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JUAN DE SEGOVIA'S  
« EPISTOLA AD GUILLIELMUM DE ORLIACO  
DE QUATUOR HOSTIBUS ».  
WHO WAS GUILLIELMUS DE ORLIACO?

BY  
JESSE D. MANN

I. *Introduction*

On 9 October 1457, from his retirement in Aiton (Savoy), Juan de Segovia, former student and professor of theology at the University of Salamanca, donated his substantial personal library to his *alma mater*<sup>1</sup>. MS 202 of the current Biblioteca Universitaria de Salamanca forms part of Segovia's donation<sup>2</sup>. This MS has attracted previous scholarly attention, because it

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<sup>1</sup> The text of Segovia's library donation is found in MS 211 (fols. 1r-15r) of the Biblioteca Universitaria de Salamanca, see Manuel TORRES, *Juan de Segovia y su donación de manuscritos a la Universidad de Salamanca*, « Anales de la Asociación española para el progreso de las ciencias », 4 (1939), 947-64; Julio GONZALEZ, *El maestro Juan de Segovia y su biblioteca*, Madrid 1944; Benigno HERNÁNDEZ MONTES, *Biblioteca de Juan de Segovia. Edición y comentario de su escritura de donación*, « Biblioteca Theologica Hispania », ser. 2, t. 3, Madrid 1984. Hernández Montes's work (hereafter cited as *Biblioteca*) is the most important of these studies. For the date of Segovia's donation, see *Biblioteca*, p. 113.

<sup>2</sup> For a brief description of MS 202, see Florencio MARCOS RODRÍGUEZ, *Los manuscritos pretridentinos hispanos de ciencias sagradas en la Biblioteca Universitaria de Salamanca, Repertorio de Historia de las Ciencias Eclesiásticas en España*, 2, Salamanca 1971, pp. 261-482, at p. 305. It should be noted, however, that the title Marcos gives to the *Epistola* does not correspond exactly to the title Segovia gives to this work (see below, n. 4) and that Marco's transcription of the incipit is slightly inaccurate (for *Saluatoris*, read: *salutaris*).

contains an important, if defective, text of Irenaeus' *Adversus haereses*<sup>3</sup>. However, MS 202 (fols. 172r-184v) also contains a short work by Segovia himself, known as the *Epistola ad Guilielmum de Orliaco de quatuor hostibus hominis et de consideratione dierum septem hebdomadae habenda circa vitam Christi*<sup>4</sup>, which has been almost uniformly overlooked to date<sup>5</sup>. Thus, several rather fundamental questions regarding this "letter" (which is, as B. Hernández Montes has noted, really more a treatise than a letter<sup>6</sup>), remain unanswered. The aim of this article is to provide an answer to one such question, namely, to identify the recipient, Guilielmus de Orliaco. Additionally, it is hoped that the present work will shed some further light on Segovia's life in Savoy<sup>7</sup> and that it will serve as a point of departure for a subsequent study of the *Epistola* itself.

<sup>3</sup> See Alexandre M. OLIVAR, *Un manuscrito desconocido de San Ireneo « Adversus haereses »*, « Scriptorium » 3 (1949), 11-25; Louis DOUTRELEAU, *Irénée de Lyon: Contre les hérésies*. Livre III. Tome I. « Sources chrétiennes », 210, Paris 1974, pp. 12-26. I have been unable to consult Doutreleau's article, *Quel crédit accorder au Salmanticensis 202 pour établir le texte latin d'Irénée*, in *Mélanges offerts à Marcel Richard*, Berlin, n.d., cited in *op. cit.*, p. 13.

<sup>4</sup> This is the title Segovia himself gives the *Epistola* in the text of his library donation, see *Biblioteca*, p. 98. According to Hernández Montes, MS 202 fols. 172r-184v is a copy of the now lost original MS, cf. B. HERNÁNDEZ MONTES, *Obras de Juan de Segovia, Repertorio de Historia de las Ciencias Eclesiásticas en España*, 6, Salamanca 1977, pp. 267-347, at p. 322 (hereafter cited as *OJS*).

<sup>5</sup> Several scholars have made brief mention of the *Epistola*, see A. M. OLIVAR, *art. cit.*, p. 14; Uta FROMHERZ, *Johannes von Segovia als Geschichtsschreiber des Konzils von Basel*, « Basler Beiträge zur Geschichtswissenschaft », 81 (1960), p. 155; Dario CABANELAS RODRÍGUEZ, *Juan de Segovia y el problema islámico*, Madrid 1952, p. 92. So far as I know, Cabanelas Rodríguez never realized his plan to study the *Epistola* in greater detail. The most extensive analysis of this text to date is found in *OJS*, pp. 321-22 (no. 68); see also *Biblioteca*, pp. 235-36.

<sup>6</sup> Cf. *OJS*, p. 322. Of course, the categories of letter and treatise need not be mutually exclusive. On this theme and medieval letters in general, see Giles CONSTABLE, *Letters and Letter-Collections*, "Typologie des sources du moyen âge occidental" 17, Turnhout 1976, esp. pp. 11-25.

<sup>7</sup> On the subject of Segovia's life in Savoy from c. 1450 until his death in 1458, see François MUGNIER, *La collégiale de Ste. Catherine d'Aiguebelle*, "Mémoires et documents publiés par la Société Savoisiennne d'histoire et d'archéologie", 29 (1890), pp. 411-14; J. BALMAIN, *Les franchises et la communauté d'Aiton*, ibidem 52 (1912), pp. 1-212, at pp. 126-129; FROMHERZ, *op. cit.*, pp. 37-42; and Hermann DIENER, *Zur Persönlichkeit des Johannes von Segovia. Ein Beitrag zur Methode der Auswertung päpstlicher Register des späten Mittelalters*, « Quellen und Forschungen aus italienischen Archiven und Bibliotheken », 44 (1964), pp. 289-365, at pp. 332-44.

## II. Internal Evidence

Unlike Segovia's better known correspondence with Nicolaus of Cusa, Jean Germain and Aeneas Silvio Piccolomini<sup>8</sup>, his *Epistola ad Guilielmum de Orliaco* lacks a salutation indicating the identity of its recipient. Nonetheless several pieces of internal evidence can be adduced in our attempt to isolate the addressee. First, on the basis of the explicit, which reads "ex prioratu Eythonis XIII Octobris <14>56,"<sup>9</sup> one may assume that the recipient of the *Epistola* was alive in 1456. Secondly, the address, "mi frater amantissime," on f. 172r confirms that Segovia was writing to a single man and suggests that this man was not unknown to him. Thirdly, as Hernández Montes has suggested, judging from the text of the *Epistola*, Guilielmus de Orliaco appears to have been a hermit<sup>10</sup>. For example, Segovia writes:

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<sup>8</sup> Cabanelas Rodríguez published portions of this correspondence, *op. cit.*, appendices IV-IX, XI. His primary manuscript source for these letters was Codex Vaticanus lat. 2923; however, MS 55 (fols. 126r-212r) of the University of Salamanca is also an important manuscript, since it contains autograph corrections by Segovia (cf. fols. 126r-138v). For further MSS information and a description of the individual letters, see *OJS*, pp. 314-15 (no. 56), pp. 317-19 (nos. 61-63), p. 325 (no. 75). On the correspondence itself, see CABANELAS RODRÍGUEZ, *op. cit.*; Rudolph HAUBST, *Johannes von Segovia im Gespräch mit Nikolaus von Kues und Jean Germain über die göttliche Dreieinigkeit und ihre Verkündigung vor den Mohammedanern*, "Münchener Theologische Zeitschrift", 2 (1951), pp. 115-29; and NICOLAUS DE CUSA, *Opera omnia iussu et auctoritate Academiae Litterarum Heidelbergensis*, vol. VII: *De pace fidei*, 2nd ed. Eds. Raymond Klibansky and Hildebrandus Bascour, Hamburg 1970, pp. xlv-llii and appendix (= Nicolai de Cusa epistula ad Ioannem de Segobia).

<sup>9</sup> The day and the year are written in a different hand than the *Epistola* itself, and the almost illegible quality of the year has generated various readings. A. M. Olivar maintained that the letter was written in 1568 (*art. cit.*, p. 12). Florencio Marcos Rodríguez read 1466 (*art. cit.*, p. 305). More recently, B. Hernández Montes has corrected both of these previous readings with his dating of 1456 (*OJS*, p. 322; *Biblioteca*, p. 235), the same date given by Fromherz (*op. cit.*, p. 155). It should be noted, however, that in both of his works, Hernández Montes gives Olivar's reading as 1468 and underscores the impossibility of this reading with the fact that Segovia died in 1458. His argument is all the more persuasive when one bears in mind that Olivar erred not by 12 years, but by 112 years. I support Hernández Montes's reading of the explicit not only because Segovia was not alive to write the *Epistola* after 1458, but also because, as is suggested below, Guilielmus de Orliaco was not alive to receive it after that year.

<sup>10</sup> *OJS*, p. 322. Fromherz also asserted that the *Epistola* was written to a hermit, cf. *op. cit.*, p. 155.

Quo vero ad hoc consilium do *solitarie viventi* (utinam velud misericordiam consecutus a Domino, ut sim fidelis), ut si liber hic sacerrimus eidem assit singulo dierum anni tocuis, ut dyabolus semper inveniatur occupatum eum, legat tria capitula Bible... (f. 182r, my emphasis).

And further,

Quod (sci. devastation by innumerable spirits) revera, Dei iuvante gracia, minime continget *solitarie viventi*, si Christi vitam familiarem sibi efficiat... (f. 182r, my emphasis).

It is possible that Guilliellmus had not yet entered the eremitic life in October 1456, but that he was only planning to do so at that time, for Segovia writes:

Describere quidem piget fructus plurimos velutque innumerabiles laboris huius (sci. daily reading of the Bible) percepturo indubie, qui experietur quam dulceserunt omnes guturi suo, et sic pleniorum de hiis habituro cognitionem. (f. 182r)

The future active participles *percepturo* and *habituro*, as well as the future tense *experietur*, may suggest that Guilliellmus was just beginning his life as a solitary, but such evidence is not conclusive.

In any event, that Guilliellmus became a hermit seems certain, and, in this regard, it is useful to note that in his library donation Segovia refers to the *Epistola* by the full title: *Epistola Iohannis ad Guilliellmum de Orliaco, heremitani in Sabaudia de quatuor hostibus* etc.<sup>11</sup>. Importantly, the word *heremitani* in this title has been the source of some debate. To cite Hernández Montes:

"F. Marcos transcribe *heremitanum in Sabaudia*, cuando en realidad el texto del MS 211 dice *heremitani in Sabaudia*. El acusativo parece acomodarse más al ritmo de la frase latina. En ese caso el ermitaño sería Guillermo de Orliaco. El genitivo se aplicaría al propio Juan de Segovia, que hablaría simbólicamente de su vida retirada en el priorato de Aitón. Quedaría todavía una tercera posibilidad: que *heremitani* fuese un nomi-

<sup>11</sup> *Biblioteca*, p. 98.

nativo de plural, haciendo las veces de apositivo a los dos nombres anteriores, *Johannis* y *Guilielmum*. El texto del escrito no aporta luz para decidirse por alguna de las hipótesis.”<sup>12</sup>

For reasons to become clear presently, I consider Hernández Montes's third hypothesis the most likely<sup>13</sup>.

Fourthly, again following Hernández Montes<sup>14</sup>, the *Epistola* seems to be, at least in part, a reply to Guilielmus de Orliaco's request for advice, since Segovia states:

Quamobrem ab hoc inpostulato calamus pertransit  
redditurus, quod ab eo petitur explicare dudum  
datum consilium... (f. 182r).

Thus, based solely on internal evidence from the *Epistola*, we can conclude that the Guilielmus de Orliaco we are seeking was a hermit, living around the middle of the 15th-century, who knew of Juan de Segovia's presence in Savoy and who felt at ease writing to him for advice on the eremitic life.

### III. *Guillaume d'Orlyé* (c. 1405-1458)

This description corresponds quite closely to the life of a certain Guillaume d'Orlé, a 15th-century Dominican attached to the Preacher's house at Annecy (Savoy). Since this Guillaume was not only a member of the *Ordo Praedicatorum*, but also a member of a noble Savoyard family, it is hardly surprising that the sources for his *vita* reflect the work of both Dominican hagiographers and historians of Savoy.

<sup>12</sup> *Biblioteca*, p. 235. It should be noted that in the work cited by Hernández Montes, Marcos actually transcribed *heremitarum*, (Marcos *art. cit.*, p. 305) not *heremitanum* as Hernández Montes maintains. This transcription is, of course, also an error. My examination of MS 211 f. 9r confirms the reading *heremitani*. (I would like to thank Teresa Santander of the Biblioteca Universitaria de Salamanca for sending me a microfilm of the folio in question).

<sup>13</sup> As noted (see above, n. 12), the first possibility, *heremitanum*, is an inaccurate reading of Marco's *heremitarum*. The second hypothesis, while quite possible, fails to capture the relationship between Johannes and Guilielmus which I believe the letter's title is intended to express.

<sup>14</sup> *OJS*, p. 322.

The earliest and most fundamental source for the life of Guillaume d'Orlyé is Jean Portier's *Abbrégé de la vie du bienheureux Guillaume Dorlyé*, which dates from 1643<sup>15</sup>. In Portier's *Abbrégé* we find the salient events of Guillaume's life which, albeit with variation and embellishment, all subsequent authors repeat. Consequently, this work will serve as our point of reference in the following summary of Guillaume's *vita*.

The d'Orlyé<sup>16</sup> were an old and prominent noble Savoyard<sup>17</sup>

<sup>15</sup> A manuscript copy of this work and the accompanying letter of episcopal approbation is contained in AGOP, XIV lib. S, pp. 649-653, cf. Vladimír J. KOUDELKA, *Il Fondo Libri nell'Archivio Generale dell'Ordine Domenicano: I. Liber A - Liber Z* in AFP 38 (1968), 99-147, at p. 146, no. 22 (I am grateful to Carlo Longo of the Istituto Storico Domenicano in Rome for this reference). J. Echard mentions Portier's work in J. QUÉTIF-J. ECHARD, *Scriptores ordinis praedicatorum*, vol. 2, Paris 1721, col. 534B where he writes: "Hanc in folio magno patienti per modum chartae publice affigendae vidi, sed quin minori forma etiam edita sit vix dubitem". It is possible that the text Echard saw was the MS now in the Dominican archives. Mention is also made of Portier's *Abrégé* in Jean Louis GRILLET, *Dictionnaire historique, littéraire et statistique des départements du Mont-Blanc et du Léman*, vol. 1, Chambéry 1807; rept. Marseille 1973, p. 290. Finally, it should be noted that in his *Armorial et nobiliaire de l'ancien duché de Savoie*, vol. 4, Grenoble 1900, p. 316, n. 7, E. Amédée FORAS dates Portier's work to 1663. The correct date should be 1643. A transcription of this rare work based on the Rome MS follows as an appendix to this article.

<sup>16</sup> Variant spellings include: Orlier, Orly (d'), Orlié (d'), Dorlier. The Latin form is: de Orliaco. Cf. FORAS, *op. cit.*, vol. 4, p. 301; and MARINI Lino, *Savoirdi e Piemontesi nello stato Sabauda (1418-1601)*, vol. 1, Rome 1962, p. 169, n. 2. A. Perret et al. describe the origin of the name as follows: "Orlyé ou Orlier, classé au XVIII<sup>e</sup> s. à Dorlier, nom d'une famille tirant probablement son nome d'un hameau de Cranves-Sales (Haute Savoie)", see André PERRET, Raymond OURSEL, Jean Yves MARIOTTE and Jacqueline ROUBERT, *Départements de la Savoie et de la Haute Savoie. Archives de l'Ancien Duché de Savoie. Série SA. Inventaire, tome 1: Archives de Cour SA 1 à SA 259. Répertoire numérique, Série SA. Première Partie: Archives de Cour, Consignements et sommaires des titres des fiefs*, Annecy 1966, p. 13, n. 2.

<sup>17</sup> I understand "dans le Genevois" to refer to the diocese of Geneva which in the 15th-century comprised a substantial portion of Haute Savoie, including Annecy, see the map contained in Louis BINZ, *La vie religieuse et réforme ecclésiastique dans le diocèse de Genève pendant le Grande Schisme et la crise conciliaire, 1379-1450*, "Mémoires et documents publiés par la Société d'histoire et d'archéologie de Genève", 46 (1973), in pocket.

Most of the sources repeat Portier's statement about the Savoyard origins of the d'Orlyé family, see, for example, Jean Baptiste FEUILLET, *L'Année dominicaine*, Amiens 1679, p. 639; Jean MERCIER, *Souvenirs historiques d'Annecy jusqu'à la Restauration*, Annecy 1878; rept. Marseill 1973, p. 146 [I am grateful to Michel Fol of the Direction des services d'archives, Haute Savoie, for sending me a copy of this work]; and, most importantly, FORAS, *op. cit.*, vol. 4, pp. 301-16. The assertion, found in *Le Bienheureux Guillaume d'Orlyé, Profès du Couvent d'Annecy*, "L'Année dominicaine" 2 (1884), pp. 660-65, at p. 660, and NESTON Albert, *Etude speciale de souvenirs historiques d'Annecy*, "Mémoires et documents publiés par l'Académie Salésienne", 25 (1902), p. 149, that the d'Orlyé family stems from Bern is incorrect.

family with ties to the ruling house of Savoy<sup>18</sup>. In 1446, Guillaume<sup>19</sup> d'Orlyé abandoned the material benefits of his noble lineage to join the Order of Preachers, entering the Dominican house at Annecy which had been founded in 1422<sup>20</sup> by Jean Allarmet (Cardinal) de Brogny<sup>21</sup>. After several years of communal life<sup>22</sup>, Guillaume obtained permission to leave the convent

<sup>18</sup> For some illustrations of these ties, see below, p. 184.

<sup>19</sup> Several sources state that this was a *nom de religion*; however, there is no consensus as to Guillaume's actual name. Chanoine DUCIS, *Notre Dame de Provins*, "Revue savoisienne", (1877), p. 92, asserts that Guillaume "c'est le nom de religion qu'avait reçu Jacques d'Orlyé." Likewise, J. MERCIER, *op. cit.*, p. 146, writes: "... c'est Jacques d'Orlyé, jeune noble d'Annecy, devenu en religion Frère Guillaume." According to Foras, Luc de Lucinge and J. A. Besson (in unspecified works) also claimed that Guillaume's real name was Jacques (*op. cit.*, vol. 4, p. 312 [Guigues and Claude], and p. 316, n. 7). Foras himself suggested that this was the name taken by either Guigues or Claude d'Orlyé, two sons of Jacques d'Orlyé (*Ibid.*).

<sup>20</sup> See the *Extrait de la fondations du couvent de Saint Dominique* in the Archivio di Stato di Torino, Corte, Materie ecclesiastiche, Regolari di la dai monti, mazzo 5, Domenicani di Annecy, n. 1. This document, dating from 1717, was published by Auguste DUFOR, *Documents inédits relatifs à la Savoie, extraits de diverses archives de Turin*, 8<sup>e</sup> décade. *Les Dominicains des Etats du duc de Savoie situés en deçà monts*, "Mémoires et documents publiés par la Société Savoisienne d'histoire et d'archéologie", 8 (1864), pp. 342, at pp. 26-28. [My thanks to Guy-Thomas Bedouelle of the Université de Fribourg for this reference]. See also, Joseph Antoine BESSON, *Mémoires pour l'histoire ecclésiastique des diocèses de Genève, Tarantaise, Aoste et Maurienne et du décanat de Savoie*, Nancy 1759, pp. 122-23 and 444-446 (includes the letters of Pope Martin V approving the construction of the convent); François PERRON, *L'Eglise Saint Dominique, aujourd'hui paroissiale Saint Maurice: Etude historique, 1422-1860*, "Annesci", 2 (1954), pp. 27-50, at pp. 28-29, with bibliography, pp. 67-72; R. LOUIS, *La Savoie dominicaine*, "L'Année dominicaine" 28 (1910), pp. 629-636 [I am grateful to André Duval for sending me a copy of this article]; and, on the presence of the Mendicant Orders in Savoy, Bernard DEMOTZ et al., *La Savoie de l'an mil à la Réforme*, Ouest France 1984, pp. 259ff, 389ff.

<sup>21</sup> On the convent's founder, see Jean François GONTHIER, *Le cardinal de Brogny et sa parenté d'après des documents inédits*, Geneva 1889; Louis BLONDEL, *Le tombeau du cardinal de Brogny, chapelle des Machabées à Genève*, *Miscellanea Prof. Dr. D. Roggen*, Antwerp 1957, pp. 25-33; and Guillaume MOLLAT's brief article in *Catholicisme*, vol. 2, Paris 1950, p. 283. See also the bibliography in "Annesci" 2 (1954), pp. 67-72. Jean de Brogny was not unknown to Juan de Segovia. The Cardinal had served as president of the Council of Constance from 1415 to 1417, and Segovia owned a copy of his *Liber de gestis solum publicis concilii Constanciensis*, cf. *Biblioteca*, p. 54 n. 65, p. 95, pp. 206-208 and the articles by Hernández Montes cited there.

<sup>22</sup> Some sources maintain that Guillaume lived as a hermit for 8 years, cf. "L'Année dominicaine", 2 (1884), p. 662; and F. COUTIN, *Histoire d'Allevés*, "Mémoires et documents publiés par l'Académie salésienne" 47 (1929), p. 22. If, as discussed below, he died in 1458, and if one accepts 1446, which all sources repeat, as the date for Guillaume's entry into the Dominican Order, then it would follow that Guillaume d'Orlyé lived in the convent at Annecy for 4 years. (I should like to thank Catherine Santschi of the Archives d'Etat de Genève for the reference to Coutin's article and for other bibliographical assistance).

and retire to the hermitage of Cengle, located not far from the village of Allèves, three leagues from Annecy, on property owned by the d'Orlyé family<sup>23</sup>. There he gained a reputation for saintliness until his death on 19 February 1458<sup>24</sup>. After his death, Guillaume's body and certain relics were reportedly returned to the Dominican house at Annecy where a local cult grew up around his tomb.

According to Portier, Guillaume was buried in the church of the Dominican convent where several other members of the d'Orlyé family had previously been interred<sup>25</sup>. This might suggest some special connection between Guillaume's family and the Annecy Dominicans. However, the sources dealing with the founding of the convent and the church make no mention of any such connection. Rather, they refer to the more famous de Menthon family. To wit, the "Extrait" in the Turin Archives reads:

"... ce grand cardinal (de Brogny) ayant laissé quelques sommes d'argent pout continuer l'esglise et l'edifice qui n'estoit pas beaucoup avancé, l'on n'en recout que deux mille florins, un calice d'argent et quelques ornemens pour l'esglise, ainsi le tout demeura imparfait, et particulièrement l'esglise bastie

<sup>23</sup> Although Portier does not say so, Cengle apparently belonged to the d'Orlyé family. Cf. Chanoine DUCIS, *art. cit.*, p. 92, where the author states: "Elle (la montagne su Semnoz) se termine par les rochers abrupts du Cengle, sous lesquels s'élevait autrefois le chateau-fort de se nom, appartenant à la noble famille d'Orlyé..."; J. M. LAVANCHY, *Monographie de la paroisse de Saint Jorioz sur les bords du lac d'Annecy*, "Mémoires et documents publiés par l'Académie Salésienne" 7 (1893), pp. 1-251, esp. pp. 142-47; FORAS, *op. cit.*, vol. 4, esp. pp. 310ff.; and COUTIN, *art. cit.*, p. 22, who writes: "Sa (i.e. Guillaume) famille possédait la seigneurie du Cengle, à Allèves, avec les ruines d'une vieille tour qu'il choisit comme retraite." For the relative locations of Annecy, Allèves and Juan de Segovia's priory at Aiton, see *Monumenta Historiae Galliarum. Atlas historique français: Le territoire de la France et quelques pays voisins: Savoie*, sous la direction de R.-H. Bautier et P. de Gouhier, Paris 1979, planche XII.

<sup>24</sup> The sources differ as to the exact date of Guillaume's death. Due, I believe, to a simple error in J. L. GRILLET's, *Dictionnaire (op. cit., vol. 1 [1973], p. 290)*, Chanoine Albert gives the date as 19 February 1469 (*art. cit.*, p. 150, citing Grillet). But other authors apparently also advanced the date 1469, cf. DUCIS, *art. cit.*, p. 92. Foras provides further cases of slight disagreement on this point, cf. *op. cit.*, vol. 4, p. 316, n. 7. In any event, Portier's is the most frequently represented dating, see *L'Année dominicaine*, 1679, p. 640, 2 (1884), p. 663, and 28 (1910), p. 635; MERCIER, *op. cit.*, p. 146; Chanoine ALBERT, *Vie de Mgr. C. M. Magnin, Evêque d'Annecy, 1802-1879*, "Mémoires et documents publiés par l'Académie salésienne", 38 (1916), p. 195; and COUTIN, *art. cit.*, p. 22.

<sup>25</sup> See Appendix, p. 192.

dans le fonds dit des Lombards, ou il y avoit une maison qui fust donnée le dix sept May 1422 par les nobles Jacques de Menthon, Amedé et Jean de Menthon ses enfants dits de Dingy."<sup>26</sup>

On the other hand, there are suggestions of a link between the d'Orlyé and the Preachers at Annecy in E. A. Foras's *Armorial et nobiliaire de l'ancien duché de Savoie*. For example, at least two members of the d'Orlyé family made donations to the Annecy Dominicans in their testaments around the middle of the 15th century<sup>27</sup>. In addition, one could also argue that the d'Orlyé came into closer contact with the Annecy Dominicans through their familial ties to the de Menthon<sup>28</sup>. Finally, some sources maintain that both the d'Orlyé and the de Menthon were among several families which had their tombs in the church of the Dominican convent<sup>29</sup>.

Nonetheless, there is reason to doubt Portier's claim that other members of the d'Orlyé family had been buried in the church of the Dominican house in Annecy prior to 1458. The construction of the convent's church was hampered by financial problems, and the church could not be consecrated until 1455<sup>30</sup>. There is, in fact, no evidence that anyone was buried in the Dominican church at Annecy prior to Philibert de Monthouz, *conseiller ducal*, in 1458<sup>31</sup>.

As noted, most subsequent accounts of Guillaume's life follow Portier's *Abrégé*. However, two significant variations in *L'Année dominicaine* of 1884 deserve our attention, because they provide possible further links between Guillaume d'Orlyé and Juan de Segovia.

Somewhat like the Gospel of Luke, the *vita* contained in *L'Année dominicaine* of 1884 begins not with the public life

<sup>26</sup> DUFOUR, *art. cit.*, pp. 27-28. See also, BESSON, *op. cit.*, p. 122; and, more recently, DEMOTZ et al., *op. cit.*, pp. 389ff, esp. p. 394.

<sup>27</sup> FORAS, *op. cit.*, vol. 4, p. 311 [Claude] and [Mess. Jean]. It is important to note, however, that both of these testaments were made after Guillaume's death.

<sup>28</sup> For these familial ties, see FORAS, *op. cit.*, vol. 4, p. 302 [Pierre], p. 311 [Jacques], and, albeit somewhat after Guillaume's death, p. 304 [Jeanne], also mentioned on p. 316, n. 6.

<sup>29</sup> Cf. François PERRON, *art. cit.*, p. 33 and note 15, citing MERCIER, *op. cit.*

<sup>30</sup> DEMOTZ et al. *op. cit.*, p. 389.

<sup>31</sup> De Monthouz's tomb remains one of the highlights of the present-day *église Saint-Maurice* in Annecy.

of its protagonist, but rather with an account of his youth. Here, we are told that as a young man Guillaume d'Orlyé was attached to the court of Amadeus (VIII), Duke of Savoy<sup>32</sup>.

There is no doubt that the d'Orlyé family was known to the ruling house of Savoy. For example, Jean d'Orlyé, one time tutor of the future Amadeus VII, designed and assisted in the building of the château of Ripaille for the Green Count, Amadeus VI, in the 1370s<sup>33</sup>. Moreover, on 24 February 1405, then Count Amadeus VIII invested Hugonin d'Orlyé, a not too distant relative of Guillaume, with various properties in Savoy in return for which Hugonin made himself and his heirs vassals to the Count<sup>34</sup>. And one could cite further cases of d'Orlyé family members who served the ruling houses<sup>35</sup>. Nonetheless, I have been unable to confirm Guillaume d'Orlyé's presence at the court of Duke Amadeus VIII<sup>36</sup>.

As is well known, Amadeus VIII, "le duc qui devint pape," was elected pope by the Council of Basel on 5 November 1439 and was crowned Felix V in July of the following year<sup>37</sup>. It is

<sup>32</sup> *L'Année dominicaine*, p. 661 reads: « Il lui fallut donc abandonner le château de son père, quitter sa pieuse mère, et se produire à la cour d'Amédée, duc de Savoie ». Although unspecified here, the Amédée in question must be Amadeus VIII who became the first duke of Savoy in 1416.

<sup>33</sup> On Jean d'Orlyé's connection to the counts of Savoy, see Archivio di Stato di Torino, Arch. di Corte, Protocolli dei segretari ducali, prot. 62, f. 11v; Max BRUCHET, *Le Château de Ripaille*, Paris 1907; rept. Marseille 1980, esp. p. 25 and note, and preuve VI, pp. 291-304; Eugene L. Cox, *The Green Count of Savoy: Amadeus VI and Transalpine Savoy in the Fourteenth Century*, Princeton 1967, p. 288; and FORAS, *op. cit.*, vol. 4, p. 305 [Jean].

<sup>34</sup> Cf. Archives départementales de la Savoie, Chambéry, Série SA, no. 25, paquet 12. Foras incorrectly dates this investiture to 14 February 1405, cf. FORAS, *op. cit.*, vol. 4, p. 310 [Hugonin].

<sup>35</sup> Among others, one could mention Amédée d'Orlyé, *capitaine des fortifications du bailliage* under Amadeus VII, cf. DEMOTZ et al., *op. cit.*, pp. 160-61; or Guigonne d'Orlyé, *demoiselle d'honneur* of the Countess Bonne de Bourbon, cf. M. BRUCHET, *op. cit.*, p. 169 and preuve XIV, p. 330. See also, FORAS, *op. cit.*, vol. 4, p. 305 [Pierre] and [François].

<sup>36</sup> In addition to "L'Année dominicaine" of 1884, the only other source I know of that refers to Guillaume's presence at the duke's court is ALBERT, *Vie de Mgr. Magnin...*, p. 195, where one reads that Guillaume was distinguished: "par sa naissance, par ses qualités personnelles et par sa position à la cour du duc de Savoie..." A lengthy, but not exhaustive, list of the personnel of the court of Savoy in 1434-35 makes no mention of Guillaume or any other d'Orlyé, cf. M. BRUCHET, *op. cit.*, preuve LXII, pp. 485-87.

<sup>37</sup> The bibliography on Amadeus VIII and his relations to the Council of Basel is extensive. For an introduction to the literature, see Johannes HELM-RATH, *Das Basler Konzil, 1431-1449: Forschungsstand und Probleme*, "Kölnener Historische Abhandlungen" 32, Cologne 1987, pp. 233-237.

also well known that Juan de Segovia played a significant role in his election and that Segovia consistently defended the legitimacy of the last "anti-pope" up to Felix's abdication in 1449<sup>38</sup>. If one could establish the link between Guillaume d'Orlyé and Duke Amadeus VIII, a subsequent link between Guillaume and Juan de Segovia would thus become an inviting possibility<sup>39</sup>. Unfortunately, the evidence of which I am aware affords little hope of certainty on this score.

Secondly, the 1884 article emphasizes the importance of St. Vincent Ferrar's visit to Savoy in the early 15th century and suggests a connection between the great Dominican preacher and the Dominicans at Annecy<sup>40</sup>. These points are of particular interest, because, in the *Epistola*, Segovia stresses his own relationship to Vincent Ferrar. Indeed, along with the *Epistola*, Segovia also sent Guilielmus de Orliaco a copy of the saint's *Tractatus consolatorius in temptationibus circa fidem*<sup>41</sup>. That

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<sup>38</sup> Segovia was one of the *triumviri* designated to elect the pope and was among the delegation sent by the Council to Ripaille to inform Amadeus VIII of his election, cf. *Monumenta conciliorum generalium seculi decimi quinti*. Ed. F. Palacky et al., vol. 3, Vienna/Basel 1886-1932, pp. 406, 449; FROMHERZ, *op. cit.*, pp. 32-33. For his efforts, Segovia received the cardinal's hat from Felix V on 22 October 1440. Segovia's activity in support of the "anti-pope" at the various Reichstage and assemblies held between 1440 and 1449 is summarized by FROMHERZ, *op. cit.*, pp. 33-37 and by Antony J. BLACK, *Council and Commune: The Conciliar Movement and the Council of Basle*, Shepherdstown 1979, pp. 121-123.

<sup>39</sup> Such a link between Guillaume and Amadeus VIII would help to explain Guillaume's knowledge of Segovia's presence in Savoy. Additionally, this connection would have provided Guillaume with a good means of introducing himself to Segovia and would have given Segovia a reason for answering the hermit's query.

<sup>40</sup> The article reads: "La voix du grand Apôtre, saint Vincent Ferrier, avait retenti jusqu'au fond des vallées savoisiennes, et les peuples émerveillés avaient demandé des Frères et des disciples du grand Thaumaturge. Cédant à de si pieux désirs, le cardinal de Brogny posait en 1442 [sic!] la première pierre d'un couvent à Annecy." (*art. cit.*, p. 661).

Modern scholars have also underscored the impact of Ferrar's visit to Savoy. According to B. DEMOTZ et al.: "La visite du saint Vincent Ferrier provoque un tel enthousiasme à Chambéry en 1403 que les bourgeois réclament, aussitôt après, l'installation d'un couvent de frères prêcheurs". (*op. cit.*, p. 392). See also, Jacques LOVIE, *Les diocèses de Chambéry, Tarentaise, Maurienne*, "Histoire des diocèses de France", vol. 11, Paris 1979, p. 66ff; and F. PERRON, *art. cit.*, p. 35.

<sup>41</sup> Biblioteca Univ. de Salamanca MS 202 (fol. 182r) reads thus: Hoc (sci. daily Bible reading) certe ab inicio adolescencie sue exercicium fuit sancti Vincencii ordinis Predicatorum et predicatoris magni, cuius presentibus alligatum mit->o Tractatum consolatorium de temptationibus fidei, quem habui

Segovia would do so, and that he would refer to himself as a "disciple" of Vincent Ferrar in his letter, is especially significant when one considers that Guillaume d'Orlyé was a Dominican<sup>42</sup> attached to a house that may have owed its existence to Ferrar's powerful preaching<sup>43</sup>.

Several of the more recent works regarding Guillaume d'Orlyé indicate that his cult was still flourishing in and around Annecy in the latter half of the 19th century<sup>44</sup>. A leading figure in this enduring devotion to the "bienheureux" was Mgr. C. M. Magnin, Bishop of Annecy (1861-1879), who is reported to have led a pilgrimage to Guillaume's hermitage at Cengle during his pastoral visit to Allèves in 1869, and who supposedly composed a study of Guillaume's life in 1872<sup>45</sup>. Apparently, the ravages

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dum per annum vel amplius minimus fui discipulorum suorum. Cf. *OJS*, p. 323, no. 69 and *Biblioteca*, p. 91.

Vincent Ferrar's authorship of this tract is assumed by its recent translators, see J. M. DE GARGANTA and V. FORCADA, *Biografía y escritos de San Vicente Ferrer*, "Biblioteca de autores cristianos", vol. 153, Madrid 1956, pp. 545-556. However, M. M. Gorce does not list it among the oeuvres of Vincent Ferrar in his article in the *Dictionnaire de Théologie Catholique*, vol. 15, part 2, Paris 1950, cols. 3033-3045; and Sigismund Brettle explicitly rejects Ferrar's authorship in his *Sankt Vinzenz Ferrer und sein literarischer Nachlass*, "Vorreformationsgeschichtliche Forschungen" 10, Münster in Westfalen 1924, p. 105, n. 2. For our purposes, it is enough to know that Juan de Segovia considered this text an authentic work of the saintly preacher. On Segovia's association with Ferrar, see *Biblioteca*, pp. 181-82, 259-60; BRETTLE, *op. cit.*, p. 2; and Ramón ARNAU-GARCÍA, *San Vicente Ferrer y las eclesiologías del cisma*, "Series Valentina" 20, Valencia 1987, p. 44.

<sup>42</sup> The "Dominican" element is noteworthy even apart from the reference to Vincent Ferrar, since, in an earlier passage in the *Epistola*, Segovia writes: De hoc autem, adiuvante Deo, alio fortasse loco dicendi se offert tempus, sed diebus contingit meis, ut in civitate Toletana conventus ordinis *Predicatorum* hac ratione (sci. due to leprosy) locum mutaret..." (MS 202, f. 173v; my emphasis). It may be purely coincidental that Segovia refers specifically to a Dominican convent here; however, this may also be an attempt on his part to appeal to the particular interests of his Dominican correspondent.

<sup>43</sup> Outside of the assertion cited above (n. 40), I have found no evidence for a direct connection between Ferrar and the Dominicans at Annecy, but the Chambéry case mentioned by Demotz et al. (see above, n. 40) suggests at least the possibility of an indirect connection.

<sup>44</sup> E.g. "L'Année dominicaine" (1910), p. 635; ALBERT, *Vie de Mgr. Magnin...*, pp. 195-96; and COUTIN, *art. cit.*, pp. 23-24.

<sup>45</sup> Chanoine Albert writes: "Vers le commencement de l'année 1872, Mgr. Magnin s'occupa d'une étude relative à Guillaume d'Orlyé dit le Bienheureux", cf. ALBERT, *Vie de Mgr. C. M. Magnin...*, p. 195. F. Coutin repeats this assertion and adds that Magnin tried unsuccessfully to find a copy of Portier's *Abrégé* when composing his work, *art. cit.*, p. 23. I have been unable to obtain any further information pertaining to Magnin's study. For a more recent treatment of Magnin's episcopate which also mentions his interest in the cult of Guil-

of the French Revolution, which these works uniformly decry as disastrous for religion in general and for the cult of Guillaume d'Orlyé in particular<sup>46</sup>, were not so great as to extinguish completely the memory of the saintly hermit.

#### IV. *Guillaume d'Orlyé = Guilielmus de Orliaco?*

The existing sources for the life of Guillaume d'Orlyé do not always inspire confidence. Even Portier's *Abbrégé* can make no claim to complete validity, since it was written almost two hundred years after its subject's death and since its own sources remain unknown and thus unsubstantiated. Nonetheless, it seems not excessively imprudent to accept as historically accurate at least the main outlines of the life described above. That is, the son of a noble Savoyard family, known as Guillaume d'Orlyé, entered the Dominican house at Annecy in 1446; after some years there, he left the convent to lead a eremitical life in Cingle, where he died in 1458.

This much being accepted, I suggest that this Guillaume d'Orlyé is the hitherto unidentified Guilielmus de Orliaco to whom Juan de Segovia wrote on 13 October 1456. The date, the place and the content of Segovia's *Epistola* all fit. Similarly, if we return to the description given above, we recall that the Guilielmus de Orliaco we have been seeking was alive in 1456, that he was a hermit, that he was (or could have been) aware of Juan de Segovia's presence in Savoy, and that he was (or could have been) at ease writing to Segovia. On all these counts; Guillaume d'Orlyé would seem to be our man.

Assuming, then, that Guillaume d'Orlyé was the recipient of the *Epistola ad Guilielmum de Orliaco de quatuor hostibus hominis et de consideratione dierum septem hebdomadae habenda circa vitam Christi*, what does this tell us about Segovia's

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laume d'Orlyé, but does not refer to any such study, see Henri BAUD, *Histoire du diocèse Genève-Annecy*, "Histoire des diocèses de France" 19, Paris 1985, pp. 225-230, esp. p. 229 (I am grateful to Rolf De Kegel of the Monumenta Germaniae Historica for this reference).

<sup>46</sup> For example, Coutin, drawing on "L'Année dominicaine" 2 (1884), attributes to the excesses of the Revolution the loss of a 940 page book containing the miracles of Guillaume d'Orlyé, *art. cit.*, p. 22; cf. "L'Année dominicaine", 2 (1884), p. 663.

life in Savoy? First, it tells us that Segovia was well enough known in Savoy as a man of virtuous life that local persons wanted to consult him on spiritual matters. This seems to confirm the tradition that Segovia himself was regarded as a sort of "bienheureux" in Savoy prior to his death<sup>47</sup>. Additionally, it tells us that Segovia had contact with the Savoyard nobility. Of course this comes as no surprise, especially when we recall that Segovia served as bishop of the diocese of Maurienne from October 1451 to January 1453<sup>48</sup>; however, this contact has rarely been so demonstrable as in the present case. Perhaps this would suggest that Segovia's "retirement" in Aiton was not so secluded as has sometimes been implied<sup>49</sup>.

Finally, our identification of Guilielmus de Orliaco tells us that Segovia had a potential link to the Dominican house at Annecy. Since the medieval Mendicant houses were often known to have good libraries, it is possible that the Salamancan master had some exchange with the Annecy Preachers as he was

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<sup>47</sup> For example, in 1979, J. Lovie could write: "Il (i.e. Segovia) se retirera au prieuré d'Aiton où il mourra quelques années plus tard, vénéré sous le nom de Jean de Calis (Cadix)." cf. *op. cit.*, p. 57. See also, FROMHERZ, *op. cit.*, p. 42. The older authors, upon whom Fromherz relies, are especially clear on this point, cf. Noël VALOIS, *La crise religieuse du XV<sup>e</sup> siècle. Le pape et le concile (1441-1450)*. Vol. 2, Paris 1909, p. 357; F. MUGNIER, *art. cit.*, p. 413; and J. BALMAIN, *art. cit.*, pp. 127-28, who writes: "Il (i.e. Segovia) y montra de grandes vertus chrétiennes et une ardente piété, édification des habitants du lieu, qui eurent pour lui une profonde vénération et le tinrent pour saint." One finds the same tradition represented in the *Chronica latina Sabaudiae*, "Monumenta historiae patriae," Scriptorum tomus 1, Turin 1840, col. 615.

<sup>48</sup> On Segovia's career as bishop in Savoy, see FROMHERZ, *op. cit.*, pp. 37-38; and especially, DIENER, *art. cit.*, pp. 332-44.

<sup>49</sup> Hernández Montes, no doubt drawing on certain of Segovia's own remarks, tends to stress Segovia's isolation in Aiton. For example, he writes: encerrado como estaba desde hacía años en un lugar solitario de Saboya, cf. *Biblioteca*, p. 154 (my emphasis). I do not dispute that the priory of Aiton was somewhat inaccessible, but one should not overstate its isolation. Cf. Balmain's topographical description of Aiton, *art. cit.*, pp. 34-49; and Pope Nicolaus V's bull of 3 April 1451 pertaining to the priory, which reads: ... ad invicem separentur, et Eythonis mense episcopali Maurianensis [sic], nec non Fricterippe prioratus predicti monasterio Sancti Michaelis de Clusaz ejusdem ordinis sancti Benedicti, a quo ipse prioratus Fricteripe dependet, perpetuo unirentur, annecterentur, incorporarentur, seu ipse prioratus Fricteripe prefato monasterio Sancti Michaelis restitueretur et reintegraretur cardinali, qui ecclesiae Maurianensi ex concessione apostolica preesse dignoscitur, pro eo quod dictus prioratus Ethonis est quasi in medio totius diocesis Maurianensis et valde accomodus pro recipiendis et hospitandis illis, qui negocia dicte mense procurant, cum mensa predicta nullam hibebem habitationem habeat...". BALMAIN, *art. cit.*, pp. 187-88 (my emphasis).

amassing the considerable personal library he would eventually donate to his old school. According to Hernández Montes:

“Esta continua labor enriquecedora de su biblioteca la continuó (i.e. Juan de Segovia) aún con más ahínco en el priorato de Aitón, sobre todo después de recibir en 1453 una considerable ayuda económica...”<sup>50</sup>

And, as Segovia himself tells us, he was no stranger to the riches of Dominican libraries. For example, also around 1456 and also from Aiton, Segovia contacted the Dominicans at Basel for a copy of the Qu’ran which he had seen in their library<sup>51</sup>. Additionally, in the text of his donation, Segovia refers to difficulties he had in his earlier days in gaining access “ad communes librarias conventuum Minorum et Predicatorum,”<sup>52</sup> which, of course, indicates that he used these libraries, albeit with some inconvenience. Such evidence would support, but does not confirm, the hypothesis that Segovia might have had bibliophilic business with the Annecy Dominicans.

Against this hypothesis argue: 1) the uncertain status of the library at the Annecy house and 2) Segovia’s own statement that:

Ad obtinendos vero libros major utique affuit sollicitudo, ab eo presertim tempore quo, in alciolem assumptus statum, quemadmodum consueveram, visitare commode non potui librarias communes; alia demum superexrescente racione: a civitatibus et oppidis, in quibus librarie habentur communes quem incolo prioratu distante longius, et propterea quinque aut quatuor apud me continuo residentibus scriptoribus, plures quam argenti marchas libros aggregavi...<sup>53</sup>

Still, it must be noted that Segovia writes [non] *commode* here, rather than, say, *impossibile*, suggesting that he might have visited the “librarias communes,” but that he could not do so easily. In addition, the several amanuenses, to whom Segovia refers in the passage cited above, had to be copying texts acquir-

<sup>50</sup> *Biblioteca*, p. 54.

<sup>51</sup> *Biblioteca*, p. 172 and the literature cited there. See also, NICOLAUS DE CUSA, *Opera Omnia*, vol. VII: *De pace fidei*, Hamburg 1970, p. xlviii, n. 1.

<sup>52</sup> *Biblioteca*, p. 84.

<sup>53</sup> *Biblioteca*, p. 80; see also Hernández Montes’s comments, *ibid.*, p. 55.

ed from somewhere. That that somewhere might have included the Dominican house at Annecy is a possibility, although one would not want to push this suggestion too far without further evidence<sup>54</sup>.

Now that the identity of Segovia's correspondent has, it is hoped, been established, we can turn from the question "to whom was he writing?" to the question "what did he write?". I plan to address this second, farther-reaching question in a future study of the text of Juan de Segovia's *Epistola ad Guilielmum de Orliaco*.

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<sup>54</sup> On Mendicant libraries in medieval Savoy, see DEMOTZ et al., *op. cit.*, p. 394.

## APPENDIX

AGOP, XIV, lib. S, 649-653<sup>1</sup>.

/p. 649/ Abbégé de la vie du bienheureux Guillaume Dorlyé, religieux de l'ordre des ff. preecheurs au convent d'Annessy en Savoye, par le Rd. pere Jean Portier, religieux du meme convent, docteur en theologie, et vicaire general <de l'>ordre en la congregation de France.

Dieu, tres liberal en ses recompenses, ne se contente pas de donner le paradis a ceux qui le servent sincerement, mais encore il a donné des assurances que leur memoire seroit eternelle au lieu que le nom et la memoire des mechants s'ensevelit avec eux. Nous avons un temoignage irreprochable des premiers dans la personne du bienheureux Guillaume Dorlyé, lequel ayant preferé le service de Dieu, la vie reguliere et solitaire a l'esperance qu'il devoit meritoirement concevoir des grandeurs et bien<s> du monde, puisqu'il estoit d'une tres ancienne et noble maison dans le Genevois, se rengea a l'observation de la regle du bienheureux patriarche St. Dominique dans le convent de la ville d'Annessy: où il fut reçu en l'année 1446; où il vescu avec tant d'austerité, humilité et sainteté qu'il se rendit admirable et inimitable. Et apres avoir vescu quelque<s> années avec eux, desireux de plus attentivement vaquer aux choses celestes et contemplation d'icelles, il obtint permission de ses superieurs de se retirer en une solitude d'hermitage appellé le Cengle, non beaucoup eloigne d'Alevet<sup>2</sup>, distant environ trois lieues d'Annessy, /p. 650/ où il vesquit quelque tems avec beaucoup de marques de sainteté, imitant en cela les anciens anacorettes lesquels au raport de St. Jerome, apres avoir atteint la perfection de la vie reguliere dans les monasteres, se retiroient aux lieux solitaires pour s'approcher plus pres de Dieu, vaquer a la contemplation et recevoir ses volontés dans leur coeur, ainsy qu'il promet par son prophete Ozee: *Je le conduiray en la solitude et parleray a son coeur*<sup>3</sup>.

<sup>1</sup> I should like to thank the administrators of the Archivio generale Domenicani in Rome for permission to publish this document from their archives. With the exception of certain diacritical marks added for clarity, I have followed the orthography of the Rome MS. The punctuation is my own. I am grateful to Michelle Szkilnik and John Tolan of the University of Wisconsin-Milwaukee and to Fr. Emilio Panella for their help with the transcription.

<sup>2</sup> I.e. Allèves.

<sup>3</sup> Hosea 2:14.

Dans lequel hermitage entre autres mortifications de chair et d'esprit que genereusement il pratiquoit par l'amour de Dieu, il ceignoit son corps de deux grosses et rudes chaines de fer, portant l'une sur sa chair et l'autre sur ses habits. Il mourut en cette solitude en grande reputation de sainteté le 19 fev. 1458. D'où son corps fut apporté en son dit convent où il fut inhumé dans le coeur de l'église a coté droit du grand autel au dessous du sanctuaire, auprès du tombeau des ses ancestres, où l'on void les armes de la noble maison Dorlyé gravées sur une grosse pierre. Et fut clairement observé un insigne miracle fait a sa translation en ce que les flambeaux qui furent portés accompagnant son corps quoy qu'ils fussent toujours allumés par les chemins, neantmoins ne diminuerent point. Ses chaines furent aussy apporté<e>s au dit convent où elles sont soigneusement et religieusement conservées comme un tresor que les peres du dit convent ont estimé tres precieux.

/p. 651/ Le peuple temoignant la croyance de sa sainteté apres son trepas accouroit a son tombeau a foule et avec grande devotion, fesant des veux et prieres et ofrante entrautres flambeaux et chandeles; et de quoy fait encore foy un vieux fer attaché a la muraille proche de son tombeau, garni de pointes recou<r>bées où le peuple pendoit ses offrandes, et dessous un tableau fort ancien, representant Notre Dame tenant son fils en ses bras, et le dit bienheureux religieux a genoux tete nue, mains jointes au devant eux, ayant des rayons autour de sa tete, et une face grandement humble et mortifié, qui sont marque tres evidente de sainteté, cette façon de representation n'ayant jamais esté permise, ny tolerée que pour ceux qui ont esté estimés bienheureux.

Plusieurs personnes de l'un et de l'autre sexe ont obtenu beaucoup de graces et faveurs par son intercession tant au lieu où repose son corps qu'ailleurs, s'estant ceints des dites ceintures par devotion et vouez au dit bienheureux Guillaume. Comme il appert depuis peu ainsy qu'en font foy les attestations prises pour ce suiet particulierement en la personne d'une devote religieuse de Ste. Claire d'Annessy, appelée soeur Catherine du Foux, laquelle ayant esté travaillée longuement et par des rechutes d'une colique nefretique, soit douleur de reins excessive accompagnée d'autres maux, lesquels unanimement se roidissoient aux remedes humains, et ayant demandé avec devotion d'estre ceinte /p. 652/ d'une des ceintures de fer du bienheureux Guillaume, ce que luy ayant esté accordé, elle fut guerie. La meme grace a esté accordé a honorable Jean Tornier, chirurgien de Pontarly en Bourgogne, habitant en Thone, riere Genevois, en l'an 1642. Lequel ayant esté affligé d'une colique et fièvre furieuse, apres quantité de remedes inutiles, fut conseillé de recourir aux intercessions de ce beinheureux, fit veux de visiter le lieu de sa sepulture et estre ceint des dites ceintures de fer, apres quoy il se senty entierement soulagé et guery.

Plusieurs femmes steriles ont obtenu la fecondité par son intercession, s'estant voüé a luy, apres avoir fait leur devotion sur son tombeau.

Et d'ailleurs l'on a veu par expérience que les demons ont eu en horreur les vertus qui sortoient des ceintures de fer de ce bienheureux, fesant des cris et hurlements epouvantables, lorsqu'elles ont estées appliqués sur les corps qu'ils possedoient.

Le tems fera voir le reste des merveilles de sa vie. Plus particulièrement prions Dieu, qui est admirable dans ses saints, que par son intercession, il nous donne les benedictions et graces qui nous sont necessaires. Frère Jean Portier, Vicaire General.

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/p. 653/ Nous, Juste Guerin, par la grace de Dieu et du saint siege apostolique evesque et prince de Geneve, ayant veu et leu les anciens titres et papiers qui nous ont estées presentés par le R. P. Jean Portier, vicaire general de l'ordre des freres precheurs en Savoye<sup>4</sup>, où sont contenus les actes les plus remarquables du bienheureux Guillaume Dorlyé du dit ordre et convent d'Annessy en Genevois, desquels l'abregé hes escrit en a esté fait, nous approuvons tout le contenu en iceluy et permettons estre publié et mis en lumiere pour la plus grande gloire de Dieu, en foy de quoy avons signés et scellé la presente en nostre palais episcopal d'Annessy le 26 jan. 1643. Juste, Evesque de Genève.

imprimé Annessy par André Leyat<sup>5</sup>

<sup>4</sup> en Savoye added in margin.

<sup>5</sup> I have been unable to obtain any information regarding printed copies of Portier's *Abbrégé*. There is no mention of this work in the Bibliothèque National (cf. *Catalogue général des livres imprimés de la Bibliothèque Nationale*. Auteurs, tom. CXLI, Paris 1936), nor in the British Museum (cf. *General Catalogue of Printed Books to 1955*, Compact Edition, vol. 20, New York 1967), nor in any major library in the United States (cf. *National Union Catalogue: Pre-1956 Imprints*, vol. 466, 1976). Similarly, neither the Archives de la Savoie in Chambéry nor the library of the archives at Annecy (Département de la Haute Savoie) possesses a copy of Portier's work.

On the printing activity of André Leyat, see A. DUFOUR and Fr. RABUT, *L'imprimerie. Les imprimeurs et les libraires en Savoie du XV<sup>e</sup> au XIX<sup>e</sup> siècle*, "Mémoires et documents publiés par la société Savoisienne d'histoire et d'archéologie" 16 (1877), pp. 232-35. (I owe this citation and the information regarding the Annecy Archives to Michel Fol).