatum spectabilam dominum Petrum Colleonum, qui se quo supra modo subscripsit, fuisse et esse notarium publicum, probum et legalem, ac in episcopali curia Bergomi cancellarium, cuius subscriptionibus per eum quo supra modo confectis plena fides hic et ubique locorum merito adhiberi debet. In quorum fidem etc. Datum Bergomi ex episcopali pallatio, die ultimo aprilis 1615. Signatum: Horatium Federicus, vicarius generalis; et subsignatum: Giorgius medolechus Vavassor, cum signo legalitatis etc.

JUNE 3, 1614

(f. 34r) Reperitur in actis curiae episcopalis Bergomi adesse infrascriptas depositionesiuratas huiusmodi sub tenore, videlicet.

Die 3 iunii millesimi sexcentissimi decimi quarti, indictione duodecima, in camera solitae audientiae praefati illustris et multum reverendi domini vicarii sita in episcopali pallatio Bergomi,

(f. 34v) Constituta coram praefato illustri et multum reverendo domino vicario generali episcopalis curiae Bergomi Lucia Brigida nuncupata, filia quondam Iob de Pelegrinis, communis de Celanella vallis Sancti Martini, orphana degens in loco orphanarum burgi Sancti Antonii Bergomi, de mandato domini vocata, iurata in manibus praefati illustris et multum reverendi domini vicarii corporaliter tactis scripturis, monita etc., et opportune per ipsum dominum

Interrogated if she has knowledge of the reverend father Jerome Emilia-
ni founder of the order of the regular clerics of Somasca.

She answered ; I had knowledge of said reverend father Jerome because I heard that he was the founder of the institution of the orphan girls. He made graces to different people. When I was sick, I wanted to heal. I recurred to said father Jerome

if it was his will to intercede for me at the presence of the Lord God, so that I be restored, I would manifest it to the glory of God and of that blessed father Jerome.

Asked what kind of sickness she had and for how long

She answered : It's about fifteen years that the sickness started in my nose. I thought it was "humor salso" or even worse. It was procuring me an inflammation in the head and there was the fear that such sickness would become worse.

Asked if now she was affected by said sickness

She answered : No, Sir, I am not affected by said sickness, since last Advent, after recurring to said Father Jerome, I was liberated in four or five day from said sickness by the grace of the Lord God and of said blessed father. Since then I ate anything. The cold did not harm me. Now I eat indifferently any kind of food and spices and (f. 35r) nothing is harmful.

Asked if she used natural remedies to cure such infirmity and who proposed it.

She answered : Yes, Sir, I took medication. A certain surgeon who is already dead gave me the ointment, but it didn't do any good; the physician Francesco Firrando ordered me a "cerusa" oitment to put into....and also medicines; I took laxatives but to no avail, the last was one year before I was healed.

Asked if she thought she was cured because of those remedies

She answered : No, Sir, I haven't been cured, nor healed because of said remedies. It is true that they were helping to endure the inflammation, but they were not healing. Said physician was telling me to take medicines, but I was doing it for respect to the other sisters.

Asked how long it is that she is in this orphanage, if she lived always by the common laws of said pious place, also about the frequency of the sacraments and who was her spiritual confessor.

She answered : It's about fifteen years I live in the institution of the orphans and I always lived observing the common laws of the place. I confess and go to communion twice a month usually and also in great feasts. My confessor is the reverend father don Nicolo' Savoldi regular of Somasca here present, etc.

Quibus habitis fuit dimissum examen etc., et est aetatis annorum 36 in circa.

(f. 35v - 36v - The same day June 3, 1614 were interrogated Arcangela Antonelli and Bartolomea Rivoli, also of the institution of the orphan girls, about the sickness and healing obtained by Lucia Erigida Pellegrini).

NOVEMBER 8, 1614

(f. 33r) Reperitur in actis curiae episcopalis Bergomi inter caetera adesse examen infrascripti testis huiusmodi sub tenore, videlicet.

Die octava novembris:1614. In camera solitae audientiae illustrissimi et multum reverendi (f. 33v) domini Horatii de Federicis, sacrae theologiae et iuris utriusque doctoris, prothonotarii apostolici, clerici Brixiensis et illustrissimi et reverendissimi domini domini episcopi Bergomi vicarii generalis.

Vocatus coram eodem illustri et multum reverendo domino vicario de eius mandato dominus Marcus filius quondam domini Ioannis Antonii de Gromo, burgi Sancti Leonardi Bergomi, testis examinatus super supplicatione et expositione circa vitam patris Hieronimi Miani porrecta, iuratus in manibus praefati multum reverendi domini vicarii corporaliter tactis scripturis etc., monitus etc., et per dominum opportune

Asked if she ever knew father Jerome Miani of the Somascan Congregation and why she knew

He answered : No, Sir, I did not know de visu this father Jerome Miani, because, it must be about 80 years that he is dead, for what I know. It's true that I have always heard by all that said father Jerome, when alive, was a good and holy man. In par-

particular I remember hearing, but I don't remember from whom, that said Jerome Miani rose from death a boy who drowned in the lake. Father Jerome has taken the boy with him, he died and said father Jerome rose him from death. I don't remember the place, nor from whom I heard it because it's about 50 years that I heard it. I only remember I heard that said father Jerome rose from death a child of widow in the occasion above said. This is the knowledge I have per auditum of said father Jerome. I don't know who that child was, nor his parents. I don't know anything else.

Asked if he knows any other special deed by said father Jerome

He answered : I don't remember hearing anything else.

Answering the interrogated : I didn't hear either how that child died, if of natural or violent death. Et haec sunt, etc.

Ad generalia recte respondit, in communione fidelium, aetatis annorum 70 in circa, et factis etc., recte etc.

n. 5

O R D I N A R Y P R O C E S S

O F

C O M O

(27 November 1613)

O R D I N A R Y P R O C E S S

O F

C O M O

(November 27, 1613)

INTRODUCTION

Codices

The codices at our disposal are three, all kept in the archives of the Maddalena in Genoa.

Codex D 210 is the oldest: it is dated November 27, 1613 and the signature is that of Giovanni Battista Raimondi, signed and sealed by the Vicar General of Como, Nicolo' Cocquio. A copy was then compiled the same day as the process. It comprised four pages, all written except the fourth page, which was blank.

Codex D 202 has already been mentioned in the general introduction to all the processes. The codex was drawn up from a different copy and obviously after the one given in Codex D 210 which was dated June 17, 1615, signed by Giovanni Battista Volonte' and legalized by the Vicar General Cocquio.

Codex D 77 was even later. It was a copy transcribed from the original, dated September 4, 1627 by Melchiorre Raimondi, chancellor of the episcopal curia in Como and legalized by the Vicar General Ippolito Turconi. It consists of six papers of which the first and the sixth are blank.

In our transcription, we have followed Codex D 210; for the numbering of the papers we have adhered to Codex D 202 for reasons already stated in the general introduction. It is understood that the three codices do not present any difference worth being mentioned.

The testimony of the process was never published, therefore, there is no existing bibliography on the subject.

Milieu

The process of Como was held November 27, 1613 in the study of Nicolo' Cocquio, Vicar General of Filippo Archinti, Bishop of Como. The Procurator named by Father General, Maurizio de Domis, was Father Giovanni Calta, Master of Novices in Somasca. The Notary was Giovanni Battista Raimondi, Chancellor of the Episcopal Curia of Como. Following the usual formalities, examination of the only witness was held on the same day, that of the Somascan Brother Giovanni Paolo di Torre.

Paolo from Seriate

Giovanni Paolo di Torre, better known as Paolo from Seriate, was the son of Francesco and Maria Arcimboldi. Left an orphan, he was found by Miani, who

had just come to Bergamo to the Maddalena Hospital. At that time, Paolo was seven years old. He was born about 1526. He lived about one year with Miani. From there on, he remained with the congregation, becoming a religious as lay Brother and living in whatever places the Congregation sent him.

The information we have about him is scarce and fragmentary. In 1561, he was in Bergamo and was present there at the death of Vincenzo Gambarana, one of the most illustrious companions of Miani. He was the first Brother to take vows in the order of the Somascan Fathers, May 4th, 1570. In 1574, he was at Santa Croce di Triulzio, a small home for orphans from San Martino in Milan. In 1588, he joined the orphanage of the Innocentini in Siena; in 1590, he was in Macerata, in 1594, in Caserta and in 1596, in Naples at the large orphanage Santa Maria of Loreto. He then returned to the north of Italy: in 1600, he was at the Misericordia orphanage in Vicenza, in 1601, in the the patriarchal Seminary of Venice, in 1603, in the orphanage of Santa Maria Bianca in Ferrara, in 1604, in the Misericordia orphanage in Brescia, and in 1606, in Gallio College in Como. He was still in Como when he was questioned at the ordinary process in 1613. In 1622, he was at San Martino orphanage in Bergamo and still in Bergamo when he was questioned at the apostolic processes of our saint. He was also in Somasca twice, as he himself affirmed, four or five years each time.

The exact date of his death is unknown. In 1627, he was again listed as being among the religious of the orphanage of San Martino of Bergamo. When he was almost one hundred years old, he returned to end his life in the same places where, as a child of seven he was first cared for and guided by Saint Jerome.

About him is written by M. Tentorio, Du^e discepoli di S. Girolamo Emiliani: Fra Battista da Romano e Fra Paolo da S^eriate, fratelli professi So-

maschi, in Rivista dell'Ordine dei Padri Somaschi, XXXII (1956), pages 119-124; G. Landini, S. Girolamo Miani, Rome, 1947, page 51-52.

Testimony

The testimony of Paolo from Seriate is among the most interesting of the processes. It was little used or not at all by the Miani biographers.

The surroundings in which he presents the saint is Bergamo, particularly the orphanage of the Maddalena. The time is the year 1533.

Reading what Paolo from Seriate said, one almost has the impression of having before him an album of old photographs, looking for a moment at pictures of days of yore, familiar to the eyes of a child and yet impressing vividly one's imagination, even at the age of eighty or more. These memories are not reflections of an adult who would gather and interpret events. They are offered with many exciting and vivid details.

In Paolo's description, Saint Jerome appears as a rather short man, stout, with chestnut-colored beard and a good complexion. How did he spend his life? For the love of God, sack on shoulders, he went about begging. He himself lived very frugally. Following are two incidents: he arrived in Bergamo well dressed, according to his station if life, but then he put on a long black coat and heavy shoes. Entering the house, one found him in continuous prayer whenever he was not working. He was quiet and patient; he was very humble; he visited the sick and prisoners. His bed was a table covered with straw.

Two stories seem to be a picture of amazing acts spread before one's eyes with a delightful wealth of details.

Then, again on the road; contributions were very generous and people accepted him for his well known kindness and holiness.

At the end, memories seemed vague. He spoke no more of what he had seen but of what he had heard from others. Then, in conclusion, he added: "And so many other things, that, for brevity, I do not say." Why, in those days, did they not have the desire to know as much as we do today?

Paolo from Seriate was also called upon to bear witness at the apostolic process in Bergamo, March 27, 1625. However, this new testimony was not very interesting, perhaps because another twelve years had been added to his age and he was nearly one hundred years old. Perhaps, too, because he was held to an interrogation that did not allow him to recall memories. Also, the other recollections that had come to him were included in the testimony of other persons such as Fathers Girolamo Novelli and Donato Morone, and they had lost much of their interest.

T H E P R O C E S S

The twelfth session was held on Wednesday, November 27, 1613, before the Very Reverend Nicolo' Cocquio, Doctor of Civil and Canon Law, Canon of the Cathedral Church and Vicar General of the Most Reverend Filippo Archinti, Bishop of Como, in his office of the Diocesan Chancery in Como.

The undersigned Reverend Giovanni Calta. C.R.S., appeared before me and made the following statement: I, Giovanni Calta, priest and Cleric Regular of the Congregation of Somasca, Master of Novices at San Bartolomeo College in Somasca, diocese of Milan, appointed Procurator by the Most Reverend Father Maurizio de Domis, Superior General of the Clerics Regular of Somasca, request you, Very Reverend Father, to examine the reverend Father Giovanni Paolo de Torre, religious of the same Congregation, about the life, holiness and miracles performed by the Reverend Jerome Miani, founder of said Congregation.

The Very Reverend Vicar General accepted the request and called the witness, the Reverend Giovanni Paolo. He was asked to tell the truth under oath and did so by touching the Bible.

Question : Did you know the late Reverend Jerome Miani, founder of said Congregation?

Answer : My name is Giovanni Paolo de Torre, born in the city of Bergamo, son of the late Francesco and Maria Arcimboldi. I am now in my

ninetieth year. Fatherless and motherless, I was in the city of Bergamo when said Jerome went there, gathering together the orphans of the city and taking them to the Maddalena Hospital in the village of San Leonardo. Through his kindness and charity, being an orphan, I was accepted with the others and remained with said congregation wherever I was sent.

Question : Of what stature was said Father Jerome?

Answer : He was a rather short man, stout, dark brown, chestnut-colored beard and had a healthy complexion. When he accepted me, he must have been about forty years old. In Bergamo I helped him in his work and served him obediently.

Question : What sort of life was Jerome's?

Answer : With a sack on his back, he went about begging for bread and for anything else that could be given him for the love of God and for his home at Santa Maddalena. Any surplus alms were given to other needy people. He himself lived very austere on bread, vegetables, herbs. He ate no meat, fish, nor eggs. He drank very little wine.

Question : How did he dress?

Answer : At first, he dressed well as a layman, according to his station in life. Later, he wore a long black cloak made of coarse cloth, heavy shoes, and a black beret as he sought alms.

Question : What about prayers and fasting?

Answer : He was very pious. When in the house, he spent most of the time in prayer, day and night, a longer time in the evening. When not busy in the house, I have seen him praying all night. He lashed himself three times every week, on Wednesday, Friday and Sunday.

Question : How do you know about this?

Answer : All of us who were his disciples almost always saw him do so on those days.

Question : How about his confessions and communions?

Answer : He confessed himself and received communion almost every day and following such an example, many gentlemen and ladies did the same.

Question : How patient was he in trials?

Answer : He was quiet and patient and had all the virtues for which one could ask.

Question : Was he humble?

Answer : He was very humble. He visited the sick, the prisoners, took in the needy, caring for them with great charity.

Question : Did said Jerome suffer from any illness?

Answer : He had good health.

Question : How did he sleep?

Answer : His bed was a table covered with straw,

Question : Do you know that by his intercession the Lord performed miracles or granted miraculous graces?

Answer : A short time after I entered this congregation, one morning in Maddalena Hospital in Bergamo, where there were about twenty-eight of us in meditation, said Father Jerome, having nothing to give us to eat said: "Do not doubt, the Lord God will provide for us." The door was closed and he was still praying when we heard the bell ring. Answering it, the person outside asked to see Father Jerome. Called, he went to the door returning with four loaves of bread, telling us that we should not doubt, that the Lord God had not abandoned us. When we had finished prayers, we went downstairs to eat. With only four loaves of bread, fresh water and nothing more, twenty-eight of us were satisfied. The Father told us not to worry and to eat because the Lord God would never fail us.

Question : Who were those twenty-eight and what were their names?

Answer : Among others were a count from Verona, a devout person, and several other people who, I believe, have since died. I remember there was Don Giovanni Maria Pavese, whose family name I do not recall; Paolo di Galanzi, a doctor, and many other gentlemen.

Question : Do you remember other miraculous happenings?

Answer : A few months later, something similar happened, not less amazing. There was nothing to eat or drink in the house. Father Jerome was told of the need. He answered that we should have faith in God. He would not abandon us. "Let us go downstairs to pray." And we did so.. We had been gathered together praying in the choir which was upstairs. Father Jerome told us: "Be patient and devout." Then after having prayed: "Let us go downstairs," he said, "the Blessed Lord has provided for us." There had been nobody at all downstairs who could have done this. However, we found the table laid with a white cloth, and on it white bread, very good wine and good meat. We were restored, not knowing how this had happened except by the great goodness of God and the intercession of Father Jerome.

Question : Did you ever happen to travel with Father Jerome?

Answer : I happened to be going with him from Bergamo to Verona. We were walking, begging alms for the love of God. Much was very generously given us for the well known kindness and saintly life of the Father.

Question : Can you tell more concerning Father Jerome and these happenings?

Answer : I have heard said that when the San Martino home for orphans in Milan was opened, Father Jerome refused a good sum of money offered to him by Duke Francesco of Milan. And many people, experts

in their affairs, asked advice of the Father and followed it to the letter. Among these was a gentleman from Milan called Alessandro, whose name I do not know. For the sake of brevity I shall not mention other things. In Bergamo, Milan and elsewhere, wherever he was known, he was always considered a saintly man.

Question : Was the testimony given here at someone else's request, insistence, persuasion or only given as genuine facts and the truth?

Answer : Asked to do so, I told you the truth, nobody having told me to say more about one thing than another. I have only told the truth.

In general the testimony is trustworthy, even though the witness be a member of the same Congregation, and about 90 years old, and reports from memory events, that happened at least 75 years ago.

Giovanni Battista Raimondo, Notary Public of the Apostolic See and of the Imperial Government, Chancellor of the Episcopal Curia in Como.

Nicolo' Cocquio, Doctor of Civil and Canon Law, Protonotary Apostolic, and Canon of the Cathedral, Vicar General of the Most Reverend Filippo Archinti, Bishop of Como. We bear witness to all and each examining officer and testify that the above-mentioned Giovanni Battista Raimondi is Notary Public and Chancellor as above stated, and his honesty can be fully and undoubtedly proved in court and outside court by public and authenticated deeds.

In faith of this . . . etc. Written in Como from the Episcopal Curia on Wednesday, November 27, 1623. Nicolo' Cocquio, Vicar General . . . etc. Giovanni Sala, Notary Public.

n. 6

ORDINARY PROCESS

OF

PAVIA

(28 January 1614)

I N T R O D U C T I O N

Codices

The manuscripts which we could use are two: codex 202 of the archive of the Maddalena in Genova and a codex of the archive of the general procuration of the Somascan Fathers in Rome.

Codex D 202 is an authentic transcription made on one of the various copies at the end of the process by the notary Beccario himself and ligalized on February 13, 1614 by the General Vicar Filippo Leone. In the codex the process of Pavia occupies from f. 2v to f. 15v. This is the manuscript followed by our transcription.

The manuscript of the general procuration archive of the Somascan Fathers in Rome is contained in a codex, without indications of archive, entitled: *Mediolanensis Canonizationis Beati Hieronymi Emiliani Patritii Veneti et Congregationis Somaschae Fondatoris. Processus Remissoriales fabricati Tarvisii, Venetiis, Bergomi, Brixiae et Papiae. D. Clearcus Buscus notarius.* It contains the acts of the apostolic processes of the cause of beatification of St. Jerome Miani celebrated in Treviso, Venezia, Bergamo, Brescia and Pavia. In the apostolic process of Pavia, on November 27, 1627, it was required to insert the depositions given in the ordinary process by the witnesses already dead. In this way the original of such process was presented by the chancellor of the episcopal curia of Pavia Lorenzo Bigoni and transcribed by the notary of the apostolic process Giacomo Antonio Camia. The codex of the archive of the general procuration of Rome is an authentic copy of such apostolic pro-

cess made by the notary of the sacred congregation of the rites Clearco Busco and ligalized on April 2, 1629. In the manuscript the part which interests us occupies from c. 12v to c. 19v of the Pavese process. The ordinary process was integrally transcribed, except the deposition of father Biagio Ganna, who, still being alive, had been interrogated in person in the apostolic process of Milano on December 12, 1625. If we except this omitted part, between the two manuscripts there are no relevant differences.

We must add to the two codices referred above also the Correr 1350 codex of the Venitian Correr library. This codex (f. 35r and 35v) contains the Breve istruttione della vita di messer Girolamo Meano of father Evangelista Dorati, that is that part of the Dorati's writing deriving from Stefano Bertalozzi and ending with the words: "...and full of works of mercy saintly in the Lord he rested in peace." It's a copy from the manuscript of Dorati (dead on 1602) "of happy memory" and therefore certainly not of the XVI century against what the STOPPIGLIA affirms, cited Bibliography, page 13.

The research made at the episcopal archive of Pavia in order to find the original of the process have been in vain up to now.

Also this process of Pavia has never been edited, if we except the *Alcune cose particolari di messer Hieronimo Miani of Dorati*. This part was printed twice: the first titled: *Vita Venerabilis servi Dei scripta a reverendo patre Evangelista Dorati Clerico regulari congregationis Somaschensis, in Sacra Rituum Congregatio E. mo et Rev. mo Di Cardinali De Abdua Veneta seu Mediceanæ beatificationis et canonizationis ven. Servi Dei Hieronymi Emiliani Congregationis Somaschae Fundatoris. Informatio super dubio virtutum haereticarum, Romae MDCCXIV, in Summarium, pages 123-127*. The other edition, with some modernizing in the form, it is in *Il Santuario di S. Girolamo Emiliani, La prima biografia di S. Girolamo Emiliani, I (1915), numbers 2 and 3*.

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The existing bibliography is only about the writings of Dorati.

O. PALTRINIERI, *Memorie inedite*, manuscript of archive of the Maddalena in Genova; A STOPPIGIA, *Biobliografia di S. Girolamo Emiliani, Vite e Compendi*, Genova 1917, pages 13-16; G. LANDINI, *S. Girolamo Miani*, Roma 1947, pages 74-75; M. TENTORIO, *il ven padre Evangelista Dorati*, Roma 1958, pages 34-37.

PROCESSO ORDINARIO DI PAVIA

In Pavia

Reperitur in filicia testium tribunalis curiae episcopalis Papiensis inter caetera adesse scriptum, ut infra, videlicet.

1614 die 28 ianuarii in vesperis.

Coram illustri et admodum reverendo Philippo Leone archidiacono Papiæ, protonotario apostolico ac vicario generali illustrissimis et reverendissimis domini comitis Ioannis Baptistæ Bili episcopi Papiensis et comitis, etc.

Constitutus multum reverendus pater Ioannes Baptista Calta clericus regularis religionis Sancti Maioili Papiæ, congregationis Summaschæ procurator, et eo nomine reverendissimi patris domini don Mauriti de Domis dictæ religionis et congregationis praepositi generalis, per instrumentum sui mandati rogatum die septima mensis ianuarii anni praesentis per Franciscum de Ferrariis notarium publicum Mediolanensem, quod ibidem exhibuit in authentica forma ad personæ suae legitimationem.

For all good purpose and effect etc., he asserts and exposes: First: that it was the truth that the quondam Venetian father Girolamo Miani, founder and first author of the Somascan Congregation, diocesis of Milano and region of Bergamo, of the poor orphans, was a man of great piety and of great kindness and exemplary life, rather of holy life. Which he demonstrated with various effects and as such he was thought commonly by all who knew him after the institution of said congregation.

Item said Jerome, when still living, placing the hands on the sick, in the name of our Lord Christ, instantly has liberated them and healed from infirmities with his prayers he has multiplied the bread, distributed it to the hungry and with it he satiated them and shook them from hunger.

Item when the very reverend father don Evangelista Dorati, regular cleric. of said religion and of said congregation, was living in such religion and for all his life he was a God fearing person, of the greatest and exemplary life, condition and fame, He write a history of the piety, humility and holiness of life of said father Jerome, of the low tenor described, as it is exhibited, written on his own hand by reverend father don Evangelista, as such recognized by people well knowing his hand writing and it is of this tenor, that is:

Some particular things of messer Jerome Miani, founder of the Somascan Congregation.

Brief instruction of the life of messer Jerome Meano Venetia gentleman and founder of the Somascan congregation, heard vocally by the very reverend monsignor Stefano Bertazzuola of Solò, very upright and eighty two years old.

Sir Jerome Miani was in very great reputation in the eyes of the Venetian gentlemen, who were signifying this calling him the wisehead of Miani. He put himself under the obedience of the bishop of Chieti who, later became Pope Paul IV, of holy memory. Full of charity he was gathering poor orphans of Venice, taking great care of them with the conviction that he was having a great gain himself if, freeing those poor from bad company and from many other dangers of soul and body, he would raise them in the fear of God with all his might.

Now, having renounced the honours and high office of his republic and desiring, to maintain the orphans he had gathered. Knowing that it was written: He who doesn't work, doesn't eat" in order to care better for the above said orphans, he was helping them everyday with the help of many venetian gentlemen who at such spectacle were wondering a lot about it. But not being able to make up for the need with his own strength and fatigues, he found himself compelled to send the orphans out for alms, and it is thought that probably he himself also was mendicating; in distributing the bread he was giving the best bread to the orphans and keeping the worse for himself.

And later with his own hands, with love, charity and great readiness he was medicating and washing the scabby and the affected with ringworm, kissing the head with affection, while the gentlemen and the other men there were wondering, and the whole city was greatly edified by this.

Once established the place of the orphans in Venice, and having been called the bishop and the English man Reginaldo Polo by his holiness Paul III Farnese, Monsignor Stefano Bertazzolo, messer Bartolomeo Scaino his uncle and messer Giovanni Battista Scaino, brother of the over said messer Bartolomeo and brother in law of the mentioned above monsignor Stefano Bertazzolo, they went to Verona to visit monsignor the very reverend bishop of Chieti, of whom they were friends and familiar they lodged in the episcopal building where were lodged the bishop of Chieti and master Reginaldo Polo who became later cardinal, being then living there Monsignor the very illustrious Giberti bishop of Verona. The bishop of Chieti and Polo left for Rome, the over said family members returned to Solo. Jerome Emiliani then came with them, always on foot, even if there was the convenience of horses or he was insisted by. During supper in Peschiera, while all others were eating trouts and other good fish, he did not want to eat but bread and water. Monsignor told him the refrain: "Every indigestion is bad but the indigestion of bread is the worse" sir Jerome immediately answered that the saying was rightly said about those who were eating much bread from Peschiera he went walking to Solo.

In Solo he slept in the house of sir Bartolomeo for three days. Sir Bartolomeo on the second day prepared more than usual. After lunch sir Jerome broke in tears, cries, sighs and affectionate words so much that he caused the three named above and other present to cry. Then he used to accuse himself

Lord; He suffered for you hunger, thirst etc., and you, so flatly and without shame at all, taste such delicacies, etc. For this during that meal and for the time he remained in Solò he did not want to eat but bread and drink only water. As if he was full of the Holy Spirit, and blessed with the gift of prophecy, said that the Lord Jesus Christ had had his martyrdom and the time was approaching when the holy church his spouse had had its own, and in great number. He said this, while we were talking about the lutheran sect which was starting to propagate in Germany.

So much he was caring for obedience that, when monsignor Bertazzoli wanted to give him as a gift the meditations of St. Augustin, because he liked a chapter that monsignor had just read to him, never wanted to accept it, but at this condition: "I-he said-will write to monsignor bishop of Chieti and will accept it if he is contented." He did not want superfluous cassocks. For this, during winter he brought some cloth with money earned by his work and adapted it in a way that during the day he would use it as cassock and at night as blanket.

From Solò he went to Brescia and gave start to the Misericordia, place of the orphans, and then to Milano where he founded San Martino in the same way where nowadays the orphans are.

In Milano he was favored by the Duque and thought of as a saint by the inhabitants of Milano, his humility and charity were admired. He was thought of as being sent by the Lord God for the good of that city; (who wouldn't believe that through his prayers in this last pestilential sickness the Lord God was defending that place, which he had started so much that none of those orphans died?). But before he was going to be known as such, some were calling him hypocrite, others were worshipping him and kissing his clothes. When he was called hyporite he was not disturbed, rather he was enjoying it, jubilant and happy, knowing that if he was defamed wrongly, because it is written: "Happy are those who suffer persecution for justice sake." On the contrary for those who were honoring him and touching his cloak were kissing their own hands, he was feeling very great pain and was afflicted because he was thinking of self as vile, despicable, great sinner and very unworthy of such honors.

After establishing in Milano all that he had in mind and returning to Salo, he lodged in the house of the usual hosts, whom he recounted humbly what the Lord had operated through him in Milano and how he was anxious to live a solitary and hermitical life. For this purpose with some of his very dear hosts he looked around for a place fit for that kind of life. But, either he didn't find it or this was not his vocation, in a few days he left Solo and it was heard later that he was in Somasca. There he gathered many poor in a place. He took personally diligent care of them and was raising them up in the fear of God.

For this reason Somasca was frequented by priests and fearing God laymen who at a determined time were gathering together humbly and with great charity were attending to the spiritual and temporal needs of the congregation and of the places already erected. One day, not having enough bread, the children were numerous, broke the pieces the little bread he had, blessed it with great faith and, placing it on a little mantel apron, he distributed it to the orphans. It was miraculously multiplied therefore it was enough to satiate those poor orphans. He was of help to many by his good example and holy institutions. He founded a place in Padova and another in Verona and full of works of mercy sweetly rested in the Lord.

One notable thing about sir Jerome Minal.

We do not remember the year, the month, and the hour. By my memory I say that my brother Primo was in Como and the happy memory of sir Venetian Jerome came to his house with a sizable number of orphans. They were dressed in white and so was he. He entered the house suddenly asked for sir Primo. When they met they bowed to each other not knowing anything else, then they sat together with his company and talked for a while. After the talk sir Primo had provisions brought to feed the children. While the provision was prepared said sir Jerome knelt together with those children to pray, when they got up the provision was brought and sir Jerome blessed everything, distributed to each one his portion. He ate with his children and not at all at sir Primo's table. In this way he fed and gave to drink to those children with his own hands.

They knelt again to thank God. After a certain time he said goodby and went in procession through the city with the holy Crucifix in front. At night, after the procession through the city, they returned to the lodging with the intention of feeding the children as in the morning. A room was prepared on the ground floor furnished with straw, they rested in order on the straw after saying the prayer. He wanted to sleep in the same place aside. There was a lamp in the center of the room and the things needed for the corporal needs.

After this, sir Primo the next day called two or three very God-fearing gentlemen of Como. With their suggestion a place in Como was chosen where to have said children to live, in contemplation of sir Jerome. Such place was called the Colombina. One hundred years of the Lord, one hundred years of doctrine on one hundred years of ruins.

Super quibus petit assumi summarias informationes, quas dare offert, moxque illas publicari et sibi edi in authentica forma, cum opportunis litteris testimonialibus, offitium etc., aliter etc.

Praefatus autem illustris et multum reverendus dominus vicarius, visis et auditis praedictis, sequens etc. et alias omni iure etc., ordinavit et ordinat per Ioannem Baptistam Beccarium curiae episcopalis cancellarium ad eius praesentiam super praedictis assumendas esse informationes iuxta petita etc., et inde etc. Signatum Philippus Leo archidiaconus vicarius generalis.

1614 die 30 ianuarii in tertiis.

Multum reverendus dominus don Augustinus ll Valerius, vicepraepositus

collegii Sancti Maioli Papiæ congregationis Summaschæ et in dicto monasterio habitator, testis per præfatum multum reverendum dominum Ioannem Baptistam Caltam, clericum et procuratorem ut supra, productus ac citatus per Franciscum Verduram publicum servitorem curiæ episcopalis Papiæ, iuratus quoque, receptus et examinatus ad præsentiam et cum assistentia præfati illustris et multum reverendi domini vicarii super contentis in supracripta requisitione, per me Ioannem Baptistam Beccarium notarium et cancellarium ut supra electum sibi lecta, et illi per eundem illustrem et multum reverendum dominum vicarium delato veritatis dicendæ iuramento, et qui iuravit tactis scripturis in manibus eiusdem illustris et multum reverendi domini vicarii de veritate dicenda, etc.

He was interrogated: "what do you know about the things narrated in the first chapter of said requisition as read before, in proper order, testifying under oath in the way presented before.

He answered and said: "I will say to your lordship all I know contained in said chapter. It's thirty years, going to thirty one one that I have been received in said religion. Even before being received I was going to said monastery. I have always heard from various fathers of said religion in different times and different places and when they were talking about said father Jerome Miani who was the founder of our religion, and about his life. When alive he was a man of great bounty, holiness and austerity of life. He was often eating bread and water. That water, as a certain Father Jerome Linto made me see the detail, he is now dead, was coming out of a rock. The same father told me that said Jerome used to sleep on a stone close to that one. He showed me that, also. He also showed me a little chapel on the Rocca of said place telling me that father Miani used to pray there passing good part of the

live marble, he used to teach (governore) his orphans. In that place there were visible the remnants of some little houses already at that time. Father Tipt^o was saying that father don Jerome named above used to keep said orphans. I also heard in Venice where I lived for eighteen years in the monastery of St. John and Paul of our congregation by a gentleman of Miani, whose name I don't remember now. He was a Venetian senator and as he was saying, of the family of said father don Jerome. He is the one who gave me in old handwriting the life of said father don Jerome, I gave it then to father Terzano who at that time was the general of our congregation. He said that father don Jerome was a man of integrity, bounty and holiness of life. He was gathering the orphans through said city of Venice mainly at San Rocco and also at the incurable hospital. Finally at the Santi Giovanni and Paolo hospital of the city of Venice. I was living there. By commission of said father Terzano I printed the life of father don Jerome, composed by monsignor Albano, already Canon of the Milano Scala. Before printing it, that life was signed by the father inquisitor, by monsignor Pena as lector, and by a secretary of the council of ten whose name I don't remember now. Even if they signed separately, they were together insigning with the following words: I saw the aforsaid life of blessed Jerome Miani and judge if worthy to be printed, it's original was left by me and is found in the office of the council of ten of said city of Venice. The above mentioned senator Miani assured me that said father don Jerome, at the time of the pestilential diseases, sold all his riches for helping the poor. Because of this he was thought by all as crazy. This is all I can say regarding this subject.

Regarding the second chapter as read above.

He was interrogated, he answered and said: about what is contained in the second chapter I don't know anything but that about thirtyone years ago a general chapter took place at the San Maiolo monastery. Father Battista Romano was in it. He was a converse of that congregation in which I was not yet accepted, even if I was a little later. I heard that said Romamo was one of the orphans gathered and taken care by said father don Jerome in said place Somasca. He was also one of those who received by the hands of said father

don Jerome some multiplied bread, while he was a great number of children. Jerome didn't have anything to give but two or three breads. He took them, broke them, placed them in the apron he had on and started distributing such bread to the orphans, who, even if the bread was so little, had all ad satietatem and there were even left overs. Said miracle was narrated to me by said father Battista, while we were on the porch over the monastery, at the presence, among others that I remember, the fathers don Sebastiano Genovese and don Sebastiano Nardini of Napoli, which are dead, and also said converse Battista. The occasion for this recount was in talking about said father and his holy and good life.

Regarding the third chapter.

Interrogated, he answered and said: I have been informed and it is really true that father don Evangelista Dorati, Cremonese and cleric of our religion and congregation, whom I have know very well when he was general of our congregation and religion. He came to Venice, while I was there, to visit the place and the fathers, as I said, where he remained for about a month and a half. During that time I got to know father Evangelista as a man of good and of very good life. It's also true that he wrote with his own hands the scriptures described at the end of the third read to me by your lordship. I recognize them as such because I have a very good knowledge and practice of his writing. I saw him writing in Venice when he was there, as I said, I was writing under his dictation letters to different people. I also received letters from father Evangelista from Lombardy and Venice. As we read in the book of acts of the general chapter, of which he was the chancellor, we clearly see, confronting one hand writing with the other, it was all the same, that is of said father don Evangelista. This is what I can say of the content of said chapter; I knew this and know it for the reasons and causes stated above.

Interrogated who are the fathers living in said monastery of San Maiolo at the true this testimony was accepted by said religion and also before he would be accepted into it.

He answered: they are: Father don Luigi Migliorini, who also was general of said our religion, don Francesco Gavardi, don Giovanni Siciliano, don Guglielmo Tonso, don Giovanni Battista Perago, don Bernardino Castellano, who has been also Superior General, don Gabriele Rocco, who has been vicar general, don Francesco Semini and others, that now I don't remember, who are all dead except said father Perago.

Interrogated to say the names of the fathers from whom he heard say that when said father don Jeronimo was still alive was of great kindness, holiness and austerity of life and was often eating bread and water, and say also the places and the precise time when he heard that.

He answered: The fathers from whom I heard the aforesaid things, as I said, are the above said Father don Jerome Tinti, father Tonso, father don Giovanni Maria Scaramuzza, who is still alive, father don Bartolomeo Brocco, who, also, is still alive, and the coverse Battista Romano. The places where I heard these things, regarding father Scaramuzza in Venice, father don Bartolomeo in Somasca, father Tonso in Bergamo and in Pavia, and regarding father Battista da Romano here in Pavia in the monastery of San Maiolo, when he said that I said I heard from his very mouth in the presence of the above named fathers. I don't remember the exact time.

Interrogated if said father don Jerom Tinti showed him, as he exposed, the place where the water said father don Jerome was drinking was springing from, and where he was sleeping, and showed him also the chapel which is in that place of Somasca and showed also in the valley such place of Somasca named

above, if there was then anyone present, when this happened and in what occasion.

He answered: Certainly there were other fathers present when said father don Jerome showed me and told me what I said above, referring respectively to the place and valley of Somasca, but now I don't remember who they were. This happened some 27 or 28 years ago the day of St. Bartholomiew Apostle, after supper. The occasion was when I was in Minalo in the monastery of our community called Sta Maria Secreta. With the permission of my superior I went to the feast of St. Bartholomiew to Somasca, accompanied by the professed brother Stefano who now is of the reformed observants. His name is fra Giovanni Battista. I think he was my companion when father don Jerome Tinto showed me and told me what I have said above. The feast was celebrated in Somasca. This father Tinti wanted to let me know and show what I didn't know before nor seen about said father of ours don Jerome Miani.

Interrogated when, where and at whose presence said Senator Miani told him in Venice about the aforesaid he understood and received, as also above mentioned, an old writing of the life of said father don Jerome Miani.

He answered: It happened variour times that said mister senator Miani told me the mentioned things about said father don Jerome Miani, but I don't remember the exact times. I know well that this happened between him and me and in my room where I used to live in said monastery of Santi Giovanni e Paolo in Venice.

Interrogated on what occasion he said these things.

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The occasion was that between him and me there was a great kindness and familiarity, therefore we were talking various times about said father don Jerome, and then he used to tell me what I already said.

Interrogated in what place and when he gave that testimony, as said, to father Terzano the life of said father don Jerome, which was, as said, given by said mister senator Miani, if there was anyone present.

He answered: this happened in the ducal seminary while he was rector of the place. I don't remember the exact time. We were alone.

Interrogated when he had that Testimony printed, as said, the life of said father Miani and how he knows that that had been composed by said Monsignor Albano and that the writing was original as said above.

He answered: It's about thirteen or fourteen years that said life was printed by me on orders of said father Terzano then superior general; I know it was signed because, as I said, I myself showed it and saw the signatures on it; I know also that it has been done by said monsignor Albano, because the inscription was on his handwriting. It wouldn't had been this way if others had done it.

Interrogated how he knows that the original of said life, signed this way, was left on the chancery of the council of ten.

He answered: I know it because the secretary of said office did not want to give it to me, telling me that they wanted to keep in such place the original books that they used to print in Venice.

Interrogated where said father don Evangelista, as general of said religion, visited said city of Venice.

He answered: it was in 1594 or 95 or 96 to say the truth.

Interrogated how he could know that while said father don Evangelista was visiting Venice as said, was a great man of good and conducting a good life.

He answered: From the fast, discipline and prayers and observance of regular discipline.

Interrogated if he had letters written by said father don Evangelista.

He answered: No sir, because I didn't care too much, if I had known that we would arrive at this, I would have kept them.

He added: The truth is that the letter is his and written by his hand. I know it for the reasons said above.

Quibus habitis fuit licentiatuſ, prius interrogatuſ ſuper generalibus, qui recte illi reſpondit, ſalvo ut ſupra, attamen etc. Et eſt aetatis annorum 51 vel circa.

Eadem die in vesp̄is.

Reverendus Marinus de Marinis, clericus nondum tamen professus in suprascripta congregatione et praesentialiter moram trahens in loco Copiani agri et dioecesis Papiensis, testis ut supra productus ac citatus per suprascriptum servitorem, iuraturus quoque, receptus et examinatus super contentis in suprascripta requisitione sibi ut supra lecta, assistente praefato illustri et multum reverendo domino vicario, et illi per eundem illustrem et multum reverendum vicarium delato veritatis dicendae iuramento; et qui iuravit tactis scripturis in manibus praefati illustris et multum reverendi domini vicarii iuramentum praedictum illi deferentis, etc.

Interrogated what he knew of the exposed chapters described in said questionnaire, testifying this under oath.

He answered and said: I know this about the content of the chapter asked me above: When I was in Brescia in the Misericordia house where the orphans used to live and live as it is done at the Colombina in Pavia, being father Francesco da Trento superior of said congregation and religion for the whole year 1582, I heard various times said by said father don Francesco that we, who were listening, were to imitate father don Jerome Miani, founder of said religion, making various exhortation for this purpose: that we were to give ourselves to discipline as he was doing every day; to be charitable to said orphans as said father don Jerome did; to fast as he had recommended, that is everyday, but three times a week on bread and water, on Wednesday, Friday, and Saturday. Many time he narrated how said father don Jerome Miani had made a miracle, feeding sufficiently about sixty people with three breads and having left overs. He exhorted us to pray as said father Miani did.

That miracle of the bread was narrated to me and confirmed the same year by a certain priest Martino, superior in the land of Garda of Val Camonica, in his own house where I went in the occasion when he used to give alms to the orphans, in order to get it. Then he told me not only this but also that he was a disciple of said father Miani and he was present to the miracle and ate of said bread. He added the the bread was as mixture and he were ate so good a bread and found a more palatable than the one. He kept a piece for twenty five years. He consumed it in giving it fragmented in water to sick people with fever. Those sick people were freed from their sickness. He also affirmed that such bread did not change color, nor grew mouldy when said father Miani was still alive was of good and holy life and charitable. He used to vi-

sit the sick, to fast every day, as I said, to pray frequently and disciplining himself every day.

I add also that I heard from a Battista da Romano who was belonging to the same congregation, living in said city of Brescia in the same place of the Misericordia, some 10 years after I had lived for a year in Brescia where I happened to go for the purpose of seeing some family members I have in said city of Brescia. That is that said Battista had been one of the disciples of father Miani and also one of those who was present to the miracle of the multiplication of bread which said father Miani had made in said place of Somasca and that the said bread were only three and that Sixty were the people who ate, and not only it was enough but there was left over and many people were coming to take it as a devotion, after hearing of the miracle. He told me also that father Miani was passing entire nights praying in a grotto, where there was a little chapel destroyed by the Venetians which I saw with my own eyes before being destroyed. Said Battista was also telling me that father Miani used to sleep on the ground, lying his head on a stone which was, and I don't know if it is still there, on the mountain of said place of Somasca; also that the intention of said father Miani was to do charity to said orphans and take care of them; he was curing the ringworm he was fasting the whole week, as I said, he was living always good and holy life. I never heard anything bad about said father Miani. He especially wanted that said orphans live in the fear of God and learn the christian doctrine. I don't know anything else of the content of said chapters.

Interrogated in which occasions said father don Francesco of Trento said to the above said witness what was exposed above as heard by him in said house of the Misericordia of Brescia, and if it was said only to him or to

others of the compagnia, and it said only to him, if there was anybody present and who.

He answered: the occasion was that every evening the ministers deputed to the care of the orphans were all gathered together, a "commissio" whose name was Giorgio, I wouldn't know his last name, and others that I don't remember. Gathered together also at the presence of the children, I was also present as one there in order to learn, I heard said father don Francesco making said exhortations and narrating what I said above about said father Miani.

Interrogated if he remembers the names of any of those children and if they were many and how many.

He answered: Now I wouldn't be able to say any name of said children. I only remember that we were eighty and I was one of them.

Interrogated what kind of man and what kind of life said father don Francesco was living, if he is alive or dead and how old.

He answered: said father don Francesco was a good father and full of charity and love; I wish that all would be like him now; he was probably sixty years old to my estimation. It's a long time that he died in Rome as I heard it from the fathers of San Maiolo of the same congregation, but I don't remember who they were.

Interrogated what kind of man was said father Martino who deposed before, and what age he was when he told him the above said, the precise time he told him if there was anybody present and if he is still alive or dead.

He answered: Said father Martino was a man of middle stature but fat, a first of good life, as I know from the information given my me those who knew him; he could have been about eighty years old. When he told me what I said above it was winter on December of 1582, but I don't remember the exact day. When he told me the said things, there were certainly other people present, that is farmers of said place of Vocamonica whose names I don't know

because I didn't know them. I heard from some of the family that father Martino is dead, that is from his nephew, whose name I don't remember and others whose names I don't know. This happened more than 20 years ago.

Interrogated in what occasion said Battista da Romano in said house of the Misericordia of said city of Brescia told him about the above exposed and if there was anyone present when he was told.

He answered: The occasion when said Battista told me what I said above as heard from him, was in the house of the Misericordia. I was in that house because I went to visit some family member, as said above. I was living in Pavia. I wanted to know something of said father Miani of whom I had heard said in the community that he was a holy man and that said Battista knew many things about him. I talked with him and asked him to tell me what he knew of father Miani. There were also other people present such I don't remember. Battista at my request told me what is above narrated in my examination as heard from him.

Interrogated what duty said Battista in said house of the Misericordia had, what age he was at that time and if he was living or dead,

He answered: Said Battista was "commissio" and might have been about 70 on my estimate, He was small of stature, fat and of good life and behavior. It's about 23 years that he died in such house of the Misericordia of Brescia.

Quibus habitis fuit licentiatus, prius interrogatus super generalibus; qui recte respondit, salvo ut supra, attamen etc., et est aetatis annorum 41 vel circa.

1614 die 4 februarii in vesperis.

Multum reverendus dominus don Blasius Gana praepositus dicti colle-

gii Sancti Maioli Papiæ congregationis Summaschæ et in dicto monasterio habitator, testis ut supra productus ac citatus per suprascriptum servitorem, iuratus quoque, receptus, interrogatus et examinatus super contentis in suprascripta requisitione sibi ut supra lecta, assistente præfato illustri et multum reverendo domino vicario, et illi per eundem illustrem et multum reverendum dominum vicarium delato veritatis dicendæ iuramento, et qui iuravit tactis scripturis in manibus præfati illustris et multum reverendi domini vicarii, etc.

Interrogated what he knew of the exposed in the first chapter described in said questionnaire read to him and testify with his oath sworn as above.

He answered and said: I don't know anything else about the content of said chapter but that it was 37 years ago counting the year of approval of my entrance in said sacred congregation. I always kept in my heart the good father don Jerome Miani, first founder of our congregation and religion, for the works of piety and holiness of life which the others said he was doing when living. In particular I remember this: I was living in Milano at San Martino in 1579 or 1580, for truth sake, with the permission of the superiors I went during vocation time for a vocation on Somasca. There, as they say, said father Jerome ended his life. While I was there, there was living there a lay brother called Battista da Romano, a professed of our community with great kindness of life. He died many years ago, but I don't remember the exact time nor the place where he died. Battista da Romano was saying and affirming in my presence and in presence of others, openly, that he was one of those orphans which were gathered by said father Miani and that he had lived under his care.

He was saying also that father Miani had been a man of good and holy life, of great charity and devotion, and that in particular he cured his headache. On feast days he used to teach the christian doctrine through those surrounding villages, bringing some of those children he was caring for, instructed by him in said christian doctrine, by whom he used to be helped. He showed we also the places where father Miani was retiring for making penance and solitary life or certain times. In particular he showed me a place we now call "eremo" where he said this blessed father used to sleep over the nude ground inside the grotto which is in the same "eremo."

About the second chapter or read above.

Interrogated he answered and said: I still say being that I heard in that place of So,asca at the above said time and in the same occasion from the same Battista da Romano and from a father don Vincenzo Trotti, who was old and walking with a stick in his hands. He couldn't pay mass because of his age. He was one of the first who made the profession in said our congregation, in the year 1569, as it appears in the writings kept in our archive of the monastery of San Maiolo of Pavia. All were saying that he was of good and holy life, but one separated from the other. Said father Miani when still living cured some sick people in putting his hands on their head. But I don't remember if they said who they were, nor if they were many or few, nor where it happened. Said Battista da Romano was telling me at said time and in the same place of Somasca during recreation/vocation, as I have said, that one times father Miani made a nice miracle this way: when Father Miani was in Somasca with his orphans were many, but I cannot remember the exact manner. After, father Miani prayed

with said orphans, recommended all to God, then had everybody sit, took some full pieces of bread, that is two or three, to say the truth; he broke them placed them in his apron, blessed them and gave of them to fullness. At the end of the distribution he had left over more bread than he had before the distribution. Some of the smartest orphans kept some peices for devotion for many years. In particular we called Martino, who became later priest and curate, but I don't remember where his is now, was one of those orphans, according to Battista. Regarding those who kept the bread, said Battista was saying that that Martino one time giave of that bread to sick people and they were cured.

Regarding the third as said above.

Interrogated, he answered and said: I equally say to be true that father Evangelista Dorati lived and belonged to our congregation and religion and was also our superior general. I knew him well for many years in Venice particularly in the patriarchal seminary and always as a mare of great bounty and sicerity of live and fearing the divine Majesty. There is no doubt that these writing your lordship shows me, which are are described well in said chapter, can recognize them as made and written by the very hand of said father don Evangelista, which I know very well for the knowledge and practice I had and have from many letters of which I didn't care and don't know what I did with them. They were business letters and the subject was very general. I also recognize them as being his because some are kept in the archive of San Maiolo and were made by him at the time when he was chancellor of our general chapter in the year, if I remember well, 1590 or 1591. Those watch exactly. If it is needed, they could be exhibited for better credibility of what I am deposing. This is all I know of the content of said chapters. I knew it and know for the reasons and causes by me above exposed.

Interrogated to say the names of the fathers of his congregation from whom he heard talking about the works of piety and holiness of father Jerome Miani, besides the above named Battista da Romano and father Vincenzo Trotti.

He answered: I can say the in general our first fathers of the community were saying it "uno ore"(the same way) and in particular father don Francesco of Trento who was the second superior general of our congregation. He was very known. Also father Giovanni Scotti, the third superior general, and father don Guglielmo. Il Tonso who was one the first fathers of our congregation, They are all dead. They were telling we great things of said father don Jerome, but, because long time has past, I don't remember. I still remember of a father called Bernardino Castellano, who became our superior general, the fourth, and one of the first six professed of the congregation.

Interrogated what age said Battista da Romano was when he said to the said witness what he had said about the said place of Somasca.

He answered: He was certainly over fifty; he was small, but fat; St. Chrles Borromeo liked him for the purity and holiness of his life.

Interrogated in which occasion said father Battista da Romano said to the witness what he exposend as having heard from him; if he was alone or at the presence of others and who were those present.

He answered: Said Battista da Roamo told me the above said things while he was showing we the places where said father Miani was living a solitary life. There were other condisciples of mine who were studying with me in Milano of whom I only remember one. His don Alessandro Brugnano. He is still alive and rector of the Pieta' in Napoli.

Interrogated if when said Battista da Romamano and said father don Vincenzo Trotti told him, as above said, that said father Miani, still living, had cured sick people placing his hands on their head, he was alone or accompanied, and when did said don Vincenzo say such thing to him; when did, said father don Vincenzo, tell him such a thing?

He answered: Those 4 mentioned before were certainly there to the reasoning made by the one and be the other and also the others which I don't

remember for it was long time ago. Said father don Vincenzo told me what I said, as did said Battista da Romano when he was narrating the life father Jerome Miani was condensing.

Interrogated if said Battista da Romano said what kind of bread was distributed to the orphans after which the miracle followed.

He answered: He might have told me the kind of bread but I don't remember since long time has pasted.

Quibus habitis fuit licentiatus, prius interrogatus super generalibus; qui recte respondit, salvo ut supra, attamen etc., et est aetatis annorum 56 vel circa.

On 1614 February six in the afternoon.

Multum reverendus dominus don Ioannes Baptista Peragus sacerdon regularis congregationis Sumaschae, habitans in aedibus orphanorum appellatis della Colombina Papiae sub regimine et gubernio reverendorum patrum dictae congregationis, testis ut supra productus ac citatus per Ioannem Baptistam de Albertis publicum servitorem dictae curiae, iuratus quoque, receptus et examinatus super contentis in supracripta requisitione sibi ut supra lecta, assistente praefato illustri et multum reverendo domino vicario, et illi per eundem illustrem et multum reverendum doninum vicarium delato veritatis dicendae iuramento, et qui iuravit tactis scripturis in manibus praefati illustris et multum reverendi domini vicarii iuramentum praedictum illi defferentis, etc.

Interrogated what he knew about what is exposed in the second chapter described in the questionnaire, testifying with oath as done before.

He answered: and said: I don't know of any other content of said chapter except what I have heard said by some fathers of our congregation and by some illustrious persons of Venice in that same city of Venice, that is Mr. Giovanni Battista Contarini and Mr. Antonio Correrì that father Jerome Miani first founder of our congregation was of good and holy life, when living.

About the second chapter as read above.

Interrogated, he answered and said: I say that regarding the content of said chapter I still know only this: when I was still a lay and practically in the monastery of San Maiolo here in Pavia of our congregation, about 40 years ago, one day I was talking with Mr. father Giovanni Maria who then was of our congregation but later got out and was rector of a place called Santa Maria della Strada Sicomaro in the diocese of Pavia. I don't remember his name now. Others were also present whose names skip my memory. Said Mr. father Giovanni Maria talked about father Miani. Among other things he said: "I kept this by memory for being a special thing. Said father Miani made a miracle in this way: he took two breads, without specifying what kind, he broke them, placed them on his cossack turned up and distributed such bread to his orphans and other ministers of the house. He didn't say how many they were nor did I ask. He also said that this bread was enough for everybody and there was some left over.

About the third chapter read as above.

Interrogated, he answered and said: I know also that the content of said chapter is true and therefore I testify: Father Evangelista Dorati named in that chapter did exist and was member of our congregation. I was very close to him in the congregation and when he was a teacher in the seminary of Cremona and I was confessor of the clerics of said seminary. Said father Evangelista always was know as a man of holy and exemplar life and fearing our Lord. Because of his bounty and holiness of life was made general of the Congregation. He demonstrated it also in visiting the orphans, as general, he was putting on a white cloth and used to wash them. I say this because I saw it with my eyes in the hospital of Santi Giovanni ll e Paolo in Venice, when I was rector there. I don't remember the exact time. I also knew said father Evangelista as man of good and holy life as far as it refers to me. After renouncing the title of general and vicar general of our congregation in the monastery of Cremona, Santa Lucia of our congregation, he wanted to end up his days in Somasca and his body be buried close to those of said father Miani. In reality he died there about ten years ago. There is no doubt that the writings describe at the end of said chapter and your lordship is showing me and are on the same tone of that chapter, are written by the very hand of said don Evangelista. I can affirm and testify because of the knowledge I have about the characters and the letters of said father don Evangelista. I saw him many times write in said city of Cremona and monastery of Santa Lucia. I received letters from him when he was general as above. I'm sure that if the very illustrious Mr. Cardinal Sfondrato, who was his teacher, would see them, he would recognize them as such. If we want to confront his handwriting of when he was chancellor of the general chapter of our congregation when father don Giovanni Battista Fabresco was elected general and is still alive and lives in Rome, we will clearly see confronting them with those now kept in the archive of the congregation in the monastery of San Maiolo. Any person can make the comparison of the two handwritings. This is what I can say about the content of said chapters. I knew and know this for the reasons and causes testified by we, as above.

Interrogated to name the fathers of the congregations from whom he heard about the bounty and holiness of life of said father Miani, the places

out exact time where he heard this, in what occasions and if there was anyone present.

He answered: I heard this from a certain Giovanni Battista da Romano, who was one of the orphans, as he was saying, of said father don Jerome, who was a lay professed of our congregation in said city of Cremona in the place of the orphans called San Geroldo about 35 years ago. It was when we were making him tell the life of said father Jerome. He said this various times also at the presence of father don Giovanni Scotto and others which now I don't remember. I also heard it from a certain Christoforo Chiedu, a professed lay of the congregation and an orphans of said father Miani, as he was saying. This happened in the city of Piacenza in our monastery of Santo Stefano, about 36 years ago, in the same occasion when we were in the garden of the monastery. I don't remember of any other.

Interrogated when and where exactly, at whose and in what occasion said Contarini and Correra told him what he above said to have heard from them about said father Miani.

He answered: Said Mr. Contarini told me this in said hospital of Santi Giovanni e Paolo when said father don Evangelista was general of our religion, but I don't remember the precise time nor if there were other people present when he told me. He told that to me when we were talking about said father Miani. Mr. Contarini said that he was very humble and a man of good and holy life. Said Mr. Correra told in this the following year, but I don't remember the exact time, when we were in the incurable hospital of which, at that time, I was rector. I don't remember if others were present when he told me. It happened when we were talking about the care of the orphans which had started from said father Miani.

Interrogated if said father Giovanni Maria said to that witness how he had known about said miracle of the bread, which was made, as exposed above, by said father Miani.

He answered: No, Sir.

Quibus habitis fuit licentiatus, prius interrogatus super generalibus; qui recte respondit, salvo ut supra, attamen etc., et est aetatis annorum 64 vel circa, et est sacerdon ut supra.

Ita est, prout scriptum reperitur, et ego Ioannes Baptista Beccarius notarius et cancellarius praefatae curiae, de praemissis rogatus, pro fide in hoc decimo folio praesenti computato me subscripsi.

Philippus Leo protonotarius apostolicus, archidiaconus Papiensis curiaeque episcopalis Papiensis vicarius et locumtenens generalis, etc., universis et singulis praesentes inspecturis fidem facimus et attestamur praesentium tenore suprascriptum spectabilem dominum Ioannem Baptistam Beccarium fore et esse publicum, legalem, fidelem et authenticum notarium Papiensem, matriculatum, ac praefatae curiae cancellarium, scripturique et instrumentis per eum publice confectis et authentice subscriptis semper in iudicio et extra adhibitam fuisse in diesque adhiberi plenam fidem. In quorum ideo etc. Datum Papiae ex episcopali pallatio die 13 februarii 1614. Signatum Philippus Leo archidiaconus vicarius generalis. Et subscriptum Iulius Caesar Medius notarius cancellarius etc. Et sigillatum signo legalitatis.

n. 7

ORDINARY PROCESS

OF

CEMMO

(14 September 1614)

ORDINARY PROCESS OF CEMMO

(September 14, 1614)

I N T R O D U C T I O N

1. CODICES

We have at hand three manuscripts of this process.

The first is the manuscript D 202 of the general archive of the Somascan father of Genova which preserves the text of all the ordinary processes. The process of Cemmo occupies folios 18v - 23r. The manuscript, work of the Milanese notary Carlo Francesco Ferrano is taken from a copy formed on the original by the notary and chancellor of the episcopal curia of Brescia Giovanni Andrea Benaglia and ligalized by the general vicar Antonio Alberi, dated September 18, 1614.

The second manuscript is inserted in the apostolic processes; Mediolanens canonizationis beati Hieronymi Aemiliani etc., Processus remissoriales fabricati Tarvisii Venetiis, Bergomi, Erixiae et Papiae. The process of Cemmo is found at f. 23v-26v of the process celebrated in Brescia. On September 22, 1628 the procurator father Giovanni Calta asked the judges to include in the acts the depositions of the two witnesses of the process of Cemmo: Partolomeo and Virgilio Casarotti; the third witness, the priest Giovanni Martellino, still alive, was reinterrogated.

The third manuscript is found in the codex Correr 1350/3 of the Correr Library of Venice: Varia ad b. Hieronymi Aemiliani Congregationis Somaschae

fundatoris canonizationem spectantia, f. 52-57r.

Also the text of the process of Cemmo has never been published. In our edition we follow codex D 202; among the three manuscripts we consulted there are no differences in content, but only in the hand-writing.

2. THE PROCESS

The process of Cemmo happened on September 14, 1614. On request of father Giovanni Calta the vicar general of Erescia Antonio Alberi with the letter of September 11, gave charge to the archpriest and vicar forane of Cemmo Antonio Ricci to interrogate the witnesses of Garda and Ponte di Legno which would have been presented to him by the procurator. Once chosen the notary in the person of Giovan Pietro Balardini the same day were heard the priest Giovanni Martellino, Bartolomeo Caserotti and Virgilio Caserotti. The next day the text of the dipositions was transmitted to Erescia to the vicar general, who took care in giving a copy to father Calta.

3. THE WITNESSES

The priest Giovanni Martellino is parish priest of Garda, a small center of the Volcamonica. He was born in 1557. At the time of the process he was 57. His father's name was Daniele living in Prescaglio of Ponte di Legno. Around the 1564 still a child, he was accepted by his uncle priest Martino Martellino who grew him up and directed toward the priesthood. He passed the rest of his life with his uncle in Eienno, Ponte di Legno, Garda, where in 1588 took his place, becoming the rector of that parish church. Here, among other things, he continued the "academia" which had been started by the

uncle in order to instruct the children of those poor villages. He will be interrogated a second time in the apostolic process of Brescia, on September 12, 1628: "Optimae vocis et famae", (of great voice and fame), say the judges of the process (f. 19r - 22r). In the thirty six years passed near the priest Martino, the uncle had often talked about the Somascans and Miani.

Bartolomeo Caserotti was born in Garda around the 1542 where he died on December 18, 1623 at 81. Here is what his parish priest says about him in the apostolic process of Brescia in 1628: "That Bartolomeo was my parishioner and, as such, I know he was frequenting the sacraments and took care of the pious works of the christian institution and government of the school of the very holy Sacrament" (f. 26v). Giovanni Battista de Sisti, a 22 year old young man, who knew him for two years when he used to frequent the school of priest Martellino said: "I always knew him as a good man and devout person who was teaching the christian doctrine and exhorting people toward good" (f. 27r). Bartolomeo Caserotti lived very familiarly with the priest Martino Martellino and was always present in the parish house of Garda, when he made Nicolò de Ruggeri drink the water with the crumbs of the bread blessed by St. Jerome.

Virgilio Caserotti was born also in Garda around the 1554, where he died on April 26, 1618. When a child he frequented the academy of the priest Martino Martellino. His image remained so impressed that he kept a good memory of him even if for many years he had been absent from Garda. Also about him, the priest Giovanni Martellino, his parish priest, was testifying; "I knew for long time Virgilio and practiced him as one of my parishioners...I never

heard that he had committed any action unworthy of a good man...and I know also that he took care of the Pawn shop" (f. 26v).

4. THE PRIEST MARTINO MARTELLINO

One day of September around the year 1570 in the parish house of Garda in Val Camonica Nicolà de Ruggeri is present. He is from the neighboring municipality of Malonno and was reduced in very bad shape by a fever tormenting him since four or five months.

1. About priest Martino Martellino see codex D. 202 of the general archive of Genova, Process of Pavia, f. 9v and 10v; Process of Cammo, which we publish; see also Apostolic Processes cit., process of Brescia, (f. 20r-22r). About Bienno, Ponte di Legno, Garda in the years between 1560 and 1580, see V. Bonomelli, *La Vallecamonica della contrariforma nelle visite del Vescovo Bollani*, Brescia 1978, in particular page 185, 194, 211, 220, 230, 242. We wouldn't know if our Martino is to be identified with the Martino present on June 4, 1536 in Brescia to the chapter of the Compagnia of the Servant of the poor (see *Libro delle Proposte*, "Primary Somascan Sources, No. 4," Rome 1978, page 15) and with the Martino to whom Jerome entrusts his letter of January 11, 1537 to bring to Bergamo on one of those to whom his scoldings are addressed and the fervent exhortations included (see *lettere di San Girolamo Miani*, "Sources for the history of the Somascan, No. 3, Rome 1975, page 22-24).

The curate of Garda, Martino Martellino of about sixty, "rather fat" was

famous for healing people with fever making them drink water containing some crumbs of bread. This happened also with Ruggeri. The priest Martellino took out a small wooden box in which he was keeping with great reverence a piece of bread as big as a chestnut. It was a bread of mixture and fresh as if just made. Took off some crumbs and put them in some water. Reminding that that was the bread blessed by father Miani, who with it had obtained also prodigious healing, he gave it to the sick. In a few days Ruggeri was healed: certainly quick, quicker than any other hope. Bartolomeo Caserotti, who was about 30 years old and present at the event, attributed always that healing to the grace of God, through the power of that bread blessed by father Miani.

* * * * *

Martino Martellino was born around the 1515. He was 18 when he met Miani and followed him. He remained with him in Somasca and Bergamo during the last years of the saint's life; even after his death he continued to dedicate himself to the works started by him. After seven years, around the 1542, he left the compagnia of the servant of the poor. He was ordained priest and exercised his pastoral ministry in Garda of Valcamonica, then at Bienno, Ponte di Legno and finally again in Garda where he lived his last years of life. He died around the 1600. He was 85 years old with 55 as priest. From 1588 his nephew Giovanni Martellino had substituted him in the pastoral care of the parish.

Martellino was a priest of very good life, of much prayer and great charity. He dedicated himself, among other things, to the instruction of children in those mountaineous villages. Virgilio Caserotti, one of his alumni, remembered him this way: "I knew him as a man of good so much as not to make any exception ...While I was a child, he taught me reading and left me such a good example of himself that even if I had been absent for long time, I kept always a good

memory of him. I always heard him praised by all who knew him." Even when old the priest Martellino had not forgotten the time spent with Miani, and in his works. Every year he was sending his help to the orphans of the Misericordia in Brescia. He was a pastor and father full of zeal.

* * * * *

How did that piece of bread as big as a chestnut, blessed by Miani get in the hands of priest Martellino? He himself was narrating it frequently.

One day there was a great number of people in the house, between forty to fifty. There was nothing to eat but three or four breads. Miani took them, blessed them and started distributing them. All had enough. Among those people there was also Martellino; he was exactly the one before the last to be served. Considering the way things went, he decided to keep a piece of that bread, convinced that if it was able to fill all those people, it would be effective also in other necessities. In fact that bread, preserved for many years with veneration and given in form of crumbs to sick people, it had propitiated various healings.

* * * * *

Martellino had been a disciple of Miani. He was mentioning him very often, in the house or in the street, and everytime with devotion and tears of tenderness.

He remembers his holy life, the prayers, the great charity: "He was gathering the orphans, helping them physically and spiritually, feeding them and instructing them particularly in the spiritual life and christian living. He was showing a particular charity in assisting the sick. He was

eating only once a day; never eating meat, not drinking wine. Everyday for one hour and a half or two he was retiring from the others company: at his return he seemed all confused in the face, to make people think that every time he had disciplined himself. He was very dedicated to prayer that he never looked to have prayed enough."

For Martellino Miani was a saint; his life very exemplar.

He used to tell another fact, of which the nephew could not say exactly if the uncle had been a spectator or the protagonist. He was sick. Father Miani was already dead, He went to his burial place and with great confidence prayed God saying these words: "If the life of father Miani is pleasing to you, O Lord, give me back my health." He obtained the grace.

ORDINARY PROCESS OF CEMMO

Receptae die 17 Septembris 1614

Molt'illustre et reverendissimo mnsignor signor padron colendissimo.

Per debita e riverente essecutione delle lettere di vostra signoria molto illustre et reverendissima, con quella maggior diligenza e severita ch'ho potuto, ho esaminato tre testimonii intorno all santità della vita et

miracoli del quondam venerabile padre Melani, prodotti per il reverendo padre don Giovanni Calta, procuratore della congregazione di Somasca; et qui rinchiuso, sotto il mio solito sigillo dupplicato, mando a vostra signoria quanto essi testimonii hanno deposto, scritto e ridetto in questa forma autentica (f. 19r) per messer Giovan Pietro Balardino, notaro legale e fedele. E senza più a vostra signoria reverendissima bascio humilissimamente le mane, pregandole ogni felicità.

De Cemmo, li 15 di settembre 1674.

Di vostra signoria molto illustre et reverendissima humilissimo e divotissimo servitore, Antonio Ricci arciprete di Cemmo.

A tergo: Al molt'illustre e reverendissimo monsignore signore e padron mio colendissimo monsignor il vicario generale di Brescia. A Brescia.

In Christi nomine. Amen. Anno a nativitate eiusdem millesimo sexcentesimo decimo quarto, indictione duodecima, die decima quarta mensis septembris in aedibus archipraesbiteralibus loci de Cemmo vallis Cemonicae, dioecesis Brixiensis, in aula superiori solitae audientiae.

Coram admodum reverendo domino Antonio Riccio sacrae theologiae doctori, archipresbitero et vicario foraneo loci praedicti de Cemmo, admodum reverendus dominus Ioannes Calta, clericus regularis congregationis Summaschae et procurator super informationibus sanctitatis vitae et miraculorum quondam venera-

bilis patris Hieronimi Amiliani patritii Veneti praedictae congregationis f
fundatoris, exhibuit litteras commissoriales perillustris et reverendissimi
domini domini Antonii Arborei, vicarii generalis episcopatus Erixiae, pro
examinatione testium per ipsum reverendum dominum procuratorem introducendo-
rum. Quarum litterarum tenor est ut sequitur, videlicet:

Molto reverendo signore,

Essendosi presentato qui da me il padre don Giovanni Celta chierico rego-
lare di Sommasca, procuratore con lettere testimoniali del molto reverendo
padre don Maurizio de Domis, preposito generale della detta congregazione,
con ordine di far formar processi et scritture, quali possino far fede in
giuditio, della bontà della vita e miracoli del quondam venerabile padre
Hieronimo Miani patritio Veneto e fondatore della sudetta congregazione, e
supplicatomi che con l'auttorità di questo offitio volessi far esaminare
quelli testimonii, che da esso fossero presentati nelle terre (f. 19v) di
Garda e Ponte di Legno di Valcamonica, giurisdictione di questo vescovato; e
desiderando io sodisfare alle giuste sue dimande, nè potendo ciò essuquire in
persona per le molte occupationi, ho perciò voluto commetter a vostra rive-
renza che con l'auttorità mia, havendo presso di sè un notaro fidato, esami-
ni li testimonii, quali dal predetto procuratore le saranno presentati, e rico-
nosca anco le scritture che le saranno da esso esibite, formando di tutto
processo giuridico, qual ridotto in forma autentica et sigillato con doi
sigili, manderà poi a me sotto sue lettere, acciò si possa vedere. Che tra
tanto per fine le prego da nostro Signore ogni contento. Di Brescia, alli
11 settembre 1614.

Di vostra signoria affetionatissimo per servirla Antonio Alberi vicario.
A tergo: Al moto reverendo signore il signor arciprete et vicario foraneo di
Cenno.

Qui admodum reverendus dominus Antonius archipresbiter ut supra, pro debita executione suprascriptarum litterarum, auctoritate ordinaria praedicta sibi ut supra delegata, examinavit infrascriptos testes per dictum procuratorem inductos; quorum testium dicta et attestationes sunt prout sequitur, videlicet.

Die suprascripta.

Multum reverendus dominus Ioannes Martellinus, rector parochialis ecclesiae loci de Garda dictae vallis, testis inductus per dictum procuratorem, iuratus in manibus praefati multum reverendi domini commissarii, corporaliter tactis sacris litteris, et per ipsum examinatus,

Asked if he has ever known de visu father Jerome Miani

He answered : No, Sir.

Asked if has heard him mentioned by others

He answered : Yes, Sir, many times.

Asked by whom, how, and in what occasion

He answered : I heard him mentioned very often by the good memory of mister priest Martino Martellino my uncle. He lived seven years in the congregation of Somasca. He used to tell me of the life, mortification, fasting and particularly (f. 20r) of his charity. He used to gather orphans and others, helping them materially and spiritually, that is feeding them and instructing them in the spiritual life and living as christians. He was having a particular form of charity in

helping the sick.

Asked how said reverend father Martino thought of said father Miani and how reverently would mention him.

He answered : He was mentioning him with great tenderness of spirit and sometimes crying. He thought of him as a saint and of very exemplar life.

Asked if said messer father Martino, besides the aforesaid general things, narrated something particularly noteworthy.

He answered : He was narrating this, but I don't know well if he was talking of himself or of another sick person, but I think he was talking about himself that, being sick after the father Miani's death he went to his tumb and with great trust he said these words praying to God: if the life of father Miani is acceptable to you, Lord, give me health. He obtained the grace.

Asked where, who was present, in what occasion said messer priest Martino narrated the above said things,

He answered : I heard him many times in Bienno Ponte di Legno and in Garda, lauds all of this valley, where for many years I lived with him because he rose me. This happened at the presence of

of various people according to the occasion. It's already a long time. I didn't realize that one day I would be requested about these things. I don't remember in particular what they were.

Asked what was the sickness he was cured of as above and if he was healed immediately.

He answered : I don't remember if my uncle said what infirmity it was, and if he told me, I don't remember. Nor do I remember if the (f. 20v) healing happened immediately or later. But I remember that he was sure that it was obtained by the merits of the saint, that is father Miani.

Asked when, that is how long ago said reverend messer priest Martino used to narrate these things.

He answered : It's about seventeen years that my uncle died in Garda where I was living. I had lived with him before for about thirty years. During this time he often was talking not only about said father Miani but also of his goodness and virtue of many other students of his.

Asked of what condition, quality, age was said reverend messer priest Martino and if we could trust what he was telling.

He answered : He is my uncle, so I shouldn't be the one to recommend him,

but by the obligation of my oath I will say what I think: that he was a priest of very good life and such that his words would be trustworthy. Particularly he was frequent in prayer of great charity toward the neighbors. When he died I think he was about 85 years old.

Ad generalia et circa personam factis etc., recte etc.; et est aetatis annorum 57 optimae vocis, famae et conditionis et rector suprascriptae parochialis de Garda.

Die suprascripta.

Bartholomaeus quondam Dominici de Caserottis loci de Garda vallis praedictae, testis ut supra productus, iuratus tactis corporaliter sacris litteris et examinatus.

Asked if he has ever known father Jerome Miani

He answered : No, Sir, I heard him mentioned by reverend messer priest Martino, uncle of our reverend curate of Garda.

Asked in what occasion he heard him mentioned (f. 21r)

He answered : In the village Tassa of the parish and municipality of Malonno, was our land of Garda, there was a Nicolò de Ruggeri with fever. Said reverend messer priest Martino, who was living and was parish priest in Garda, had a piece of bread wrapped in paper. He gave some of it in some water to drink to said sick saying that it was the bread blessed by father Miani, that it was making great miracles in the hands of said father and that even he, that is messer priest Martino, had

made the experience. Nicolò drank the water, with said bread inside, and healed from the fever which bothered him for about four or five months and reduced him at the end.

Asked what kind of fever it was and if said Nicolò healed immediately

He answered : As for as I remember, I think it was a continuous one and the patient was reduced to a bad shape. He healed after four or six days, I don't remember how many exactly, but he healed soon.

Asked if the healing was attributed to the virtue of that bread.

He answered : I don't know what the patient believed, but I have always believed that he was healed by the grace of God through the virtue of that bread blessed by father Miani.

Asked when, where, at whose presence said reverend messer priest Martino gave that bread to said patient.

He answered : It's more than forty years that that happened, I don't remember the exact year. I only remember it was around the month of September. I didn't keep any track of it because I didn't know that I would requested ever. But I kept in mind well the substance of the fact because it seemed to me a great miracle. Regarding the place we were in the parish house in said land of Garda. Maybe there were other people present especially children whom said reverend used (f. 21v) to teach. But for the reason already given I don't remember any detail.

Asked about the quality of that bread, if it was black or white, fresh or old.

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He answered : It was a mixture bread and fresh, as if just made.

Asked how and where that bread was kept by the aforementioned priest.

He answered : He was keeping it wrapped in paper in a wooden box with great reverence. He showed it to me but he never let me touch it. It was more or less like a common chestnut.

Asked in what occasion said messer priest Martino had and preserved said bread.

He answered : The occasion for narrating was this. There was a great number of people, that is between forty-five to fifty, in great need of food. They had only three or four breads. Said father Miani took it and blessed it, and blessed this way he distributed them to all the people who ate their part and were satisfied. Among them there was said messer priest Martino. He received his part as the one before the last. He observed this great miracle and preserved one piece of said blessed bread, believing that if such bread so blessed had the virtue of satisfying materially many people, it would be efficient also for other miraculous deeds.

Asked how he was present when said messer priest Martino gave that bread to the above mentioned patient.

He answered : I was going often to visit him as our pastor and spiritual father full of charity.

Asked how said messer priest Martino was narrating the mentioned things and what he thought of said father Miani (f. 22r).

He answered : He was narrating it with great devotion and tears of tenderness showing his great devotion towards father Miani. Saying that Miani every day was leaving the others' company and remaining secretly retired for about one hour and a half or two, returning then with his face shock up. From this said priest Martino and the others of the company were judging that father Miani had been every time to make the discipline. To sum up said messer priest Martino was having said father as a holy man.

Asked if said messer priest Martino narrated anything about the abstinences, prayers and vigils of said father Miani.

He answered : He was saying that he used to eat only once a day, never eating meat nor drinking wine. He was so dedicated to prayer that he was never seen satiated with making prayers.

Asked if said messer priest Martino told him that said father ever made miracles or healed miraculously some sick people.

He answered : He was telling me that he was having very great charity towards the sick, visiting them. But I don't remember him saying any other detail, but about his good deeds. That he was always doing with great tenderness of heart. But, as I have said, I don't remember any detail.

Asked about the quality and condition of said messer priest Martino and if he was trustworthy.

He answered : If there is a trustworthy person he is the one messer priest Martino deserves it because he was a very good priest and a holy soul. Et haec dicens dictus testis emittebat; quod saepius etiam superius interloquendo fecit, scilicet cum mentio fieret ipsius quondam reverendi domini Martini.

Asked where the priest Martino said the mentioned blessing took place and the distribution by the mentioned Miani.

He answered : I don't remember in particular where that was made but he said it was in the Pavese area.

Asked where they were and at whose presence said messer priest Martino narrated this blessing and distribution.

He answered : We were in the parish house of Garda. He narrated it when he gave that bread to the above mentioned Nicolò. I don't remember if there were other present, besides Nicolo.

Asked if Nicolo is still alive

He answered : He died many years ago. Also messer priest Martino is dead, more than twelve years ago and he was very old.

Asked how long this Nicolò lived after been cured from the fever

He answered : about nine or ten years.

Ad generalia et circa personam factis etc., recte etc., et est aetatis annorum 72.

Die suprascripta.

Virgilius filius quondam Albertini de Caserotti loci de Garda, testis inductus et iuratus in manibus ut supra, tactis, etc., et examinatus ut supra

Asked if he knew reverend messer priest Mastino de Martellini who lived in Garda

He answered : Yes, Sir, I knew him very well since I started knowing my father.

Asked if he knew him as a good man and a trustworthy person.

He answered : I knew him as a good man so much that there was no exception and as a sincere and truthful man. Therefore we could give his word full and undoubteful faith. I can say this because when I was a child in Garda he taught me to read and gave me good example of self, even if he was (f. 27r) absent for long time. But I kept good memory of him and heard him all was mentioned well by those who knew him and where he used to live. When he was old he returned to live in Garda where he died more than fourteen years ago leaving a good example of self to all.

Ad generalia et circa personam factis etc., recte etc., et est aetatis annorum 60.

Locus signi.

Ego Ioannes Petrus filius quondam domini Gregorii de Balardinis Paligni, habitans Cemmi, alias imperiali auctoritate notarius et modo Veneta, dum sic ut supra testes suprascripti eb eodem admodum reverendo domino commissario examinarentur, rogatus praesto fui, eorumque dicta et attestations fideliter scripsi et in hanc formam redegei, mequi in praemissorum fidem solita tabellionatus mei attestacione subscripsi.

Ioannes Arboreus sacrae theologiae doctor, protonotarius apostolicus, canonicus ecclesiae Brixienfis, in episcopatu Brixiae vicarius generalis. Universis et singulis praesentes inspecturis fidem facimust et attestamur suprascriptum spectabilem dominum Ioannem Andream Benaleum fuisse et esse publicum et legalem notarium ac episcopalis curiae Brixienfis cancellarium, cuius scripturis et instrumentis, sic ut supra roboratis, hic in iudicio et extra plena fides adhibetur et ubique locorum merito adhibenda est. In quorum etc. Datum Brixiae in episcopali pallatio, die 18 septembris 1614. Subscriptum: Iulianus Paraticus episcopalis curiae notarius etc., et sigillatum signo legitatis etc.

n. 8

ORDINARY PROCESS

OF

PADUA

(1 October 1614)

ORDINARY PROCESS OF PADOVA

(October 1st 1614)

I N T R O D U C T I O N

1. CODICES

For this process we had of our disposition three manuscripts.

The first from which the transcription was taken and at whose pages it refers, is the usual codex D 202 of the general archive of the Somascan Fathers of Genova: "Acta et processus sanctitatis vitae et miraculorum venerabilis patris Hieronymi Aemiliani. Anno Domini MDCXV. The text of the process of Padova occupies f. 23v-25v. It's taken from the copy made by the notary Paolo Salomone chancellor of the episcopal curia of Padova, the same who assisted to the process, and legalized by the vicar general of Padova Marcantonio Zaniboni on October 2, 1614.

The second and the third are kept in the archive of the general procurator of the Somascans in Rome and are inserted in the apostolic processes: *Mediolanensis canonizationis beati Hieronymi Aemiliani*. The second is the process of Milano, f. 424-427r. On May 6, 1628 father Giovanni Calta procurator of the cause presented the judges copy of the process of Padova, ragated

by notary Bartolomeo Sandelli and legalized by the vicar general Francesco Franco on July 17, 1627 asking that it be included in the acts.

The third manuscript is inserted in the acts of the apostolic process of Venice f. 124-19r. It was transcribed on request of the procurator Marco Antonio Bonvicino who presented a copy taken from the original by the Paduan notary Nicola Sclavo and legalized by the bishop Marco Cornelio on February 26, 1625.

The three manuscripts do not present any difference in the content; the differences are only the syntax and the handwriting.

2. PROCESS

The process of Padova takes only one day. On October 1st, 1614, the procurator father Giovanni Calta presented himself to the vicar general of Padova Marco Antonio Zaniboni asking that the priest Bartolomeo Crivelli be interrogated. Immediately followed the citation of the witness, the nomination of the notary, the oath-taking and the deposition. The next day copy was given to Calta.

3. BARTOLOMEO CRIVELLI and HIS TESTIMONY.

Crivelli was born around 1535. Around 1558 he was accepted in Somasca at that Academy where he studied toward the priesthood. As priest we find him at the time of the process as mansionary curate in the cathedral of Padova. He

died here and was buried on June 25, 1623.

The testimony of Crivelli is only about some extraordinary facts attributed to the Saint at which Cristoforo da Chiuduno and Vincenzo da Urganò were witnesses. The first episode of the ripe and beautiful grapes found in a vineyard in the month of April, when the orphans were going from Brescia to Bergamo and through which their thirst was satisfied. Also Giovan Paolo da Seriate was present to this fact, who remembers it in his interrogatory. The narration then of the multiplication of few and small pieces of bread collected is as portrait that looks like a picture.

4. VINCENZO da Urganò and CRISTOFORO da Chiuduno.

In the years that Crivelli passed in Somasca he got to know some lay of the Compagnia of the Servants of the poor who were orphans before and then disciples of Miani; among them Cristoforo of Chiuduno and Vincenzo of Urganò. Crivelli lived with them and heard them often talk about St. Jerome; they thought he was a saint. They had kept in mind his examples and kept repeating them to each other so as to exhorted towards the virtues and his imitation. Twenty years were gone after the death of their father but his memory had remained vivid: "even in Somasca and all people were believing said mister Jerome a saint and were having a great devotion toward him."

I collect some data regarding these two disciples of Miani.

* * * * *

Vincenzo Zenardo was born a little before the 1520 in Urganò, between Bergamo and Brescia, a feud of the Albani, in which castle will find refuge St. Pious V when, inquisitor in Bergamo, had to fly from the troupes against him.

He was accepted by Miani in Bergamo and then remained in the Compagnia of the Servants of the poor. We find his name in all the first lists of the "brothers of the Compagnia": 1550, 1556, 1557, 1561, 1562. He participated to the chapters and often elected definator in 1560, 1565, 1567. He was present also in the chapter of 1569 when the Compagnia became the Congregation of the regular clerics of Somasca. He was the first of the lay to emit the vows on May 1st, 1569.

In 1569 he was elected definator and destined to be part of the first group of Somascans sent to Napoli to attend to the care of the orphans of Santa Maria of Loreto. He was one of the most expert educators of the orphans in the first fifty years of the congregation. In 1574 he took the place of father Giovanni Scotti, elected general, in the orphanage of Santa Maria in Aquiro of Rome. In the chapter of 1575 he was still elected definator. He died in Rome the following year in the month of May and buried in the church of St. Eligio at Monte Citorio.

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Equally noteworthy is the figure of Cristoforo of Chiuduno. He was born around the 1520 and accepted by Miani who cured him of his physical ailments and raised him up. There's mention of a Cristoforo in the list of participants to the chapter of Brescia on June 4, 1536. He was present at St. Jerome's death and then remained always in the Compagnia.

He is remembered in the lists of brothers of the Compagnia: 1550, 1553, 1557, 1561, 1562, 1565. He participated to the chapters and was repeatedly elected definator in 1552, 1559, 1561, 1563, 1564, 1566, 1567. He emitted the religious profession in 1574.

As Vincenzo of Urgnano he was dedicated to the care of the orphans. Around the 1558 and also in 1570 he was in Somasca. He worked in Sant'Andrea of the orphans of Lodi. In 1578 he was in the orphanage of Santo Stefano of Piacenza.

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There are scheletical data which we hope will be enriched in the future. Remains the judgement Crivelli expressed about them in front of the judge of Padova: "Good, devout, religious, integral men."

ORDINARY PROCESS OF PADOVA

In nomine Domini nostri Iesu Christi. (f.23v) Anno ab eiusdem nativitate millesimo sexcentesimo decimo quarto, indictione duodecima, die mercurii prima mensis octobris, pontificatus sanctissimi in Christo patris et domini nostri domini Pauli divina providentia papae V Anno decimo, Paduae in episcopali cancellaria.

Coram perillustri et admodum reverendo sacrae theologiae magistro et iuris utriusque doctore domino Marco Antonio Zanibono, rectore parochialis ecclesiae Sanctae Iulianae et in episcopatu Paduae illustrissimi et reverendissimi in

Christo patris et domini domini Marci Cornelii Dei et apostolicae sedis gratia episcopi Paduani comitisque Sacrensis etc. vicario substituto generali, existente in loco suprascripto.

Comparuit reverendus pater dominus Ioannes Calta clericus regularis congregationis Summaschae, procurator admodum reverendi patris domini Mauriti de Domis praepositi generalis dictae congregationis, ut docuit mandato procurae rogato die 19 martii proxime praeteriti per dominum Laelium de Nobilibus notarium Brixiensem, a me notario et cancellario viso et lecto, cum legalitate perillustris et admodum reverendi domini Antonii Arborei vicarii Brixiensis diei XXI eiusdem, et domino perillustri et admodum reverendo dixit se habere commissionem, prout antedicto procurae constat mandato, ab antedicto admodum reverendo patre praeposito generali inquirendi et testes examinari faciendi, processusque formandi super sanctitate vitae et mortis ac miraculis venerabilis patris domini Hieronimi Amiliani patritii Veneti et fundatoris congregationis Summaschae; et cum in hac civitate reperitur testis, videlicet admodum reverendus dominus Bartholomeus Cribellus, qui nonnulla scire affirmat super miraculis praedicti venerabilis patris, ideo instetit ipsum dominum Bartholomeum medio iuramento examinari et attestationem suam in scriptis redigi per publicum et legalem notarium et sibi exinde copiam tradi, mandari, omni meliori modo etc.

(f. 24r) Qui quidem perillustris et admodum reverendus dominus vicarius, instantie suprascripta audita et intellecta, se paratum obtulit dictum nominatum testem examinare et me cancellarium infrascriptum in scribam examinis huiusmodi elegit et deputavit, ac exinde copiam attestationis et processus eidem reverendo patri instanti in publicam formam tradi mandavit, omni etc.

Eisdem die et loco.

Admodum reverendus dominus Bartholomeus Cribellus, mansionarius curatus in ecclesia cathedrali Paduae, testis productus per antedictum admodum reverendum dominum procuratorem, monitus, et illi delato per antedictum admodum reverendum dominum vicarium et per eum praestito corporali iuramento, manu tactis scripturis in forma de veritate dicenda, fuit per eundem dominum vicarium opportune interrogatus et deposuit ut infra, videlicet.

Interrogated if he has known the noble Venetian mister Jerome Miani, who died long years ago in Somasca and founder of the congregation of the reverend Somascan Fathers.

He answered : No, Sir.

Interrogated if he had any knowledge of the actions and life of mister Jerome, how, about what, when and where.

He answered : Among other things this I heard in Somasca when I was studying there; about 56 years ago more or less, from messer Cristoforo of Chiuduno, Land of Bergamo, lay of said congregation, and from messer Vincenzo of Urganone equally lay of said congregation, men of about forty, which I believe men of good, devout religious and integral, who wouldn't speak false. They were going together there lay people with said mister Jerome of Brescia toward Bergamo in the month of April, I don't remember the day, on foot, and it was very hot. They were tired of walking, (f. 24v) in the fields between Brescia and Bergamo. They didn't tell me the precise place. Feeling

very thirsty, and not finding any way to drink for they were far from any house, they took a rest. Then said Jerome, seeing this companions tired, being compassionate because of it, told said laymen: "let's do some prayer. After praying a little, they got up, looked toward a tree that there was in the vineyard. They saw pending from it, very mature and beautiful white grapes. They took it and ate it. It was very tasty (soave). They were very consoled. Then they continued their journey.

Interrogated if he is sure he heard said laymen that it was the month of April.

He answered : said laymen narrated this miracle to me as a miracle and consolation, therefore I'm sure that it was the time when we cannot find grapes on the vine trees. I don't think I'm wrong that they told me and I always believed it that it was the month of April.

Interrogated about what the laymen thought about messer Jerome, what opinion they had of him and how they believed in him.

He answered ; Said laymen told me the miracle above narrated when they were exhorting each other toward the virtues and the imitation of this father, because they had a great concept of him and believed he was a saint.

Asked what knowledge could said laymen have about Jerome

He answered : They were his disciples, under his obedience. They were following him and very devout of him.

Subdens ex se: First of all the place of Somasca and the inhabitants believed said mister Jerome was a saint and were having great devotion toward him.

Told if he remembers where and in whose presence he heard narrating said miracle by said laymen.

He answered : (f. 25r) I remember that we were in the house of said congregation. I don't remember where exactly. There were other people present because the above said things were said by those laymen for my edification and for the others. But I don't remember who they were, as I don't remember the time.

Asked why the people of the place of Somasca and the above mentioned laymen believed that said mister Jerome was a saint.

He answered : Because of his great charity in helping the orphans. About this I actually remember that said laymen told me of the good works said mister Jerome did when he sent them looking for bread. They found only few pieces, no more than five or six as I well remember. They were sad and said mister Jerome said: "give them to me." He put them in his cassock, had the orphan placed in order. They were a good number, I don't know exactly, but they couldn't be less than 25 or 30. He was breaking the bread and distributing it until everybody had enough. Still there was left over, but they didn't tell

me how much. I don't remember who was present, it was long time ago not less than 50 or 60 years. From this and other things I heard, I conclude that they believed said mister Jerome was a holy man.

Et factis aliis interrogationibus, respondit tantum scire, quantum supra deposuit. Ad generalia recte respondit, esse aetatis annorum 79, est sacerdos et celebrat quotidie.

A little later less returned and said: I remember this also: that when I was in Somasco, I remember of another priest, whose name I don't recall, who used to had a headache and I think also (f. 25v) the fever, because he was sick, He went to the tomb of said mister Jerome and prayed putting his head on the tomb, kissing it. Immediately the headache disappeared. He narrated this to all those of the house of the Somascans, where I happened to be present and to hear the narration of said miracle from himself who said it with great consolation. I remember that before he was complaining about the headache. After he said he miraculously was liberated, he talked happily with me and others as healed and liberated.

The interrogated continued: I don't remember who was the superior then nor if the laymen above mentioned were alive, nor that others would be present, because it was too long ago.

Interrogated he answered: said reverend priest was of said congregation and a religious of good name and thought of as a person of upright life. Everybody trusted him.

Et haec sunt.

Ad generalia, ut ante, etc.

Subscriptum cum signo tabellionatus anteposito. Paulus Salomono curiae episcopalis Pataviae notarius et cancellarius, praesentis examinis et processus scriba ut ante electus, fideliter scripsit et ex authentico nil addito vel ninuito exaravit manu propria et in fidem se subscripsit et subsignavit.

Marcus Antonius Zanibonus sacrae theologiae et iuris utriusque doctor, rector parochialis ecclesiae Sanctae Iulianae et in episcopatu Paduae vicarius generalis. Universis etc. fidem facimus et attestamus suprascriptum magnificentum dominum Paulum Solomono esse notarium episcopalemque Paduae cancellarium, cui et eius scripturis per eum receptis et suscriptis hic in iudicio et extra plena dhibetur fides et ubique locorum. In quorum fidem, etc. Datum Paduae in episcopali pallatio die secunda octobris 1614. Subscriptum: Meninus curiae episcopalis Pataviae notarius. Et sigillatum signo legalitatis.

n. 9

ORDINARY PROCESS

OF

VENICE

(17 October 1614)

ORDINARY PROCESS OF VENICE

(October 17, 1614)

I N T R O D U C T I O N

1. CODICES

We could consult four codices of the ordinary process celebrated in Venice.

The first is codex D 202 of the general archive of the Somascan Fathers of Genova; *Acta et processus sanctitatis vitae et miraculorum patris, Hieronymi Aemiliani. Anno Domini MDCXV.* It occupies f. 26r-29r. It's taken from a copy formed by the same notary of the process Francesco Priori and legalized on October 20, 1614 by Roberto Cusano, vicar general of the patriarch Francesco Vendramin.

The second manuscript is inserted in the apostolic process of Venice: *Mediolanensis canonizationis beati Hieronymi Aemiliani. Processus remissionales fabricati Tarvisii, Venetiis, Bergomi, Brixiae et Papiae.* It's kept in the archive of the general procuration of the Somascan Fathers in Rome. It occupies f. 55v-61r of the process of Venezia. This copy is taken from the original by the notary Francesco Miceno vice chancellor of the patriarchal curia of Venice and is legalized by the patriarch Giovanni Tiepolo on September 20, 1614. It was inserted in the acts of the apostolic process on re-

quest of the procurator father Marco Antonio Bonvicino so that the depositions would be read to the nuns Venier and Malipiero during their interrogatory and continued.

The other two manuscripts are found in the Codex Correr 1350 of the Correr Library of Venice: *Varia ad Beati Hieronymi /tmilian* congregationis Somaschae fundatoris canonizationem spectantia. The first copy is found in 1350/1, f. 43-45; the second in 1530/3, f. 57v-61.

Among the different manuscripts the content is identical. The differences pertain only to the handwriting.

The Ordinary process of Venice has never been edited. Our edition follows the codex D 202 of Genova, to which refer the indications of page inserted in the transcription.

2. THE PROCESS

The process of Venice happens in one only day. Friday, October 17, 1614 father Giovanni Calta procurator of the cause went to the vicar general of Venice Roberto Cusano and required that the prioress be interrogated and some nuns of the agustinian monastery of St. Alvisse of Venice. On the same day in the small parlor of the monastery at the presence of the notary Francesco Priori were interrogated the prioress Corona Venier and the nuns Sara Barbaro and Michela Malipiero.

3. THE WITNESSES

Sister Corona Venier was in those years prioress of the monastery. She was 62 years old and had entered the monastery in 1565. Her baptismal name was Geronima. She was the daughter of Daniele Venier and Modesta Michiel. She will be reinterrogated in the apostolic process ten years later. In the new deposition, even if brief, she will add some other detail to the testimony given in the first process (f. 105r).

Sister Sara Barbaro was the daughter of Zaccaria Barbaro. Born around the 1540, she entered the monaster of Sant'Alvise on April 23, 1555 and died on March 1620. Among the three her testimony is the less poor because she had enjoyed more the talks and familiarity of Sister Gregoria, niece of Miani.

Sister Michela Malipiero was the daughter of Jerome Malipiero. Born around the 1543, she entered the monastery in 1557. She was also reinterrogated in the apostolic process. She assisted as nurse sister Gregoria Miani until she died. "Sister Gregoria was telling me many pious and holy things that this blessed used to do.", but her testimony doesn't go further than this generic affirmation.

4. SISTER GREGORIA MIANI.

The unique witness, which the three nuns of Sant'Alvise refer to, is the Miani's niece sister Gregoria, nun of the same monastery, daughter of Luca Miani and of Cecilia Bragadin, widow of Vincenzo Minotto. After the death of her father on July 21, 1519, the three children Zuan Alvise, Dionora and Flena still young, with the mother Cecilia were entrusted to the uncles Marco and Jerome. Especially Jerome, who didn't have a family, took care of them and of their interests. Sister Gregoria, Flena, grew then near

her uncle in the same house until 1531 when he abandoned the paternal house to dedicate himself totally to the works of charity. Also Elena, a little more than two years later, on October 21, 1533 entered the augustian monastery of Sant'Alvise. She was about 17 and lived 66 years in the convent. Hers was an exemplar life. All her co-nuns testify it: "She died leaving good example of herself to all the nuns of this monastery." She was devout and always praying." "So old, about 80, she used to fast the vigils of the Madonna on bread and water." She died on January 19, 1599.

1 About Sister Gregoria Miani see C. De Rossi, Vita del b. Girolamo Miani, Milano 1630, p. 48; G. Landini, San Girolamo Miani, Roma 1947, p. 46; C. Pellegrini, Per La biografia di S. Girolamo Miani, Testamento di Cecilia Bragadin vedova di Luca Miani, "Rivista dell'Ordine dei Padri Somaschi" XXXVI (1961), p. 202-204; C. Pellegrini, Pergamene della famiglia Miani, Ibidem, XXXVII (1962) p. 87-89. On the church of St. Alvise see G. Tassini, Curiosita' Veneziane, Venezia 1970, p. 14.

Sister Gregoria kept veneration towards the uncle and to him she was recommending herself in her needs. She had frequent occasion for talking to her sisters about her "barba santo (holy uncle)": in the parlor, in her cell, at the fire, everywhere.

From remembrances of the sisters it appears how the child Elena saw the uncle in those years of profound transformation of his life, between 1525 and 1531 when he left Venice.

The remembrance of liberation by the intervention of the miraculous Virgin of Treviso comes out. His young years: "He was a young who gave himself to good time" and the expression in the modest lips of the sister is sufficiently meaningful. The conversion: "But then converted he gave himself

completely to the spirit," continuous prayer and discipline. The charity for the poor: "He was selling all his goods and was giving it to the poor...All the poor were going after him and he was doing good to all."

There are details which can derive only from a custom of life, his mania of giving was interpreted as exaggerated by all so much that he was considered crazy; even his sister-in-law Cecilia was scolding him because she was afraid the nephews wouldn't have their need. But he was encouraging them to be afraid because God wouldn't have faulted her; and his departure from Venice in order to end his life in a hermitage.

These testimonies should be completed with those coming from the sister of sister Gregoria, Dionora, who lived the same experience, whose memories come to us through the depositions of Francesco Besadonna and Luca Molino in the apostolic process.

ORDINARY PROCESS OF VENICE

In nomine Domini. Amen. Cunctis pateat evidenter et sit notum quod anno nativitatis eiusdem millesimo sexcentesimo decimo quarto, indictione duodecima, die vero veneris decima septima mensis octobris, pontificatus autem sanctissimi in Christo patris et domini nostri domini Pauli divina providentia papae quinti anno decimo, coram illustri et admodum reverendo domino Roberto Cusano iuris utriusque doctore, ecclesiae Sancti Bartholomei de Revoalto per-

petuo ac illustrissimi et reverendissimi in Christo patris et domini domini Francisci Vendramini miseratione divina patriarchae Venetiarum Dalmatiaeque primatis in spiritualibus vicario generali existente in domo eius solitae residentiae apud Sanctam Iustinam Venetiarum, comparuit reverendus pater Ioannes Calta clericus regularis congregationis Sommaschae, procurator admodum reverendi patris domini Maurittii de Domis praepositi generalis dictae congregationis, prout de suae procurare mandato publico constat instrumento rogato in actis domini Laelii de Nobilibus publici Brixiae notarii cum debita legalitate, a me notario infrascripto viso et lecto, et instetit per dictum illustrem et admodum reverendum, medio iuramento, examinari debere reverendas priorissam et alias moniales monasterii Sancti Aloisii Venetiarum de et super vitae probitate, sanctitate ac miraculis venerabilis patris domini Hieronimi Aemiliani patritii Veneti, fundatoris congregationis Sommaschae, et facto examine copiam depositionum authenticam sibi tradi mandari omni meliori modo etc.

(F. 26v) Qui illustris et admodum reverendus dominus vicarius praefatus, visa et intellecta instantia suprascripta, se paratum obtulit dictas moniales examinare et me notarium infrascriptum ad effectum praemissum elegit et deputavit, complamque depositionum earundem testium in publicam formam eidem reverendo domino Ioanni Caltae procuratori tradi mandavit, omni meliori modo .

Dicta die.

In parlatorio parvo monasterii reverendarum monialium Sancti Aloisii Venetiarum.

Coram antedicto illustri et admodum reverendo domino vicario generali comparuit reverenda soror Corona Veneris priorissa prefati monasterii, testis producta per antedictum reverendum patrem dominum Ioannem Caltam procuratorem, monita et super infrascriptis diligenter examinata; quae testis medio eius iuramento, quod actualiter praestitit in manibus eiusdem admodum reverendi domini vicarii, tactis scripturis etc., deposuit ut infra, vicelicet.

Asked if her reverence knew father don Jerome Miani, noble Venetian, dead for many years in Somasca, who was the founder of the Congregation of the Somascan Fathers.

She answered : Sir, I have not had knowledge of said father because I am 62 and I think he died long before.

Asked if she heard mentioned in her monastery any good deed, miracles or other thing done by that father.

She answered : Mother sister Gregoria Miani, professed nun of this monastery was niece of said father Jerome, that is the daughter of mister Luca brother of said father. When she was alive, she narrated to me that she had a saint uncle (barba santo) who was holy during his life. She added that when she had some tribulations she would recur to the intercession of this holy father her uncle and she was obtaining the graces she was asking. It's about 19 or 20 (f. 27r) years that she told me these things, that is four or five years before dying because we were in charge of the door. I heard these things only from her.

Interrogata de causa scientiae, loco, tempore et contestibus. Respondit ut supra.

Asked what kind of graces in particular said sister Gregoria was asking and receiving through said saint. .

She answered : I don't know in particular what grace she received, but only in general, many times, as she was saying, she received what she was asking.

Asked if she ever heard said mother narrate any miracle made by her holy uncle.

She answered : I remember that one time miraculous image of the blessed Virgin was brought from Treviso to this monastery by a vendor. Around it there were some letters narrating a miracle occurred to this holy father, but I don't remember what the miracle was. I remember sister Gregoria told me that the miracle of that blessed Virgin happened particularly to said holy uncle of hers, that is to father Jerome Miani.

Asked what she thought of said sister Gregoria.

She answered : This nun was of good life, observant of her religion, living as long as to 83 years of age. She died leaving a good example of herself to all the nuns of this monastery.

Asked if the things narrated by mother Sister Gregoria were said by her because of a particular affection toward said uncle of hers or because such was the truth.

She answered : (f. 27v) I think there was affection, but I think also that she wouldn't have said that if it was not the truth, because, as I said, she was a good religious.

Interrogated about general things,

She answered : What I deposed I said it in truth. I heard, as I said above, from that mother sister Gregoria that when she asked for a grace to said saint, she had always been heard. I use to confess and communicate at least every month and more often according to availability and on the main current feasts.

Et subinde vocata, comparuit coram ut ante, reverenda soror Sarra Barbaro monialis professa in dicto monasterio, testis ut supra producta, monita, iurata et super infrascriptis examinata, deposuit ut infra, videlicet.

Asked if she has known father don Jerome Miani the founder of the Somascan religion.

She answered : No, Sir. I did not know him, but I heard his niece Sister Gregoria Miani that is the daughter of a brother of said father Jerome who died about fifteen years ago, who had a holy uncle, who gave all his goods and gave it to the poor going from house to house for alms for the orphans. He used to eat, drink and sleep always dressed up with a cassock and a long sleeve shirt so that he was thought to be crazy by

everybody. Finally he went away from the city and went to the eremo living many years in a holy way. He made many miracles as she said, but in particular I don't recall her telling me of any miracle made by him. I remember her telling me that she hopes to be able to see him canonized.

Asked, if mother sister Gregoria knew the aforementioned uncle.

She answered : (f. 28r) Yes, Sir. She said she saw him and knew him with that cassock said above.

Asked if she heard from sister Gregoria that her uncle used to make discipline and pray.

She answered : Yes, Sir. She told me that before he was a young man who gave himself to good time, but then, converted, he gave himself totally to the spirit, praying continuously day and night with continuous disciplines. He used to have a holy life. But in particular I remember that she told me various times that a sister-in-law scolded him because it was both to give away all his possessions and he abandon his nephews poor and mendicants. He answered her that God would not falter them. And in pronouncing these words she said: "How much I would be pleased if I had a relic of that blessed body.

Asked about when and where and who was present when sister Gregoria told the witness said things.

She answered : She was telling, wherever she was, these things; in the cell, at the fire, or elsewhere, talking in the presence also of other sister, like sister Michela Malipiera and others who died before her. I don't remember the year. But she repeated the aforesaid things to me many times.

Asked what the nuns thought about mother sister Gregoria.

She answered : She was devout and always in prayer therefore we can believe that she was telling the truth, because she was greatly esteemed by the nuns and died in a holy way.

At general things she answered not having any interest of family ties or any other business; that she said the truth because this is the way we are to act; that she is about seventy years old and used to confess and communicate often.

(F. 28v) Et demum reverenda soror Michaela Malipetra monialis professa in praefato monasterio, vocata coram ut supra, testis ut ante producta, monita, iurata et super infrascriptis examinata, deposuit ut infra, videlicet.

Asked if in the monastery there is or there was a nun of the family of don Jerome Miani, noble Venetian, founder of the Somascan religion.

She answered : I knew mother sister Gregoria Miani, dead long years ago, who was the niece of father Jerome Miani and daughter of his brother.

Asked if she knew or heard from the mentioned mother sister Gregoria or other nuns of any miracle or other good deed made by the said uncle of hers.

She answered : I don't remember anything else but that various times she was telling me that her uncle was saint, that she was recommending herself to him in her tribulations and as far as she was telling also the graces she requested. I was very young at that time, so I didn't pay so much attention to what she was saying, besides not being too close to her.

Asked where and when and who was present when mother sister Gregoria was saying the aforesaid things.

She answered : The place was at the entrance because we were in charge of the entrance door. Before dying she said this various times at the presence of mother sister Benedetta Contarini, who is dead, and sister Corona Venieri who is the prioress now.

Asked what the nuns thought about mother sister Gregoria.

She answered : she was thought and was a good religious. She was so old, about 80. She used to fast at the vigils of the Madonna on bread and water. I think we could trust what she was saying for the bounty of her life.

Super generalibus recte; agit annos 72 et saepe confitetur ac (f. 29r) communicatur.

Franciscus Priori notarius patriarchalis Venetiarum de praemissis depositionibus rogatus praesens sumptum, aliena manu sibi fida extractum, subs-

cripsit in fidem, etc.

Robertus Cusanus iuris utriusque doctor, ecclesiae Sancti Bartholomei de Rivoalto perpetuus ac illustrissimi ac reverendissimi in Christo patris ac domini domini Francisci Vendramini, miseratione divina patriarcha Venetiarum Dalmatiaeque primatis, in spiritualibus vicarius generalis, suprascriptum magnificentissimum dominum Franciscum Priori, qui ut supra se subscripsit, fuisse et esse notarium patriarchalem, eiusque subscriptionibus taliter factis in iudicio et extra plenariam fidem his semper adhibitam fuisse et ubique locorum merito adhiberi testamur. In quorum fidem, etc.

Datum Venetiis ex cancellaria patriarchali hac die vigesima octobris 1614.

Subscriptum: presbiter Bartholomeus de Magris notarius patriarchalis Venetiarum, etc. Et sigillatum signo legalitatis, etc.

n. 10

ORDINARY PROCESS

OF

GENOVA

(20 November 1614)

O R D I N A R Y P R O C E S S

O F

G E N O V A

(November 20, 1614)

INTRODUCTION

Codices

There are two codices: codex D 202 of the archives of the Maddalena in Genova and codex D 85 of the same archives.

Codex D 202 is a transcription of one of the copies made the same day as that of the process written by the notary Giacomo Cuneo and legalized by the Vicar General Lelio Tasti, November 21, 1614. The codex is from c. 29r to c. 33r.

It is not known when codex D 85 was written because no legalization was reported. However, it is a very old copy. It consists of four papers all written up to the middle of c. 4r. In this codex the introduction of the process (held November 20) and the end are missing. However, the testimony is complete.

The two codices are not noticeably different. We have followed codex D 202 even though codex D 85 can be read more easily on account of its linguistic character.

This process was never published, nor could any bibliography be found.

MILIEU

The process of Genoa was held in the archepiscopal palace November 20 and 21, 1614, before Abbot Lelio Tasti, Vicar General of Cardinal Crazio Spinola. The notary was the same Chancellor of the Archepiscopal Curia, Giacomo Cuneo, and the Procurator for the Father General of the Somascans, Maurizio de Domis, was Father of Giulio Volino, superior of the Maddalena in Genoa. Questioning of the only witness, 71-year-old lay Somascan Brother Bernardino Aquila, was held November 21, on five subjects previously prepared.

BERNARDINO from SERIATE

Bernardino Aquila, son of Ilario and Isabella Lombardina, was born in Ferrara about 1543, where in 1569, he entered the Congregation. In about one year, he was sent from there to Somasca where he remained for nine years. In Somasca, he had occasion to speak with various persons who had known Miani and from them he obtained information given at the process. About Miani also we have little data.

In 1588, Bernardino Aquila was cook at the patriarchal seminary of Venice. In 1589 he went to Cremona, to the house of Santa Lucia. In 1594 we find him in Naples at the Santa Maria di Loreto orphanage. In 1596 he was in Brescia. In 1599 he was sent as clerk to the Colombina orphanage in Pavia then to Vicenza, to the house of Saints Filippo and Giacomo. In 1603 he was at the Misericordia orphanage in Brescia, in 1604, sent as clerk to the orphanage at Reggio Emilia. In 1605, he was at the orphanage of the Misericordia in Cremona until 1609, when he again went to Naples as a nurse in the Santa Maria di Loreto orphanage. In 1614, he was at the house of the Maddalena at the ordinary process of the cause of Saint Jerome. In 1622 Aquila returned to the Misericordia in Brescia where he was in 1628, as aid to the rector of the seminary. Also, he was again called to testify at the apostolic processes for the beatification of Miani. He was then 85 years old.

TESTIMONY

The examination of Bernardino Aquila, was an interrogation previously prepared, consisting of five articles. It was somewhat along fixed lines. This is the reason why the testimony is rather poor, compared to that one of Paolo from Seriate.

Aquila had not known the saint, but during the nine years he had spent in Somasca, from 1570 to 1578, he had the opportunity to know and speak with many persons who had lived with Miani and who remembered him very vividly. They also remembered the thirty years after his death. Furthermore, where he had lived was a continuous reminder of the events of his life that often were subjects of conversation in the convent, in the countryside and the vicinity.

Aquila was mainly interested in giving information about the persons from whom he had obtained his information. In the convent, it was principally Battista Romano who informed him. He was a lay Brother who, as a

child, had been taken in and cared for by the Saint Jerome. His name comes up frequently in the brief testimony. However, he never named Paolo from Seriate. Then, there were some people from Somasca: old men among whom he recalled Ventilano and Ambrogio Volpe, Beltramo Ventilano, a certain Antonio, and a woman named Marta, whose family he did not know. There were also some who, when young boys, had been helped and cared for through the charity of the Saint: Cristoforo da Cedri (Cristoforo da Chiudi in the apostolic process), Domenico da Zelo (Domenico d'Azeli in the apostolic processes) and one named Antonio Vergalin, named only in the apostolic processes. Lastly, there was a group of anonymous persons from the outskirts of Somasca with whom he had spoken occasionally when begging for bread. At the apostolic processes (September 4, 1628), he gave other interesting and worthwhile details: with Battista da Romano, he was in Somasca and in Bergamo; he was with Cristoforo da Chiuduna in Lodi and with Domenico da Zelo in Pavia. Marta assisted the saint in his last illness and was considered a saint. What he said was substantiated by good traditions.

The facts which Bernardino Aquila told us (taken from general information and of not much interest) referred to the last two years of the life of the saint and had come from Somasca.

Aquila's testimony was specially about his miracles: the miracle of the bread in Valleta, the resurrection of the young man, the water that gushed from the dry rock, the healing of the badly wounded foot of a man, the promise to the people of Somasca. When incidents were related, he was always concerned about being reassured that whoever told about them had been present, as when he told about the resurrection of the young man, Battista Romano had been there and he was "third pupil from the cross." The comparison is also interesting, specially regarding details between our narrations and the testimony given at the apostolic processes.

T H E P R O C E S S

Thursday evening, November 20, 1614, in the Archepiscopal Curia of Genoa. The Very Reverend Giulio Cesare Volpino, Pastor of St. Mary Magdalen Church in Genoa and Superior of the religious community of the Somascan Congregation, appeared before the Most Reverend Cardinal Orazio Spinola, Archbishop of Genoa. He made the statement in virtue of the appointment assigned to him as Superior by the letters of the Most Reverend Father General of the said Congregation on the 9th day of this month. By formal petition he requested that witnesses be called and examined in the best way possible so as not to lose trustworthy testimony. The submitted articles read as follows:

There are the articles by which are to be examined the witnesses of the life of the venerable Father Jerome, founder of the Congregation of Somasca, and of the miracles that he performed.

First: Father Jerome Miani was a man of great holiness, having renounced all honors and official positions in the Republic of Venice. He dedicated himself to the care of orphans and unfortunates, guiding them with great charity, mindful of their physical needs and curing tinea and other ailments.

Secondly: The Father dressed very humbly. To help the poor, he went his way begging and teaching Christian doctrine in many places throughout Lombardy, especially in the districts of Bergamo and Milan, all this resulting in great spiritual benefits.

Thirdly: He prayed often, spending entire nights in devotions. He fasted everyday, did not eat meat nor drink wine, and daily left the company of others for a good length of time to flog himself.

Fourthly: One day, finding himself in the company of a large number of members in his community and some poor who had nothing but three loaves of bread, he prayed first with his companions, blessed the bread and with great confidence distributed it. There was enough for them and the large number of people there, who were about sixty. After all were completely sated, there was a larger quantity of bread left than they had at first.

Fifthly: When he was alive, by prayer, Father Jerome brought back to life the dead son of a widow.

In addition to these articles to which witnesses will testify, they will be questioned as to knowledge, place, circumstance and time of their testimony, and finally about the entire case. At the start of the examination, the witnesses will be advised to tell the truth, under oath, and they will be questioned about each article.

The Very Reverend Vicar examined the articles and advised the Reverend Superior to call the following day at 9:00 A.M. the witnesses to testify to the previous articles and be accepted by me, the undersigned notary public and chancellor.

Friday, November 21st., 1614 at 9:00 A.M., in the Archepiscopal Curia

of Genova. The Very Reverend Archepiscopal Vicar of Genova has examined Reverend Bernardino Aquila, a professed Brother of the Clerics Regular of Somasca, 71 years old, as he said, who was introduced by the Reverend Giulio Cesare Volpino, Superior of St. Mary Magdalen Church and Convent in Genova. The witness, Reverend Bernardino, swore on the sacred Gospel of God, his hand on the Bible, before the Very Reverend Vicar, that he would speak the truth. The witness was previously warned of the importance of the oath and of the penalty in case of perjury. The witness was questioned about the first article that was read to him.

Answer: I have been with this religious community of the Somascan Fathers forty-five years, having taken the habit in Ferrara, my native city. About one year later, I was sent to Somasca, the first and the most important house of our Order. I remained there for nine years. During that time, I had occasion to hear about Father Jerome Miani, who was, as everyone said, the founder of the Order of Somasca, and also the institutions in charge of the orphans and converts. I remember a certain Lay Brother of this Community named Battista Romano, at that time about seventy years of age, a very robust man. He told me he had known Father Jerome Miani and that himself was one of those who has been educated by him. Certain other elderly men, at that time lay members of the Somascans, were Martino Volpe, Ambrosio Volpe, Beltrano Ventilano and Antonio, whose family name I do not know. These people told me they too had known Father Jerome who had undertaken the care of orphans and poor derelicts. With deep interest he was concerned not only about their spiritual life but also about their physical needs. These people also said he doctored and cared for those who had tinea. At that time, I spoke with some who told me they have been pupils under the care of Father Jerome, who had given them medication for tinea. They praised him and said he had been their teacher. Those he had cured of tinea were Cristoforo from Cedri, and Domenico from Zelo, Bergomese. They were elderly when I knew them and they told me these things. Both these men I have named knew Father Jerome.

They told me that he was a Venetian gentleman and that he had left many possessions and given everything to the poor, renouncing honors and political appointments. He dedicated himself to father poor orphans and convicts and led them to a Christian life. They told me he had been very successful in this during his lifetime.

Concerning the second article which was read to him.

Answer: Those named who told me they had known Messer Jerome also told me that he dressed very poorly and that he was devoted entirely to helping and assisting the poor. Shouldering a cross, he begged alms, accompanied by the poor whom he gathered himself. He went through Lombardy teaching Christian doctrine, principally in the Bergamo, Milan and Brescia districts. He was very successful in regard to the spiritual benefit of the people. Father Jerome was very devoted, dedicating himself entirely to the service of God, helping souls and assisting the poor, as I have said. Everyone agreed that he was a saint and called him one, not only in the countryside of Somasca where the first house was, which at that time was not in good condition as it is now, but also in all those surrounding places where I sometimes went seeking food for the poor.

About the third article which was read to him.

Answer. These pupils of Father Jerome told me also that he prayed very often and many, many times, he spent the entire night in prayer. He fasted every day, ate no meat, drank no wine and everyday he withdrew to lash himself. Leading such an austere and saintly life elicited the admiration of all. Many regarded him as a model and did not fail to discipline themselves nor to fast. I was told that with Father Jerome some people retired and adopted the same spiritual life. I recall their naming Count Federico Panigara, a priest who died in Somasca, and Count Alfonso Stanga from Cremona,

who was also dead at that time.

He was questioned about the fourth article which was read to him.

Answer: The aforementioned pupils of Father Jerome again told me about an important case that seemed to me to have been a miracle. Father Jerome was once with his compagna, about sixty persons, men and pupils who were in his care. They were in the Valleta near Somasca in a small house built for the use of these people. The weather was bad, a winter snowstorm, and they had only three loaves of bread. On account of the heavy snow no help could be had. Father Jerome took the three loaves, blessed them sliced them, put them in a basket and covered them with a white cloth. He and his companions prayed as he blessed the bread. He then called the youngest children telling them to go in line and take all the bread they wanted. They did so, eating until they had enough. This lasted for three consecutive days during which time they had no other help nor sustenance than the three loaves of bread that had been divided as stated. They said the snow was so deep they could have received no help from outside. When it finally stopped, after three days, the snow was plowed and they were helped. They found they had more bread than had been sliced at first. Two or three of these people told me they had been present at the above mentioned happening, and had been among those who had had enough bread during those three days in the little house. These were Battista Romano, Cristoforo da Cedri, and Domenico da Zello. I remember these three very well and they told me they had witnessed this incident.

He was questioned about the fifth article which was read to him.

Answer: This Battista Romano, a Brother, also told me that at that time Father Jerome Miani by his prayers revived a young man who had died. He was the son of a widow from Mazano, a town about two miles from Somasca. He also told me that this fact had not been divulged because Father Jerome did not care to have it told and because in virtue of obedience he had commanded all the men and boys who had been with him not to speak of it. Battista told me he had been the third boy from the cross, that is, he was among the smallest and he was present at the miracle when Father Jerome revived the young man who had died. He also told me that Father Jerome had cured many and diverse illnesses by making the sign of the cross on the forehead commanding the same to those he had cured and exhorting them to live as Christians.

Added to the preceding: I will also tell about something that to me seems to be a miracle. Battista Romano and others aforementioned, also men from Somasca, old at that time, told me the following: one day, Father Jerome was in the little house in the Valleta, where some of his pupils lived.

He noted that there was no water in the house and that it was necessary to go far to get some when needed. Father Jerome in the name of the God, commanded water to gush from a rock near the house. He struck this stone. I do not know whether it was with his hand or with a rod. Suddenly, water gushed out, more than enough for their needs. They said that this stone had not any water before this, that it had been dry. At the time, I too had heard about this miracle from those who had been present there, also from others, as

as I said before. I went to look at that stone several times and saw that even then there was a little water. It was this Brother Battista Romano who took me to the place and who told me all these things and that after the miracle, this stone gave out much more water than when he had showed it to me. When this same Battista Romano told me about the miracles performed by Father Jerome, he also said that once a certain man from Villa was cutting wood and the ax flew out of his hands onto his foot causing a deep wound. He turned to Father Jerome, who made the sign of the cross over his foot and cured it, telling him to be a good man and live as a Christian. He also told me that Battista was present at the time, saw the farmer's wounded foot and saw it cured by Father's sign of the cross.

Added to the preceding: At the time I went to live in Somasca working with some old people there, as I said, there were also those who recalled the life and miracles of Father Jerome. They told me that when Father was old and about to die, almost everyone in that countryside went to visit him. He told that he had willed them a remembrance. As they had observed the feast days and had given up balls and gambling and other games and had abstained from blasphemy, profaning the name of the Lord God and of the most glorious Virgin, their country would never be damaged. They told me that having observed this counsel for a long time they realized that if any storm came to the surrounding country Somasca would not be affected. But if there was abuse on the part of their descendants in introducing balls, dances, and games, blasphemy and little or not observance of feast days, they would find their countryside beaten more than the others surrounding them.

To further confirm the saintliness and goodness of the life of our Father Jerome, there was a testimony of Pope Paul IV, at the time in minoribus. Antonio Caracciolo, Cleric Regular of the Theatine Congregation, wrote the life of Paul IV, published in Colonia Ubiorum 1612 by Giovanni Kinchio.

On page 27 he mentions a letter written to the Theatine Fathers by Pope Paul IV, who refers to our Father Jerome Miani, and his many hopes and expectations.

In faith of these..., etc. Signed: Abbot Lelio Tasti, Vicar General, etc.. Post-scriptum: from the deeds which I, notary public and Chancellor, received and transcribed in quadruplicate. Giacomo Cuneo, notary public and Chancellor of the Archiepiscopal Curia of Genova.

The Abbot Lelio Tasti, Doctor of Canon and Civil Law, Protonotary Apostolic, Vicar General in the Archdiocese of Genova. We bear witness to all and each examining officer and testify that Giacomo Cuneo has accepted the above-written testimony and transcribed it in his own hand; that, as above written, he was and still is a legal and trustworthy member of the Notary Public Association of Genova, Chancellor of the Archiepiscopal Curia; that the public deeds he has composed and subscribed were and still are fully approved in Court and outside Court, etc. Given in Genova at the Archiepiscopal Curia with the usual seal, the 21st of November, 1614. Signed: Giovanni Antonio Focabliata, notary public and Chancellor of the Archiepiscopal Curia in Genova etc... It was sealed with the legal stamp,

n. 11

ORDINARY PROCESS

OF

MILAN

(6 July 1615)

ORDINARY PROCESS OF MILANO

I N T R O D U C T I O N

1. CODICES

We could examine two manuscripts for the ordinary process of Milano: Codex D 202 of the archive of the Maddalena of Genova and a codex of the archive of the general procuration of the Somascan Fathers in Rome.

Codex D 202 is the transcription and work of the notary Francesco Ferrario of Milano done on November 12, 1615 on authentic copy, of the same notary, of the process Giacomo Antonio Cerutti, legalized on September 28, 1615 by the general vicar Mario Antonio. In codex D 202 the process of Milano occupies from folio 85r to folio 99v. The indication of the pages on the side by our edition refers to this manuscript which is the one we followed in the transcription.

The second manuscript is in the archive of the general procuration of the Somascan Fathers in Rome. The codex in which it is contained does not show any indication of archive and is titled: *Mediolanensis Canonizationis Beati Hieronymi Acmiliani Patritii Veneti et Congregationis Somaschae Fundatoris. Processus remissoriales fabricati Mediolani et Somaschae. D. Clearcus Buscus notarius.* It contains the acts of the apostolic processes of the cause of beatification of St. Jerome Miani celebrated in Milano and in Somasca. During the apostolic process of Milano on May 16, 1628, on request of

the procurator father Giovanni Calta, the notary Cerutti gave the remissorial judges copy of the ordinary process of 1615, because the witnesses of that process Borroni and Novelli were already dead. The codex of the archive of the general procuration is an authentic copy of such apostolic process, made by the notary of the sacred congregation of the rites Clearco Busco and legalized on April 2, 1629. In the manuscript the part that reports the ordinary process of Milano occupies from foglio 398r to foglio 413r of the process of Milano. There are no differences between the two codices.

The text of this process was never integrally edited.

In the periodical *Il Santuario di S. Girolamo Emiliani, III* (1917)n.n. 35 & 36 under the title *Notizie della vita, morte e miracoli di Messer Hieronimo Miani*, have been handwritten by Father Novelli and by him given to father Calta on August 4, 1615. These 'Notizie' coincide with the text of the deposition given to the processes. There is missing only the part of the questions, the one regarding the sources of the exposed news which are, instead, indicated between parenthesis at the end of every news. The subject is sometimes presented in a different disposition and the news are distributed in twenty small chapters. We haven't been able to see the manuscript, but the examination and the accurate comparison of the content of the 'Notizie' and of the testimony given at the processes make us think that the 'Notizie' have come, with a labor work, from the deposition in the process, but not viceversa, as, instead, seem to think the author of the article of the periodical, and G. Landini, *S. Girolamo Miani*, Rome 1947, page 43.

Long passages are inserted in Sacra Rituum Congregatio E. mo et Rimo D. Cardinali De Abdua Veneta sey Mediolanen, beatificationis et canonizationis ven. Servi Dei Hieronymi Æmiliani Congregationis Somaschae Fundatoris. Information superdubio virtutum heroicarum, Romae MDCCXIV, in Summarium, pages 15, 24, 31-32, 37, 45, 49-50, 52-55, 59-60, 88, 96, 101, 105.

BIBLIOGRAPHY.

There is no bibliography, except a few lines on Novelli's witnessing. See O. M. Paltrinieri, *Notizie intorno alla vita di Primo del Conte*, Rome 1805, page 85; *Il Santuario di S. Girolamo*, cited, n. 35; G. Landini, *San Girolamo Miani*, cited, pages 43-44.

2. MILIEU

The process of Milano, the last of the ordinary processes in order of time, took place in the archbishop palace of Milano at the presence of Mario Antonino, vicar general of archbishop cardinal Federico Borromeo, the 6 and 7 of July, 1615 and of the provicar general Giacomo Terzaghi on August 4, 1615. The procurator was father Giovanni Calta, named with special procuration rogated by the notary Lelio de Nobili in March 1614. The notary of the process was Giacomo Antonio Cerutti, notary and actuary of the episcopal chancery. The questionnaire took place regarding the same five articles already presented in order to build the ordinary process of Genova. On July 7 the priest Bernardo Borroni, rector of the parochial church of Santa Maria Assunta in Vigentino, over sixt-five was interrogated. On August 4 the Somascan father Girolamo Novelli, 54, residing in the religious house of Santa Maria Segreta of Milano.

3. BERNARDO BORRONI.

Bernardo Borroni was born around the year 1550. At 19 he had the intention of entering the ecclesiastical career. St. Carlo Borromeo sent him to Somasca, in the seminary the cardinal had founded in 1566 and entrusted to the Somascan Fathers. He remained for two years and a half studying humanities. His rector was father Maffeo Belloni of Milano.

He was ordained priest around the year 1575 and dedicated his whole life to the souls. For many years he was rector of the parochial church of Santa Maria Assunta in Vigentino, then about one mile from Milano, on the road to Lodi, in the parish of San Donato. Here he built "that so noble church which is the best among all the forain churches." Those who knew him, talked of him as a trust worthy person, "rather a person of great value and worthy of great trust and of great bounty of life."

He died in the month of June of 1619 and buried in his parochial church.

At the time he lived in Somasca, Borroni had the chance to talk with many people who knew and had to do with Miani; the fathers of the congregation and, especially, many old men of whom he doesn't remember the names except Antonio Airoidi one of the most worthy men of Somasca, who was born around the 1510 and in his youth had known very well the Miani. In the memory of Borroni a picture remained well impressed, the one on the wall of the old refectory of Somasca on the left side where the rector and the master were sitting. This picture is remembered also by Novelli who studied in Somasca in the immediately following years.

Therefore the sources of Borroni are good and direct, even if his testimony only rarely gets down to details, except in the two recounts of the grapes and of the apple.

But his words have the strength of evoking that atmosphere of Somasca, of his time when not only once but several times, in different times and places, by infinite persons who had know him, publicly people were used to repeat about Miani; he was a saint.

About Borroni see Mediolanensis Canonizationis Beati Hieronymi Aemiliani, cited, Process of Milano, pages 414V and 419r-422v, in the archive of the general procuration of the Somascan Fathers in Rome. Documents and news about Borroni are found also in the archiepiscopal archive of Milano, spiritual archive, section X, San Donato VIII.

4. GIROLAMO NOVELLI.

Bibliographical news.

Father Girolamo Novelli was born in Vicenza on January 15, 1557. His father Guido was from Padova. The mother Laura was from Verona. It seems that he remained orphan since he was a youth: he was certainly accepted in the orphanage of the Misericordia of Vicenza where he knew father Francesco da Trento, who was rector there from 1563 to 1565.

He showed propension toward religious life, therefore he was moved from Vicenza to Somasca where he studied humanities under the guidance of the rector father Giovan Battista Gonella and the Brescian Pasino as master. In 1572 he went to Milano, probably in the small seminary of Colombara : for his pro-

bation year. During this year he knew father Angiolmarco Gambarana, to whom he confessed often. In the general chapter of April 20, 1573, he was admitted to the religious profession, but because there were some doubts about his suitability to emit the vows for his age, the profession was procrastinated for one year: in fact he professed on May 1st 1574 in Milano in the hands of father Giovanni Scotti.

Then he studied philosophy at Brera residing at the orphanage of San Martino of Milano where he luckily knew Primo Conti who helped him in the studies with lessons in philosophy and teaching him Greek and Hebrew. He was stationed in Milano several years. Probably he finished his studies there, of theology, also. Here he found father Francesco da Trento, who received him as child at the Misericordia of Vicenza.

Primo Conti, Francesco da Trento, Angiolmarco Gambarana all three excellent men who had a great influence on his religious and intellectual formation.

Novelli dedicated a lot of time of his life to teaching.

He started with teaching humanity in San Croce of Triulzio, near Milano, a kind of seminary-institution for orphans of San Martino who were studying with the goal toward the priesthood. Here he knew and lived with Paolo of Seriate who was one of the orphans gathered by Miani.

Here some other datas. In 1588 he was professor of Letters and Philoso-

phy in the patriarchal Seminary of Venice. The same year he moved to Genova as a preacher and remained there for two years. In 1590 he was vice parish priest of Santa Maria Sagreta of Milano. In 1593 he was residing in Vicenza in the collegio of Santi Filippo e Giacomo where in 1594 he was nominated praepositus. In 1596 he went to Piacenza. In 1599 to Santa Maria Piccola of Tortona. In 1600 he was principal master in the academy of San Benedetto of Salò. In the same year he moved to San Maiolo of Pavia. In 1603 he returned to Santa Maria Segreta of Milano and moved later to Amelia as master. In 1605 he was professor of rhetoric in the Collegio Clementino of Rome. In 1606 he returned to the church of Maddalena in Genova. From 1606 to 1609 he kept the theology chair in Cremona where he was also vicepraepositus and parish priest of the Santa Lucia church. In 1609 he went back for the third time to Santa Maria Segreta of Milano and here we still find him in 1615. In Milano he was a consultor of the holy office.

In their sketchy and fragmentarity these data furnish an indication about the life of Novelli rather on the move.

To the teaching activity Novelli associated always a great passion for studying.

He knew very well Italian and Latin and showed it as a writer. "In his speech he was always learned...and assiduous in studying theological subjects and letters as well. Because of his long dedication to study he had the beautiful habit of speaking polite or polished"; "he was a man of great science and a speaker", this is what father Francesco Leone and Donato Moravi were saying.

In his last years of life he dedicated himself to compositions of rather spiritual character. He wrote in Latin and Italian, in verse and prose. A list of his writing is given by Paltrinieri, o.c., pages, 83-85. He is remem-

bered among the learned men of Cremona by F. Arisi, Cremona literata, Parma 1706, Cremona 1741, C. 190 and III, c. 98. Also father Angiolgabriello of Santa Maria, Biblioteca degli Scrittori Vicentini, VII, c. 67 and G. P. Crescenzi, Presidio Romano, Riaccenza 1648, II, n. 24. "He was a man of good and holy life" said of Novelli father Moroni who confessed him and communicated him before dying. "Virtuous man...good religious and God fearing." This is how father Francesco Leone defined him who lived with him many years and assisted him on his death.

Various witnesses narrate what happened a few hours after his death. "Father Gerolamo Novelli --father Leoni narrates - professed priest of the Somascan congregation, virtuous man and very good religious, seventy years old, being in his death bed and not being able to move, but always in his senses and sound mind, hearing from me the recommendation of the soul at about the end of proficiscere anima christiana etc.. threw aside the covers opened the eyes with smiling and joyous face and very clear voice, as if he was sound, looking to the center of the room said these words: A, blessed Jerome Miani, what graces, what favours are these! To visit a poor sick sinner and your disciple! dear father, I beg you for the Lord's sake, do not abandon me at this extreme point and with your intercession recommend my soul to God. He said other similar words which I don't remember well. When he finished saying, he returned to the same position and closed the eyes as before. When I finished the recommendation of the soul, I asked him if he really saw our blessed Jerome; he said yes with the mouth confirming it with the head...". (Mediolanensis Canonizationis Beati Hieronymi cit., Process of Milano, f. 37v). A few hours later he died. It was October 25, 1623 in the house of San Pietro in Monforte of Milano.

Knews on father Novelli can be found besides his deposition in the process of Miani, in other texts in the apostolic processes as fathers Francesco Leone,

Donato Moroni, Carlo Antonio da Meda (see *Mediolanensis Canonizationis Beati Hieronymi cit.*, pages 31, 35, 417v-419r. A short profile is found in the *Atti della Congregazione di Somasca*, vol. I, page 107, manuscript of the archive of Somasca. Also from documents of the archive of the Maddalena of Genova, for ex, in the *Libretti delle deputazioni*, C-45.

Various authors wrote about father Novelli, but their news are scarce, very fragmented and repeated with monotony from one to another. The most completed is O.M. Paltrinieri, *Notizie intorno alla vita di Primo del Conte cit.*, pages 81-85. Here we can find other cited authors. See also A. Stoppiglia, *Relazione autentica intorno alla vita di San Girolamo Emiliani ed alla Congregazione di Somasca da Lui fondata*, manuscript in the archive of the Maddalena of Genova, D. 34.

TESTIMONY

The deposition of father Novelli is, regarding to the content, the most extensive and the richest of all the testimonies given in the processes.

It precedes following the orders of the articles of the questions, but it inserts often others news which are interesting the life of Miani and for the twenty years period between 1560 and 1580.

It starts with the life of Miani in Venice and as an apposite picture, his activity for the orphans, in particular for what related to the

teaching of the christian doctrine.

There's then a talk about poverty and austerity, that Novelli could see vividly reflected in the life of the Miani's companions (Primo Conti) and in the authoritative testimony of Pious V.

It widens up into his prayer, mortification, detachment from the goods of this world: norms which remained fundamental and almost distinguishing sign to his companions (Leone Carpani, Angiolmarco Gambarana) and to his Compagnia.

Novelli continues talking about the fascination exercised by Miani and the people carried by his example: the servants of the poor, the cooperators, the religious of other orders. It detains in particular on the principal followers of Miani: Mario Lanzi, Agostino Barili, Vincenzo Gambarana, Angiolmarco Gambarana, Federico Panigarola, Francesco Minotti.

Following the articles of the questionnaire it passes to the miracle of the bread. The remembrance of Somasca recalls other facts that happened there: the penance and prayers of Miani, the water sprung from the rock, the healing of the paralytic right after his death. Somasca recalls also other episodes the devil disturbing the rest of the orphans, the angel giving an apple to one of them.

Novelli closes his deposition reminding some prescriptions regulating the life of the orphans which the common testimony was making it go back to

Miani: prayers, silence, poverty, mortification, humble service by the priests and brothers of the Compagnia (Francesco da Trento, Angiolmarco Gambarana).

There are finally ritual questions about the person of the witness and the people and circumstances through which he came to know what he deposed: here also its an occasion for other news about Battista da Romano, Primo Conti; Francesco da Trento, on Battistino judge of Vercurago on customs of those first institutions.

The sources used by Novelli are of different nature: persons, places, customs of life still on going and attributed in its origin to Miani.

The people knew Miani (some of them had with him a close way of life) or entered the Compagnia immediately after his death. Come out in the words of Novelli some among the most cherished names of the Compagnia of the servants of the poor of those first times: Primo Conti, Angiolmarco Gambarana, Battista da Romano, Paolo da Seriate, Giovanni Scotti, Bernardino Castellani, Francesco da Trento; all people very worthy of esteem and known personally by Novelli.

In the background of these figures there is a series of persons of the compagnia or of Somasca who generally remained anonymous: elders of the congregation, universal voice of all elders.

The documentary material is constituted by the fetters, handcuffs and chains of the sanctuary of the Madonna of Treviso; by the booklet of catechism of fra Reginaldo, by handwritten memories of Miani, from the picture in the refectory and from such eloquent places of Somasca.

Among the traditions Novelli attributes to Miani and still observed at his time, or at least until his youth are: some remedies for sicknesses, some

norms regarding prayer, and the behaviour of the orphans, the use of occupying the free time with the Rosary, the refusal of every richness, the poverty in dressing.

It is matter, at least in regards with people, of numerous and trustworthy informators. The documentary material has been personally reviewed by Novelli. In regards with places and news they are sustained by the "universal voice", collected by Novelli in Somasca about 35 years after Miani's death. The same for the orders of the orphans: the universal voice insures that such customs, kept with filial and religious respect, goes back to Miani himself.

Therefore Novelli's testimony is well grounded and historically noticeable,

If we compare it with that of other witnesses, it detaches itself immediately for its own particular tone: while the untrimmed prose of the other witnesses makes their testimony appear more simple and almost more credible, Novelli's makes you think about a certain elaboration.

It's certain that Novelli, man of culture, kept and transmitted the news furnished him in a more impersonal way than the other witnesses: that influences his selection of the news and on their interpretation.

The news are instinctively placed in a historic picture of his youth, when he relives in his mind not without some regret. That's why they are in his deposition relevant typically contrareformistic motives as those of miracles and macerations of the saints (it cannot not hit, for example, the complacent diffusion in narrating the translation of the corps of father Vincenzo Gambarana).

Certainly it affects also his personal experience of religious life, which seems to express itself mainly on the great love for poverty, in the austerity of life, in the intense faith in God and simplicity of those great men.

An austerity which reaches a lot higher vertices in the refusal of all richness, in choosing an absolute poverty, in the complete dedication to the poor, in the severe penance, in laboriousness.

A total trust in God for whom every thought, every move, every action is only directed toward God, beginning and end of every aspiration.

A simplicity which expresses itself sometimes in suggestive traits as when we see Primo de Conti, the humanist which Erasmus was indicating as master to the Italians, but during the Winter among the poor walls of San Martino, in repeating to those young orphans and clerics the lessons he heard at Brera; or he raises up and takes his hat off reverently every time he pronounces the uncultured Miani whom he recognizes as master of life. When he is presented Francesco da Trento of the spaur count family reknown man for his counselling to the bishops and cardinals, who works in the garden, who sews and cuts clothes for the orphans, who is also their barber. Or when we observe with how much decision it is commanded Angiolmarco Gambarana, one of the most important men of the Compagnia, to get rid of the land of Caneva Nuova of Pavia or to get out of the congregation.

Father Novelli's testimony, different from the others of the ordinary processes, was more known and used by the biographers of Miani.

Such luck was certainly due to, besides the richness and quality of the content, also the fact that it was transcribed integrally in the apostolic processes and to the very personality of the author. De Rossi, the first who inserted in the biography of Miani the material of the processes, was also a disciple of Novelli.

ORDINARY PROCESS OF MILANO

Very illustrious and very reverend Sir,

Giovanni Calta priest and regular Somascan cleric procurator about the informations of bounty of life and miracles of the venerable father Jerome Miani of happy memory, founder of the Somascan Congregation, beseeches your very reverend Lordship to favor him in examining those testimonies which will be presented by the procurator, regarding the included chapters, giving juridic process in order to be valid juridically and also to publish them; that besides God's honour and glory, which will result for the Lord, for the whole said congregation and in particular for the procurator, he will feel perpetually obliged and will pray for more glory and long life of your very illustrious and very reverend Lordship. Quam Deus, etc.

1615 die lunae sexto mensis iulii.

Praesentatus fuit coram perillustri et reverendis-simo iuris utriusque doctore domino Mario Antonino prothonotario apostolico, illustrissimi et reverendissimi domini Federici tituli Sanctae Mariae Angelorum sanctae Romanae Ecclesiae praesbiteri cardinalis archiepiscopi Mediolani vicario generali, supraedictus supplex libellus per praedictum multum reverendum patrem Caltam, debita cum instantia petentem et requirentem, quatenus praefatus reverendissima dominus vicarius decernere et ordinare velit et debeat, examinandos fore et esse examinarique debere quoscumque testes, per eum uti procuratorem specialem ut supra producendos, in et super verificatione contentorum in articulis de quibus supra fit mentio et quorum tenor inferius inseretur, eorumque dicta et attestations in scriptis redigi, moxque dictarum attestationum exemplum authenticam eidem edi ad hoc etc., omni meliori modo, etc.

The tenor of said articles is such, that is:

Articles over which the witnesses are to be examined regarding the bounty of life and miracles of the venerable father Jerome Miani founder of the Somascan Congregation.

First: Father Jerome Miani was a man of great holiness: he renounced the honour of the Venetian Republic, gave himself to the care of the orphans and poor derelicts whom he was governing with great charity, in instructing them in the christian living, helping them in their physical needs, medicating the ringworm and other corporal infirmities.

Second: said father dressed contemptibly, in order to help the poor used to mendicate and teach the christian doctrine in many places of Lombardy, particularly in the territory of Bergamo and Milano with great fruit of the souls.

Third: the same used to pray frequently so that he was spending entire nights in such exercises; he was fasting every day, did not eat meat nor drank wine. Every day he retired from the companions, for a sizable time used to discipline himself.

Fourth: one day, finding himself with a good number of persons of the compagna of the poor, not having but three breads of mixture, after praying with the companions, he blessed said breads and with great faith he distributed them: they were enough to satiate the multitude of people, who were about sixty. After everybody was satiated of that bread what was left over was more than there was before it was distributed. Son of a widow.

Fifth: while father Jerome Miani was living, with his prayers made a dead young man come back to life.

Besides these articles, if the witnesses will depose, they will be interrogated de causa cognitionis, loci and co-witnesses and time. Lastly still super generalibus. At the beginning of the examination the witnesses will be advised de veritate dicenda under oath, they will have to be interrogated over said articles separated one from another.

Que praefatus reverendissimus dominus vicarius visis et auditis praedictis decrevit et decernit testes ut supra, per dictum reverendum patrem Caltam producendos, examinandos fore at esse in et super supradictis articulis per notarium actuarium curiae archiepiscopalis Mediolani cum interventu eiusdem reverendissimi domini vicarii, moxque !! dictarum attestacionum exemplum in forma fidem faciente edi omni meliori modo, etc. Signatum Marius Antonius vicarius generalis.

1615 die martis septimo mensis iulii.

Coram praefato perillustri et reverendissimo iuris utriusque doctore Mario Antonino, prothonotario apostolico, curiae archiepiscopalis Mediolani vicario generali, existente in aedibus suae solitae residentiae et audientiae sitis in pallatio archiepiscopali Mediolani.

Examinatus fuit multum reverendus dominus praesbiter Bernardus ... rector parochialis ecclesiae Sanctae Mariae loci Viglentini plebis Sancti Donati in strata Laudensi, testis productus super verificatione supradictorum articulorum per admodum reverendum dominum Ioannem Caltam clericum regularem Congregationis Summaschae, procuratorem specialem praedictae venerabilis congregationis ad id specialiter constitutum, apparente instrumento dictae procurae specialis rogato per Laelium de Nobilibus publicum Venetae notarium die decimo nono mensis martii 1614 proximae praeterito, et qui testis iuravit etc., tactis scripturis etc., dicere veritatem etc., remotis removendis etc., in manibus praedicti reverendissimi domini vicarii eidem iuramentum defferentis, etc.

First of all an admonition was made to the witness about saying the truth.

He answered : I am a priest; it's forty years that I work with souls and I know what it means to testify.

Deinde lecto eidem testi supradicto primo ex articulis praedictis, sic ut supra per praedictum reverendum patrem procuratorem praedicto reverendissimo domino vicario exhibitis.

Interrogated he answered : I did not know said father Jerome Miani founder

of the congregation of the regular clerics of Somasca. I heard talking about him fourty-six years ago when I was about 19 and was wearing the cleric's habit; St. Charles sent me to Somasca in the seminary to learn humanities. That seminary was directed and governed by the Somascan Fathers. I remained in that seminary about two years and a half. During that time not only I heard about said Jerome Miani from the fathers !! of said congregation, but also from many seculars by which he was kept in great veneration and thought of him as a saint. Among those I remember I heard said the name and think of him as a saint. I remember a certain messer Antonio I think d'Airoldi, benefactor of said Congregation, a person of about fifty and very honorable. By what he told me, he knew said father alive and with him he talked various times. I heard from said messer Antonio and also other old seculars who had known in life said father, not one time but more and more times, in different times and places, that said father Miani was a very noble person and of great riches, that he had renounced all the honours of the Venetian republic, had distributed all his properties to the poor, of which he was having particular care materially and spiritually, teaching them the christian way of living and helping them in their corporal needs of sickness or other, keeping them near him with a lot of charity, without sparing any fatigue in caring for them and grow them in the fear and service of God.

Super supradicto segundo articulo eidem texti lecto

Interrogated he answered : from the above said in the place of Somasca I have equally publicly heard say that said father Miani was dressing with a contemptive cassock reaching half the leg, with a cloth cap. After distributing his property to the poor he used to mendicate around together with said poor whom he was bringing processionally with the cross in front. He was teaching the christian doctrine in all places where he was founding pious institutions for the need and government of the poor orphans. In particular I heard that he did it in the territory of Bergamo with great fruit of those souls.

Super supradicto tertio articulo eidem testi lecto

Interrogated he answered : of the content of this article I can say nothing else but that said father Miani was thought in Somasca by those people as a saint. That in such place it was said publicly that he was conducing a holy life with fasting and mortifications of the body and with other good and holy deeds.

Super supradicto quarto articulo eidem testi lecto

Interrogated he answered : I heard nothing said. I only heard what in such article is narrated these last days, here in Milano, by the fathers of said congregation of Somasca because I was talking with them. But I don't remember the place nor the time. I think that it was the reverend father don Alessandro who told me, then praepositus of Santa Maria Secreta and I'm sure he told me this is coming from father Calta.

Super supradicto quinto articulo eidem testi lacto

Interrogated he answered : I don't know how to answer regarding this article but the way I answered the preceding, that is for having heard from said reverend fathers mentioned above.

Sudens a seipso : while I was in said Collegio of Somasca I heard said publicly by different people that said reverend father Miani when still living was going out with his company looking for alms. One of those poor was very thirsty and hungry. He resorted to said father in order to extinguish the thirst and the hunger. Such father, not having anything to give him, told the poor to enter the vineyard to collect and eat grapes. The poor boy did it even if it was out of season and found grapes in a vinetree, took it and ate it. This was taken as a great miracle by all those who came to know it.

Besides that I saw in the old refectory of said collegio which I think has been demolished a painting of said Miani with the compagna of his orphans, with the cross in front, the way he was used to go processionally looking for alms. In the middle of the procession there was an apple tree over which the baby Jesus seemed to be coming down with an apple in his hand even if it was out of season. He gave that apple to one of the orphans who, then, gave it to said father Miani who told him not to say a word to anyone. I then concluded that said father Miani at any time by every person who knew him (a) was publicly thought to be saint for the works he did, alive and dead. They were saying that when alive he made many graces. This I can testify as being true.

In causis scientiae dixit praedicta omnia per eum deposita fuisse et esse vera, publica et notoria, eaque scire, dicere rationibus et causis per eum deductis.

Super generalibus recte etc. et est aetatis annorum sexaginta quinque et ultra.

(a) The codex of the apostolic process adds "and those who did not know him."

1615 die martis quarto mensis augusti

Coram illustri et multum reverendo iuris utriusque doctore Iacobo Terzagno, decano ecclesiae maioris Mediolani curiaeque archiepiscopalis Mediolani provicario generali, existente in loco ubi supra.

Examinatus fuit multum reverendus pater Hieronymus Novellus sacerdos congregationis Summaschae, residens in collegio Sanctae Mariae Secretae Mediolani, testis productus per suprascriptum procuratorem pro verificatione contentorum in suprascriptis articulis, cui delatum fuit iuramentum etc., quod praestitit etc., tactis scripturis etc., in manibus praedicti illustris et multum reverendi domini provicarii generalis et monitus de !! dicenda veritate.

Regarding the first article read to him, interrogated to say what he knows, saw and heard from others,

He answered : I didn't know father Jerome Miani, because before entering our congregation of Somasca he was long dead. It's true that at the beginning of my religious life, still young of sixteen or seventeen (a) the elders of our congregation and other people who knew said father, were saying publicly that father Jerome was a noble Venetian of the very old Emiliani Roman family as there are many other Venetian families from Rome that moved to Venice. He entered the army still young, became an officer of the republic, which made him governor of Castelnuovo of Friuli at the time when Massimillian, the first emperor with this name, made war to the Venetians and took the castle killing the soldiers. Father Jerome was taken and put in a dark and strong prison in which he recommended himself to the Madonna of Treviso. She appeared to him and miraculously freed him opening the prison and the fetters, conducting him invisible through the army, keeping him by the hand all the way to the doors of Treviso. Those fetters, handcuffs and chains, which were keeping him tied up in prison, are still visible in the Church of the Madonna Grande of Treviso, confirming this marvelous miracle. Returned to Venice, he put in order all his things, abandoned everything, lived for a while under the obedience of the bishop of Chieti founder of the Theatine Fathers, who became later Pope with the name of Paul IV, elected spiritual father of father Jerome. He was also the first

in Lombardy and in the Venetian States who gathered children

(a) the cod. of ap. pro. instead of 16 to 17 has 15 to 16.

orphans and derelicts, provided them with a house to live in and the things needed to live. He was teaching with great charity the christian life. He actually was the founder of the christian doctrine in Italy, which was started to be recited privately and publicly by the orphans. The work and its exercise was appreciated and such praiseworthy and fruitful custom was embraced by the bishops, cities, provinces and generally by the whole christianism. There were some booklets kept by our congregation, not too long ago, with the name of Fra Reginaldo, a Dominican religious, very attached to the congregation. In these books with very clear brevity were explained all the things belonging to the perfect instruction of the Christian. These booklets were going around the whole Italy and were printed in many places. Many of our fathers even if learned, liked to learn them by heart in order to instruct and teach others. I don't mind saying I was one of them. Father Jerome was doing every most vile exercise for the care and government of the orphans, which were by him loved and governed with more than paternal affection. From here the tradition of our lay and ministers, the knowledge of curing sicknesses, fastidious and disgusting by nature, which usually attack children.

Et eidem testi lecto secundo articulo et interrogatus ut supra

He answered : Father Jerome was basely, contemptibly dressing with thick and rough clothing; he was living so disowned of his own

self-love that in travelling he would not bring money nor any food for living and sustenance. He was living with the work of his hands, earning his food with humble jobs, working in the fields: he was not arranging for the salary, happy as he was with what was offered, receiving it instead of alms and praising God. From this came the saying among the orphans that when they were receiving something for their use they would say every time: "Praised be God!". And when what he received for his fatigues was not enough for him and the orphans in order to live, he was humbly mendicating.

Subdens a seipso: I will say more. Miani lived after his conversion, in a way as to leave in the hearts of those who were approaching him the opinion of a man not mediocrily good, but one who had already reached the peak of apostolic perfection; because, not being a religious of any community, he used to live in such severity that in the observance of the essential vows, in the contempt of self, in the poverty of dressing, in the austerity of life, in the frequency of abstinences and vigils, in the honesty and modesty of talking, he could have been compared to the founders of the most strict disciplines of the regulars that ever flourished in the holy Church. Primo de Conti narrated this various times to me. He was my teacher of Greek and Hebrew. He was militating under the institution of our father even if he was not bound by the vows of the regular life, he showed in his behaviour and customs so vividly reproduced the image of that father, that I can affirm with oath that in many and many years that I lived and talked with him, that he never was seen in the presence of others to obey the bodily needs that require privacy. He himself was saying

that there was anything good in him it was due to the holy conversation of father Jerome Miani. When he was saying his name, he used to call him his master in the moral and christian life. So great was the affection and the respect, even after his death to his honored memory, that any time he had to bring it up, which was happening often, he was bending his head, taking off the hat, if he had one.

Subdens a se : Pope Pious V had the same opinion: this made it easier for the three vows of our Congregation, when requested. We also obtained during his pontificate, nobody in the concistor dared to contradict him, when he himself testified in the presence of the cardinals with his ocular testimony about the merits and holiness of Miani which were to bring graces and favor to the holy Church. He was so good in praising our Founder that he didn't hesitate in calling him a second Paul in charity, zeal and humility. To make his words more believable he used Peter Apostle's saying: "nos manducavimus et bibimus cum illo (we ate and drank with him" and of St. John's: "nos audivimus, nos vidimus et manus nostrae contrectaverunt (we heard, we saw and our hands were joined)". This was referred by the commissars to the fathers in the chapter and I heard it from many fathers.

Super tertio articulo eidem testi lecto and interrogated he answered:

The spiritual exercises of father Jerome were many and of the many

the worthy of note are these: daily mass with particular actions of internal and external devotion. Very frequent and hard fasting, contented with the little musty, dark, hard bread that the orphans could gather in the houses; many other very honorable fathers followed this kind of fasting up to my time, as I could testify visually in father Francesco Trento, Angelo Marco Gambarana, Vincenzo da Borgo. Father wanted to hit his body very often. From this the congregation took the tradition of making that discipline every Friday.

Subdens a seipso : He was very patient to injuries and enemy of comforts and riches, so as to refuse a large quantity of money offered by Francesco Sforza, the last Duque of Milano, answering that he who had abandoned his own was not to look for other's. The negligence and contempt of riches was so loved by the first fathers of the Congregation that not even the gentlemen were bringing the patrimony or any goods of theirs. Because of this Leone Carpani, once converted to God by the example and life of father Jerome, even if he had great patrimony, he did not leave any to the Congregation, no matter how much he insisted; depository of all his goods was Primo de Conti, mentioned before by me., who at his time was believed to be a christian Socrates for his excellent versatility in letters and goodness. He received full permission to alienate those goods as was best fit by our fathers who were firm in the intention of living in poverty. For this reason Primo

gave the investiture and possession to the Company of Jesus. In this way the institution of Como came to be. From the income of Carpani's and the Merone property, which were that fathers patrimony, came the sustenance. Following the instructions of father Miani they denounced father Angiol Marco Gambarana the abandonment of the Congregation, had he in a certain number of days not renounced his place of Caneva Nuova of Pavia, which he could still dispose of. In order not to be separated from the Compagnia, he renounced in favor of the Barnabite fathers. I heard personally various times some fathers worthy of trust accepted all that was offered then by the friends and devotees of the Compagnia, the Compagnia would not alienate now temporal goods to any other community of regulars. I can testify myself partly how many gardens, fields and houses, in Milano and outside, that were renounced or refused with generous contempt.

Subdens a seipso: Father Miani was the greatest enemy of self, denying his senses not only excessive pleasures, but taking away from the flesh even the necessary. He was avoiding banquets as lavish and sumptuous; he cherished abstinence in such a way that his way of living could have been called a perpetual abstinence. He was of such humility that, even if he had the government of the whole Congregation, he would give the most wanted honour to a priest subjected to him.

Many gentlemen of different towns were sweetly attracted by the good example of Miani and the good odor of his virtues, abandoned the world and a good part of them followed him under a strict way of common and poor life in which they firmly con-

tinued and closed their eyes with manifest signs of perfect imitation. Some helped in caring for the orphans with clothes, work, counseling and lived under the obedience of father Jerome and other rectors. They were frequenting the holy sacraments administered them by ours in our churches, humbling themselves and asking at their feet in certain days punishment and pardon for their mistakes. This custom is worthy of praise. I saw it when I came and became religious in Milano. These gentlemen were called cooperators of the fathers, not messer as they call them now. They were also honorable people which by the virtue of some indults of apostolic delegates were following the steps of father Miani, were helping him with sermons, spiritual talks for the reformation of the christian people. They were coming to the chapters that he was making from time to time, living with the brothers of the same congregation among whom we find father Reginaldo, very known preacher of the Dominicans.

Among the disciples of this father the most known by family, studies and holiness was Marco Lanzi, a Bergamese gentleman; Agostino Barili, Bergamese gentleman of marvelous abstinence. He was rector of the orphans of San Martino. He was fasting on bread and water most of the time, eating very small pieces of bread left over by the family, as I heard sometimes from Bernardo Barili his nephew and Battista da Romano.

The third Vincenzo, one of the Counts of Gambarana of whom I heard things very worthy to remember. First that he was a man of great charity toward the poor.

One winter day he was on a trip; ice and snow were covering the earth. He gave his socks to a poor with plagues on his legs who asked him in the name of God; as the poor received them, father moved ahead and the poor was seen no more. The same after death he was honored as a saint by the Dominican fathers by whom he was buried reverently in their church graciously and by christian charity. At his death the bells of St. Geroldo of Cremona rang by themselves. The converted women of Bergamo heard a voice lamenting his loss, because the father who was governing them with great zeal and charity was missing. The body of said father was moved from San Domenico to san Alessandro because the church of San Domenico was to be destroyed together with its monastery by order of the Venetian Senate. The bearers were arguing with each other and didn't want to carry the body that was already rotting and maleodorant. They were insisted upon and given promises, so they carried on with the burial, From the casquet was flowing out a viscous fluid like balsam, so fragrant that was stronger than any other odor or liquor among us. The bearers were astonished by the newness and grandeur of the miracle.

They were competing with each other on how better they could colour their clothes, the eyes and the face with those precious drops. The corps was passing through the street and a sick woman, an admirer of father when he was alive, raised a prayer to him, touched and kissed the casquet, wet the rosary with the flowing blood, brought it close to the eyes and her sight was restored. That rosary fell in the hands of father Scotti who

became and died general of our Congregation. They say that even after many years it smelled and was giving the same odor.

The fourth father was Angelo Marco Gambarana, cousin of the above named man, full of singular humility and of very holy life. When he was rector of San Martino of Milano. He was dressed with vile and rough clothing, as the orphans use. When old and sick, he hated to have any servant around him and in his room. When blind he celebrated mass until the day before dying. He predicted his death to the ministers of his house. The last night when he died he made his bed, put in order the room as if in good health; he said the divine office, went out of the room to the major altar of the church, where stopping for a while, he cried, sobbed, prayed to heaven and earth to receive his tired frail body and his spirit. Then he retired to a small chapel, knelt on the floor in front of the altar of the crucifix. He prayed there for a while, then he lied face down on the reclinatory, rose and placed his head on the shoulder of a young man who was his guardian on that last night after a very soave breath, accompanied by a lovable salute, he died. We think he went to a better life. After death even if he was consumed by the age and many pysical indispositions for long years, his face was seen soft and purple or vermilion colour of fresh roses. Gaspare, very honorable priest of Santo Seplocro and his devotee, came the following day for confession. He saw him in the coffin, smiled for joy and ordered him dressed up with an ornament very rich in gold, not wanting him to be dressed in lugubrious dress, whose soul was happily dressing a very white stole in heaven. His body was buried by the illustrious chapter of La Scala. The parish priest was wearing the mitre and staff, crying a lot for he was very affectionate to the bounty and known virtue of the father. At that time I was out of the Colombara and wertt

many times to that father for confession.

The gentleman Leone Carpani was also a protegee from whom, almost by miracle, he had the beginning of his spiritual life. Leone was all of the world, sensual, dedicated to arms and contentions. When Miani visited him simply at his villa, singing the litanies and psalms with the orphans, he was suddenly converted into another man. He abandoned the world, changed customs, renounced his properties, as I said above. Leone grew in such humility and self contempt that he refused to be archbishop of Naples. The offer was made by Pious V to whom father was so dear for the holiness of life and customs. The Pope visited him privately at his death bed recommending his soul and administering personally the anointing of the sick. Federico Panigarola, apostolic protonotary, was also one of the first perfect followers of Miani. I saw his portrait in the old sacristy of Somasca. A certain Bartolomeo Manzanelli, secretary of Francesco Sforza second Duque of Milano, Francesco Minotti, a gentleman from Ferrara: excellent men in every virtue and perfect imitators of Miani.

Subdens a se : Francesco Second Sforza had a peculiar experience of the sincere bounty of Miani whose very exemplary life and pious institutions for caring for children deprived of every help and human aid, induced that prince to offer him a great amount of money, trying with that gift to see if he was armed against the desire and hunger of gold. He found him invincible and remained so much impressed by the magnanimity of such man that he gave greater favors than he would ask for the orphans, in giving the church and house of San Martino, bought with his money from the Ospedale Maggiore the immunity of the millstone, which is a great exemption.

He answered : Not far from Somasca, over a rocky hill, a very old rock is built and is half destroyed, in which there are a few houses along which there is a quite long yeard. Here one evening father did not have enough provisions for the orphans. He rose the eyes to heaven, sighed and prayed for a while. Then keeping the brim of his poor cassock and placing in his busom the bread he had in the house, he blessed it. Then he gave order to the orphans starting from the youngest, to take the bread from his apron as much as he needed. After the distribution father found the same amount there was before. I heard this from Battista da Romano who was present and was one who ate such bread. He told me also that the bread was multiplied by father various times when it was really needed.

Subdens a se : In the mortification of the senses and of the flesh we cannot say the austerity and the marvelous rigor father Miani used to have. Without talking the daily disciplines, the continuous and very severe fasting on bread and water, the bed and place alone where he was resting at night, could better be called instrument of penance, the amusement of quiet and relief of the body afflicted by the daily fatigues. When father was in Somasca, he used to go, for the soul's quiet and for attending more at ease to the meditation of the divine things, under the cave of a hill where, with his own hands, he had made a small habitat enough for a man. Sometimes he was passing the night and sleep on a small bed of rough and sharp stones one over the other not kept together with cement. I saw it many times and considered the roughness and it seemed to me that the name her-

mitage is appropriate, as father was and is called now. Not far from this place Miani had built a small church, that I also saw, called San Francesco of whom he was a very great imitator. Over the !! eremo there is the rocca already named, on which those first disciples of father built small and poor rooms whose partitions were made of intertwined reeds, tied together with osiers of willow and on the outside encrusted and covered with white plaster. They also built on the same rocca a small church in honour of the blessed Virgin and St. Ambrose where they were gathering for their devotions and the divine office. Miani had there his room and bed certainly not better or more delicate than at the eremo. The room was poor and narrow. The pillow was made of dried leaved of chestnut tree or straw or of the same reeds the rooms were made of. The most important of them was sleeping and resting worse than the others.

Subdens a se : between the above said rocca and another high rock there are still some remains of a house in which place father Miani used to go for retreat and very useful for prayer. One day as usual he retired to contemplate the things of paradise. Over the lever where father was praying there is a rocky cliff. From there that day, while father, hands and eyes raised up to the sky more warmed up than usual in that religious posture, here suddenly spring up a laud and limpid gush of very pure water which, bouncing on those tops, sprinkling this and that part of the mountain, finally collected was falling sweetly to the

feet of father. Father and his orphans had great need of it. That spring lasted until father lived. All those passing by for any business were drinking of it and sprinkling their feet for devotion. It served the needs of the orphans for the time they've been there. When father died the water ceased to flow.

The village and municipality of Somasca complained various times for the lack of priests and masses. Father Jeroma, who hadn't started the congregation yet, in one occasion consoled the municipal authorities telling them to keep heart that instead of a priest they were missing or looking for, they would be having a congregation of exemplar people of holy life serving them. I heard this from Antonio Airollo, father of George, our neighbor and benefactor in Somasca.

Super quinto articulo eidem testi lecto et interrogatus etc...ut supra

He answered : About what your Lordship just told, I cannot help. I remember well that when I was in Somasca I heard from Battistino, judge of Vercurago, far from Somasca about an arquebus shot or a little more, that in Calolzio, Bergamese village about a mile from Somasca, there was a man of honest condition for the quality of the village, born in that place. He was crippled for many years both of arms and legs. He could not walk nor stand without crutches or "scanze" as some call them and even with these he could hardly move. When the father died

he was placed in the church of Somasca called San Bartolomeo. The previous said sick person asked to be brought to Somasca. He prayed our Lord that if that was his good servant to demonstrate it in his person curing him of that sickness which humanly could not be healed. As he finished these words he was perfectly sound. He left the crutches as testimony of the miracle.

Subdens a se ipso: What I'm going to say will be a clear testimony of how much the works of father Jerome were pleasing to God because they were gravely hated and persecuted by the devil as Battista da Romano told me many times because he was present; also father Guglielmo Tonso and others. The devil was showing himself often to the orphans in horrible and monstrous ways. He was often !! turning off the light which was continuously on all night long in the dormitory, he was denuding the children and biting them often times; to some he left the shape of an open hand with separated fingers. In order to free themselves from this toil, by order of father, at the time of going to bed and when going to rest, they would sing the antiphone of the Blessed Virgin, Salve Regina. They were freed. There is more: In the refectory of Somasca, in the time when I was attending studies of humanity under the rector Giovanni Battista Gonellio and the master Pasio Bressiano, on the wall at the left side where the rector and the master were sitting, there was a painting of the history of an angel who, elevated by his wings, was giving an apple to a child. This child was heading a good number of other children who, two by two, were walking on the mountainous way toward the rock. I did not know the meaning of the story, so I asked those who knew and I was told: "The angel

appeared to one of those children of father Miani, offering the apple. He refused it, excusing himself that he couldn't take it without the permission of father Jerome with whom he was living. After the permission of father Jerome he reverently received it. In the act of extending the hand and giving the fruit, the angel said: "take, child, the fruit of obedience." After taking it, he brought it immediately to the superior father Miani.

Subdens a se ipso: I don't want to leave apart in this deposition of mine some very good orders made by father for the maintenance of the institution which he founded. Regarding prayer he found a brief, clear, distinct form in very beautiful chapters but short for praying to our Lord for every grade, state, condition of persons, where we discover the very excellent charity which was in him toward the common welfare of all men. This prayer was made twice a day by the orphans assisted by the rectors and others in charge: in the morning getting up and at night !! going to bed. This tradition is still in use in the pious places living under the discipline and care of our fathers, in many seminaries and schools or academies of the congregation: actually in the academy it is said in Latin. The daily office of the blessed Virgin, the Rosary of the Madonna, mental prayer morning and evening, the singing of psalms and praising God almost all day long is a rule made by him in all hospitals and houses for orphans, because while he was alive the congregation did not have any other place. He ordered a silence like the Carthusians at night, during the day at table, in the workshops, except at the hours of praying and recreation which in those days was very short; none was allowing himself

to talk without asking permission from whom could or used to give it. The breaker of silence was severely punished.

He ordered that each accuse his faults once a week publicly. The accusation was made with such submission of heart and promptness of will that the one who was accusing himself better and submitting to the censures and corrections of the superior was considered happy.

Besides silence he ordered to keep the eyes under good guard and custody. When the orphans were at table, the reader before reading, was intoning in a loud voice the prayer. All were executing the order so well that nobody knew what his companions were eating.

He gave order that on the table be put those things collected by alms. So much rigor was kept that meat was never bought. If by chance it was given and it was not enough for everybody, it was to be given to the sick and old. The less old and in good health were to be contented with only bread and water.

The rectors, even if priests, were to live with what the orphans had, and put on the same kind of clothes. They had to earn their food with the sweat of their brow and the work of their hands. I saw this order obeyed when I was young by

Father don Francesco di Trento, who, later, was superior general and dying as a parish priest of San Biagio di Monte Citorio in Rome, where he left a certain odor of meekness, kindness and patience. This father was serving, making clothes for the children, working in the garden and as a barber, as I saw it in Vicenza and Milano.

Angelo Marco Gambarana, mentioned above by me, being already old, actually decrepit, used to complain about living without dignity because he had to eat the bread earned by others. Even if he was so old, he was writing, counseling, teaching the children in the house, earning more than any others, young and in good health. He was dressing as a poor, using the vile cotton used by the children at funerals. He used to live simply with extreme sobriety. With the gifts and the alms he could feed himself and others, too.

He gave order that in the trips no horse, nor carriage or any other commodity be used. All, except the sick and aged, had to use their own feet. He was a living example of this: he never travelled but by foot.

Deinde interrogatus de causa cognitionis eorum quae deposuit, et primo: When, at what time, by whom and at whose presence he heard that father Jerome was a Venetian noble who went to war, was castellan, was captured and miraculously free.

He answered : The first time I heard about what I'm interrogated now was in Somasca. I was about 17 or 18 years old. I heard this in many places where I went in our congregation, because these things were said publicly by everybody. The one who told me was Battista da Romano disciple of Miani in Somasca. There were there !! also many clerics of St. Charles Seminary, which was then in Somasca, who knew the previously said things and were narrated at their presence.

Interrogated about the names of those who were present when said Romano was narrating said things and about the place in particular

He answered : There were many witnesses but I don't remember any one in particular for it was many years ago. Still I remember don Giovanni Maria Cornali, Bernardino Aquila who are still alive professed of the congregation. The place was where we were having recreation and familiar conversations particularly when we were going to see the eremo, the rocca, the valletta and the woods with said Romano. It was during the chestnut collection the harvest of grapes or wood or other occasion.

Interrogated what kind of man Battista da Romano was; if he was a trustworthy person

He answered : He was a lay professed of the congregation about 40 or 50 years old, simple, devout and God-fearing person. He was fatiguing very gladly, very practical about the things I depose for being a student of father Jerome. He told me also that father was curing the ring-worms, scabies, sickness of the feet of those poor kinds with his own hands, with great charity.

Interrogated if he believes that what said Romano says is all true

He answered : I believe that he said the truth because it matches with what others say from Somasca, Triulzio, San Martino in Milano. The most known of them were Angelo Marco Gambarana, Giovanni Scoto and Bernardino Castellano.

Interrogated how he knows that father Jerome was the first founder of the christian doctrine !!

He answered : From the universal voice of all the elders of my time; from the institutions of the orphans who were taught with great diligence in this doctrine; from a particular booklet ordered for this purpose by father Jerome, as I said above.

Interrogated from whom he heard about the way of dressing and earning his living with the work in the fields of father Jerome and of his mendicancy

He answered : From the named above Romano, from Mr. Antonio Airolto of Somasca, grave and trustworthy person, who attested that various times father Jerome worked in his fields and refused the offered salary for the work. The same for the information about the way of the base dressing habits we used to have when we were young and about the mendicancy not only in the pious places of orphans but also in Somasca, even if it was then seminary and school. Regarding the vile habit I can testify seeing father Angelo Marco Gambarana, father Francesco Trento, father Bernardino Castellani, father Giovanni Scoto keeping the same rough and vile dress as they took from father Jerome.

Interrogated in which occasion Primo Conti narrated the things narrated about the life and customs of father Miani

He answered : Said don Primo was elected superintendent of the government of San Martino in Milano because of the integrity of life, the close friendship with the other fathers and the help he was giving to the youngs who were studying letters. During the Winter evenings together with father Cesare Bottone, regular cleric of our congregation, of good memory, and with the gentleman canon of Lorena, living in San Martino, by fee repeating the lessons he was frequenting at Brera regarding Socrates and Cleander, he was taking the occasion of talking about the bounty and holiness of father Jerome, known, very loved and revered by him. His testimony is very trustworthy for his great bounty, for the excellence of letters and the esteem of St. Charles, of holy memory, always had of him.

Interrogated from whom and in what occasion he heard the statement Pious V made in the public concistory regarding the bounty of life of father Jerome

He answered : I am sure I heard it from Primo Conti himself at the time and occasion already said.

Interrogated how he knows about the spiritual exercises, the prayer and discipline of father Jerome and whom he heard it from

He answered : I heard about the tradition passed slowly from his time to mine from father Francesco Trento who was the admiration and on the mouth of every elder as a very thorough imitator of the piety and frequent prayer, in which I affirm I have seen him so warm sometimes as to cry, sigh and moan that he was moving even the others into crying and sighing with him. It was common knowledge at our times that it was mandatory to hear mass every day and an order left by father Jerome to the whole congregation. I remember that the superiors were keeping note strictly about the orphans, the ministers of the congregation listening to the mass daily.

Interrogated in what occasion the duque of Milano Francesco Sforza offered Miani the said quantity of money, from whom he heard it and in what occasion

He answered : It was Paolo da Seriate, student of said father. He told me this among other things when I was teaching humanities in the Academy of Triulzio. I remember hearing it also from father Bernardino Castellani, who became our general. It was when I went to visit some churches, among which San Marco's in Milano, for our spiritual recreation. He showed me a very beautiful vineyard and a spacious place where wool clothes were dried up. He told me that all that was generously refused by the elder fathers even if they could have had it as a gift. I tried to know from that father the reason why our elders were despising riches so much. He answered that that was an

irrefragable statute of father Jerome, guarded by him and left to the congregation.

Interrogated how he knows about Jerome's disciples and if he knew them, in what place, circumstance and particularly of father Vincenzo Gambarana.

He answered : of these I knew father don Angelo Gambarana first general of our congregation to whom I confessed many times. What I deposed regarding his life and death, I testify having seen it for a good part with my own eyes, partly from many and serious witnesses. What I saw was the kindness, humility, charity, patience, baseness of dressing, contempt of every temporal convenience, the religiosity and daily use of celebrating, the blindness, the assistance by the priests Pietro Stella of Brescia and Pietro Cavallino of Padova both of the congregation while he was sacrificing. The way of dying, the preparation he did and what happened after. I heard from father Matteo of Scarna, very excellent doctor and theologian, who, as doctor together with the happy memory of Mr. Giovan Angelo Cerri, protophysician at that time and doctor of the house, had him put the "strentori" in order to clarify if he was in coma or dead; from Giovan Antonio, gold artisan from Milano, "commesso" and main minister of that house; from Antonio Milanese who was present at father's death and from many others of which some are dead and some alive.

Regarding father Leone Carpari I heard different things from different people which are summarized above, I heard it from Primo de Conti, above named, who knew father very well because he had the power of alienating and disposing of the goods of Merone. This don Primo used to talk often about father Jerome, often also was he refreshing father Leone's memory. The other witness Battista

da Romano was professed minister of our congregation. He used to retell us young often times the virtue of that father making us happy. From Primo Conti in Milano at San Martino, from Romano in Somasca at the times I said before. I also knew father don Francesco da Trento who was also my superior in Vicenza and Milano. The above named I knew them if not by fame and universal fame, passed from the elders to us. Regarding father Vincenzo Gambarana's marvelous life and the things said before I heard from Father Guglielmo Tonso Pavese in our house in Bergamo various times with great pleasure of my heart. I trust it because the person is serious and he was one of the first of the congregation at his time and present to what I have said.

Interrogated when he heard from Battista da Romano about the multiplication of bread and at whose presence

He answered : Among other times I particularly remember that it was grapes harvest. In the evening I went with Romano to the rocca, by me named various times, where he showed me the place of the miracle and explained it the way I said it.

Interrogated about the quality of the bread and the number of people who were satiated

He answered : Regarding the quality it's clear that because father was living only on the bread that the orphans were mendicating for God in those villages of San Martino Valley and the hills of Brianza, it was of different mixtures as the poor used to eat. Regarding the number there were some small pieces which were not enough for the number of mouths, so we had to recommend ourselves to God in this need. I wouldn't remember exactly the number, but there were many persons.

Interrogated what news he had about the bed and the room for the prayer of father Jerome

He answered : In the Collegio and in our house of Somasca at the time when I was a !! Student there wasn't any major youngster of the St. Charles' seminary or any of our fathers and brothers which wouldn't celebrate those above said places as sanctified by the room and the quiet of father Jerome. They were talking about them as of famous and known by everybody.

Interrogated about the water that sprung from the rock by the prayer of father Jerome,

He answered : This fact was of public domain and common knowledge, not only in our house but in the whole territory of Somasca. The same is about what I said regarding the eremo and the other rooms of father. Battista da Romano especially many times talked about it in the occasion of the harvest of chestnuts near the place where the water was flowing.

Interrogated when Battistino, named witness, narrated about the sick who was healed in the church of San Bartolomeo.

He answered : That good old man Battistino was one day working in that part of the garden where the fish tank was. It was about noon and it was hot. I had gone with a book in my hands under the tree

which was over the fish tank at the side of the road. I started talking with the above said inviting him to rest with me under the shade. I knew that Battistino was fully informed about the beginning of the institution of our congregation. I started asking many things. He came incidentally to talk about father Jerome. I noticed that he bent the head and called him with the title of saint. I asked him the reason of such reverence and title. He said that it was because of the holiness of life and the miraculous works made after death; he was thinking that he deserved to be called that way and revered. I was curious to know what he knew about the miracles. Among others which I don't remember because it was long time ago, there was the one of the crippled man. I kept memory of this miracle for it's importance.!!

Interrogated what kind of man this Battistino was and if he said that he was present when the crippled was cured and if he touched the body of the defunct father.

He answered : Battistino who was nicknamed judge, was a man of simple nature and good manners, an old worker of our house since the days of blessed Jerome. In the above mentioned occasion not only once but various times he narrated good part of the above said things. Besides his kindness I think he is worthy of faith for his age. He was then very old. He told me that he saw the miracle of the cripple with his own eyes, adding,

besides the prayer of the sick, that he tried to get closer to the coffin. When he got there he said the over said words touching the father's body with great devotion. He was cured as above said.

Interrogated how he got the news of the orders testified by him and how much time it was since he heard all these things he narrated

He answered : I believe all the things I said because I saw written memories by the hand of father Jerome, because in my youth I observed with great rigour a good part of these orders and also because of the way of living since my entrance in religion which is publicly believed that it was started by the very founder of the congregation.

Quae omnia per eum deſita dixit eſſe vera, publica et notoria, eaque ſcire, dicere rationibus et cauſis per eum deductis.

Super generalibus recte etc., ſalvo ut ſupra, non tamen etc., et eſt aetatis annorum quinquaginta novem vel circa.

Subſcriptum Iacobus Antonius Cerrutus notarius actuarius cancellariae archiepiſcopalis Mediolani recepit et pro fide ſubſcripſit.

Marius Antonius iuris utriuſque doctor, prothonotarius apoſtolicus, curiae archiepiſcopalis Mediolani vicarius generalis. Uniuerſis etc., fidem facimus et atteſtamur ſupracſcriptum !! Iacobum Antonium Cerrutum fuiſſe et eſſe publicum, legalem et auttenticum notarium actuarium, prout ſe ſubſcripſit, eiusque instrumentis et ſcripturis publicis per eum cobfectis et aubſcriptis, plenam et idubitatum ſemper adhibitam fuiſſe et eſſe fidem, in dies-

que adhiberi in iudicio et extra. In quorum etc., Datum Mediolani ex palla-
tio archiepiscopalis die lunae vigesima octava mensis septembris 1615, indi-
tione decima quarta. Signatum: Marius Antoninus vicarius generalis. Et subs-
criptum: Dominicus regretus coadiutor cancellariae archiepiscopalis Mediola-
ni subscripsit etc., cum signo legalitatis anteposito etc.



