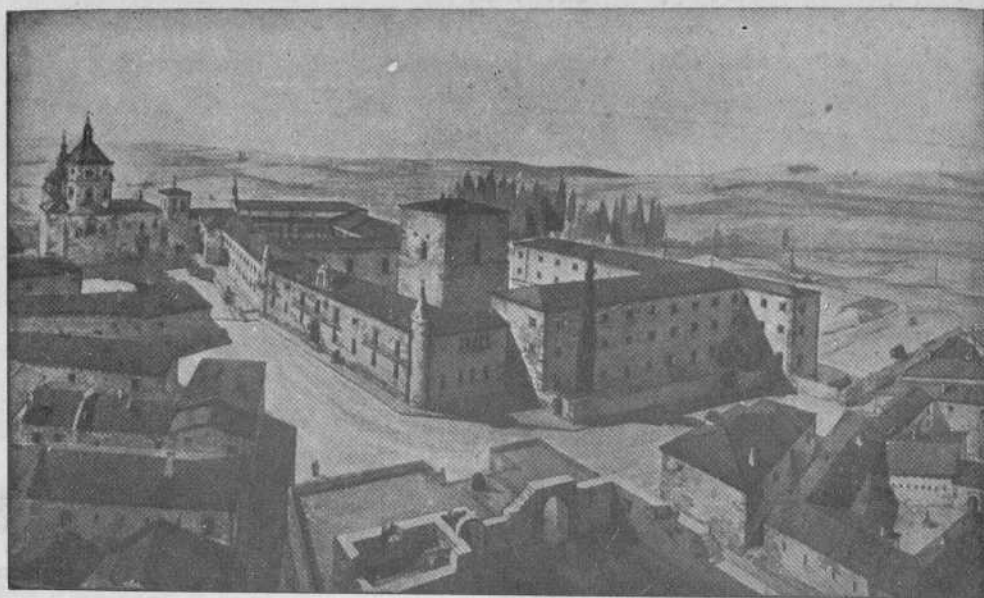


# CALERUEGA

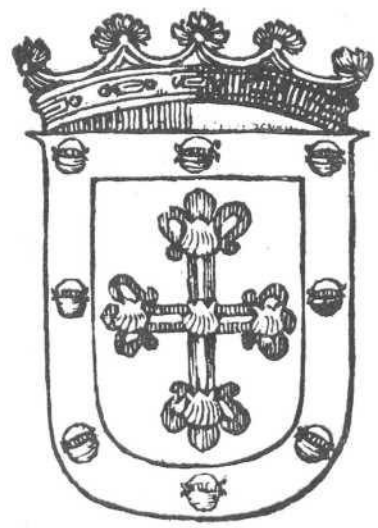


Birthplace of Saint Dominic  
de Guzmán



# Caleruega

Birthplace of Saint Dominic de Guzmán



Escutcheon of the Aza family

Cross flory, red on a field of gold with five scallops on the fess point or center, and one on each of the ends. On the border there are eight caldrons.



Escutcheon of the Guzman family

Two checkered caldrons in red and gold with serpents as handles on a field of azure, and five black ermines on a field of argent. Some descendants added the castles and the lions.



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# CALERUEGA

## Birthplace of Saint Dominic de Guzmán y de Aza

### History, Recollections, and New Projects.

The history of Caleruega is the history of many villages and towns in Castile, Spain. Caleruega was born during the centuries of the Reconquest, in the midst of those advances and retreats characteristic of the small Christian kingdoms — a time when the Spain of the future, with its castles and ramparts, bound to a feudal lord, the agent and servant of the king in peace and war, was forged at the point of a lance. Although it is situated between historic highways, there are well-founded reasons for doubting the existence of the town previous to the eleventh century. Not far from Caleruega (about ten kilometers) we have old Clunia, with the ruins of the Roman amphitheater, which witnessed the struggles of Sertorio, Metelo, Nepote, and of Afro-nius, Pompey's lieutenant, and became, under Emperor Augustus, one of the seven judicial assembly places of Tarragona. Through it and through the municipal terminal of Caleruega formerly passed the great Roman road from Saragossa to Astorga, of which there are still some remnants. Today among the ruins of Clunia is the shrine of the *Virgin de Castro*, deeply venerated by the inhabitants of Caleruega, who flock there every year in pious and traditional pilgrimage. To the north, and much farther from Caleruega, used to pass the route of the Saint James' pilgrimages, much frequented by the devotees of all nations on their way to the tomb of Saint James the Apostle.

But Caleruega had nothing to do with these historic routes. It was born or repopulated at the time when the center of the Reconquest was gravitating toward Castile, the future cradle of Spanish nationality. The eleventh century is the century of Cid Campeador (died 1099), so little understood by Alphonsus VI, who achieved the Reconquest. It was also the century of the other two celebrated men, both Dominics, Saint Dominic de la Calzada and Saint Dominic de Silos. *In the following century was born Saint Dominic de Guzmán* (1170), the Saint Dominic of Caleruega, who was to win universal renown as the most prominent figure of the Spain of the thirteenth century. While his mother, Blessed Jane de Aza, was praying before the tomb of Saint Dominic de Silos, only fifteen kilometers from Caleruega, she had a revelation concerning the future mission of her unborn son.

In our opinion, and according to modern historians (1), Caleruega came into existence at the end of the eleventh century or at the beginning of the twelfth.

(1) The work of Father Edward Martinez, O.P., is the fundamental work on the history of Caleruega and on the family of Saint Dominic. It consists of the *Diplomatic Collections of the Royal Convent of Caleruega with Facsimiles of the Documents*, Vergara, 1931. The few remaining copies extant are deposited in Caleruega itself. Also of interest is the work of Antonio Pelaez, O.P., *Cuna y Abolengo de Santo Domingo de Guzman*, Madrid, 1917. This author has made use of some of the documents of the archives of the Convent of Dominican nuns in Caleruega.

We would go further and say that Caleruega originated or was repopulated and given importance, *by the influence and determination of the ancestors of Saint Dominic de Guzmán y de Aza*, probably including his grandparents and great-grandparents. In its origin and in its very existence, Caleruega is bound to this noble family, as it always will be bound to the Order of Preachers.

History and the monuments that have been preserved are witnesses to this fact. The parish church where Saint Dominic was baptized, as well as the so-called Great Tower of the Guzmáns — a remnant of the family's ancestral home, — date from the end of the eleventh or the beginning of the twelfth century. The parents and grandparents of Saint Dominic de Guzman were the feudal lords of Caleruega, with the rights and privileges then common to the nobles of the Spain of the Reconquest; the inhabitants of the village were subjects and vassals who served their lord and the king in peace and war. This domain passed *in its entirety* to the Dominican nuns of Caleruega on June 4, 1266, when Alphonsus X the Wise founded our existing monastery. This monastery is the depository of tradition and of most precious archives already made public in 1931 through the splendid work of Father Edward Martinez, O.P., entitled *Diplomatic Collections of the Royal Convent of Saint Dominic of Caleruega*. Some of the documents have already been used by historians, both ancient and modern. The present inhabitants of Caleruega still reflect this bond with the Dominican family when they address the nuns as « Senora », an expression we have heard from childhood, and when they call Saint Dominic « *our Father* », thus making their own a current expression used by those of us who wear the Dominican habit.

We wish to say by this that from the historic and artistic viewpoint, Caleruega sprang up and took roots in one of the richest and most interesting Spanish regions. One of our greatest authorities on this subject, Don Francisco Iniguez, repeated this statement when together with the Marquis de Lozaga, at the time Director of Fine Arts, he and other friends visited the Birthplace

of Saint Dominic de Guzmán. To masters of this subject a look at the map will suffice; to others, we shall only recall the fact that Caleruega belongs to the province of Burgos.

In the planning and tracing of railroad routes, Caleruega has *not* been fortunate. It has been enclosed by a triangle formed by the railroads from Valladolid to Ariza; from Santander to the Mediterranean, passing through Burgos and Salas de los Infantes; and from Madrid to Burgos (soon to be inaugurated), the nearest line to Caleruega, with Gumiel de Izan only nineteen kilometers and Aranda de Duero twenty-five kilometers, distant. Almost parallel to this express route from Madrid to Burgos runs the great modern tourist road, one of the best in Spain, a first class highway, which passes through Madrid, Aranda de Duero, Gumiel de Izan, San Sebastian, Irun, and France, a route by which so many foreigners enter Spain. From this highway, at the outskirts of Aranda de Duero, the new road which has been promised to us will start: this passes through Caleruega, Santo Domingo de Silos, Covarrubias, and on to Burgos. Since corresponding roads are already in existence, it is necessary only to add re-enforcing material, such as stone, cement, and asphalt. The reader can see the roads on the map we publish here and use them to orientate himself. This map shows that Caleruega has at present five highways, which lead from Aranda de Duero, from Gumiel de Izan, from Santo Domingo de Silos, to name only the nearest and most frequented places. We hope that soon a direct highway will be built to Madrid.

Having indicated the origin of Caleruega and its location on the map of Spain, we want to give some details of the *Dominican* Caleruega and of the new projects which the Most Reverend Master General hopes to realize. The reader can see in this booklet the blueprints made by the architect, Don Jose Menendez Pidal, in which technique and artistry excel. To explain these plans of restoration is the object of the present booklet.

In short, let us say that the « *fortunata Calaroga* » of Dante, fortunate because « it is the birthplace of the bold lover and

champion of the Christian faith,» (2) Saint Dominic de Guzmán, has not been so fortunate in modern times. If already in the eighteenth century (1764), the Master General, Father Boxadores, believed that a restoration was necessary, the need became even more pressing after the expoliation suffered by the religious orders in Spain in the nineteenth century. At present, Caleruega is somewhat run down. It is enough to say that the *Great Tower of the Palace of the Guzmáns* serves only as a shelter to pigeons, and its ruins are surrounded by stables and barns. For this reason there have not been lacking Dominican voices clamoring again and again for the restoration of Caleruega. We want to recall the voice of Father Juan Lopez, O.P., of happy memory, who at the General Chapter of 1913 proposed the reconstruction of a great basilica and other projects. At the Provincial Chapters of the Province of Spain some demands for Caleruega have also been heard, but up to the present time nothing has been done. Fortunately, in 1946, the destinies of the Dominican Order were put into the hands of so eminent a Master General as the *Most Reverend Father Emmanuel Suárez*, who has undertaken the restoration and aggrandizement of the Cradle of Saint Dominic de Guzmán. We shall owe this great work to him, and let us thank God that this decision was not made too late. Everything that speaks to us of the great Spanish Saint is still standing and is capable of being restored to us. He, the *Founder of the Rosary*, of an *apostolic, missionary and « university » Order*, was justly called by a French writer, the *First Secretary of Public Instruction*. The truth is that whatever may be done at the Birthplace of Saint Dominic de Guzmán fits into the frame of justice and gratitude. We owe to him everything we have been; everything we are. No Dominican, either in Spain or in any other part of the world, can look with indifference at the Cradle of the *Greatest of the Guzmáns*, that genius of the thirteenth century, who either alone or

through his spiritual children has won so many battles for the Church of Christ.

Saint Dominic was that man of Providence who, breaking the classical moulds of the religious orders, gave life to a new conception, to be followed afterwards very closely by all founders. He it was who gave to the ecclesiastical apostolate the active and missionary form that finally triumphed and continues to predominate, that form which accords so harmoniously with the work of Saint Paul, to whom he had a great devotion. He it was who, as a university scholar and man of science, recognizing the critical moment and the needs of the Church confronted by the new-born Universities, created the first « University » Order with study as one of its rules. (3) We find all objections to his genial vision answered by that celebrated phrase, « *Nolite me contradicere, ego scio bene quod facio* ». It silenced the objections of the bishops and of his friends who seemed alarmed at his scientific and apostolic plans. This phrase, undoubtedly historical, since it has been transmitted to us under oath by Father Juan de Navarra at his declaration in the process of canonization, was thus gracefully translated by a Spanish author of the fourteenth century: « *Non querades contradecir, bien sé lo que me fago*. » (4) For this reason the remarkable development of the Dominican Order was made possible in the thirteenth century without division or schisms. Saint Albert the Great, Hugh of Saint Cher, Saint Raymond of Peñafort, Saint Thomas Aquinas, and many others, are the natural fruit of Saint Dominic's thought during the first thirty years. And later the Order was to flourish still more, ever faithful to its founder and his principles, especially in sixteenth-century Spain, the Golden Age of the Order in that country.

*What have we in Caleruega?* In order to understand what we are about to write, we must not forget the family of Saint Dominic. Everyone knows that it is a fami-

(3) Some years ago we published a study entitled: *Saint Dominic de Guzman, Founder of the First « University », Apostolic and Missionary Order*, Salamanca, 1946.

(4) « Do not even attempt to speak in opposition; I know well what I am doing. »

(2) vi nacque l'amoroso drudo — della fede cristiana il santo atleta, (*Il Paradiso*, canto XII, 52-56)



ly of saints. *That a mother and two other children be raised to the altar* is not a frequent occurrence in the history of the Church. St. Dominic's mother was Blessed Jane de Aza, to whom God revealed the destiny of her unborn son, as Blessed Jordan of Saxony has told us. His father was the «Venerable» Felix de Guzmán; his brothers, the «Venerable» Anthony, a priest who devoted his life to the service of the sick, and Blessed Mannes, who joined the Order at the very beginning, being among the first seven Dominicans sent by his brother to Paris in 1217, and the first to arrive. Some historians mention a married sister, but this assertion has no sound basis. Perhaps the tradition concerning nephews refers to cousins of the second or third degree. According to these facts, the *domain of Caleruega* had no direct heirs, because all the male heirs were priests. At their parents' death, what did they do with their ancestral home and palace? Let us recall some dates and some well documented facts.

Saint Dominic de Guzman, who was the youngest, was born in 1170 and died August 6, 1221. Blessed Mannes was sent to Madrid, later to become the capital of Spain, there to take charge of the Dominican nuns of the convent known today as *Santo Domingo el Real*, the place from which we are writing. He was still alive in 1234 when his holy brother was canonized. *He built the first church dedicated to Saint Dominic in Caleruega*, in the very place of his birth, uttering these famous words: «When my brother wants it, a larger church shall be built for him.» Concerning the Venerable Anthony, the historians of the neighboring and celebrated Monastery of Saint Dominic de Silos say that he devoted himself to the service of the sick in a hospital. We believe, as does Father Edward Martinez, that Venerable Anthony founded the hospital of Caleruega, whose existence is certified by documents.

The whole life of a man is not confined to archives, nor must logic be disregarded in history. For this reason, without denying what the Benedictine historians related, we believe that Venerable Anthony came to Caleruega, and after his pa-

rents' death, perhaps in agreement with Blessed Mannes, transformed into a hospital a larger portion of the castle of the Guzmáns, performing the necessary work for this purpose. The fact is that on October 31, 1237, the King, Saint Ferdinand, granted a great privilege to the hospital, «*out of reverence for Blessed Dominic*,» adding that it was «near his church in Caleruega» (5). We believe that this hospital occupied the sites occupied now by the Vicariate or hospice and by the pavilion facing the Great Tower and called the «Palace.» We may note that the word «Palace» was used also as an equivalent to «Hall.»

The reasons which corroborate this supposition are to be found in the privilege itself granted by Saint Ferdinand, and in an examination of what has been preserved. When Saint Ferdinand wrote, there could no question of any other church but of that which was *built by Blessed Mannes*. It was left untouched when his son, Alphonsus X the Wise, founded the convent of Dominican nuns, with its own church — what is today the choir of the community. The *church of Blessed Mannes* was very near, but outside the convent and choir. At the end of the sixteenth century, when the present church extending beyond the choir was built, Blessed Mannes' church was absorbed. It is now represented by the «Holy-well of Saint Dominic,» which marks the place of his birth and stands just in front of the main altar and between the two side altars. (In Spain and Latin American countries, many churches are built in the form of a cross. *Saint Dominic's well*, therefore, stands, at the point of intersection of the arms of the cross formed by the church building.) On examining the modern Vicariate, one observes in it, as well as in the so-called Palace, the remains of some relics of antiquity. In the photographs which we show, the reader can observe that at the right of the principal entrance to the Vicariate, coming from the church, an opening is sketched, hardly discernible through the debris of fallen plaster. In the

(5) See the work of Father Edward Martinez, pp. 1-2.



corresponding plans of the project of restoration, the reader will see a beautiful Gothic portico (Gothic because the criterion which has been followed is to preserve and restore all that is antique, and to bring everything back to its primitive state). The exterior wall of the present Vicariate, where this admirable Gothic portico stands, undoubtedly belongs to the thirteenth century. It is of well-tested solidity both on account of its breadth and of the materials used. (Even now we remember how it resisted the pickaxes when, as children, we watched while another entrance and a window were opened farther on in the building.) Is this wall older than the church and the convent of Alphonsus the Wise? It may be; but it can also be assumed that it was built when structural changes were made at the founding of the convent in 1266. The portico harmonizes with the church built by the king and possibly was joined to it, thus forming an architectural unit.

The façade however of the Vicariate, with its high stooped arch, belongs undoubtedly to the sixteenth or the seventeenth century. It must have been then that the Gothic portico was walled in, without destroying it, as was done with the entrance to the church of Alphonsus the Wise. At the end of this first part of the Vicariate, looking from the next room, one may notice some columns and arches. Now let us dig with our pickaxes and explore further; it is possible to find a surprise. We know very well that poor judgment was used formerly when anything ancient was set aside: columns, windows, and porticoes were crudely walled-up, even though they possessed artistic merit. Here we find a section of *carved panels*, which is clamoring for a more worthy destiny. Something similar is to be said concerning the so-called Palace fronting the Great Tower. From the photographs the reader may judge its present condition and the appearance it will present after being restored. It will have a beautiful façade to serve as a frame for the reconstructed Tower. Some of its windows have completely disappeared; others are very badly da-

maged. The best preserved window is the one facing the nuns' orchard inside the enclosure, through which the light penetrates to the whole length of the pavilion which, like a hospital ward, is unbroken by dividing walls. On the ground floor at that end facing the nuns' orchard are « *Blessed Jane's Well* » and very near it two Gothic porticoes, one inside and the other outside with a gate. We believe that between this well and the two Gothic porticoes was formerly built the hospital of Caleruega, founded by the Venerable Anthony de Guzmán, the brother of Saint Dominic.

The two remaining small sections adjacent to the Vicariate in the direction of « *Blessed Jane's Cellar* » must have been built at a more recent date, although the whole is on the site of the ancient castle of the Guzmans. These two sections are very near the Great Tower. The third section was conditioned to serve as a school in 1908. Since we have mentioned « *Blessed Jane's Cellar* », a description of it is pertinent. It is underground, at the end of the third section. The summer heat compels the Castilian farmers to build subterranean cellars of different degrees of perfection and size. Even now, there are in Caleruega the caves of Mt. Saint George, and other similar structures, where wine is always kept cool and unaltered. « *Blessed Jane's Cellar* », so-called on account of the miracle performed by Blessed Jane de Aza in this place, when the amount of wine destined for the poor was multiplied, is under the palace in which she lived. This custom of having the subterranean cellar under one's living quarters is very common in many villages of Castile. Aranda de Duero is almost undermined, because under its houses there is a labyrinth of cellars. The « *Blessed Jane's Cellar* » is not large. It has masonry walls and several stone arches, which support the earthen roof.

In the new project all this portion is comprised between the two small towers of the façade, which lend it attractiveness and taste. In the center can be seen the principal entrance to the convent with its balcony above and two escutcheons. This entrance leads to a large gate con-

nected with the patio of the Great Tower, and a staircase to the upper floor where some of the sections of the Dominican Museum will be built. To the left of the entrance is the great hall, and to the right, on the ground floor, the porter's lodge with the visitors' parlors and the conventual chapel, separated by a narrow passage which leads to the new pavilions. From the sacristy to the chapel the stairway will descend to the «Blessed Jane's Cellar», transformed into a chapel. The miracle performed in this place by Blessed Jane de Aza in mentioned by *Cervatense* who visited — it seems — Caleruega in 1272.

*The Tower of the Palace of the Guzmans*, solid as a rock, although very much dilapidated within, is a true gem, even a relic, since it is unquestionably a part of the ancestral home of the noble family of Saint Dominic, built long before his birth. We may well imagine that Saint Dominic looked at this Tower many times, and as a child, raced within its walls. Everyone agrees that its arched window with its simple but graceful column in the center, forming a double arch shaped like a horse-shoe, is like a birth certificate, since it shows the date of its construction. The arches, on account of their proportion and shape, are without doubt Mozarabic, which still survived in Spain in the eleventh century but which disappeared in the twelfth. This is the opinion of our architect, Don José Menéndez Pidal, although others would place the arches as late as the twelfth century. Nevertheless, there is this detail: the main entrance, ogival in form, probably belongs to a later date, since the part on the inside is constructed of different material from that used on the outside. The Great Tower, square in shape, is a true medieval fort. Father Edward Martínez holds that formerly it was composed of three parts, the last crowned with battlements which have disappeared, perhaps when the present roof was built to protect it from the rain and to prevent further deterioration.

When, on February 10, 1736, an official examination was made by order of the Master General of the Order and a famous

controversy started, it was said that the Tower had three stories, and that it was crowned with «four pyramids at the four ends, which are three yards high with the corresponding breath». At both sides of the Tower door leading to the place «that is called the Cube» there is «a stone that projects from the wall, and on it are carved the *caldrons* of the Guzmán escutcheon». The thickness of the wall, almost two meters in the lower part, is like that of a true fortress. On the upper floor can be seen, even now, several windows, shaped like loopholes, all of them in ashlar. Also there can be seen the projecting stones which supported the defensive gallery, typical of these castles. A door, now half walled up, led to it from the interior. Likewise there are mentioned, and even now are pointed out, the ruins of some simple walls that served as a defense. What is unquestionably certain, since we have documents to prove it, is the existence of several gates in the *domain*. One of them was called Saint Dominic's, and its key had to be delivered to the prioress of the convent as mistress of the *domain*.

In the work of reconstruction, according to the advice of the technicians and after an examination of everything in existence, the Great Tower will constitute the principal part of the Dominican Museum in which we would like to see collected everything referring personally to Saint Dominic and his family.

The remains of the Venerable Félix de Guzman, father of Saint Dominic, and those of his brothers, the Venerable Anthony and Blessed Mannes, are in the possession of the nuns. They were brought from the family tomb in the last century when the monastery was abandoned: as is well known, the ancestors of Saint Dominic had their tomb in the church of Gumiel de Izán. After the expulsion of the religious by the impious laws of the nineteenth century, the convent and the church of San Pedro de Gumiel fell into ruins, and in 1860 the Most Reverend Father Orge was alarmed at the danger threatening the remains of Venerable Fe-

lix and his sons. Finally they were transferred to Caleruega in 1888, where our nuns have kept them. The remains of Blessed Jane de Aza, who was first buried at Caleruega in the place now marked by her little chapel, were also transferred to the family tomb of Gumiel. But at the beginning of the fourteenth century the Infante Juan Manuel had them removed to the convent which he was building at Peñafiel, and there they are preserved in an urn, on the altar dedicated to Blessed Jane. The Dominican nuns of Caleruega are in possession of a small box of white marble that was found in her tomb when her remains were transferred from Caleruega. It contained a memorial, which unfortunately was destroyed by time and dampness, since it was written on paper, of which only a few scraps remain. Of our Holy Father, Saint Dominic, the nuns of Caleruega have only a very modest relic. We hope to obtain a more important one. As is well known, St. Dominic's principal relics are preserved at Bologna.

Of the baptismal font of Saint Dominic, only a small piece is preserved by the nuns of Caleruega. This is its history: When Alphonsus X the Wise built the convent and the church of Saint Dominic in Caleruega, he took the font from the parish church and brought it to the convent, placing it outside the enclosure for the veneration of the faithful. There it remained until 1605, when by order of the Master General, following a petition of Philip III, it was taken to Valladolid for the baptism of his son, subsequently Philip IV. When the nuns of Caleruega had to give up their beloved font, they broke off a small fragment, fearing that it would not be returned to them, as actually happened. The baptism of the future Philip IV, who also received the names of Dominic and Victor, was most solemn, taking place in our church of Saint Paul of Valladolid, where the great Philip II had also been baptized. About the time that the Infante Philip IV was christened, a General Chapter of the Order was in progress at Valladolid. Printed acts, which everyone can read, were

issued, bearing an historical and well documented account of the transferring of the font. Since then the font has been used at the baptism of all the kings and infants, sometimes being carried even outside Madrid, as happened in the case of our last king, Alphonsus XIII, when it was taken to La Granja. The font of Saint Dominic was sent from Valladolid to Madrid when the Court was transferred to the latter place. It was then deposited in the old convent of the Dominican nuns of *Santo Domingo el Real* (today the Plaza of Saint Dominic), no doubt because it was very near the Royal Palace. Every time an Infante was born, the font was taken out until 1931, when the nefarious Republic came into power. Fortunately, the font of Saint Dominic escaped falling into wicked hands since our nuns saw to its removal and hiding. Despite all these vicissitudes, we must attribute its preservation to the Providence of God and to Saint Dominic, who watched over this relic. Today it is kept in the locutory of the actual monastery *S. Domingo el Real*, within the enclosure. It deserves a more fitting place, more accessible to the public.

The tower and the presbytery of the parish church where Saint Dominic and his brothers were baptized, are preserved intact, as the reader can see in the photographs we publish. Although they are still firm, a careful and intelligent restoration would be necessary, in order to bring out the primitive appearance in all its details. The rest of the church has been reconstructed in our own time, but not very successfully on account of lack of means and the scarcity of skill. Fortunately *the exact location of the font in the baptistry is known to us*. Another font now occupies this place, where all baptisms of Caleruega are performed. All of this is, nevertheless, so poor, that it urgently demands a total and adequate reconstruction, since it must be held as a sacred place by all Dominicans. Almost facing it is the humble, small chapel of Blessed Jane de Aza, which marks her first burial place.

The convent of the Dominican nuns, founded in 1266 by Alphonsus X the Wise,

stands out most conspicuously among the other existent structures in Caleruega. When this convent was built, no doubt the ancestral home and palace of the Guzmans, in which Saint Dominic lived, was put to use, but it has since undergone many changes. The most ancient structure is the pavilion already mentioned, facing the Tower, from which it is separated by a patio. In the center is the classic cloister, with its well and upper gallery. The lower part is the oldest, dating perhaps from the fourteenth or fifteenth century. Unfortunately, it is much deformed, because when the small columns were removed many places were filled with masonry. The upper floor or gallery is an addition of a later date, all of brick and very common. The most solid section is the pavilion where the nuns live. It is made entirely of ashlar with a buttress of a beautiful design, as is shown by the photographs. It must have been built in the seventeenth century, after the present church, with which it is in line. It faces south and toward the inner orchard of the nuns. In front of the main pavilion and of the orchard is a place marked the *Fountain of the Guzmans*, which today does not resemble a fountain at all. From the documents in our possession we gather that the nuns used to bring water from the Fountain of the King by a system of pipes; it is possible that it also reached the Fountain of the Guzmans. Today the water is brought to the village and convent by more modern works from the Fountain of the King, about a kilometer away.

Besides the Tower and the other features, dating from Saint Dominic's time or previous to his birth, one of the most interesting structures of Caleruega is the church of Alphonsus the Wise, today the nuns' choir. Let us remember that the community of the Dominican nuns of Caleruega was previously in existence in San Esteban de Gormaz, a village near Osma, through which passes today the railroad from Valladolid to Ariza. It was one of the many convents of nuns that followed the Rule of Saint Augustine. Saint Dominic must have known them when he was

Canon of Osma, and for this reason, on returning to Spain already as a Founder in 1218-1219, he visited them and received them into the *Dominican Order*. This fact is stated in a letter of Saint Raymond of Peñafort, preserved by the nuns of Caleruega and published by Father Edward Martínez. The king, Alphonsus the Wise, wishing to honor Saint Dominic by honoring his birthplace, transferred them to Caleruega. Let us hear what the king himself said :

« We, Don Alfonso... King of Castile, of Toledo, of Leon, of Galicia, of Seville, of Cordoba, of Murcia, of Jahen and of Algarbo, knowing that God, out of His great love for Spain, and especially for the Kingdom of Castile, has chosen it as the birthplace and home of the blessed Saint Dominic, the Father and Founder of the Order of Preachers, through whom Our Lord Jesus Christ has performed so many wonderful miracles, we, therefore, have been eager to render a service to God, which at the same time would bring honor to the blessed Saint in our domains, and especially to Caleruega, his birthplace. Consequently, we have decided to establish here a Monastery of Nuns of his own Order, for the service of God, and of His most glorious Saint. And we enjoin the Nuns to pray for the souls of the most noble King Don Ferdinando (Saint), our father, and of the most noble Queen, Donna Beatriz, our mother, and also for the souls of the other Kings, our ancestors; for Us, for the Queen, my wife, for our children, and for all those of our own lineage that may succeed us » (6).

On January 31, 1266, the Bishop of Osma, Don Augustine, laid the first stone of the convent in the name of the king. The work went on for several years, but the nuns came from San Esteban de Gormaz to their new abode as soon as possible. Their prioress was Dona Toda Martinez of the Spanish nobility. The church of *Alphonsus*, at present the nuns' choir, was built in Gothic style, and has been preserved in perfect condition. The door

(6) *op. cit.*, p. 9-10.

which must have served as the main entrance is now closed with masonry, but its arches and design, which are perfectly discernible, have not been destroyed. In the new plans this door will be restored according to its primitive form. The reader can see it at the right of the Tower where it is added to the juncture of the two churches on the outside. The present church, dating from the end of the sixteenth century, is so closely joined to the church (choir) of Alphonsus the Wise that it renders hopeless any attempt to enlarge the latter.

The design and the work of the present church are due to Father Gabriel of Saint Joseph, a Spanish Dominican from Guenaca, who was Provincial in Mexico. Its walls of ashlar are very solid. The lines of the design are simple, showing a little of Herrera's style, but the design is difficult to classify. In the restoration plans all its walls are used, but there are added also the great cupola and the tower, as well as the Chapel of the Order or of the Dominican Glory. These changes contribute in a high degree to its grandeur and beauty. In the interior the restoration will be made to match the style, in accordance with the decisions made. As already mentioned, when this church was built, the church of Blessed Mannes was absorbed in it. Philip II, in his letter of August 29, 1592, states clearly that he grants « thirty-seven thousand, five hundred maravedis de juro to be paid to Father Gabriel of Saint Joseph to be used for the express purpose of restoring the house where Saint Dominic was born, and joining it to the monastery already mentioned, in accordance with the plans sent from New Spain by the said Father Provincial. » (7) And this was done. The new church, that of Alphonsus the Wise, and the main pavilion of the convent, which is the nuns' living quarters, all are in the same line, forming a single unit, and giving evidence of a single plan. We have already remarked that this conventual pavilion must have been built at that time. The « holy-well

of Saint Dominic », today right in front of the main altar, points out the *Birthplace*, and the *chapel built by Blessed Mannes*. The drab arrangement on its top will disappear and in its place a more dignified structure in harmony with the main altar will be erected. This displeasing arrangement was built in the last century with more good will than taste. The old balustrade with its small altar in which the Saint was represented as a child is still preserved and will remain.

#### *The Domain of the Nuns of Calueraga.*

King Alphonsus the Wise, who was so devoted to Saint Dominic de Guzmán and to whom Caleruega owes so much, did not stop at founding the convent. He wanted to make the nuns Señoras of the Town. The *domain* of Calaruega belonged to the manorial type when it was bound to the family of Saint Dominic. When this family died out without direct descendants, the domain naturally passed to the nearest relatives. We do not know what rights they had to the hospital supposedly founded by Venerable Anthony. Among the documents published by Father Edward Martínez, we have one dated 1248, in which testimony is given regarding the existence of a hospital and of the church built by Blessed Mannes. Moreover, on September 15, 1258, Don Ferdinand Garcia and his wife, Emilia Ruiz, sold all they possessed « from the Duero to the sea of Santander, to the Order of Chivalry of Saint James ». In this document « *Caleruega, the land of Saint Dominic* », occupies a conspicuous place. According to Arguleta a condition was attached to the effect that in a year and a day they could recover it all to be held in trust. The price, twenty thousand maravedis, and this condition, make us suspect that these were the means employed to place the domain under the protection of the Order. Setting all this aside, the fact remains that Alphonsus the Wise on June 4, 1266 constituted the nuns Señoras of the Town, that is, having seigniorial rights over the town. In 1270, again, he went in

(7) *op. cit.*, p. 212-213.



person to place them in possession of the domain, held by him as king, and caused other nobles, relatives of the Saint, to relinquish their rights of possession, not forgetting the Order of Saint James already mentioned. (See these documents, *op. cit.*, p. 9.)

Let us hear the King himself: «We, together with Queen Yolante, my wife, and with our sons, the Infante Don Ferdinand, first heir, and with Don Sancho, Don Pedro and Don Juan, yield and grant all our rights, present and future, over the above mentioned town of Caleruega; also, any other rights, whatever they may be, excepting the rights of coinage and of justice, which belong exclusively to the kings and which we cannot cede to anyone, and which therefore we retain for ourselves and for those who will reign after us. Moreover, we give to them (the nuns) all rights that may be held by Don Juan Garcia and Don Alfonso Garcia and the other children and grandchildren of Don Garcia Fernandez, and all that belonged to the sons of Don Gomez Gonzales de Ros, and all that may accrue to the sons of Don Pedro Nunez de Guzmán, and all that may accrue to the Master of the Order of Ucles. Likewise we renounce all the vassals, emblems, badges, and inheritances, and all rights aforementioned, and any others that they may have at present, and may have in the future, whatever the origin of these rights may be» (8). In the same work may be seen the particular documents of the nobles mentioned by the king, who reiterate the donation made.

On October 31, 1266, the noble Don Gomez, in the king's name, placed in possession of Dona Toda Martinez, the domain that had been donated. On July 26, 1270, the King came in person and granted another privilege worthy of mention. After calling to mind that it is the duty of the king to honor the Servants of God and His Saints, and after the obligatory listing of his kingdoms, he added: «Heeding the honor that Our Lord rendered

Saint Dominic when He chose him as the Founder of the Order of Friars Preachers through which so much good has been accomplished and still is being accomplished throughout the world, and also taking into consideration the honor He rendered to Spain and especially to the Kingdom of Castile, when He destined it to become respectively the birthplace and native land of Saint Dominic, of which country, by the mercy of God, we are King and Lord: We, taking all this into account, and being very eager to promote the service of God and the honor of Saint Dominic, have decided to establish the Monastery of the Señoras of Caleruega where he was born. We have established this Convent that they (the nuns) may serve God and honor the Saint, pray for the souls of our ancestors, for Us, and for all those of Our lineage that will come after Us. And inasmuch as we have already granted the privilege of ownership of that place, in order to make it still firmer, We came in person on Friday, the eleventh of June of 1270, and with Our own hand, We conducted into the church where Saint Dominic was born, the prioress, Dona Toda Martinez, empowering her to act in it as in a monastery, in the presence of Augustine, Bishop of Osma, and other canons and clergymen of his church, of the Knights of the King's Court, and of the Abbot de Covarrubias, of the Dominican and Benedictine religious, and of all the inhabitants of Caleruega and some newcomers. Therefore, We earnestly command that everyone honor and guard this Monastery, even as all the Royal Monasteries are honored and guarded». He ended by mentioning all the penalties imposed on those who should fail to comply with this order. Finally, the customary signatures were appended, that of the king and queen, of the infantes, of the nobles, bishops, and other dignitaries of the kingdom. This document was signed in Burgos, on July 26, 1270, and will be preserved in the Museum. From this one may infer that the domain of Caleruega was changed into the type known as *Abadengo* (belonging to

(8) *op. cit.*, pp. 9-10.

an Abbey) on account of its bond to the monastery. Such a type is common in the province of Burgos.

The Huelgas de Burgos seems to have been on friendly terms with the Dominican nuns at Caleruega. For curiosity's sake we are going to quote the following from one of the documents of the Saint's relatives, who made the same donation: «Let it be known to all who see this letter, that I, Don Juan Perez, son of Don Pedro Nunnez de Guzman and of Donna Urraca Garcia, for the Honor of God and of the Blessed Virgin Mary, out of special devotion to my relative (por naturaleza), Saint Dominic of Caleruega, Father and Founder of the Order of Friars Preachers, and for the remission<sup>7</sup> of my sins and for the repose of the soul of my father and those of my lineage, of my free will, and with leave of my Lord and King, Don Alfonso, I hereby cede for myself and for all those who come after me, all I possess, and may possess in the future, including the following: all inheritances and vassals, and all other rights I have in Caleruega, in whatsoever manner I may have acquired them, I cede to the Monastery of the Señoras of Saint Dominic of Caleruega, of the Order of Preachers.» This document was signed in Burgos July 22, 1266 (9).

For the sake of those who are not familiar with the history and documents of the thirteenth century and especially for the sake of others who may assume the task of writing about Saint Dominic de Guzmán without knowledge of the history of Spain and still less of Caleruega with its rich archives, we add the following explanation: — The term «naturaleza» is equivalent to «pariente» (relative), in the documents already quoted. It is surprising that the matter of family names so familiar in our times, and of such great importance in public documents, became settled only in later times. It can be said that in those days (thirteenth century) family names did not exist in the

modern sense of the word. The Perez, the Gonzalez, the Rodriguez, the Nunez, that appear in the documents, are not really family names. A Perez means that his father was called Pedro just as the father of a Gonzalez was Gonzala, and of a Fernandez, Fernando, of a Rodriguez Rodrigo, of a Nunez, Nuno, and of a Garcia, Garci. Thus it could happen that two first cousins signed their names only as Fernandez or Rodriguez, if their father's name was Fernando or Rodrigo. The feature which best differentiated families was the name of their respective village or seigniory, as being peculiarly their own. Thus the family names of Guzmán and Aza originate from those two villages. (They are still in existence. They belong to the same province of Burgos, not far from Aranda de Duero and from Caleruega). This fact can be ascertained by looking over the documents in the *Diplomatic Collection of the Royal Convent of Saint Dominic of Caleruega*. In the documents (chapter CCXXX, page 304) one reads: «I, Diego Garcia, son of Don Garci Fernandez»; and in the same document one reads: «I, Don Juan Perez, son of Don Pedro Nunnez de Guzmán»; both are relatives of Saint Dominic, as they remarked, using the classic phrase «por naturaleza.» We mean to say by all this that historians have designated the founder of the Dominican Order, very rightly and in all propriety, as Saint Dominic de Guzmán, since Guzmán was the male line and Aza the maternal line. We are very little interested to learn whether the first branch of the Guzmáns springs from Leon, or from the more or less legendary knight from Britain transplanted to Spain. Our real interest consists in learning that Saint Dominic's ancestors, parents and grandparents, belonged to the noble families of the Guzmáns and Azas, as is shown by their possession of the two villages, a fact as certain as the fact that two and two make four.

The village of Caleruega still preserves monuments sufficient to proclaim its lordly origin, as well as the nobility of the parents of Saint Dominic de Guzmán y de Aza mentioned in the documents of that

(9) *op cit.*, p. 304.



epoch under the name of Saint Dominic de Caleruega, following the usages of that period. Then it was customary to call the namesake of our founder, Saint Dominic de Silos, and Saint Dominic de la Calzada, after the names of the villages in which they lived, worked, died, and are venerated. Neither of these is far from Caleruega (Silos is within fifteen kilometers). In short, repeating what we have already written elsewhere, we shall thus conclude: according to experts, the Great Tower of the Guzmán Castle, beheld many times by Saint Dominic's eyes, dates from the eleventh or the beginning of the twelfth century. It is a document of granite, which recalls to us, even now, the noble and lordly lineage of Saint Dominic and his ancestral home (the castles of Castile originated with the king and nobility). For this reason the noblest families of Spain, present and past, claim kinship with the great saint of the thirteenth century.

One can estimate the size and quality of the domain of the nuns of Caleruega by reviewing the collection of documents we already know. The list of royal benefactors is long, from Saint Ferdinand to Charles IV, and the same may be said of the list of popes and nobles. The connection between the kings and the Dominican Order, which furnished them with many confessors, began almost immediately after its foundation. When Saint Dominic came to Spain in 1218-1219, he visited the King of Aragon, Jaime I, the Conqueror, and Leon, to whom he was related. This visit is commemorated, according to some historians, in a design on one of the doors of the Burgos cathedral, the construction of which was begun in his reign. It depicts a Dominican presenting to the king a parchment, the bull of confirmation of the Order, as if he were asking his aid. In any case, the fact remains that the royal saint granted his protection to the Order, as is attested by a well known letter, dated 1222, in which he recommended to his subjects the Order and its first provincial in Spain, the noble Father Don Suero.

Concerning the son of Ferdinand, Alphonsus X the Wise, no further comment

is necessary. Alphonsus' son, Sancho IV, was likewise a devoted friend of the Dominicans. His wife, Dona Maria de Molina, loved the Order exceedingly, as is shown by the convents of Tora (Zamora), of San Pablo de Burgos, San Pablo de Valladolid, and others, to which the privileges granted to Caleruega were extended and confirmed, thus contributing to their prosperity. We mention, as interesting data, that in 1310 they had ten thousand sheep, five hundred goats, one thousand cows, one thousand pigs and two hundred mares. This is not at all surprising when we consider that King Alphonsus X the Wise, on August 18, 1277, granted to the nuns the privilege that their cattle « might graze in all parts of my kingdom, just as if they were my own. » Let us not forget either the protection afforded to the nuns and their dependents, when the king enjoined upon two Castilian knights to protect them whenever it was necessary, in cooperation with the mayor and other representatives of justice in his kingdom. They were exempt from several tributes, and Caleruega was granted the right to declare every Thursday a market day. The *Catholic* monarchs, so fond of the Dominican Order, are represented also in Caleruega. We have a curious document, dated March 26, 1501, in which a lawsuit is settled, determining the boundaries of the seigniorship of the nuns and their relationship to Caleruega and its vicinity. (10) It suffices to remark that this document proclaims anew the domain with all its privileges. The prioresses had the right of approval after candidates had been nominated by the village council, and they appointed mayors and juries. They likewise had the right of appeal against penalties imposed in both civil and criminal cases. They could appoint as constable of the village of Caleruega anyone they wanted. They watched over the expenditures of the village and received its tributes; they looked after the repairs of gates that were damaged, the admission of new neighbors, etc. The rights of the inhabitants of Cale-

(10) *op. cit.*, pp. 174-180.

ruega are also recognized in this document.

In the spiritual order the Dominican nuns of Caleruega were no less privileged. They enjoyed the protection of Popes, of Bishops of Osma, and of the Dominican First Order. Gregory IX, a good friend of Saint Dominic, whom he canonized, had the nuns under his protection while they were still in San Esteban de Gormaz and recommended them to the provincial, placing them under his care on April 9, 1238. Alexander IV granted them special indulgences in 1258 on the feasts of the Blessed Virgin, of Saint Dominic, and of Saint Peter Martyr. In 1270 the Bishop of Osma, Don Augustine, left to them, with the consent of his chapter, all his rights and properties. In 1531, when the celebrated Garcia de Loaysa, O.P., was Bishop of Osma, the right of approving the nomination of the Vicar of the Parish « ad nutum » was changed to the right of presenting the nomination. The Papal Legate, in a letter to the Bishop of Salamanca, dated 1527, declared the nuns exempt from paying subsidies and procurements to the Pope and his legate. St. Pius V granted the church of Caleruega special indulgences on the feast of Saint Dominic.

As for the Dominican First Order, after the difficulties in connection with San Esteban de Gormaz had disappeared, it never ceased to assist the nuns in their need. We have already mentioned the letter of Saint Raymond of Peñafort; it is reflected in the resolution of the Provincial Chapter of Zamora which fully recognized the nuns. As it often happens that good comes from difficulties, these documents — the Acts of the Provincial Chapter — *proved beyond doubt* that Saint Dominic came to Spain, intervened on behalf of the religious of San Esteban de Gormaz and received them into the Order. Likewise the Dominicanism of the noble prioress, Doña Toda Martinez, who did not spare any means to obtain for her community the spiritual direction of the Dominican Friars, appears in the best light; it has led some persons to think that she may have known the Founder when she was young.

Among the Masters General of the Order who deserve special remembrance is the celebrated Father Munio de Zamora, who visited the nuns twice. Several of his recommendations have been preserved, dating from 1288. The Dominican Province of Spain must have maintained there various Fathers, acting as confessors, procurators, parish priests, etc. In the Acts of the Provincial Chapters we find the names of several priests assigned to Caleruega, but this does not mean that there were not others besides, since the Acts record only the new assignments. In the documents of Father Edward Martinez, *Diplomatic Collections*, the Dominican Fathers always appear, representing the nuns under various circumstances. The parish priests of Caleruega have been, and still are most of the time, Dominicans; they always work in armony with the Bishops of Osma to whose diocese Caleruega still belongs.

The convent of the Dominicans Nuns of Caleruega undoubtedly must have enjoyed great prosperity under such powerful protectors. Munio de Zamora ordered that the number of religious should not exceed fifty, but in 1331, the number was raised to sixty by the Master General, Father Barnabas de Vercelli. The nobility must have been well represented in the community. Its first prioress, Dona Toda Martinez, daughter of Don Martin Dominguez (remember what has been said regarding family names), belonged to the first nobility of Sorio. Next to her was Dona Brayda, not well identified. If we confine ourselves to those who appear in the documents as members of the nobility, we may point out the following: Dona Margarita de la Cerda, who was Infanta, Dona Maria Ponce de Leon, Dona Elvira de Avellaneda, Dona Ana Ponce de Leon, Dona Francisca de Mendoza, Dona Leonor de Avellaneda, Dona Beatriz de Herrera, Dona Isabel de Mendoza, Dona Ana de Avellaneda, Dona Leonor Malvenida, Dona Catalina de Zuniga, Dona Catalina de Villegas, Dona Catalina Arriaga, Dona Giomar de Guzman, Dona Angela de Menaria y Mendoza, with her sisters, Do-

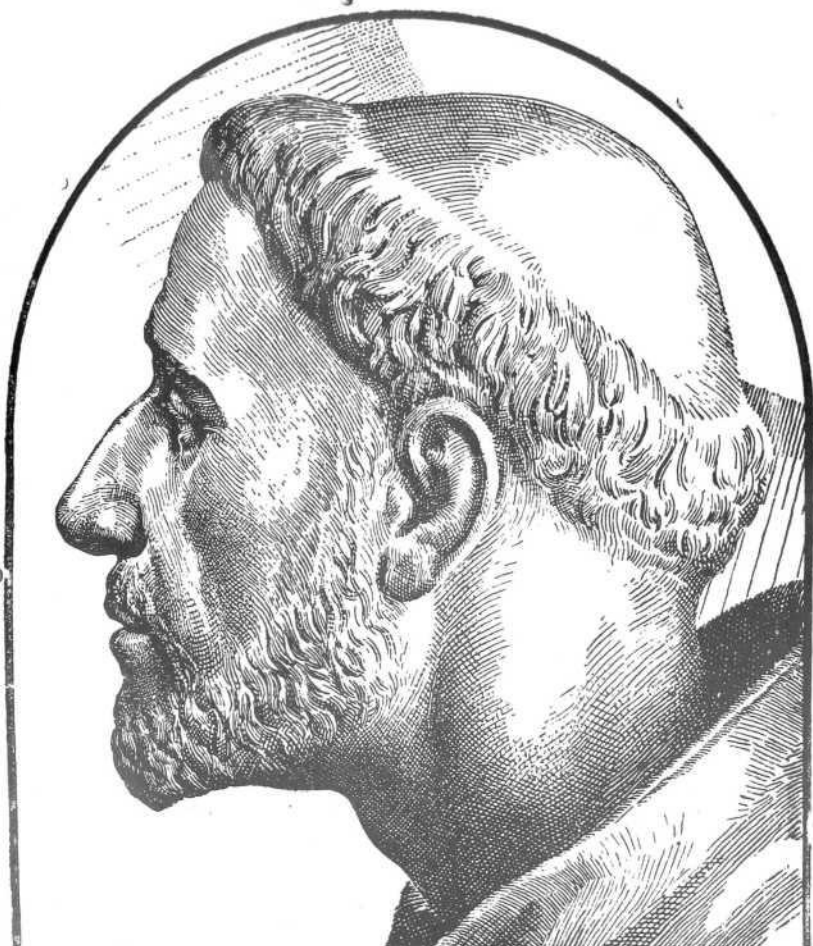
na Juana and Dona Lucia. These appear in various documents as prioresses or witnesses, always with the prefix of the classic *Dona* which was not given to any but the nobility even though they were prioresses or subprioresses. (As is well known, the prefix *Don* comes from the Latin *dominus*, lord, and was in early use before the names of the royal family and those of the nobility. Even now, in many towns in Spain, particularly Castile, *Don* is reserved for persons of quality and of high social standing). There were, undoubtedly, many other names, but we have not at hand the documents of the convent, and at any rate, they are not necessary for our purpose. Alphonsus the Wise wanted his daughter, Dona Leonor, to be buried in his beloved Convent of Caleruega; and the noble family of Villamajor, related to Dona Juana de Aza, had their burial place in the main chapel.

Despite all this, the convent must have gone through some economic crises, owing, perhaps, to difficulties in collecting some rents. Our historians stress the religious spirit and the faithful observance of the Dominicans at Caleruega, but they also point out their financial difficulties, as do our *Castillo* and *Medrano*.

We want to draw this work to a close by expressing our best wishes for a new era of prosperity in every respect. May God bless the new projects and give our Reverend Master General the necessary aid. We believe that Our Holy Father Saint Dominic will be pleased with the work of restoration undertaken by the Most Reverend Father Emmanuel Suarez, the eightieth Master General of the Order, since by these means we shall pay a sacred debt, one which every worthy Dominican owes to his Father and Founder. We owe him everything we have been, as *Dominicans*, everything we are, and everything we shall be. We hope that, God willing, the seventeenth of April, 1952 — the day selected by the Master General for the solemn laying of the foundation stone — will become a memorable date for Caleruega, for the Province of Spain, and for the whole Order. No Dominican should

regard with indifference this homage paid to the common Father, through the honor rendered the village where his birthplace is venerated. Spain, with its *kings* baptized in the saint's font, with its *nobles* sharing the honor bestowed on him, with its students and professors holding Saint Dominic de Guzmán as their model university man and qualifying him as the first «Secretary of Public Instruction,» and with *all its people*, to whom the Saint gave himself so completely in his apostolic zeal: all must consider April 17, 1952, as one of the happiest days in the annals of their country. The truth is that neither the *nations of Europe and America*, nor the *faithful of Christendom in general*, should be unconcerned regarding what pertains to Saint Dominic de Guzmán. France heard the preaching of Saint Dominic, who conceived the idea of founding his Order when combating the heresies that infested that country. Italy listened to his voice, burning with apostolic zeal; Bologna is the depository of his remains, while Rome holds his personal souvenirs. The Saint, at his death, left eight firmly established provinces, which comprised all the European nations where he had sent his children to promote the apostolic work of the Order. Finally, the new world of Columbus and of the other explorers, the Americas and the Philippines, are indebted to him, through his spiritual sons, the Dominicans. Diego Deza was the protector of the great navigator. The best laws of the Indies that have been so highly praised as constituting a true example of Christian evangelization, were due to the Dominican Order, as well as a great number of universities of the Spanish Empire. In the sixteenth century, the Order knew how to remain faithful to its Founder's spirit of renewal, which had brought so much glory to the thirteenth century. For all these reasons we feel we have the right to ask cooperation and help from everyone. I presume to add a note on how this help may be given on the inside back cover.

FATHER VENANCIO D. CARRO, O.P.



**True portrait of Saint Dominic de Guzman**

This is the result of a study made by scientists of the relics of Saint Dominic preserved in Bologna. In the monumental work, *Le Reliquie di S. Domenico, Storia e Leggenda, Ricerche Scientifiche — Ricostruzione Fisica*, in which several experts collaborated, and which was published in Bologna in 1946, is found a section entitled: « Research regarding the true likeness of Saint Dominic ». This account is followed by other scientific studies. In this work the relics of Saint Dominic are studied in order to determine his stature, his physical strength, his complexion, his eyes, voice, in short, everything capable of characterizing a man. At the end, a portrait of the Saint in profile is published. It corresponds most closely with the description written by Blessed Cecilia. She was the first to receive the habit of a cloistered Dominican nun in Rome from the hands of Saint Dominic himself. This was in 1220 when she was seventeen years old. Later on she lived in the Convent at Saint Agnes in Bologna until 1290. Blessed Cecilia wrote the following description :

« This was the physical appearance of the Blessed

Dominic : he was of medium height and slender of body. His face, very beautiful, had a ruddy complexion. His eyes were very fine and his hair and beard were rather blond. From his forehead and between his eyebrows there radiated a certain splendor that captivated everyone, inspiring all with love and reverence. He was always cheerful and pleasant, except when he was saddened by the troubles of others. His hands were long and beautiful. He never became bald although he had some silvery hair in his tonsure ».

Blessed Cecilia has given us in this description a portrait that does honor to her feminine powers of observation and for which we are most grateful as behooves sons of the Founder. Grace does not destroy nature but perfects it. Blessed Cecilia was such a loving daughter of her spiritual father that she kept engraved in her soul, converted as it were into an archive, the true image of the Founder, which she bequeathed to so many Dominicans, friars and nuns, who have not known him personally. So sure was Blessed Cecilia of the truth of her portrait that she was ready to confirm her statement with an oath.



### Blessed Jane of Áza

with her sons : Saint Dominic and Blessed Mannes

It occurs very seldom in the history of the Church that a mother and two of her sons are raised to the altar. The other members of this noble family of saints were also eminent on account of their virtue. Some writers honor Don

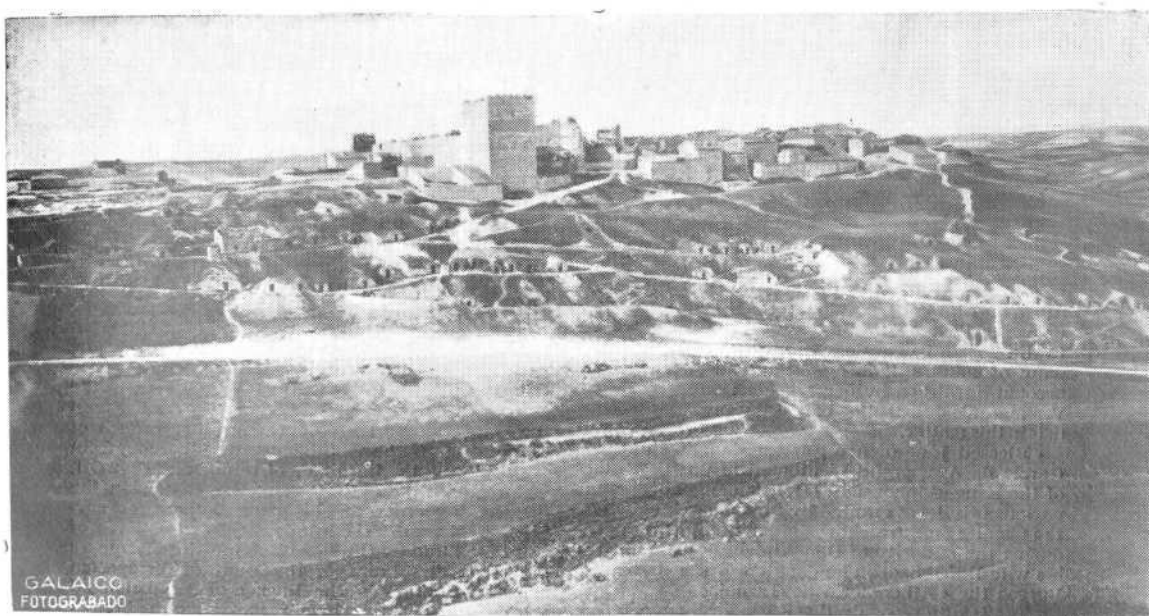
Felix de Guzmán with the title of Venerable. He was an exemplary father and husband. The other son, Anthony, a priest who devoted himself to the service of the sick, is also sometimes similarly designated.





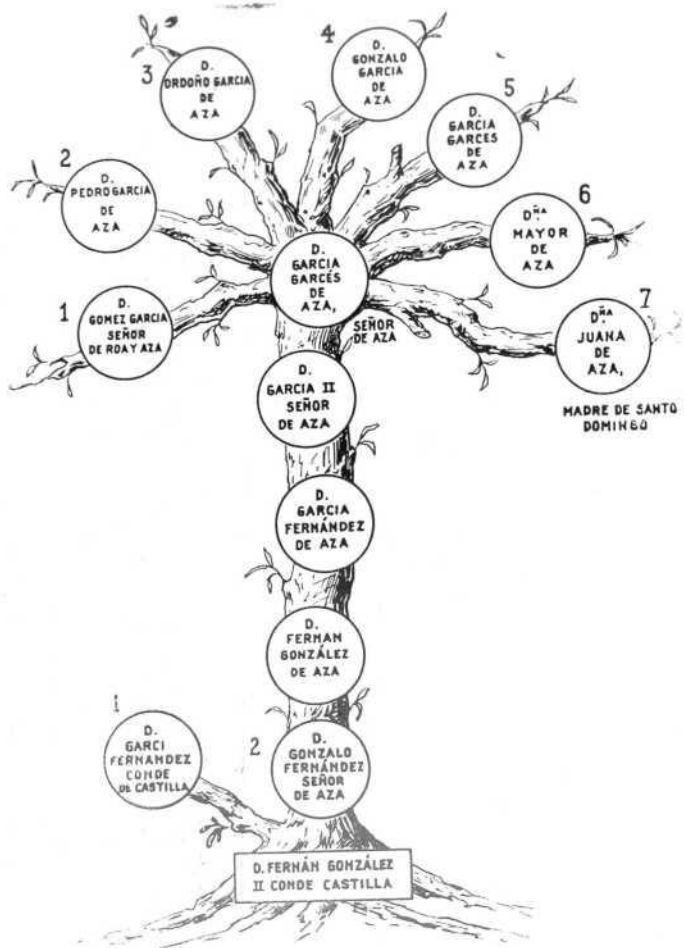
**The Village of Guzmán in its Present Condition**

The village belongs to the Province of Burgos and to the Diocese of Osma. Saint Dominic's father, Don Felix de Guzmán, and his grandfather were lords of this village.



**The Village of Aza in its Present Condition**

This also belongs to the Province of Burgos and to the Diocese of Osma. The family of Aza, of whom Blessed Jane of Aza, Saint Dominic's mother, was a member, were lords of this village with its castles and walls. The marriage of Blessed Jane to Felix de Guzmán was not the first of the alliances by which these two families of the Castilian nobility were united.



**Genealogical tree of Blessed Jane of Aza**

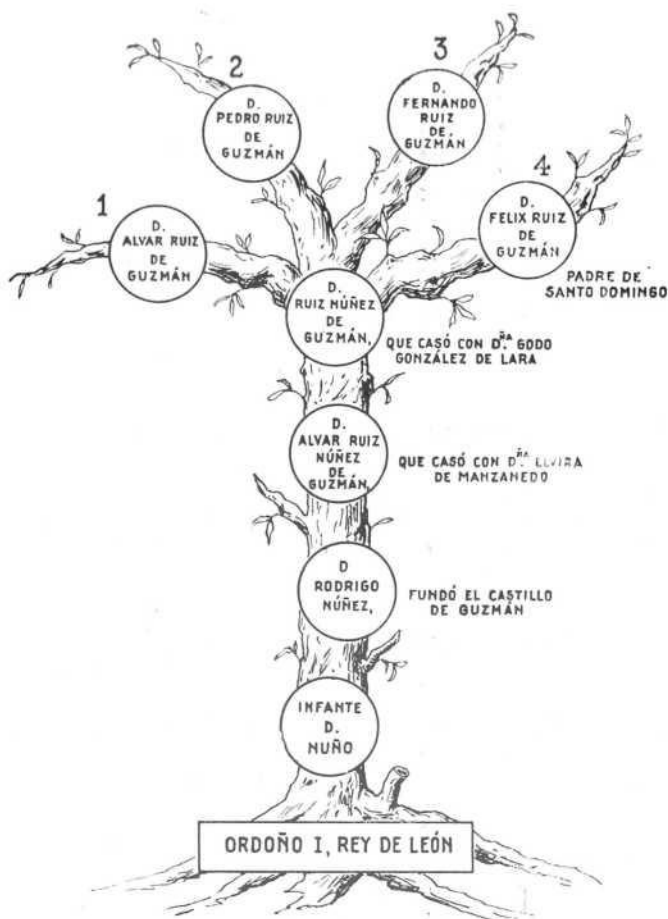
We have omitted in this tree the lateral branches, as they would complicate our explanation. The tree illustrates the glorious history of the noble family of Aza in the best possible way. As a complement to the partial genealogy of Blessed Jane of Aza, Saint Dominic's mother, we have appended a brief account furnished by our friend, Don M.L. de la V., Marquis de Saltillo, one of the greatest specialists in this matter.

«Blessed Jane of Aza was the daughter of Don Garcia de Aza, grand Lieutenant of Castile, tutor of the King, Alphonsus VIII. His name appears in various privileges granted by the monarch between 1134 and 1152. He showed remarkable prudence during the minority of Don Alphonsus VIII. With his wife Doña Sancha he donated to the church of Burgos the «Albergueria de Tardajos».

«The family recognized as their basic progenitor Don Fernandez Gonzalez, Count of Castile, father of Don Garcia Fernandez, mentioned before. Both father and son were Lords of Aza, of Ayllon and Roa. To this family also belonged Don Juan Gonzalez Aza, Master of Calatrava in 1267, and Doña Juana Nunez Daza, Lady of the House of Giron, the wife of the Ricohombre, Don Gonzalo Ruiz Giron, from whom descended the Dukes of Osuna, the Counts of the Puebla of Montalvano, and the Duke of Uceda».

«The family of Aza perpetuated their name in the line of Ayllon, patron of the Chapel of the Pietà in the Cathedral of Avila, made illustrious by the eminent Señor D. Juan Daza, Bishop of Cordoba, and by Tristan Daza, Lord of the fortress of Melgar, and by his sister, Doña Leonor de Silva, whose descendants are the Viscounts of Altamira, the Marquises de Lozoya, the Counts of Penafior and the Marquises of Torreblanca. Another branch of the family of Aza was the house of Alborno, from which sprang the Cardinals of this name, Don Gil, who restored the patrimony of the Church in the fourteenth century, and his namesake, created cardinal by Urban VIII in 1672. Other relatives of Saint Dominic by the same line are the Marquises de Estepa, de Villamayor, the Counts of Terrapalma and of Torrubia. To the lineage of Aza belonged the House of Fuente Almegir, merged in the branch of Avellaneda, whose leaders are the Dukes of Peñaranda, and the Counts of Miranda. Its last branch was not less illustrious. It was represented by the House de la Vega, later merged with that of Mendoza. One of its glorious scions was the Marquis de Santillana, with his descendants, the Dukes of the Infantado, who feel highly honored by their kinship with Saint Dominic».





**Genealogical tree of Venerable Felix de Guzmán**

Our friend, the Marquis de Saltillo, gave us this added information concerning the family of the Guzmáns. **D. Ruiz Nunez de Guzmán** whose existence is attested by documents dated 1143, 1164, and 1166, was the son of D. Alvar Ruiz Nunez de Guzmán and of Doña Elvira de Manzanedo. He married Doña Godo González de Lara, who belonged to an illustrious Castilian family among whose descendants were the Dukes of Najera, the Counts of Treviño, the Marquis de Aguilar de Campo, and the Counts of Castañeda. Through all of them the Spanish nobility claims kindred with the Patriarch of Caleruega, whose eminent and glorious connections are so many that they cannot be enumerated in this brief space.

Saint Dominic's father's oldest brother, Don Alvar Ruiz de Guzmán, left only female succession from his marriage to Dona Urraca Ruiz de Castro.

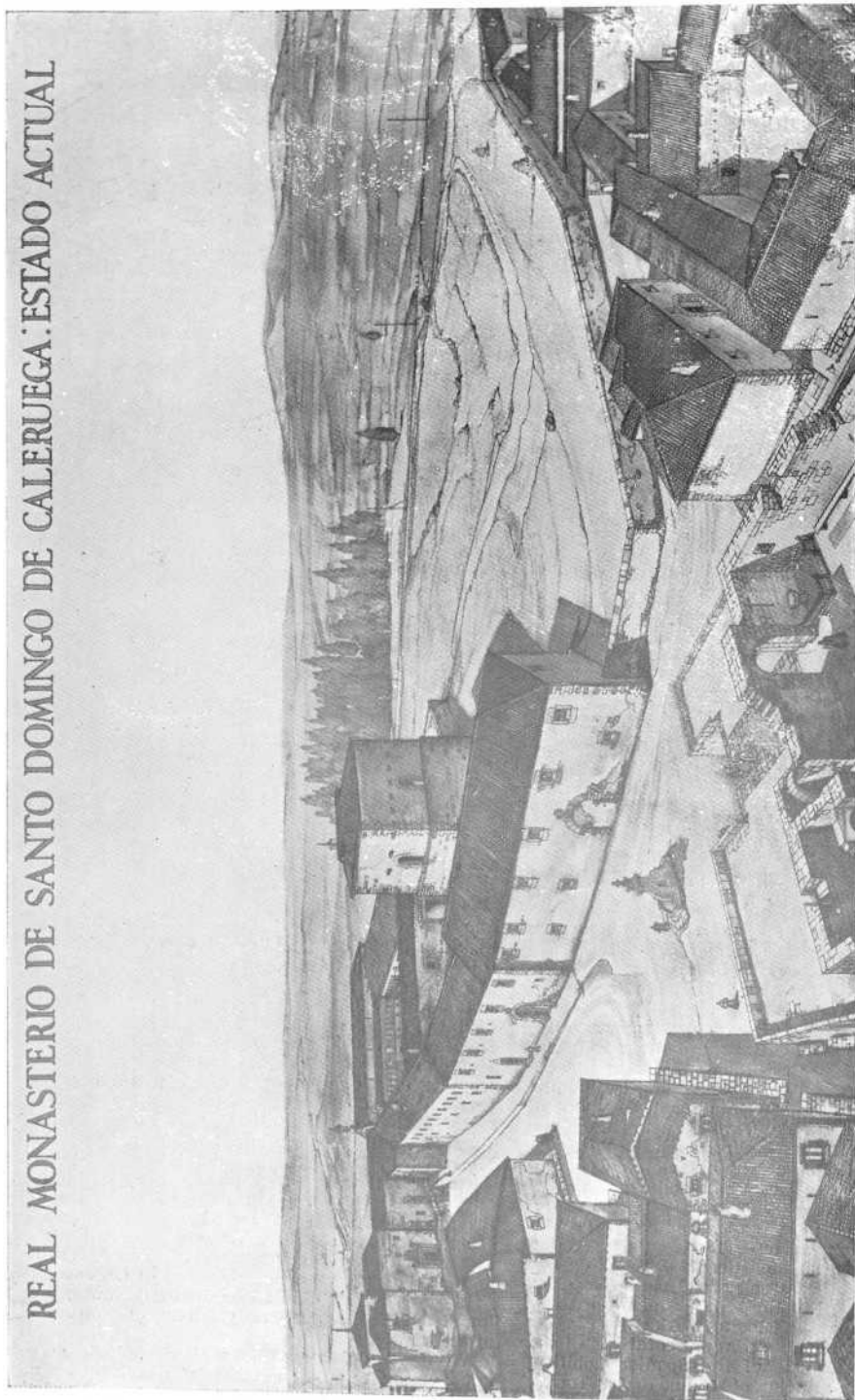
The second brother, Don Pedro Ruiz de Guzmán, was Great Steward of the King, Alphonsus VIII, and died fighting the Moors in Alarcos in 1195. Among his descendants are representatives of the most illustrious houses of the Spanish nobility, such as the Dukes of Béjar, of Medina de las Torres, and Montoro; the Counts and Dukes of Olivares, the Marquises of Montalegre, of Algaba, of Toral

and Gibráleon; and all those who in Seville bear his name; the Counts of Orgaz, the Lords of Casarubia (whose blood flows in the veins of the Kings of Spain, since the Catholic monarchs were related to that family through the maternal line), the Lords of Batres (merged with the House of the Counts of Arcos, and with them, finally, absorbed in the House of the Counts of Oñate), the Counts of Teba, whose connection with the Empress Eugenia renders them still more illustrious; the Lords of Layos merged with the Rojas of Toledo. This branch of the Guzmán family is represented in Portugal by the Marquises de Castel Rodrigo and Moura.

Granting that the Guzmáns are descendants of Ordoño I, King of Leon, who died in 886, their connection with Saint Ferdinand, King of Castile and Leon, is evident. In like manner is shown their kinship with Saint Louis, King of France, cousin of King Ferdinand, and descendant of Ordoño II, first cousin of the Count Don Rodrigo Nuñez, the founder of the Domain of the Guzmán, and «trunk» of the family.

We must add that the Marquis de Saltillo does not mention the opinion of those who seek the main trunk in the more or less legendary foreign knight from Britain.

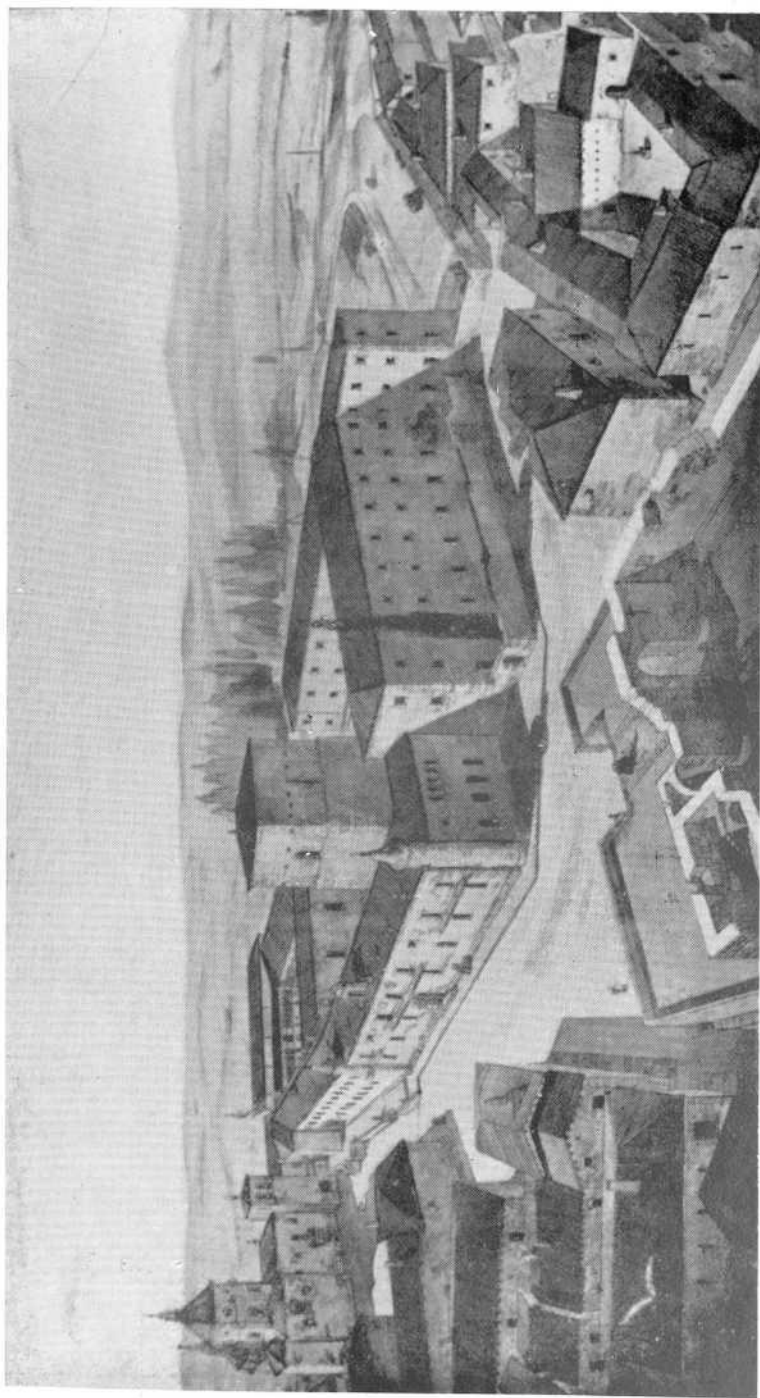
## REAL MONASTERIO DE SANTO DOMINGO DE CALERUEGA. ESTADO ACTUAL



Observing this photograph, the reader can understand all that we have said about Caleruega in this brief study. The church at the far left center is the one built in the XVI century. Adjacent and to the right is the church of Alphonsus the Wise, today the nuns' choir. It is a little lower, as shown by the photograph. Rising above the central cloister is the main pavilion of the nuns' convent, with all their living quarters. The cloister can easily be seen. The pavilion, *known*

as the Palace, faces the Fortified Tower. Facing the street are plainly visible three sections: the first, nearest the church, is the oldest; it is joined to the so-called Palace. Next there are two small sections of different heights, belonging to two different epochs. The first has two doors; the second, a large one walled up. At the end of the third section and not far from the door is the «Blessed Jane's Cellar».

## PLAN OF ROYAL MONASTERY OF SAINT DOMINIC OF CALERUEGA RESTORED

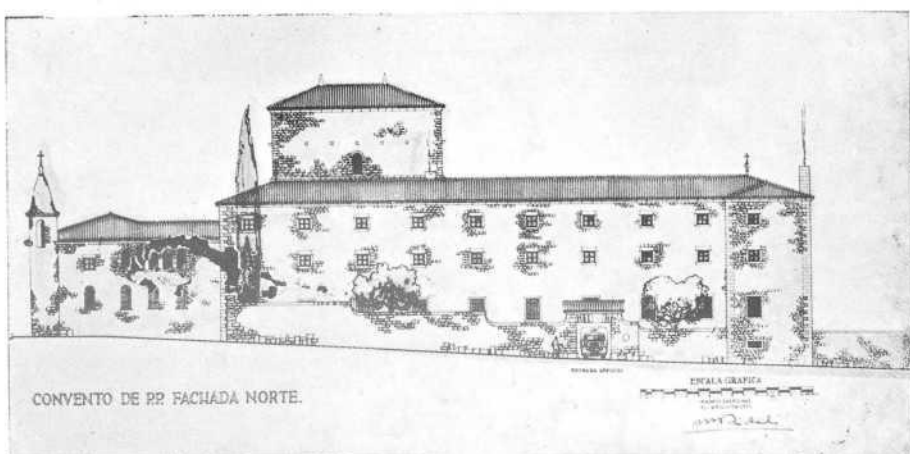


Comparing this photograph with the previous one, the observer can easily notice the transformation and the new sections. Our architect, Don Jose Menendez-Pidal has followed a criterion that conforms to the demands of Caleruega and its historical monuments. Everything that was already there has been used, and whatever was damaged,

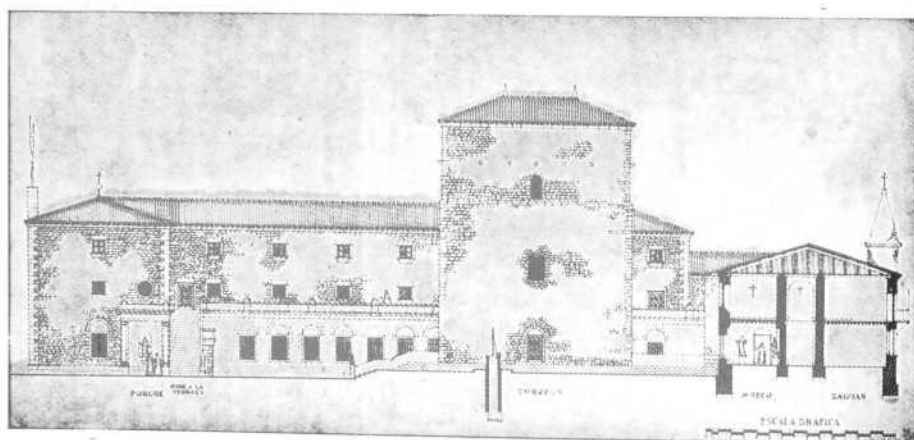
especially if it possessed artistic and historical value, will be restored. (The truncated building in the foreground is the parish church, still in existence. The architect represented it in this way in his plans in order that the view of the convent and the other projects might not be obstructed).



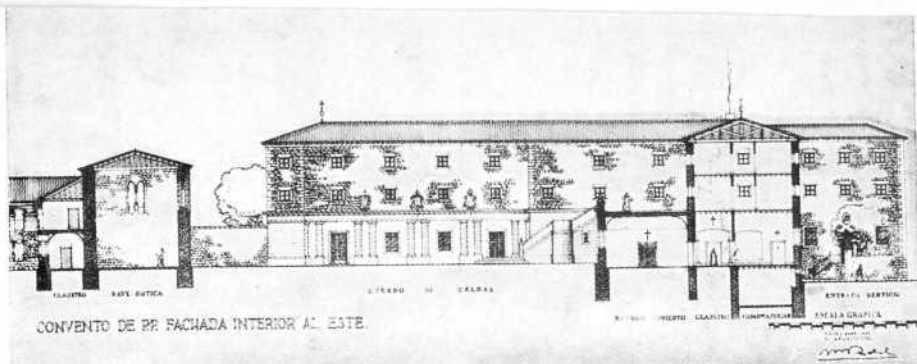
Exterior pavilion, facing the street, restored. The ancient Gothic door is plainly shown.



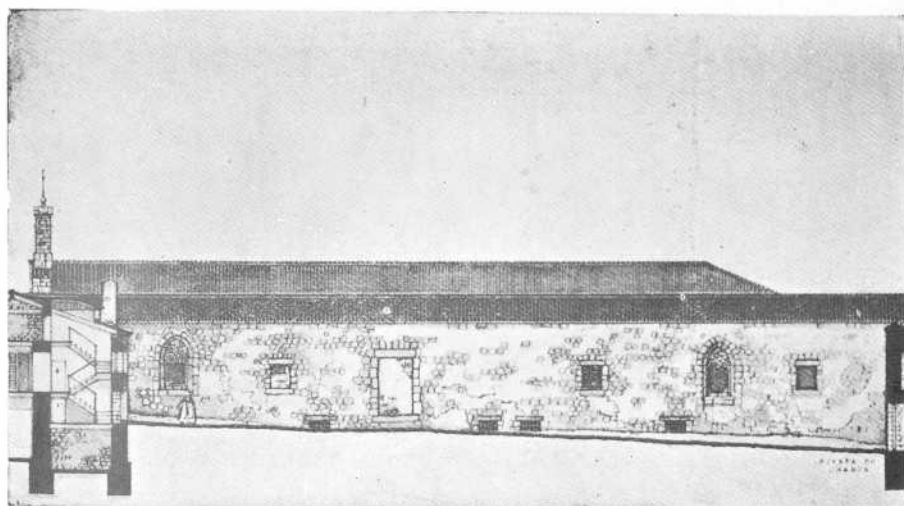
New pavilion, linked with the previous one, as seen from the street.



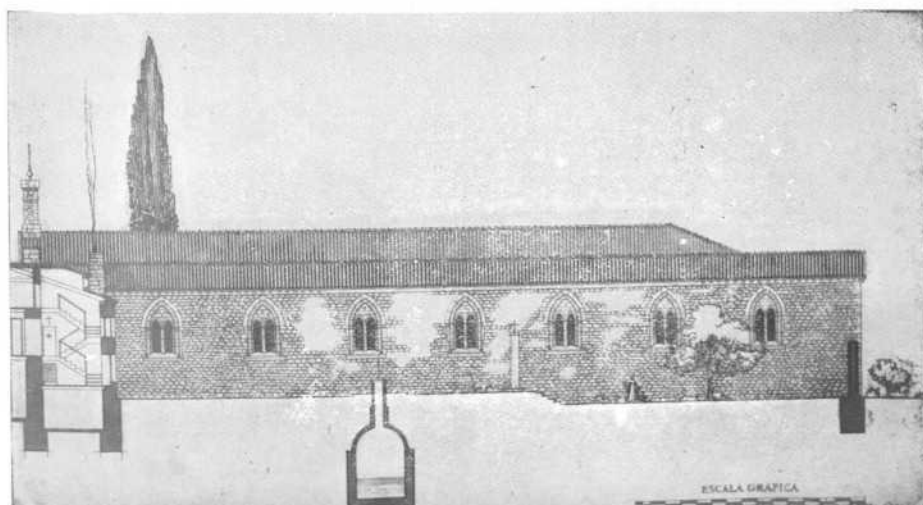
The same pavilion, facing south, as seen from the inner patio, where the Fortified Tower of the Guzmáns stands out isolated.



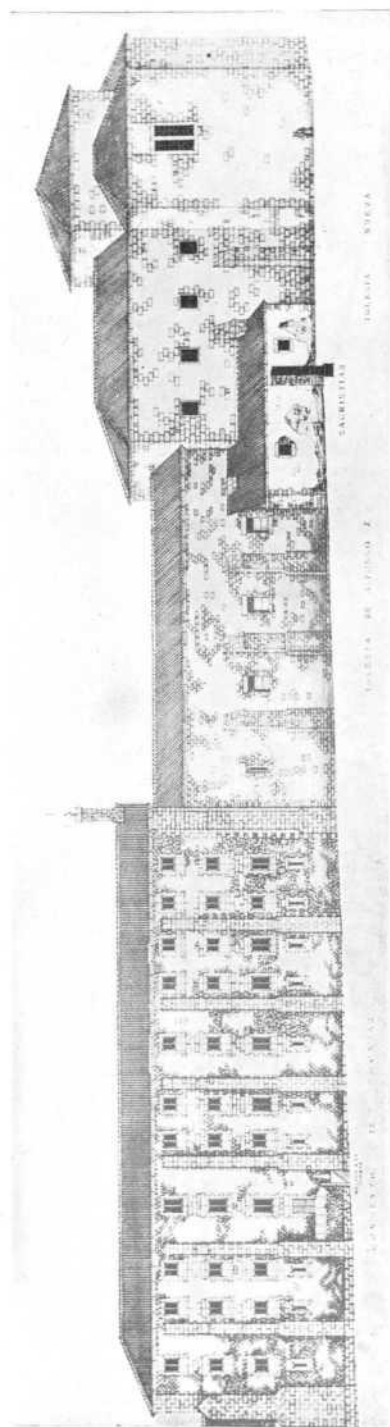
House of Fathers, inner part, facing east. The new pavilion, as seen from the inner patio of the Fortified Tower.



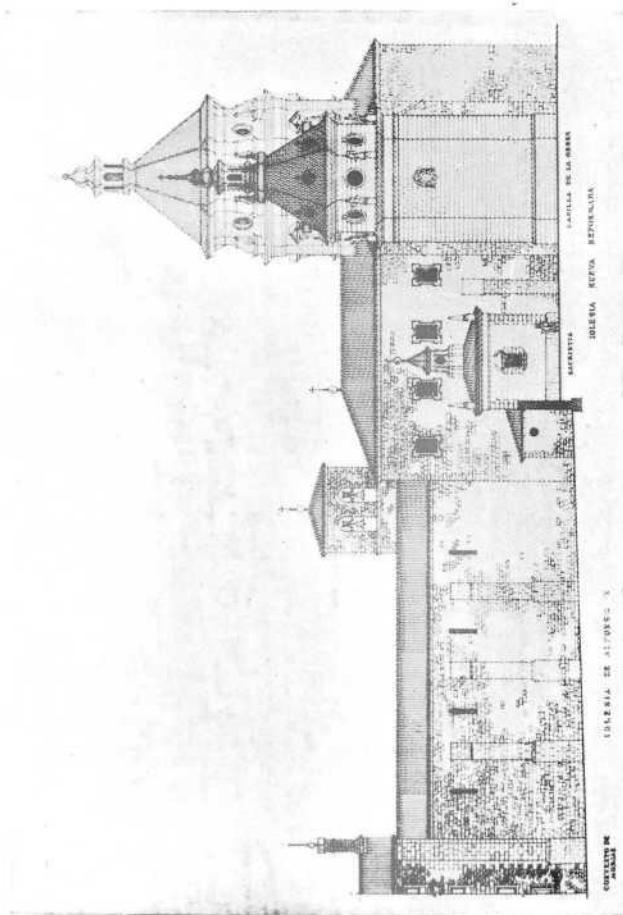
The so-called Palace in its present condition.



The same [patio], restored. Its walls are very solid; only the beautiful Gothic windows need to be restored.

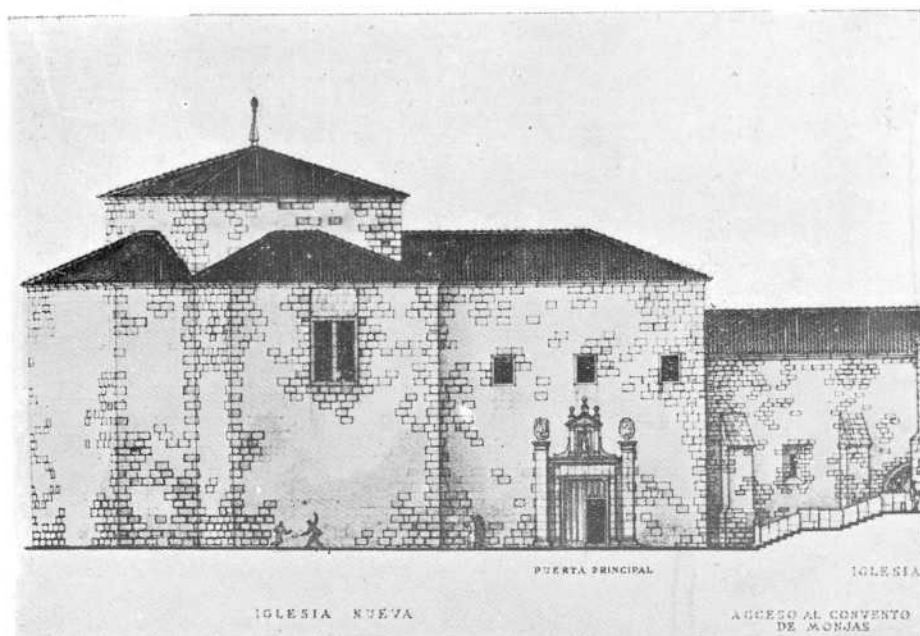


This photograph represents the southern view of the church; adjacent to it are the church of Alphonse the Wise and the main pavilion of the nuns' Convent with their living quarters.



This photograph represents the same buildings (in part) after the restoration, showing the new large cupola and the small cupola of the Chapel of the Order, or the 'Gloria Dominicana'.



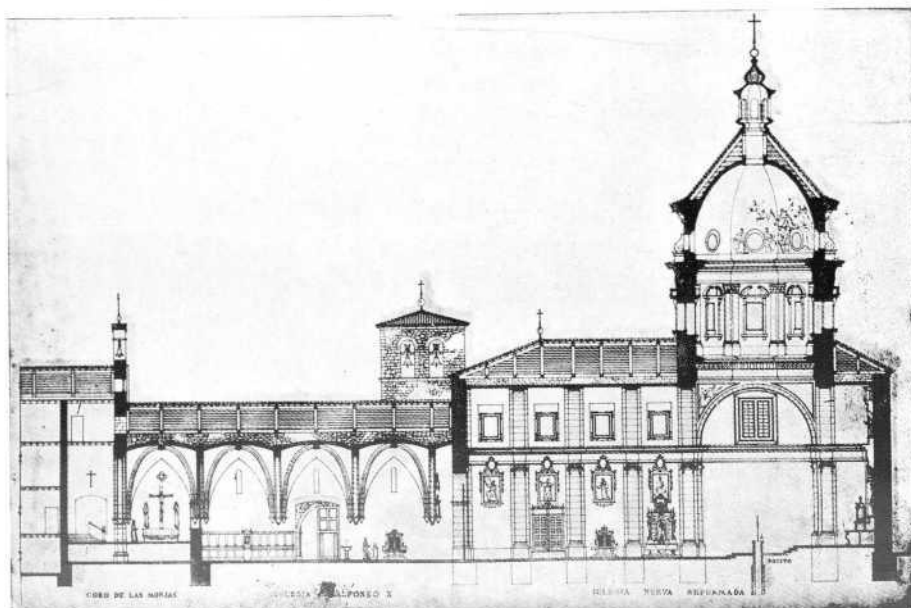


The church, built at the end of the sixteenth century, in its present condition.

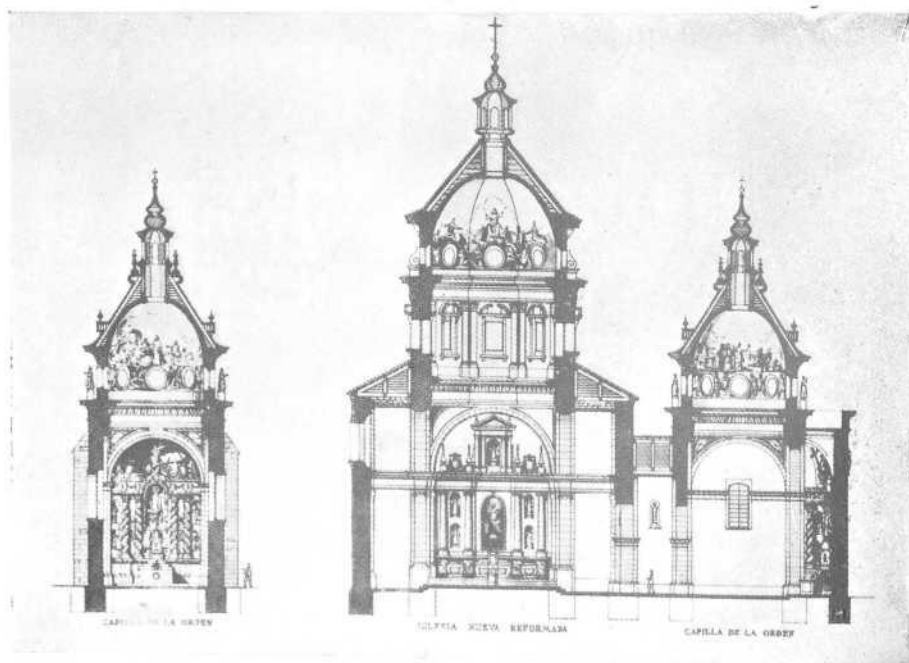


The same church as it will be after the projected works have been realized. The great cupola which covers the Well of Saint Dominic has been added. It marks the place where the Saint was born and where Blessed Mannes built the first church dedicated to his brother. A new belfry has been added, and the entrance to the church of Alphonsus the Wise is shown as it will be when restored.

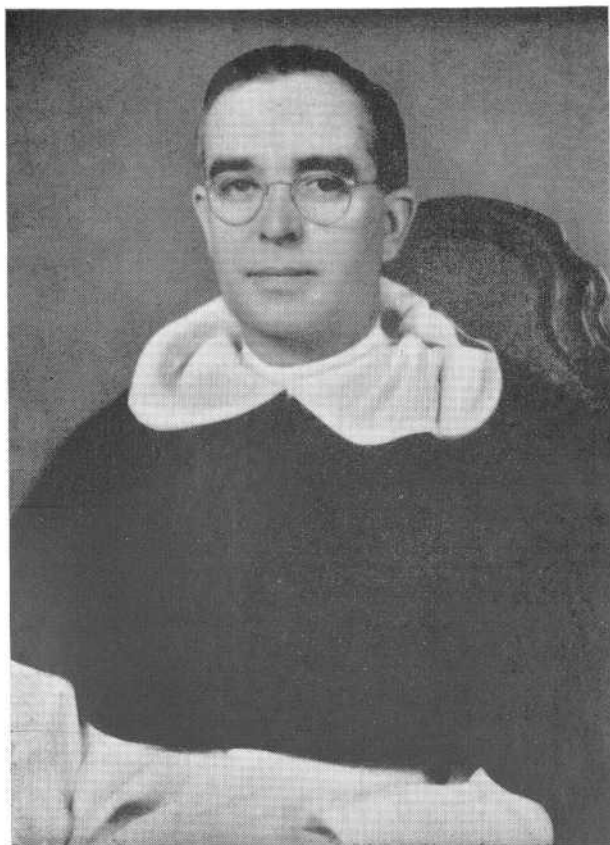




A cross section of the two churches.

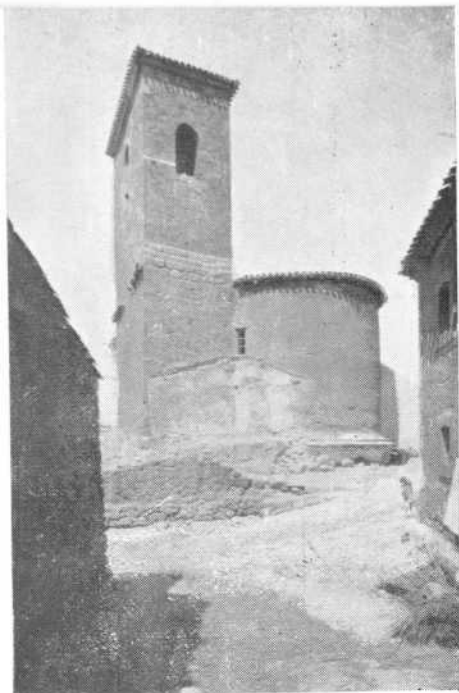


A cross section of the two cupolas.

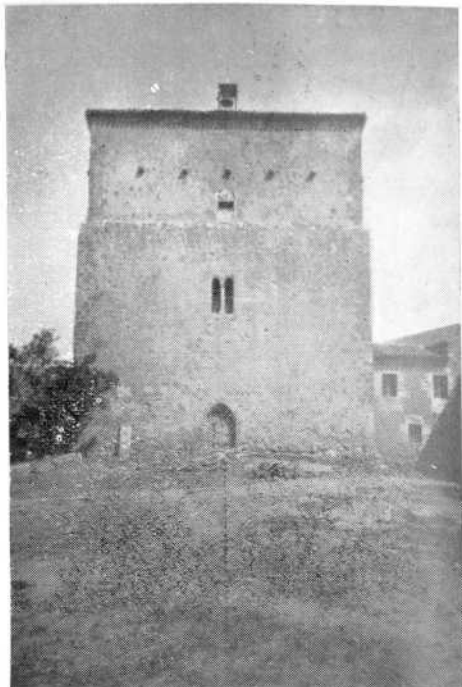


The Most Reverend Father Emmannel Suarez, Master General of the Dominican Order, to whose tireless efforts are due the projected works in Caleruega, the Birthplace of Saint Dominic.





Tower and apse of the Parish Church where Saint Dominic de Guzmán was baptized.



The Fortified Tower of the Palace of the Guzmáns in its present condition.



The baptismal font of Saint Dominic, where the Kings and Infantes of Spain were baptized from 1605-1931. It is preserved at the Monastery of St. Dominic the Royal in Madrid.

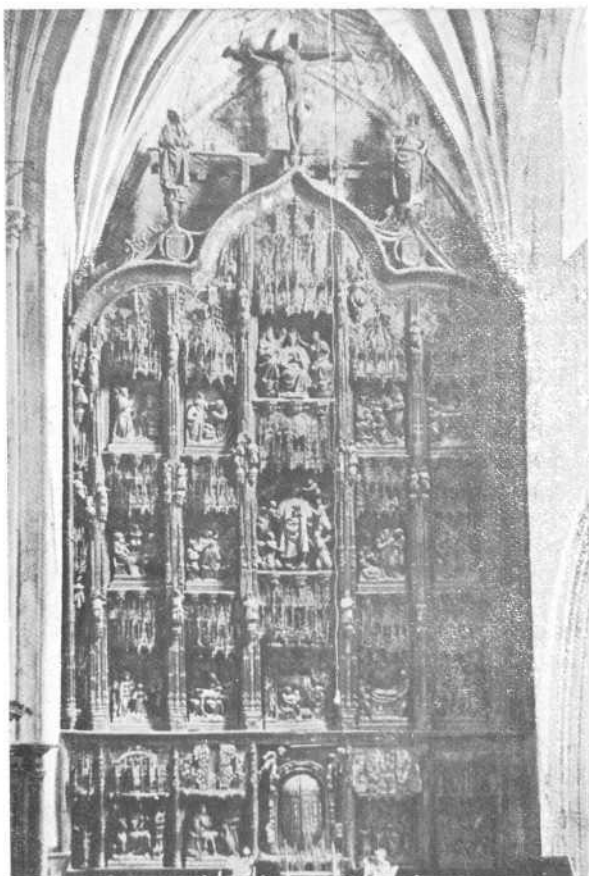


Saint Dominic de Guzmán — small alabaster statue of the fourteenth century. It was formerly on the facade.



The very beautiful cloister of the nearby Benedictine Monastery of Saint Dominic de Silos. When Blessed Jane of Aza was praying in the ancient church, of which very little remains, the glorious future of her son Dominic de Guzmán was revealed to her.

The beautiful Gothic retablo of the Parish Church of the town of Gumiel de Izan, where Saint Dominic lived for some time under the tutelage of his uncle, the archpriest of the town, his mother's brother. Even now charming anecdotes are told about the Saint's childhood.





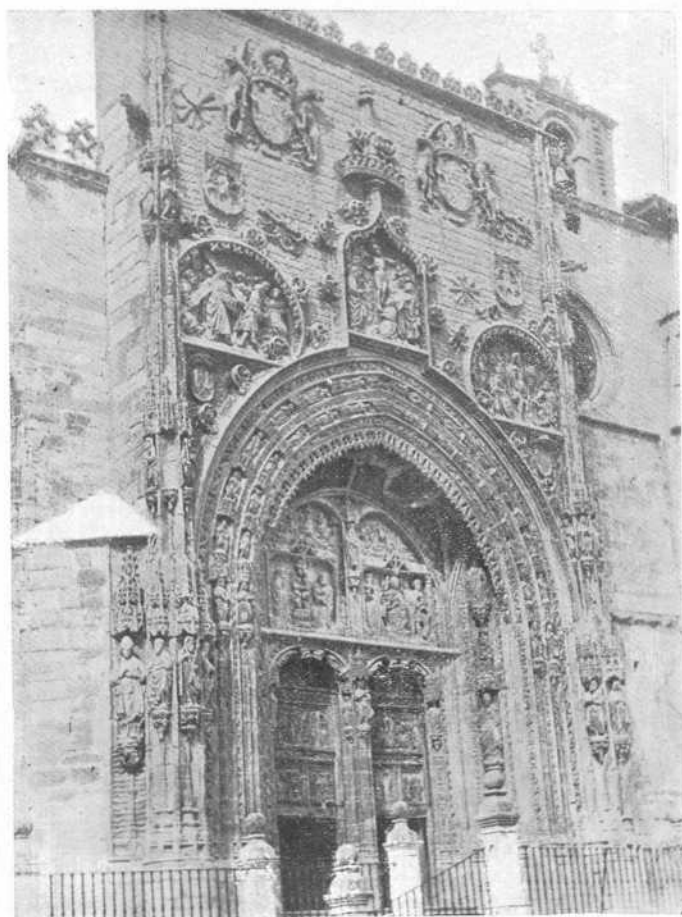
A view of Palencia, seat of the first Spanish University. Saint Dominic pursued all his studies there and astonished everyone by his talent and virtue.



View of the house where Saint Dominic de Guzmán lived while he was a student at Palencia, according to popular tradition. It was across the street from the present Dominican Convent, but, unfortunately, it has now disappeared.



General view of Osma. Saint Dominic was Canon of the Chapter of this town. Also Pedro de Madrid and Miguel de Uccro, two of the four Dominicans sent by our Holy Father Saint Dominic from Prouille, to make a foundation in Spain, August 15, 1217 belonged to this Chapter.



The marvelous façade of the Parish Church, Santa Maria de Duero, seat of the civil division to which Caleruega belongs.

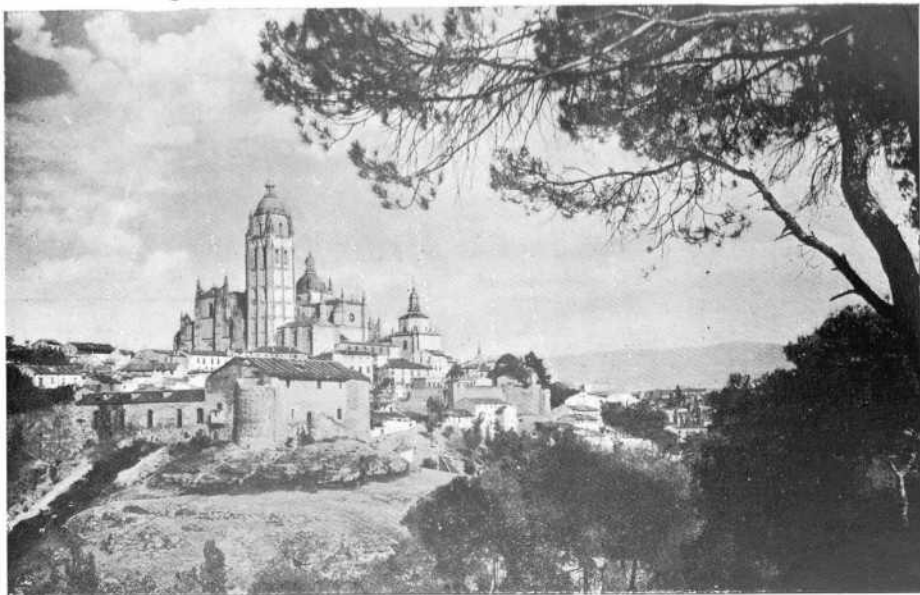




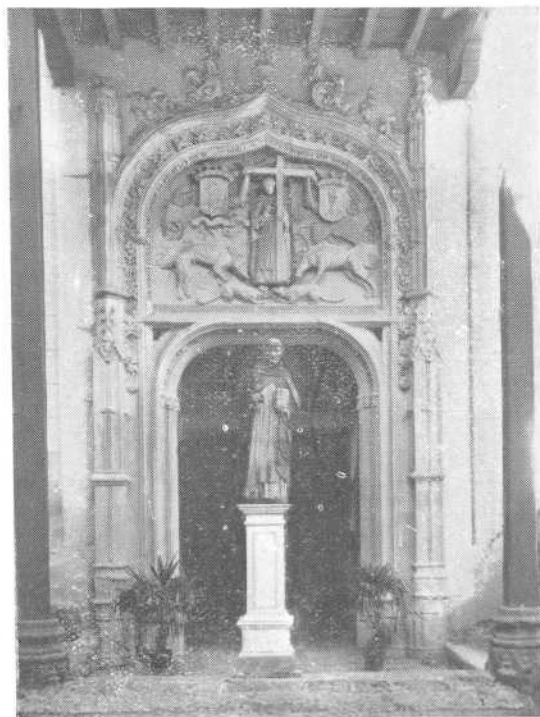
The Chapel of the Prince in the ancient Church of the Dominicans in Peñafiel. In this chapel are venerated the relics of Blessed Jane of Aza, the mother of Saint Dominic. Today it is under the charge of the Passionist Fathers, who preserve with affection these precious Dominican relics. The Infante, Don Juan Manuel, founded the convent attached to the church, and brought the relics of Blessed Jane from the family tomb in the Monastery of Gumiel de Izán.

Urn in which are preserved the relics of Blessed Jane of Aza in Peñafiel.

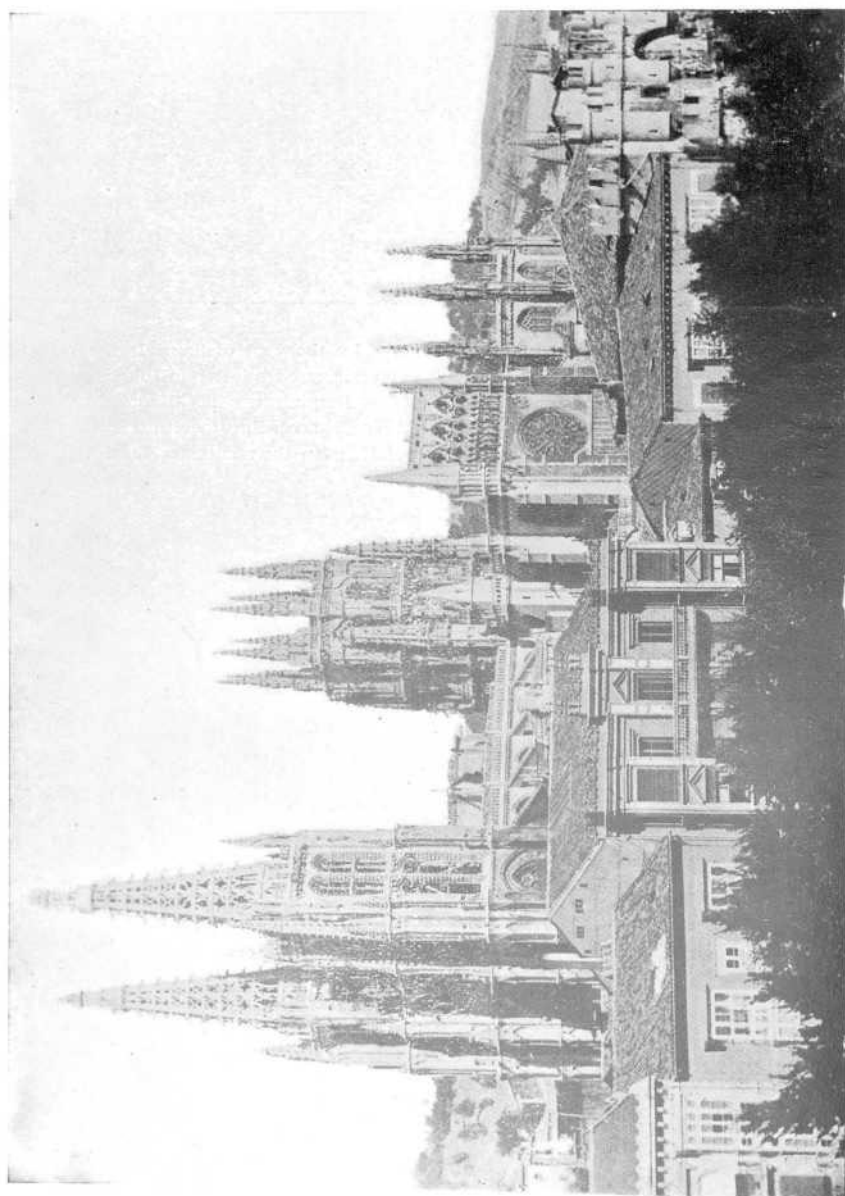




Partial view of Segovia, the historic city honored by the visit of Saint Dominic de Guzmán in his travels through Spain in 1218-1219. The Pope addressed a letter to this city, congratulating it upon the affectionate welcome it gave to the first Dominicans. The Marquises of Lozoya have always considered themselves highly honored because, according to an ancient tradition, Saint Dominic was a guest of their forefathers in their ancestral home.



Portal of the Cave of Saint Dominic in Segovia. This portal, the convent, and the magnificent church, date from the epoch of the Catholic monarchs. In this primitive Cave, Saint Dominic (it is said) suffered the Stigmata. His statue, placed on a column for this photograph, is ordinarily venerated inside the Cave. It is said that he appeared to Saint Teresa when she was praying before it.



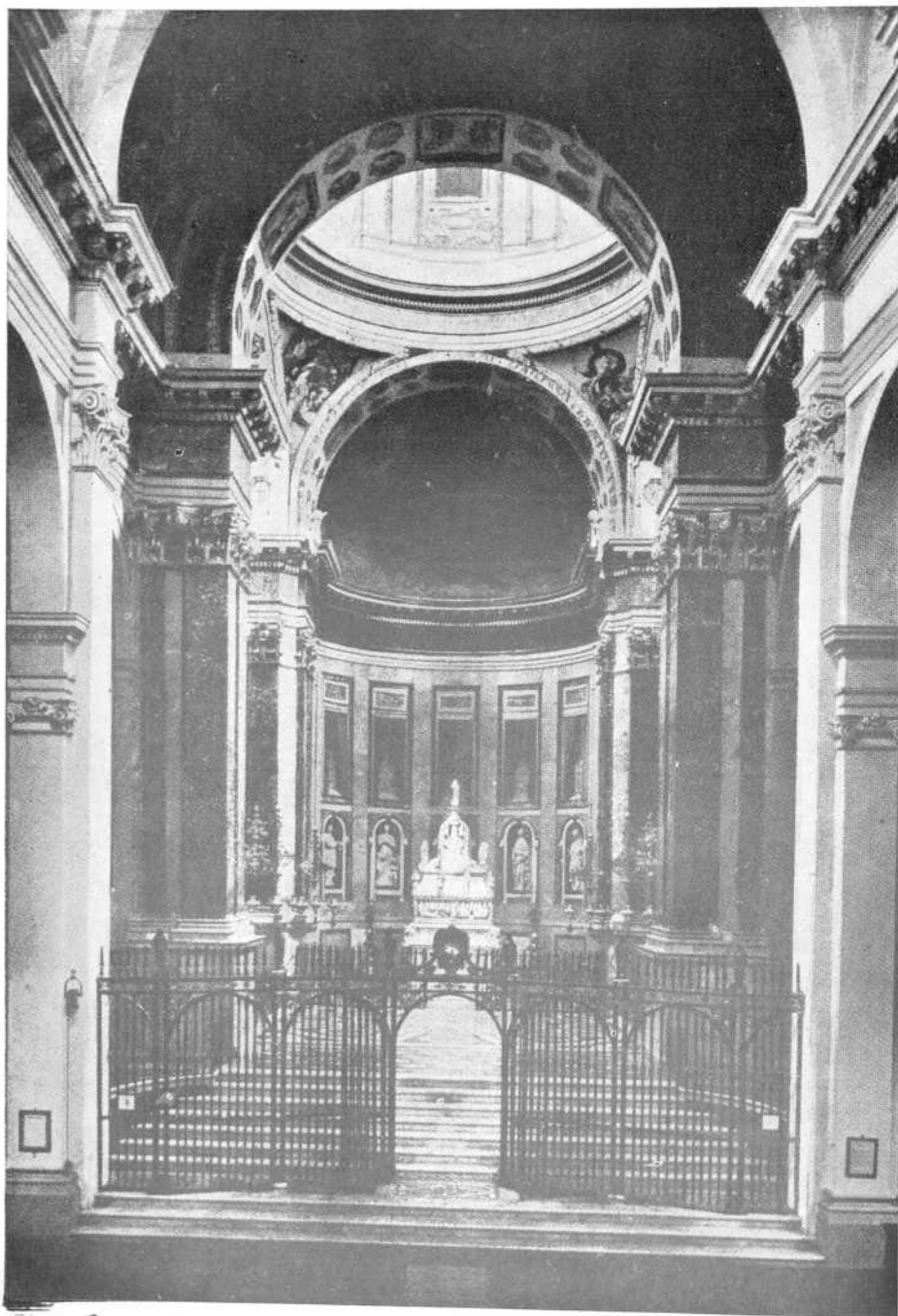
View of the Cathedral of Burgos the **Caput Castellae**, head of the civil province to which Caleruega belongs. It glories with legitimate pride in having Saint Dominic de Guzmán as its most eminent citizen.



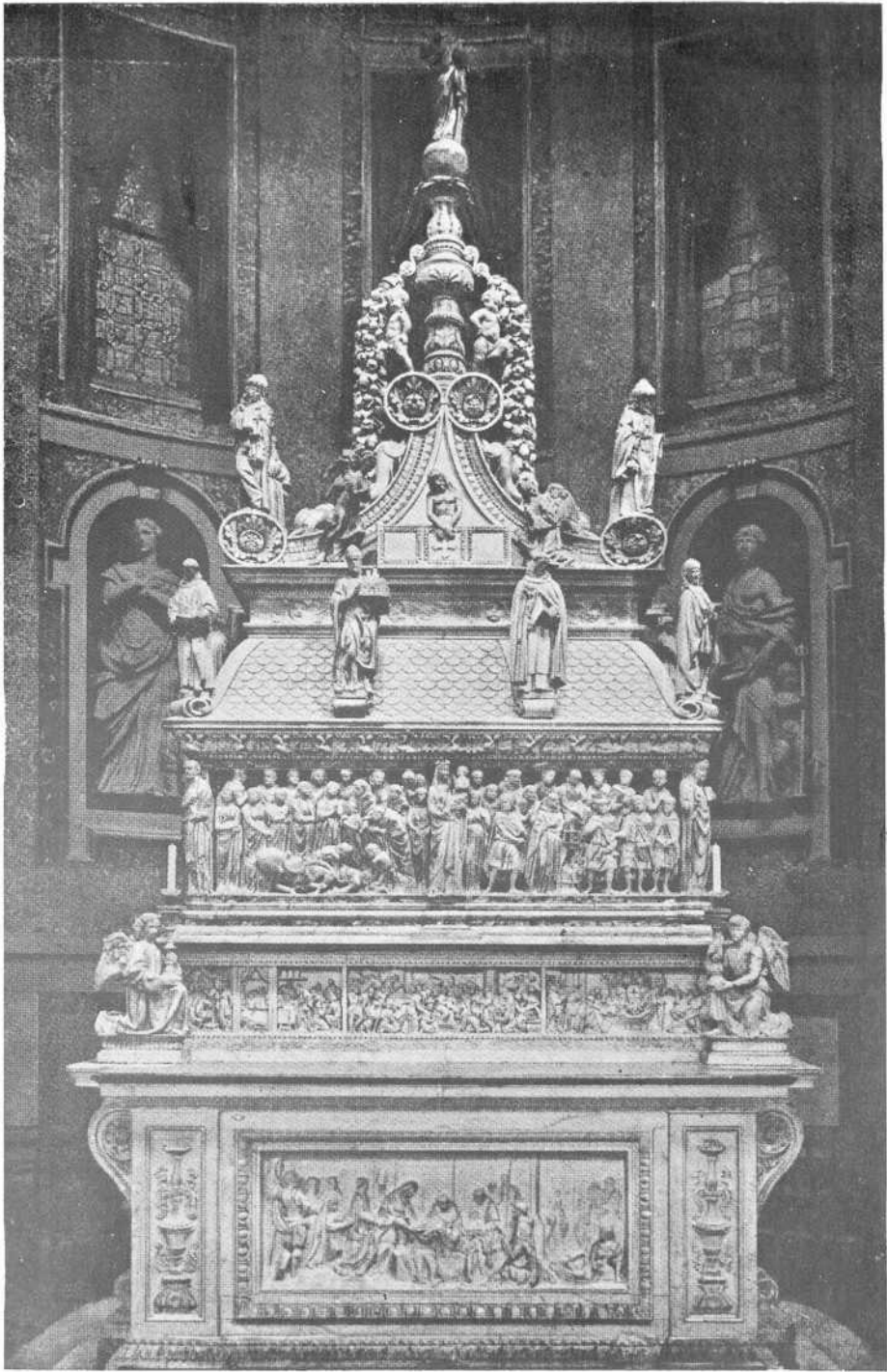
The cell of Saint Dominic de Guzmán in the convent of Santa Sabina, on the Aventine, Rome. A beautiful chapel has been built; preserved in the background where the altar stands is the small cell, in all its poverty and simplicity. This convent is the residence of the Most Reverend Master General and his Curia.



The Church of Santa Sabina on the Aventine in Rome.



Chapel of Saint Dominic de Guzmán in the Dominican Church at Bologna, where the monumental sepulchre of the Saint is found.



Sepulchre of Saint Dominic de Guzmán in Bologna, the city in which he died August 6, 1221.  
 Inside are preserved the relics of the Saint. His head is kept in a magnificent reliquary, in a special lower niche, accessible from the back of the tomb,

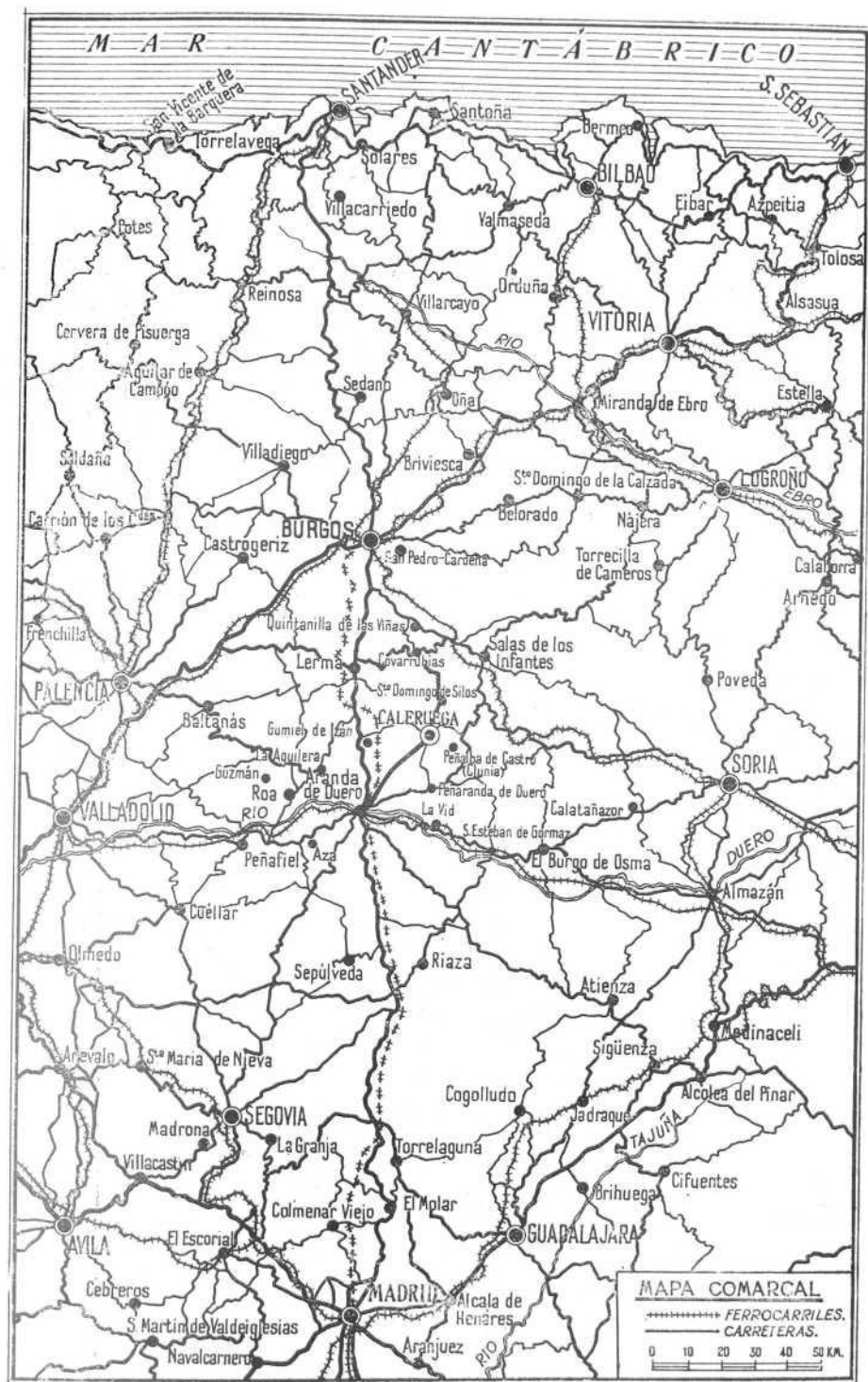




**The magnificent reliquary in which is preserved the head of Saint Dominic in Bologna**

In 1934, when the seventh centenary of Saint Dominic's canonization was celebrated, this reliquary was carried triumphantly through Italian cities. In Rome it received a splendid reception; it was honored especially in the Dominican church,

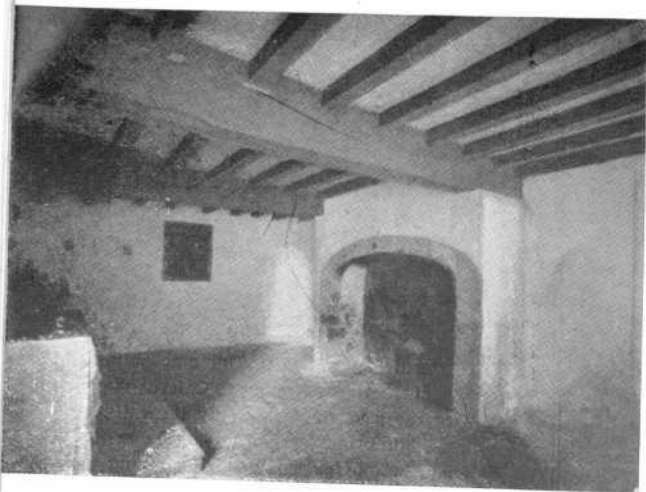
Santa Maria sopra Minerva. Cardinal Pacelli, Secretary of State, and now Pope Pius XII, preached during the ceremony. He belongs to the Third Order of Saint Dominic.



We have marked on this regional map the historic places nearest to Caleruega as well as all the other places related in some way to Saint Dominic de Guzmán.



Cell of St. Dominic at Fanjeaux, near Prouille.  
In Southern France there are many  
«Holy Places of St. Dominic»



The Chapter Hall at S. Sisto Vecchio, Rome. Resurrection  
of Cardinal Orsini's nephew



St. Dominic in Soriano (extreme south of Italy). Ancient view of the famous  
Shrine of the Miraculous Picture

# How you can help the restoration of the Birthplace of Saint Dominic de Guzmán

*First:* By sending donations, either to the Most Reverend Master General, Convento Santa Sabina, Rome 8-48, Italy; or to the very Reverend Provincial of the Province of Spain, Father Aniceto Fernandez (or to Father Venancio D. Carro), General Oráa, 14, Madrid, Spain.

*Second:* By sending anything that may be of interest for the Dominican Museum regarding various activities of the Order. We wish that all who visit this Museum may come out with complete information regarding Saint Dominic, the Dominican Order, and all its activities, intellectual, apostolic, and missionary.

*Do you know anything special, hitherto unknown, or forgotten about Saint Dominic de Guzmán, as a Saint, as an apostle, or as a Founder?* Write us an account of it. We are interested in his family; we are interested in his role in art and literature, including the statuary, sculpture, painting, literary criticism, and poems about him.

*Are you a missionary?* Send us objects that may be of interest to the mission section of the Museum, such as books in the languages of the missions, maps of the missions, good photographs of the churches, etc.

*Are you an author?* Send us books by Dominican authors, treating of the affairs of the Order.

*Are you an archivist?* Send us documents or facsimiles of autographs from celebrated Dominicans, or of matters relating to the Order.

Do you live in a place where there are *Dominican monuments*? Send us good large photographs, 12" X 16" at least, of these monuments, churches, convents, etc.

*Are you provincial or a prior?* Send us everything that may shed light on the history of the province or convent, such as photographs, maps of the country designating places with convents of the Order with the dates of their foundation, the history of the departed members. If these are classified according to epochs and centuries, we would prefer having the convents with the respective dates of their foundation. We are interested in making known the evolution and development of the Order. Try to have your province or convent represented in the best possible way in the Dominican Museum of Caleruega, the Birthplace of our Holy Father Saint Dominic.

The work of the restoration of Caleruega is a great undertaking that presupposes millions of pesetas. We do not ask that you deprive yourself or your dear ones of what is necessary. We only ask that you make some small sacrifice for this cause. It is not necessary to send your donation all at once. You may set aside an amount every month,... every six months,... or every year. The work of Caleruega is not the work of one year; its completion, more or less rapid, depends on you, on all the devotees of Saint Dominic de Guzman and of his Order of Preachers.

V. D. C.





Bologna: The church and Square of St. Dominic de Guzmán, with his statue.