

**SAINT BONAVENTURE: THE
SERAPHIC DOCTOR, MINISTER-
GENERAL OF THE FRANCISCAN
CARDINAL BISHOP OF ALBANO**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649484881

Saint Bonaventure: The Seraphic Doctor, Minister-General of the Franciscan Cardinal Bishop of Albano by Laurence Costelloe

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Cover @ 2017

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LAURENCE COSTELLOE

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ST. BONAVENTURE.

*From an engraving by Eitel after the painting by
Cavazzola (P. Morando)*

SAINT BONAVENTURE

THE SERAPHIC DOCTOR
MINISTER-GENERAL OF THE FRANCISCAN ORDER
CARDINAL BISHOP OF ALBANO

BY THE REV.

FR. LAURENCE COSTELLOE, O.F.M.



UNIV. OF
CALIFORNIA
WITH SIX ILLUSTRATIONS

LONGMANS, GREEN AND CO.
FOURTH AVENUE AND 30TH STREET, NEW YORK
LONDON, BOMBAY AND CALCUTTA

1911

E 765
E 74-26

UNIV. OF
CALIFORNIA

PREFATORY NOTICE.

THE first two volumes of the "Friar Saints" Series now published will be followed at short intervals by four more "Lives," two at a time, Dominican and Franciscan together. Should the first six "Lives" prove successful they will be followed by a second set of six. The order of publication will probably be as follows:—

- | <i>Dominican.</i> | <i>Franciscan.</i> |
|--|---|
| (1) St. Thomas Aquinas.
By Fr. PLACID CONWAY, O.P. | (1) St. Bonaventure. By
Fr. LAURENCE COSTELLOE, O.F.M. |
| (2) St. Vincent Ferrer.
By Fr. STANISLAUS HOGAN, O.P. | (2) St. Antony of Padua.
By C. M. ANTONY. |
| (3) St. Pius V. By C. M.
ANTONY. | (3) St. John Capistran.
By Fr. VINCENT FITZGERALD, O.F.M. |
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BEDE JARRETT, O.P. | (4) St. Bernardine of Siena. By Miss M.
WARD. |

Dominican.

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MARY REGINALD,
O.S.D.

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- (5) **St. Leonard of Port-
Maurice.** By Fr.
ALEXANDER MURPHY,
O.F.M.

- (6) **St. Peter of Alcantara.**
By Fr. ROBERT
CARROL, O.F.M.

The "Friar Saints" Series, which has received the warm approval of the authorities of both Orders in England, Ireland, and America, is earnestly recommended to Tertiaries, and to the Catholic public generally.

The Master-General of the Dominicans at Rome, sending his blessing to the writers and readers of the "Friar Saints" Series, says: "The Lives should teach their readers not only to know the Saints, but also to imitate them".

The Minister-General of the Franciscans, Fr. Denis Schuler, sends his blessing and best wishes for the success of the "Lives of the Friar Saints".

F. OSMUND, O.F.M., PROVINCIAL,
F. BEDE JARRETT, O.P.,
C. M. ANTONY,

Editors.

FOREWORD.

THE life of Saint Bonaventure, the "Seraphic Doctor," is now appropriately presented to the public as the first of the Franciscan lives in this "Series of the Lives of the Friar Saints". Till the days of this "Second Founder of the Franciscan Order," the simplicity of our Holy Father St. Francis had been the salient feature of his institute: no successful effort had hitherto been made to organize the growing Order unto the full measure of its efficiency. Speaking generally, everything so far had been left to individual initiative, and the keynote of those early days is struck in the liberty enjoyed by the individual—a liberty which, though charming to contemplate and of irresistible appeal to a democratic age, is yet incompatible with the distinctive work a corporate body must perform if its deeds are to justify its exist-

ence. To effect this purpose a certain amount of that rigid uniformity attendant on all organization was imperatively demanded.

Under the influence of St. Bonaventure this was successfully accomplished. Among the many elements that entered into this process of development we must, perhaps, assign the most conspicuous place to the systematic pursuit of learning which our Saint engrafted on St. Francis' ideal of contemplation and zeal, and which, under the guidance of God's Providence, has been destined to render the Franciscan Order an effective force in dealing with the world's most vital problems. Together with this pursuit of learning came the introduction into the Order of a uniform exterior observance; an observance inculcated and fostered by a systematized code of Constitutions and ordinances which remain substantially the same to-day as when first framed centuries ago.

The life of St. Bonaventure may, accordingly, be considered as the ideal to which the modern Franciscan tends: an ideal in which the simplicity of St. Francis is blended with a thorough grasp of the latest developments in scientific thought: in which personal holiness, because cognizant of self-weakness, is large-