

ARTOLOMEO BAGNESI (14-1577)

not pleasing to today's psychiatrists, and, even to members of the Dominican family. With the very thought of marriage that she: a lifetime seems strange to us. One has children to heaven by very diverse paths.

14, in Florence. She was a beautiful and constant smile. Because she was tiny, she rather neglected her when she was a baby, and the little girl was often hungry and always gay and charming, and she was the a Dominican nun. The sisters made quite through the cloisters unhampered, singing the community-room table. What brought age is hard to tell. When her father young man, she reacted with horror. She had the death of her mother, and her father would be the best thing in the world for Marietta fell into a faint, and she remained in recovered, she could not stand up, and had

begins, which can only be explained by the same fashion we do. Marietta's father was the sixteenth century were really fantastic. All the weird and frightful treatments they treatments than she ever had from the malady. be diagnosed as some type of spastic nerve vindictive her in swaddling bands until she, it like a squashed raisin" could not have her's purse. The ailments continued unabated

four of her sisters were already in the course, impossible for an invalid, her father having her accepted into the Third Order. ovella and received her into the Order, but of saying the Office because of the desperate came the following year, she made her

profession. For a little while after her profession, Marietta was able to get out of bed and could even walk a little. She could see and enjoy the beauties of the city. Then she fell ill again and went back to bed; this time she had asthma, pleurisy, and a kidney ailment.

The doctors continued their experimentations through all the years of her life. A mystic, who sometimes conversed with angels, saints, and devils, Marietta was suspected by the neighbors of being in league with the devil. Her protests that "she had seen him all right but he wasn't a friend of hers," went unheeded; they obtained permission to have her exorcised. Her confessor left her; he was afraid of becoming involved. Another priest who came to see her, mostly out of curiosity, stayed on as her confessor and directed her strange and troubled path for twenty-two years.

Marietta's little room became a sort of oratory, and troubled people came there to find peace. She had an unusually soothing effect on animals; several pet cats made her the object of their affection. One of them used to sleep on the foot of her bed, and if she became sick during the night would go out to find someone to care for her. Once, when the cat felt that Marietta was being neglected, it went out and fetched her a large cheese. The cats, according to the legend, did not even glance at the songbirds that she had in a cage beside the bed.

Marietta's spiritual life is hard to chronicle against such an odd background. In her last years, she was in almost constant ecstasy. The chaplain said Mass in her room, and she went to confession daily. She never discussed the sorrowful mysteries, because she could not do so without crying, but she often talked, with great animation and a shining face, about the glorious mysteries. Once she was raised out of her bed in an ecstasy. She shared her visions with another mystic, the Carmelite, Mary Magdalen de Pazzi. Because of her devotion to St. Bartholomew, she added his name to her own, and usually used it instead of her family name.

Mary Bartolomeo Bagnesi died in 1577 and was beatified in 1804.

JOHN SOLANO (1504-1580)

John Solano, who succeeded the martyred Bishop Vincent of Valverde in the See of Cuzco, was born in Andalusia in 1504, and entered the Order at the Convent of St. Stephen, in Salamanca, when he was nineteen. He studied theology under Francis of Vittoria, and worked for several years in Spain, holding various offices of authority.

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In 1544, he was nominated bishop of Cuzco by Charles V, and, after being consecrated, set out for the Indies. After three months of very rough crossing, he arrived in his new diocese, and he found a situation that would make any heart quail. His predecessor had been killed by the Indians, after years of vain struggle to get just treatment for them from the Spaniards. Las Casas, the intrepid champion of the Indians, had refused the See. The Indians, as John Solano found them, were sick and wretchedly poor, slaves with no rights; at the same time the colonists, who had thrown aside the laws of the king and the Church, were reigning in small courts in luxury and idleness. John began with a sweeping move that was startling and most unpopular with the Spaniards: he took a share of the wealth that was being drained from the land, and he built a large and well-equipped hospital for the Indians.

There was little the Spanish colonials could do about this without incurring the king's anger, but they soon managed to stop the activities of the zealous new bishop. For sixteen years he worked and prayed in spite of the opposition, but, when he returned to Spain to put the case before the *Council of the Indies*, he found that the colonials had sent agents ahead of him. Nothing at all would be done by Spanish authorities to help the Indians or to stop the gold-greedy colonials. He resigned his bishopric and went to Rome, determined to stay there until he obtained some justice for the Indians. He planned to go to the Holy Land and live as a hermit after the Indian question was settled. But after twenty years there was still no hope, and justice for the Indians seemed a lost cause.

Living quietly at the Minerva, John Solano was always available for sermons or for any priestly work. Out of his family inheritance, he founded the College of St. Thomas at the Minerva and he taught there until his death in 1580.

ST. LOUIS BERTRAND (1526-1581)

Louis Bertrand was baptized at the same font where his famous relative, St. Vincent Ferrer, had been baptized some two centuries before, and he grew up with but one thought in his mind—to imitate his saintly relative and become a Friar Preacher.

The father of Louis had at one time planned to become a Carthusian, and he was, as head of the family, undoubtedly an excellent Christian; but he bitterly opposed his eldest son's desire of renouncing his inheritance and be-

coming a friar. He succeeded in keeping his son at home until his son was eighteen. Louis ran away when he was a missionary, but he was recognized by a friar. He busied himself with practices of devotion and he attached himself to the Dominican Mass and work in the garden until he was twenty. At last, when he was eighteen, he joyfully donned the white habit he had so long desired of his native Valencia.

His troubles were not over, for his health, from illness, his mother wept and his father passed a troubled novitiate and thankfully he was raised to the priesthood, and, shortly after, his two younger brothers start on their pilgrimage. His brothers became a Dominican like himself, when they could depart together for the Holy Land. It was to come true, for the younger brother died. It was left for Louis to become a missionary.

After several years as master of novices in the Dominican kind, and firm, Louis volunteered for the mission to the territory of New Granada. In 1562 he went with a staff and breviary and attended by two brothers. They were World and arrived in their mission field. I were devil-worshippers. They lived in caves and they spoke a medley of languages that seemed to understand. Louis prayed for the gift of tongues. The Indians understood him and were converted.

Louis spent seven years in New Granada. He has baptized nearly 25,000 Indians. He was preaching the Gospel and establishing the Rosary in the dense jungles, braved the hostility of the natives as well as the tropical diseases and the untold temptations were made on his life, and, at one time, with a gun; Louis made the Sign of the Cross and a crucifix. By the Sign of the Cross and the Sign of the Cross and of miracles wherever he went.

Returning to Spain, Louis was once again he inspired the young men with love of God and, though valiant attempts were made to suppress the Order, he died on the day he had prophesied. He became the protector of the missions he had founded.