

gives a long list of those who have borne testimony to his virtues. This is followed by a *Summarium super dubio*, etc., which is a sort of collection of *pièces justificatives* in which every creditable mention of Odoric is cited at length, with the whole detail of his alleged posthumous miracles, and the official report of a visitation of his shrine by Daniel Patriarch of Aquileia in 1749. The next document in the series consists of *Animadversiones R. P. D. Promotoris Fidei super dubio*, etc., being, in fact, the counterpleading of the official vulgarly termed the Devil's Advocate. He raises objections to the beatification, hints that Odoric and his sanctity were scarcely other than mythical, and almost sneers at the marvels of the Itinerary. In fact, this R. P. D. is worse than a profane Lutheran in the way he treats the Beatus. There is then a *Responsio super dubio*, etc., which disposes of these gibes; and though the book in question does not contain the Pope's decision, we know that it was issued by Clement XIII, July 2nd, 1755, fully sanctioning the beatification of Odoric.¹

In May 1332, the monument, which had been commissioned by the authorities of Udine from Philip de' Santi at Venice, was completed, and a solemn transfer of the body was celebrated by the Patriarch. The shrine consisted of a handsome sarcophagus of oriental alabaster, adorned with small reliefs and statuettes, and elevated on dwarf columns of white marble.²

In 1735, when the church of the Franciscans in Udine was "repaired and beautified," a new chapel was erected for Odoric, and a second solemn translation accomplished.³ But he was not yet to lie quiet. In 1770 the Franciscans were compelled to remove to a house which had belonged to a suppressed Society of

¹ The copy of the process in question which I examined was kindly shown me by Count Pietro Montereale of Pordenone. The Pope's decision is given by Venni, p. 32. Authorities do not seem precisely to agree as to what constitutes beatification; an article in the *English Cyclopædia*, however, may be referred to for an explanation in what respects it falls short of canonisation. The word *canonisation* is indeed used in the Papal decision of 1755, but in terms it only sanctions the worship rendered to Odoric from time immemorial.

² According to the process just quoted this elevation of the body above the ground was one of the honours paid to a beatified or canonised person.

³ Venni, p. 29.