

**THE MYSTIC VISION IN  
THE GRAIL LEGEND AND  
IN THE DIVINE COMEDY**

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The mystic vision in the Grail legend and in the Divine comedy by Lizette Andrews Fisher

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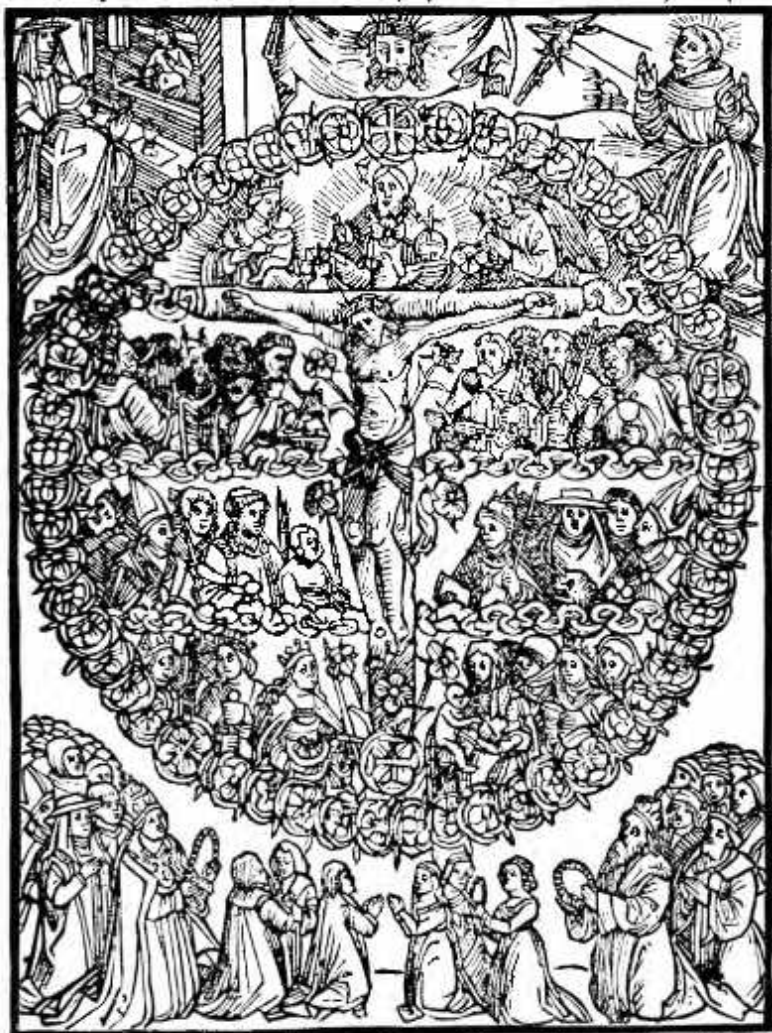




COLUMBIA UNIVERSITY STUDIES IN ENGLISH  
AND COMPARATIVE LITERATURE

THE MYSTIC VISION IN THE GRAIL  
LEGEND AND IN THE  
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¶ **J**esus. Celeste Rosariū. lōgū p̄inet. i. pater n̄f. z aue maria  
 et v. Symbola. Breue cōtinet. x. pf n̄f. z x. aue ma. z j. Sym.



¶ Ao Alerãdro. vi. Cōfirmatū dotatūqz. vij. annoꝝ indulḡi.  
 Raymundus legat⁹. L. dies. Vitus episcopus Bābergēsi cū  
 suo Suffraganeo. lxxx. dies. Lū cōplumb⁹ alijs

Frontispiece of the *Rosarium Celestis curie et patrie triumphalis*, Jacob  
 Locher, Nuremberg, 1517. From *Renaissance and Humanism*, Ludwig  
 Geiger, 1882.

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BY

LIZETTE ANDREWS FISHER, PH.D.



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*This Monograph has been approved by the Department of  
English and Comparative Literature in Columbia University  
as a contribution to knowledge worthy of publication.*

A. H. THORNDIKE,  
*Executive Officer*



## PREFACE

THE addition of even a single page to the voluminous criticism of the *Grail Legend* and the *Divine Comedy* can be justified only by the hope of suggesting a fresh interpretation in the light of hitherto unnoticed facts. But they have been examined from so many different points of view that it would seem impossible to find any line of thought explanatory of questions in either, much less one which clears up problems in both.

Nevertheless such a line of thought is, I believe, to be found in the history of the doctrine of transubstantiation, which from the controversies of the ninth century to its culmination in the Lateran Council of 1215 seems, strangely enough, to have received little attention from the standpoint of its literary influence, though it needs but a moment's reflection to perceive that a dogma so closely connected with the life and thought of the later Middle Ages must have affected contemporary literature. Emphasis on the sacramental system of the church as its great agent of salvation, and the special glorification of the eucharist as chief among sacraments, received authoritative recognition in the decree of this council, which declared transubstantiation an article of faith, and placed it at the beginning of its confession in immediate connection with the fundamental doctrines of the Trinity and the Incarnation. While the religious fervor thus evidenced found outward expression in elaboration of eucharistic ritual and in the feast of Corpus Christi, its spiritual influence is no less marked in the mysticism of the day.