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POPULAR LIFE  
OF  
SAINT TERESA OF JESUS

TRANSLATED FROM THE FRENCH OF  
L'ABBÉ MARIE JOSEPH  
*Of the Order of Carmel*

BY  
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SAINT JEROME OF JESUS

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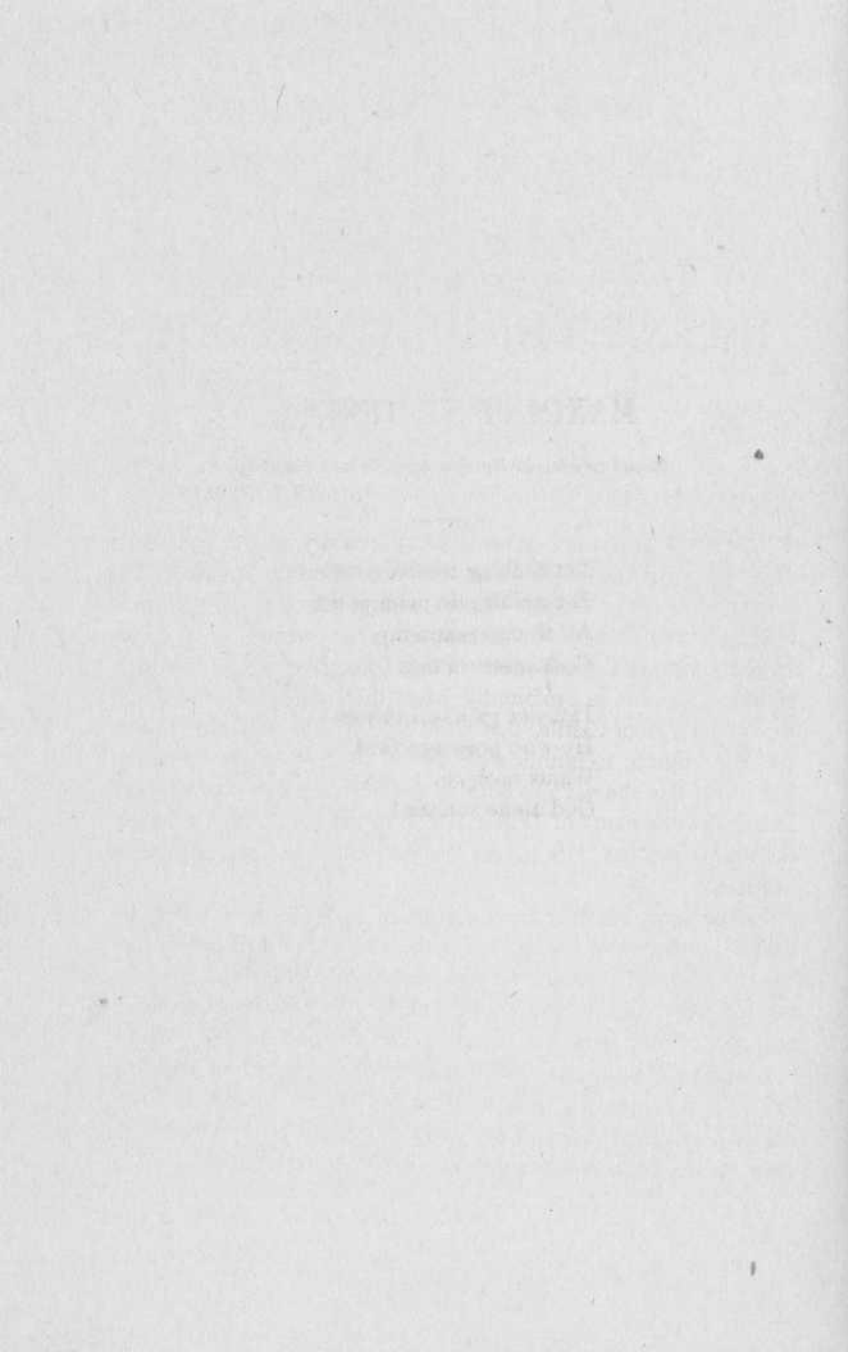
## MAXIM OF ST. TERESA.

*Found written in her own hand in her Breviary.*

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Let nothing trouble you !  
Let nothing frighten you !  
All things pass away,  
God never changes.

Patience gains all things.  
He who possesses God  
Wants nothing.  
God alone suffices !



POPULAR LIFE  
OF  
SAINT TERESA OF JESUS.

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CHAPTER I.

TERESA AS A CHILD. ST. TERESA AND THE CHILDREN.

It was the beginning of the sixteenth century, and its great procession of civil and religious movements. Francis I. was on the throne of France ; Charles V. was twining together the crown of Spain and the diadem of a Roman emperor ; America was just opening wide to the conquests of that Church which Luther was shortly to trouble so profoundly, when there came into the world at Avila, a city of Castile, that child whom God destined to succor His Church, to immortalize Spain, and to protect France. The same day she was also born into the life of grace, and received in baptism the name of Teresa, which in the language of the holy Scriptures signifies "beautiful beyond all," or pre-eminently beautiful.

Let us penetrate into the inner life of that Christian family in which Teresa is to grow toward womanhood beneath the eye of her parents. Her father, Alonzo Sanchez de Cépéda, a man of exalted piety, himself teaches his children to pray and to share his own tender devotion to the ever Blessed Virgin. Fond of reading, he places in their hands books adapted to instruct and to make earnest Christians of his little ones ; hating all that which partakes of deceit or any form of lying, he is to them at once an affectionate father and an excellent and faithful guide,

leading them to the exercise of all those virtues which first religion, and later on, religion and society will have a right to expect from them.

The young mother, Doña Beatrix de Ahumada, is a model of virtue. To a rare beauty she unites a simplicity still more uncommon, and her dress is as plain as that of an old woman. Sweet as a young girl, and grave as a matron, she devotes her whole time to the care of her numerous family, and sets them an example of pious industry. While still infants, her children learn from her the habit of reciting the Rosary. Verily, concord and the love of God are to be found under that blessed roof.

Before Teresa came a sister and two brothers : Marie de Cépéda, born of a former union of the father with Doña Catherine del Peso, then Anthony and Roderic. After this child of benediction, other brothers and sisters followed at longer or shorter intervals, and all loved each other tenderly. There was an air of comfort throughout the mansion, but an entire absence of all luxury. The rooms were adorned with pious pictures, which were the delight of Teresa : one which was in her own chamber, and which she preferred to all others, represented the Samaritan woman presenting the water to Our Saviour, and receiving from Him in return the offer of the waters of eternal life. In reading the reply of this woman to Jesus, " Sir, give me this water," the child already felt in her heart that thirst for divine love which God was hereafter to satisfy so abundantly. She tells her impressions in these words :

" Having little skill in producing the likeness of things through my imagination, I was passionately fond of pictures. Oh ! how unhappy are they who by their own fault deprive themselves of the aid which they might thence derive ! It appears as though they love Our Lord very little, for if they loved Him they would be glad to behold His image, as one is happy in contemplating the portrait of cherished friends."

The fine qualities of Teresa's character developed in this atmosphere of faith ; her thoughts and affections turned of them



selves to God. She already exercised upon those around her something of the influence which superior minds exert upon those around them. But her most devoted friend, her most inseparable companion was her brother Roderic, her senior by only four years. Together they prayed, and read the lives of the saints with indescribable pleasure. The little girl noticed especially the signal advantage God had bestowed upon the martyrs in giving them an instant entrance into Heaven in exchange for a few moments of suffering, and she envied their fate. Her heart was already filled with a burning desire to serve God, and her brother, hearing her speak with so much fire, so earnestly shared her emotion that he consented to the proposition which Teresa made that they two should go alone to preach the Gospel among those enemies of Jesus Christ, the Moors, and by this means gain for themselves the palm of martyrdom.

They kept their design secret, and proceeded to execute it. Surely the angels must have smiled with admiration and envy to see those two children, one six, the other ten years of age, steal forth unseen from their father's house, provided with a little food, but expecting to live by charity before being able to shed their blood. They left the city, and crossing the bridge which spans the Adaja, they turned their little steps towards the south.

Their mother, discovering their absence, sought them in vain; her anguish was frightful; when the fugitives, who thought themselves already safe from all pursuit, met one of their uncles, who, after questioning them, took them home. In spite of her joy at their return, Doña Beatrix reproached them severely, but Roderic, who found himself specially accused as being the older of the two, exculpated himself to the best of his ability by saying, "It was the little one, the baby, who urged me to undertake this journey." In the end, Roderic proved himself a fervent Christian and a brave warrior. He died in America fighting in one of the king's regiments.

Not being allowed to follow the martyrs, the brother and sis-

ter determined at least to imitate the hermit saints: they built themselves little huts at the foot of the garden where they retired apart, and prayed. Continuing to read the lives of the saints, they became surcharged with the absorbing truths of a happiness eternal and a never-ending sorrow, and could not weary of repeating, "Forever! forever!" The future reformer of Carmel, surrounded with children of her own age, endeavored to repeat with them the exercises of a religious life.

Almsgiving was one of her principal joys. In this way she lived until the age of twelve, when she lost her mother. In her extreme suffering Teresa threw herself at the feet of a statue of Mary, and implored her to take the place of the tender mother she had just lost. She who is never invoked in vain then received into her maternal bosom the daughter of her choice who was one day to become under herself the mother of her Order of Mount Carmel. Surely this admirable servant of God is one of the most perfect and most attractive models which can be placed before the children of Christian parents. Her flight from her father's house was not disobedience, but an act of divine love which lifted her childhood to that heroism which crowns the close of other saintly lives. It is specially worthy of remark that all the men whose achievements on earth have been good in the sight of God were possessed of parents after His own Heart. Without recalling any of the great names of the Old Testament, it is sufficient to cite our most popular saints whose education was wholly Christian—St. Augustine, St. Genéviève, St. Louis, St. Francis de Sales, St. Vincent de Paul, St. Chantal, and St. Benedict Labre. St. Augustine, who was a great sinner before he became a great saint, tells us that in the midst of his dissipations, when he sought pleasure only and studied only the wisdom and eloquence of the heathen, he felt his ardor dampened on reading Cicero because he there found no mention of Jesus Christ, whereupon he said, "By Thy mercy, Lord, this name of Thy Son Our Saviour entered into my heart during my tenderest

years. I may in truth say that I sucked it in with my mother's milk." Thus do the first seeds sown in a soul take such deep root that they can never be wholly torn away. If Teresa became the great Saint whom the Church delights to honor, it is because her home education had partly prepared her: the example of her parents, prayer, holy reading, and the symbols of our faith excited in her heart that love of God which was to keep on increasing until the hour of her death.

St. Teresa is for those little ones who are placed under her protection a true friend and powerful protector. We cannot resist the temptation to here present one or two proofs of this fact. She whom all her contemporaries called the "Holy Mother" dearly loved children, who on their side returned the feeling, and were much drawn toward her. We are told of the children of a certain city who went forth to meet her, and who paid their homage in their own fashion by escorting her with bare heads in procession.

When Teresa built the first monastery of the Reform, St. Joseph d' Avila, her sister Jeanne, who wedded Jean de Ovalle, had a little boy scarcely five years old called Gonzalvo. The married couple gave most freely of their means for the construction of the edifice, when on a sudden a wall crumbled and fell, burying Jeanne's baby-boy, who was already lifeless when they reached him. The father, filled with faith, carried the little body to the Saint, who placed it on her knee. Lowering her veil, she bent her face over that of her little nephew and prayed most ardently that God would remove this terrible sorrow from these servants of His who hesitated not to devote themselves to His service. Soon the boy began to move, then he lovingly kissed his aunt: he sprang to his feet and ran about the room, constantly returning to her arms to kiss and caress her, as though he would thank her for his life. When he grew older he said to her, "Little sister of my mother, I will love you well, if you will obtain of God for me the grace never to offend Him. You ought in justice to gain

me the happiness of going to Heaven, for without you I should have been there already years ago." He died in truth the death of a saint.

At Salamanca, where Teresa went to see the Count de Monterey, whose daughter lay in danger of death, the Holy Mother, touched by the parent's prayers, besought from God her recovery, which thereupon rapidly took place.

She had a niece of the name of Teresa, an angel of innocence and candor, whom she called Teresita, and to whom she showed the tenderness of a mother, caring for her soul with infinite solicitude. During an absence which the Saint was compelled to make, the child seeming to dread lest separation should in some sort diminish the love her aunt felt for her, the latter writes to her brother Laurent thus: "Tell my beloved Teresita to have no fear lest I should ever love another as I do her." When mothers brought their children to be blessed by her, one little boy exclaimed, "O mamma, how good this Saint's hands do smell!"

But the influence of the friends and servants of God is greater, their love for us more profound when they are in possession of eternal glory. Several years after the death of Saint Teresa, in 1614, Augustin Joseph de Alva died, fifteen days after his baptism. The nurse, seeing the child ill, dared not make it known to the mother, who came in just as her child was dying. Remembering all the benefits she had received from Saint Teresa, she set herself to recite and pray with the utmost confidence as follows: "Holy Mother, pray the ever blessed Virgin Mary and her Son Jesus to give me back my child." The neighbors came at the noise of her cries and endeavored to hold out some hope for her, but they were soon compelled to confess that death had done its work. Then the woman, animated by the most ardent faith, and as though impelled by an impulse from above, cried, "Yes, look at him well, assure yourselves that he is really dead, that ye may thus more loudly proclaim the mighty power of God." Thus speaking she took a picture of the Saint, placed it on his forehead,

and immediately the child arose full of life and health, and began to nurse. A few days afterward, those who knew of the miracle besought the parents to take the child to the feast about to be solemnly celebrated in honor of the blessed Teresa, in order that the sight of him might excite the devotion of the faithful. They would not immediately consent to this, but the Saint well knew how to compel them to change their mind. Scarcely was their resolution made when the child refused absolutely to receive any food, so that the parents were finally obliged to carry him, not only that year, but every year of his life, to the feast of the Seraphic Virgin. After an inquiry conducted according to canonical rules, Mgr. Ferdinand Azevedo, Bishop of Burgos, solemnly declared the truth of this resurrection.

Two years afterward, in 1616, at Guenaja, near Cadiz, Isabelle de Belva, a child of four, died of a malignant fever. Her body was disfigured by death to such a degree that her own mother dared not approach her. The friends and neighbors coming to console the family, the father of the child, after giving way to the first transports of grief, felt himself suddenly animated by a faith still more overwhelming. His thoughts flew instantly to the blessed Mother Teresa of Jesus, whom he immediately invoked with such fervor as left in his own soul no doubt of the successful issue of his prayer. His confidence increasing continually, he placed upon the heart of his child a picture of the Saint, and continued to pray.

Having withdrawn, with the mother, from close proximity to the corpse of his child, both husband and wife heard, as they knelt, something which sounded like the noise one makes on striking a piece of paper with the fingers. They both flew to the spot, and there found the child more beautiful than ever, smiling, and asking for something to eat. Then, springing up, little Isabelle ran out to mingle with her little companions. A judicial process took place upon this resurrection, which Nicholas de Car-

riago, Bishop of Cadiz, declares was genuine, and due to the intercession of the Sainted Mother. The image by which this act was wrought was jealously preserved by a Carmelite religious, Father Alphonse de Saint Joseph.

A child of four, named Francis, son of a poor woman who lived near the monastery of the Incarnation at Avila, was born with an incurable deformity, being unable to hold himself erect, or to raise himself from the ground. As soon as the mother, who had been advised what to do by a Carmelite, had carried the child nine days in succession to the cell of the Saint, the little one rose up, walking and running, proclaiming everywhere that he owed his cure to the Mother Teresa of Jesus.

Antoine de Villaroël, five years old, at Medina del Campo, seized by pernicious fever was given up by the physicians. His mother having begged from the neighboring Carmelite convent a relic of Mother Teresa, they gave her a white linen piece on which were several drops of the holy oil or liquid distilled from the saintly body. This linen being placed on the forehead of the sufferer, he soon came to himself, feeling gay and cheerful; the fever had entirely disappeared, to the great admiration of the doctors, who saw in this cure a striking miracle.

In 1811, at Madrid, Gregoria Alvarez de la Campa, aged four years, was allowed to fall by the carelessness of a servant, and became crippled. Her knees were drawn back, and physicians seemed only to increase her sufferings. The child dragged herself up by her hands, but could not move otherwise. The parents vowed a Mass to St. Teresa, and the father went to the neighboring church and begged Father Monédéro to offer the holy Sacrifice with the same intention. On returning he said to his wife, "I have been to have a Mass said for the fulfilment of our vow." As they thus spoke together in the room in which the child was, the latter, rising from the corner in which she was crouching, began to run about, exclaiming, "Father, father, see how I can run all about the room." In their gratitude the

parents founded an annual novena to be solemnly celebrated, and preached by doctors of theology or Canons of the Cathedral. But these facts are sufficient to induce Christian mothers to recommend specially their children to St. Teresa, who will guard their innocence, and draw them ever nearer and nearer to the heart of the Eternal Father. In Spain, the Holy Mother, to whom the University of Salamanca has awarded the title of Doctor, is the patroness of schools. Occasionally they are placed under her protection in France, and the children invoke her name and sing canticles in her honor.

It is very desirable that little children should receive the scapular of Our Lady of Mount Carmel. Several recent miracles attest that this garb of Mary is a safeguard against every kind of peril.

## CHAPTER II.

### TERESA AS A YOUNG GIRL.

The most graceful and purest lily is only an imperfect image of the young girl who loves God. The eyes of the divine Spouse, whose only repose is in the souls of the innocent, rested with approving love upon Teresa, on account of the virtues and lofty sentiments of her heart. On the other hand, the Old Serpent, knowing well how many souls her unerring flight would guide to Heaven, attempted to surprise this pure and spotless dove: he spread for her those snares which have destroyed so many others, of foolish, idle reading, and evil companions. Although she was only twelve years old, the death of her mother had changed the circumstances of her daily life, at the same time that her intelligence and many precocious qualities made her from an early hour a young woman.

Her mother, adorned with many and great virtues, had one weakness. Her health was feeble, and she endeavored to distract her thoughts from suffering by reading tales of chivalry. A most noble expression of true Christian feeling, chivalry made every soldier a protector of the feeble and an avenger of the innocent. In becoming the foremost of all created beings, through her dignity as Mother of God, Mary restored to woman her original lofty grandeur. The Christian man bends and subdues his strength and his independence before the tender virtues and chaste dignity of his companion. In her presence he softens the manners and habits which warfare and the exercise of command have rendered rude and overbearing. St. Louis caused to be engraved upon his signet-ring, "God, France, and Marguerite," saying, "No love beyond this circlet's round." This device is that



of chivalry. The cavalier swore to defend the cause of God, of his country, and of the weak and oppressed. The Crusades were undertaken for the honor of the Holy Sepulchre; then were seen knights fighting sword to sword and foot to foot against the infidels, for the honor of the Virgin Mary, whose colors they wore. The widow and the orphan when in trouble had always some one to defend and assist them. Thence arose the infatuation for books of chivalry, in which the romancers when inclined to be worldly could conduct their heroes through all sorts of adventures; and it is likely that Miguel Cervantes in writing "Don Quixote" aimed it less at chivalry than at the extravagances of these absurd romances. Certain it is that they were calculated to awaken in the heart of a young girl feelings of vanity and the desire to please. While Doña Beatrix read these books without attaching to them much importance, the more thoughtful father was unwilling to see them in the hands of his children, who devoured them secretly. It is even said that Teresa and Roderic composed a volume of this kind in a few months between them.

Among the persons who were in the habit of going constantly to visit the Cépéda household was a young relative, somewhat older than Teresa, full of the tastes and imbued with the pleasures of the world, fond of everything showy, devoted to the amusements of life, and seeking admiration. Without being absolutely lost, this poor, wandering soul was of the number of those Christians whom St. Paul calls enemies of the Cross of Jesus, because they refuse to carry their portion of it. This young girl's attractive conversation and gay humor made the daughter of Cépéda like and admire her: she sought her society, and caught something of her tastes, for she began to think of adorning her person and bestowing excessive care on her hands and her hair: She began, in short, to perceive how liberally our Heavenly Father had bestowed upon her such gifts as she is said to have possessed in great number. In vain her father and elder sister endeavored

to detach her from the friend who was leading her astray, but she was ingenious in finding means to be with her cousin, to whom, of course, family ties gave free access to the house.

Nevertheless, even in the midst of these frivolities, which might have become still more dangerous, the young Teresa not only preserved a pure heart, but she had also the greatest horror of sin. If she committed a venial sin she sought her confessor at once. Her lofty soul had so high a conception of her own honor that for nothing in the whole universe would she have allowed it to be sullied. As to the rest, the solidity of her judgment and her strength of character, uniting with the grace of Heaven, made her conscious of the void and hollowness of this life of dissipation, which lasted only a very few months; for, truly unhappy on account of his tenderly loved child, her father seized the occasion offered by the marriage of her sister Marie to place Teresa as a student boarder with the Sisters of the Augustine convent in Avila.

The Saint, speaking later on of her sins, accused herself of having deserved hell; but Pope Urban VIII. tells us not to accept literally her exaggeration of humility, as she never lost her baptismal purity. She herself tells us that in spite of her ingratitude she never once went so far as to commit a mortal sin, and the testimony of her confessors on this point is solemn and positive. The Saints, who see their faults in the spotless mirror of Divine purity, judge themselves to be the greatest sinners on earth; their close union with God gives them the most humble self-estimate, and they imbibe this praiseworthy delusion from the very source of eternal truth. In the same way in which by such wretched errors as prove their blindness of heart, the greatest sinners will always find some excuse by which to extenuate their crimes, the Saints teach us by their confessions how we should judge the slightest fault, *nothing* which grieves Almighty God and alienates us from Him being of any other character than a *serious evil*.

Teresa was sixteen years old when she entered the house of

the Augustine nuns. From the very first moment the charm which had drawn her for an instant toward worldly pleasures was broken. In spite of the letters she received and those thoughts which the devil knew only too well how to suggest, the examples by which she was surrounded, a life of prayer and of work, restored to her her early fervor and revived all her habits of old. Extremely attentive to the counsels and earnestly following the lessons of her mistress, Marie Briceno, she made rapid progress. Above all, God spoke to her heart, her desire to consecrate herself to Him returned, and she implored the nuns to pray for her.

The year following, a dangerous illness forced her to quit the convent, and as soon as she was convalescent her father sent her to the country to one of her uncles, Peter Sanchez de Cépéda, a widower, who lived only for good deeds and the salvation of his soul. He urged his niece to read pious books, and Teresa, who lent herself to doing so with delight, soon became penetrated with the great truth that everything which happens on earth is of no account. More and more decided to choose a religious life, she still had difficulty in resolving on it, for the monastic life seemed to her too sad. But by means of weighing the *for* and *against*, she ended by saying that after all one could not suffer more in a monastery than in purgatory, and having merited the pains of hell, she could easily afford to pass the remainder of her days in purgatory. While in this state of mind having read the letters of Saint Jerome, she hesitated no longer, and her resolution was irrevocably taken.

Her father, learning her intention, did not wish to consent; of all the many children who formed his crown, Teresa was the most precious jewel, and he did not feel able to part with her. On her side, the young girl, who had seen enough of the world to know something of its dangers, and to look with contempt upon its pleasures, was wholly unwilling to abandon her choice.

There was at Avila a convent of Carmelites called of the Incar-

nation, in which one of her friends, Jeanne Suarez, had made her profession. Teresa, whom Carmel attracted, took for a confidant Anthony, the eldest of her brothers, and persuaded him not only to aid her in executing her project, but to himself embrace a religious life. The same child who had carried her brother Roderic to martyrdom, opened now the road of life, holy and perfect, to her other, older brother, thus anticipating all the many conquests she should thereafter make for Christ. Just eighteen years of age, she felt more than ever the tenderness which she bore to all her people, and the thought of leaving and of grieving her dearly loved father caused her the most inexpressible anguish. On the day appointed, November 2, 1533, accompanied by her brother Anthony, she secretly left the house. "I experienced," she said, "all the sorrows of the last agony, because I do not believe the last hour can contain more cruel anguish. It seemed to me that my very bones pulled apart, one from the other."

The deeply loving heart of Teresa could have made this sacrifice only to her God. Once entered into the convent, her Heavenly Father recompensed her generosity by filling her whole soul with the purest joy, and this feeling prevailed all through her novitiate, although her health gave her much suffering. There was a prophecy current in the convent to the effect that a great Saint should spring from their midst, and her name should be called Teresa. The young novice, of a disposition always gay and gracious, inquired of another Sister bearing the same name which of them was destined to become the Saint of whom it was prophesied. But when she came to make her solemn profession, she endured for some time in her heart all sorts of doubts, repugnances, combats even, which she bravely encountered and overcame, and which finally gave place to the tender whispers of Divine consolations.

It was in 1534 that the young Carmelite was seized with a form of heart disease so extremely severe as to be felt by her all through her future life. As the Carmelites were not cloistered until she

reformed the Order, her father made her come out, and sent her to a quarter of the town in which her sister Marie dwelt, and where she could receive such care and attention as her condition required.

Her sister and her husband, Don Barrientos, received her and her friend Jeanne Suarez, who accompanied her into their house, and devoted themselves to her with untiring assiduity. Teresa endured all her sufferings with angelic patience and sweetness. Unable to do more, she gave herself entirely to prayer, and God already granted at her request many and great favors. But the medical treatment she was undergoing only increasing her illness, she returned to her father's house in Avila, doomed by the verdict of several physicians.

On the day of the Assumption she was thought to be dead. Every preparation was made for burial, and the grave dug in the cemetery of the nuns. But her father refused to allow them to remove her, saying that his daughter had not reached that condition yet. She was for four days in this condition, and while they watched beside her, the sheet and mattress on which she lay caught fire and she came very near being burned alive. On the fourth day she opened her eyes, regretting to have been awakened when she was so happy, she said. After showing her something of Hell and its torments, God had disclosed to her some of the glories of Paradise; she knew that she should die a holy death, and that afterward they would cover her body with a cloth woven of gold. Later, when she was questioned as to the words she had spoken when aroused from her lethargy, she laughed and attributed them to the delirium of her illness, but she did not the less feel and realize them. In the midst of the most complicated and intense sufferings, Teresa preserved admirable patience. For three years she endured this martyrdom, and for eight months was paralyzed in all her limbs, saying, in the words of Job, "If we have received good things at the hands of God, should we not receive evil?"

Pious reading and the constant use of the sacraments were her only joys. She reproached herself for the slightest omission toward the Heavenly Father who, in answer to prayer, had revealed to her the treasures of Divine love. Finally, in 1539, having prayed most ardently for her restoration to health to St. Joseph, whose influence and love she endeavored to spread by every means in her power, she succeeded in obtaining renewed health, and could resume her exercises in the community,

She was at this period just twenty-four years old. We shall see how the devil endeavored to turn her aside from the path of holiness, for some of the imperfections with which she reproached herself then occurred at this period. Not knowing thoroughly the rubric of the breviary, the chanting and the ceremonies of the choir, and seeing little novices who acquitted themselves perfectly of all, she was ashamed to show her own ignorance. If it so happened that she sang badly, she was much annoyed at the thought that people might be amused by her. To perfect herself in a spirit of humility, she secretly folded the mantles of the Sisters on their return from the choir, in this way serving the angels who had just been singing the praises of God. Nevertheless, she accused herself of having blushed on being discovered, dreading nothing more than to be laughed at for her simplicity. "All the Sisters make progress in virtue except myself." Then again, "But the Lord having opened my eyes, I made a change in my behavior by which I made no loss either in honor or credit, and I sang much better than formerly." On going over the different phases of character exhibited by the Saint during her youth, more than one young girl will remark that she also felt herself attracted by the world, but decided, on the whole, that it was both dangerous and treacherous.

Whatever their vocation; the young people who invoke aid of St. Teresa never do so in vain, but are sure to feel the effects of her protection. Although she had embraced the perfect life, St. Teresa

acted in the capacity of Mother to several young girls : her sister Jeanne, her nieces Maria de Ocampo, Eleanora de Cépéda, Teresita, and several others, were in great part educated by her care. She directed them all with love, but each according to her capacity. If she aided Maria de Ocampo and Eleanora de Cépéda to become Carmelites, she judged that her sister Jeanne, the sister whose son she afterwards resuscitated, was made for everyday life, and she showed herself inflexible in returning to her relatives another of her nieces whom they wished to place in a religious community. On the other hand, she said to Beatrix, the daughter of her sister Jeanne, who was devoted to the world and to dress, "It is no use, Beatrix : you will be a barefooted Carmelite, after all." The young girl laughed at these words of her aunt, but the event justified the prediction.

Maria de Ocampo amply gifted with the finest qualities of heart and mind, and with every external charm and grace, sought to heighten her natural graces by adorning herself with great care. She was seventeen years old, and lived as a pupil at the monastery of the Incarnation. One day she was in the cell of her aunt, in company with other relatives, and they were speaking of the great difficulty of properly serving God in the house in which they then were, which contained over one hundred and forty nuns. Suddenly Maria, taking the lead, said, "Well, let us who are here united, all go off together and lead a more retired and more austere life, like that of the barefooted Franciscans. If you all feel courage enough, I will give one [thousand ducats to found a monastery."

Teresa, who was thinking of the reformation of Carmel, listened in silent approbation to this offer. Jesus Christ Himself appeared to the young girl to thank her, and from that day Maria de Ocampo renounced the world. A Carmelite of the reformed Order, she was prioress at Valladolid : she would willingly have accompanied the nuns who went to found the Order in France in 1604, but her advanced age forbade it.



Her sister Eleanora also became a Carmelite, and died during the lifetime of the Saint, who loved her dearly for her great virtues. Before she gave her last sigh, God made it known to her aunt that this tenderly loved daughter of the Lord should not pass through the pains of purgatory. In fact, after her death the countenance of Eleanora shone with a celestial splendor, the reflection of that glory in which she rejoiced with her living soul, and the Holy Mother beheld angels assisting the Carmelite Sisters to carry those precious remains, in order to show how much God honors the bodies in which pure and lofty souls have dwelt. One word more concerning this young girl, whom the Saint loved as her best friend, bestowing upon her, with every assurance of the tenderest affection, the most perfect and intimate confidence, and lovingly exacting from her a full return of the same. Having gone by order of her superior to spend a short time with Louisa de la Cerda, one of the greatest ladies at the court, Teresa then spread everywhere the glorious knowledge and love of Jesus Christ. Louisa de la Cerda, who had lately lost her husband, hoped that the presence and the conversation of the Saint might end in appeasing her sorrow, which was keen. Among several young ladies who dwelt in the house was one of about thirteen, Maria de Salazar, who, beholding the piety and happiness of the Carmelites, expressed in every movement, conceived a holy wish to imitate them. Although she kept her desire secret, the Saint had penetrated her young soul. Bestowing her counsels upon the different young girls, she said to the others that they must naturally and reasonably dress, as their parents desired, but to Maria de Salazar she would permit neither special attention to what she wore, nor any ornament, because she judged her to be intended for the bride of Jesus Christ. Prioress of a monastery in Seville, then foundress of that of Lisbon, under the name of Maria of St. Joseph, Maria de Salazar had a great deal to endure for the cause of the reformed Order. There remain to this day some sixty letters addressed by the



Seraphic Teresa to her whom she called the *Little Saint*, and to whom she confided her most important secrets. It was to the prioress of Seville that the Abbé de Bretigny first imparted his design of introducing the reformed Carmelites into France. She was even intended to form a part of the new foundation, and, the better to fulfil her mission, she had studied French, and called herself already a Frenchwoman. But her death put a sudden end to all her plans.

Like all founders of new Orders, Teresa founded a school of sanctity. We count at least twenty of her young companions who did not despise the life of the saints. Nothing is more touching than the story of this flock of virgins going in procession to their Mother ; she herself said, in speaking of these girls, "A wretch such as I dwelt in the midst of these angels : the intimate manner in which I knew all of them will not allow me to give them any other name." She had also in the world spiritual daughters, to whom she wrote as occasion arose. How much it is to be desired that, in the present age, many should again become her disciples and, by the study of her books, imbibe her spirit !

Formerly the education received in the monastery schools formed the hearts and minds of young girls. They came forth with firm characters, clear and enlightened consciences, capable of reading and of profiting by a serious book, acting upon principles of faith, and having that true piety which does not seek sentimental consolations in passing emotions, but lives for the courageous fulfilling of duty, and appreciates the value of the sacrifice, loving God in the manner in which He desires to be loved. In our days, let it be said without bitterness, but also without hesitation, the best educational establishments, submitting with regret to the programme imposed by fashion and custom, can never confer the blessing of the same results to the same degree. More time is bestowed upon the arts of pleasing, and the accomplishments adapted to a capricious taste, than on re-

ligious history, the dogma and the beautiful liturgy of the Church, and instruction loses in solidity and depth what it appears to gain on the surface. But, better than any other, the Holy Mother knows how to persuade all, that happiness, even in this life, consists less in the advantages of a fine position according to the world, than in a close acquaintance and faithful accordance with those things which are demanded from us by a God of infinite mercy and love.

### CHAPTER III.

#### ST. TERESA AND THE PEOPLE OF THE WORLD.

A young lamb will follow fresh green herbs, a child run after fruits and sweets : to win a soul to God, there must be a feast specially prepared, uniting to the gifts of grace the gifts of nature. He who forms our hearts knows them well. In making us the gift of His only Son, He wished to bestow upon us the most perfect and most tender of the children of men ; and Jesus, bequeathing to us His only treasure, who was His Mother, was very sure that she surpassed all that we could ever imagine in purity and graciousness. Now, the Holy Ghost, who dwells in Jesus Christ in all His plenitude, and who has blessed with all His gifts the Blessed Virgin, His Spouse, has produced other wonderful works in the persons of Saints, who are nearer to our own standard, inasmuch as they have known sin before reproducing the perfect type of Jesus Christ. Some, resembling Him more closely than others, seize more forcibly upon our hearts, and in that number the first rank is given to St. Teresa of Jesus.

God had placed in this being, elected by His grace, all the natural qualities capable of charming the most unimpressionable. Illustrious birth, pleasing exterior, lofty spirit, courage rising to heroism ; generosity, affability, nobility, fidelity to the affections—nothing of all which the world values was wanting to her whom the Master destined to draw multitudes into the strong bonds of His love. But these qualities, with which the world declared itself satisfied, could not suffice for God. The most superficial men, appreciating readily the virtues which knew so well how to be in harmony with them, must have been conscious that this perfect flower bloomed with a supernatural radiance. God

Himself has resolved that Teresa shall become a Saint, a great Saint, and, if she prove ready, that He will make of her who is now a plant so slight and fragile, a mighty tree of the garden of His Church, which shall rejoice all souls with its perfumes, and nourish them with its fruits, not for our time only, but for long ages, because she shall be grafted on Jesus Christ, and moistened with the living waters of the Holy Spirit. In this glorious transformation, by which no man can lose, God finds His power manifested, Teresa attains the sovereign good, and the world receives abundant grace by which to know and to attain the source of true happiness.

In the preceding chapter we left the pious and valiant Carmelite at the monastery of the Incarnation, at which moment, cured of her long illness by the intercession of St. Joseph, she again undertakes to follow the common exercises. Well knowing what he has to fear from those chosen souls who give themselves without reserve to God, the demon, vanquished the first time by the young girl at the outset of life, attempts to triumph over the nun who is striving to walk in the path of perfection. It may not be useless to recall to the reader that before their reform the Carmelites were not cloistered, and had much more frequent intercourse with the world.

The regular life and well-known piety of Mother Teresa had inclined her superiors to accord her as much liberty as possible, and her outside relations constantly increased. She received visits from numbers of persons, who were attracted to her by the charm of her conversation, the amiability of her manners, and the affectionate sympathy and interest which she showed to all. In truth, it was anything but a worldly affection; her conversations, as she says herself in the story of her life, were never turned toward any subject but God, and while she spoke no evil of any one, she nevertheless persuaded all who came to pray regularly, and, while lending them good books, taught them to advance in the practice of virtue. She incited her father, who was very pious,

to that constant exercise of prayer without which it is not possible to live a holy life. Yet in spite of all this, in these frequent interviews, which resulted in so much good to others, Teresa was not entirely blameless, for there ensued to her soul, vowed to reflection and solitude, a certain dissipation of thought, with which she felt her conscience reproach her : also, because in the strictness of her principle she seemed compelled to return the innocent feelings of affection with which she was regarded by many, and she knew this could not be agreeable to that Divine Spouse who demanded her whole heart, and this she experienced so strongly as to feel herself covered with the blackest ingratitude. Indeed, it does not belong to a religious life to converse with men except upon an occasion of real necessity, and for any other motive than to accomplish the will of God. Receiving in prayer so many favors, it was a real martyrdom to think that she had so badly repaid the liberality of the Divine Master. Judging herself unworthy of the favors He bestowed, she became uncertain of her own worthiness to make her Rosary prayers, and finally abandoned the attempt for the time being. Heroic even in her faults, according to the expression of Gregory XV., it seemed to her unworthy to receive gifts from Our Lord while she gave so little in return. One day, when she had made a new acquaintance and had abandoned herself to the pleasure of the meeting, Our Saviour appeared to her interiorly, with a stern expression. The impression which her soul received from this vision was such that it could never be effaced from her memory. Nevertheless, Teresa still continued her intercourse ; it is true that she did not at this time understand the nature of an interior vision, purely, and even asked herself if it were really of God. Her father, who came to see her, talked to her above all things of the Rosary prayers, which he supposed that she said daily, but she would not leave him in error on this point, and therefore avowed to him that she no longer recited her Rosary, alleging as excuse her infirmities, which made the exercise difficult. She suffered, in fact,

from periodical vomitings, could take no nourishment except in the afternoon, and was a prey to violent cramps in the stomach. A little time after this, Don Sanchez de Cépéda fell ill. Teresa lavished on him the most assiduous cares. The devotion she felt for this venerated father was only equalled by the courage with which she hid from him her grief at losing him. This fervent Christian was worthy of admiration to the last, and died as one of the called and chosen. It was about this period that Teresa resumed her Rosary prayers, without, however, ceasing to frequent the parlor, in spite of several warnings which God had given her. At last, entering her oratory immediately after a visit she had received, her eyes fell upon a statue of the *Ecce Homo* representing Jesus all bleeding from the stripes of His scourging. The sight of this loving Saviour, and of all He had endured for love of her, struck so forcibly upon her heart that she threw herself at the feet of the image, imploring God of His mercy to grant that she should never offend Him again. The *Confessions* of St. Augustine, which she had never read before, completed the work of grace. The recital by that great Saint of the hour of his conversion and the tears which he shed, made hers flow abundantly. She immediately abandoned all habits which could be injurious to her soul, and received from prayer even more abundant graces than ever before.

In the midst of these new spiritual happinesses with which God overwhelmed her, there came to her a terrible doubt ; for at that very period, as was generally known, several persons celebrated for their piety had fallen into terrible delusions, by the artifices of the Evil One. The opinions of friends whom she consulted as to her condition augmented her fears, for, seeing her fall now and then into slight faults, they could not understand how such great favors as she received could accord with what they believed her spiritual state to be. In vain she sought to clear her mind by reading several spiritual works ; she felt that she could only overcome her doubts by going to some enlightened

and experienced director, and, following the advice she received, she addressed herself for the first time in her life to one of the Fathers of the Society of Jesus, lately established at Avila. She had much trouble in resolving on this, because these Fathers enjoyed the reputation of great sanctity and learning, and to open communication with one of them seemed to her both eccentric and also to bind her in the eyes of every one to correct her least imperfections. In fact, her new confessor told her to renounce all which placed the slightest obstacle between God and her soul, and when so much perfection seemed to her difficult, he said, "How do you know that God may not intend using you to win for Himself multitudes of souls?" As to the rest, he thought that what she felt in secret prayer came from God, but he counselled her to resist firmly these spiritual delights, which were so entrancing, and to devote herself to practices of mortification. In the midst of this, St. Francis Borgia, who from Duke of Gandia had become a Jesuit Father, passed through Avila, and having seen Teresa, he reassured her entirely as to her condition, telling her, however, that she should not resist the ecstasy, which it was the will of God she should taste, and he advised her to begin her prayers by a meditation upon the Passion of Jesus Christ. We shall see how, her confessor having left Avila, Teresa found in Father Balthazar Alvarez her future director *par excellence*.

It is a good place here to present to those who love the world the portrait of one who quitted it entirely to follow her God. "To make an accurate portrait of her," said her contemporary, Ribera, "is not in the power of any man, much less that of a painter so unskilful as myself."

To a nun who spoke to her of her reputation for piety, Teresa answered: "In my life three things have been said of me—one that I was well-shaped, one that I had wit, and one that I was holy. I sometimes believed the first two, but I confess it was ridiculous vanity; as to the third, I have never, for one single

moment even, thought of believing such nonsense." We will therefore ourselves give some account of the natural qualities of the Saint, leaving on one side those which are the loftiest and most impossible to describe, regretting that our own incapacity compels us to diminish and reduce that which our feeble eyes could not behold in its fulness without being dazzled. Jesus Christ, who chose to be born poor and to live as a workman, disdained not to count nobles among His ancestors, and to select a father by adoption, a Mother by blood, from the royal race of David, the true nobility of the blood taking its rise in heroism, as is proved to us by the example of Abraham and of David, ennobled by God Himself. The father of our heroine, Sanchez de Cépéda, was twice noble. The Sanchez, whose patronymic was scattered through Arragon and Navarre, counted among their number several Kings; they made a part of that gallant troop of Cavaliers who re-established by the sword the Catholic royalty of Spain; several members of the family added the name de Cépéda, which was that of a very old castle situated on the heights above Burgos, where they took refuge when flying from Old Castile before a horde of Mussulman invaders. There were famous warriors of the name of Cépéda, who took their cognizance from the city of Toledo, and were for some time governors of Avila, where they established themselves.

Ahumada, which was the name of Teresa's mother, signifies *smoke*. Tradition relates that a Cavalier and his three sons having defended a citadel against the Moors, the latter, not being able to succeed by force, set fire to the place, but the four besieged warriors escaped through smoke and flame. To commemorate this feat, their arms were bestowed by the King himself—to wit, a tower of silver whence escapes a dense smoke. According to the Spanish custom of this period, the children of Teresa's parents were called alternately by the father's and the mother's name, five being de Cépéda, five de Ahumada.

Teresa de Ahumada was tall in stature and of remarkable



beauty ; her face, in which reigned a celestial peace, was full and well-proportioned ; her forehead was large and clear, her eyebrows were chestnut, and almost straight. The eyes themselves were black, lively, and gracious, now dark with thought, then brilliant with mirth. Her nose was small, a little elevated in the middle, slightly depressed at the end ; her mouth of medium size, the upper lip straight, the lower one full and pouting. She had on the left side of her face three little moles, which only added to her charms. Her carriage was majestic, her walk full of easy grace. She was at the same time so amiable, so dignified, and so serene, that it was natural to both respect and love her.

The soul of Teresa was even more beautiful than her body. Father Emanuel of St. Thomas, who wrote her life, entitled it *La Muger Grande*, which means the *great woman*. Forced by the necessities of the Order to which she belonged, and by her obedience to her superiors, to have intercourse with personages of the highest rank, she carried herself throughout with a simplicity and natural grandeur which all must admire and revere.

Writing to Philip II., the most powerful King in Christendom, she did so with all the humility befitting a member of a religious Order, but at the same time with a lofty freedom which attached that monarch to her cause, and made him from that time the champion of the Reformed Carmelites under most critical circumstances. The Princess Joanna having become attached to the Saint during her stay in Madrid, Teresa gave her advice in letters which was certainly intended for her royal brother. Among other things, she warned the Prince to watch over the safety of his soul, bidding him remember Saul, who was lost after being specially elected and consecrated by the choice of God ; she added other words and thoughts, which accorded so well with the inner sentiments of the King, that, after having read and meditated upon the letter, he exclaimed : " When shall I ever come face to face and talk openly with such a woman ? " But she was sought

for vainly in Madrid : she had already left. It can be imagined with what holy courage and even audacity this humble virgin spoke to the King, by what she said to him apropos of prayer, and regarding the duty of Kings, who ought to be ready to sacrifice a thousand kingdoms to advance by one single step the conversion of those souls who are lost forever, wandering in the paths of heresy.

Louisa de la Cerda and the Duchess of Alba were proud and happy in the friendship of Teresa, and poured out upon her children their attentions and their kindness. But while returning their affection for the reason that they truly loved God, she cared nothing whatever for the rank and splendor by which they were surrounded. Forced occasionally to spend a little time in their palaces, the luxuries and attentions of which she was the centre were to her a serious punishment. One should read the criticism she makes of these vanities, so imposing an appearance, but of which she keenly felt all the emptiness : "Conversing day after day with ladies of such lofty birth, I felt myself as free as they, and I said to myself, God deliver me from ever being a *great lady*." The Duke of Alba, celebrated for his conquest of Portugal, owed his conversion entirely to Saint Teresa. He died as a hero and a saint. It is related that in the departure from Madrid, finding herself at Mascaregnas in company with the noblest ladies in the kingdom, who hastened, some to consult her on spiritual points of a high order, others to ask her for a solution of their doubts or for light upon events to come, Teresa, without pausing over their questions, after receiving and returning all their salutations with exquisite urbanity and grace, exclaimed : "How beautiful the streets of Madrid are!" In this way, with singular skill of humility, she eluded the too lofty opinion which these ladies had formed of her, and disappointing their curiosity by this ordinary remark, the Mother made the least penetrating of them think that, although no doubt a sufficiently good nun, she could not be so holy as she was said to be,

worthy of attention. The most difficult enterprises did not stop her, but only excited still more her courage. She transacted with certainty of execution and prompt judgment matters of the utmost importance, preserving, in the midst of occupations which overwhelmed her, an entire freedom of spirit. She read at the first glance the character and the worth of the people with whom she had dealings. She excelled in convincing them of the right, and in assuring herself of their co-operation, allying to gentleness and grace the most absolute firmness whenever necessary.

“I thought she was a woman,” said one of the Apostolic Visitors, “but it is a man, and as strong an one as I ever saw in my life.”

She was, in fact, the woman strong above all others, and sufficed for all; the most cruel sufferings and the greatest dangers could not weaken or relax her zeal. The year of her death, she was already ill when she left for Burgos; the season was severe and the weather frightful. After running great risks from the shocking state of the roads, and the precipices which they were compelled to avoid at every turn, she arrived with her daughters on the banks of the Arlanzon. This river was so swollen by the floods that several bridges which they were obliged to cross were submerged and could no longer be seen; to venture farther forward was to expose themselves to falling into an abyss. But the Mother, who had received from the Lord orders to depart, refused to turn back. Turning to her daughters, she said, with a smiling face, “Let me go first, and if I am drowned, I beg you to turn back and go to the inn.” Whereupon she rode on in her wagon. As the stream threatened to engulf her, she complained to Jesus Christ, crying, “How much longer wilt Thou sow difficulties in the path of Thy servant?” An inward voice answered her: “It is thus that I treat My friends.” “Ah, Lord!” she replied, “that is surely the reason Thou hast so few.” She reached Burgos very ill, and suffered from terrible pains:

the fever and the vomitings returned, and a wound opened in her throat which made her spit blood.

The next day it was impossible for her to rise but, for all that she was not willing to repose ; having had her bed drawn close up to a little barred window, she there received all who came to visit her, with as much attention as if her health left nothing whatever to be desired.

But that wherein she gave most proof of the intrepid heroism of her spirit, was her conduct during the persecution which attacked her and her Reformed Order, which last many influential people, among them those who were especially bound to protect it, sought earnestly to destroy. On the eve of this terrible trial her Divine Master had said to her, "Come, Teresa, now is the time for you to hold firm." For one whole year she resisted, alone, against *every one*. Her heart was harrowed, for they persecuted her children : and never was a heart more sensitive than hers when the friends and the interests of God were to be considered.

However, a complete triumph followed this trial, and the Reformed Carmel prospered rapidly. The gratitude of St. Teresa was poured forth for the slightest service : and, vanquished by force of regular proceedings, those who had been the most hostile became the most loyal and devoted friends.

In the midst of a life so crowded, in spite of continual sufferings, which were sometimes almost intolerable, Teresa still found time to obey her confessors and write her admirable books. At least three hundred and fifty of her letters, which form one of the literary monuments of Spain, have been collected. Always substantial in matter and agreeable in form, full of amiability and *finesse*, they captivate the most world-worn reader. "If she had never given us any thing but these letters," says a writer, "she would still have merited much from the Christian world for such a benefit." If they lose by passing into a strange language, they still retain the amiable simplicity for which one reads them over

again with renewed pleasure. In these letters can be found the wisest counsel, addressed to people in almost every station, and of both sexes, advice adapted to all sorts of emergencies, appropriate to circumstances and to necessities of the most varied description. Addressing herself to those who are professed religious, Teresa is the Carmelite learned in all the science and wisdom of the Saints ; speaking to people in the world, she is the woman who is perfectly familiar with their tastes, their business, their habits, and their tendencies, but who never forgets the gravity of behavior and language suitable to a nun of lofty doctrine. She uses the greatest humility in dealing with theologians, to conceal, or at least veil, her manifest superiority. Respectful but not obsequious to the great, she is simply loving and tender in her own family ; in treating of their interests, spiritual or temporal, she manifests, in the advice she offers, the devoted affection of a sister, the holy zeal of a virgin consecrated to God, pouring at the same time into the heart of either a brother or other dear relative the sentiments of a soul full of candor and nobility.

It is not without reason that the letters of Madame de Sevigné have acquired for their author such a brilliant renown. In her life of leisure, the witty Marquise, loving to write as others love to talk, had plenty of time to guide her pen, which always went with immense rapidity. "My pen, my ink, my thoughts, all fly," she cried. But be it said, without in any way detracting from such real merit, apart from what she tells us of certain celebrated personages, what can posterity find to admire in her letters more than the agreeable conversation of a witty woman of the great world ? Teresa, with no less wit, has more grandeur : to the brilliancy of imagination and the charm of thought she unites that solid substance which is bestowed by genuine worth and piety. Her letters glow with a beautiful light, soft and clear, which fills the soul with healthful illumination ; those of Madame de Sevigné are like a fairy show, full of caprice, fireworks in continual outbursts showering over every sort of landscape for the ben-

efit of the astonished spectator. A French writer, asking if France deserves the palm of epistolary merit, finds means to conciliate both truth and the national conceit in one breath ; he makes an exception only of Teresa, while declaring that the French must envy many letter-writers among the Spanish. For the epistles of Teresa, all written as they are with a rapid and always busy pen, he avows that they evince more genius, elegance, and charm than the very best of his own nation. But he adds that there is nothing remarkable in this, since this virgin received them from Heaven before writing them on earth. God Himself having inspired them, he willingly cedes them the first place. French genius feels honored in yielding the way to Divine inspiration.

St. John of the Cross never parted with the letters written to him by the Holy Mother ; he kept them always in his wallet with the Holy Scriptures ; the Moors, themselves obliged to quit Spain, hid them with their most precious possessions. At Avila, one was found which the infidels had hidden in a secret hiding-place, hoping soon to return.

Very often, to celebrate the feasts of the Church or to sing the divine love with which she was wounded, Teresa made without trouble the most ravishing poetry. She excelled in all those works which are the privilege of her sex. Using her needle exquisitely, she made wonders of work which reproduced most touchingly the various scenes in the Gospel. But she preferred to spin simply, because the ease with which that work was done enabled her to think of God.

Surely all this is enough to make her loved by the most indifferent. How many women justly celebrated would lose their lustre and seem imperfect beside this grand and simple character ! Let no one think it wrong that we thus dwell on the natural gifts of our Saint ; one does not lose natural qualities by consecrating them to God. The soul does not lose, but spreads and grows in uniting itself so intimately with its Author.

If their sacred purpose, so far from depriving our great Cathedrals of their artistic merits, only serves to confirm them in the veneration and love of mankind, can it be otherwise with Teresa de Ahumada, who gave herself up wholly to God that she might henceforth be known only as Teresa of Jesus?

## CHAPTER IV.

### TERESA OF JESUS.

A charming legend relates that one day, in traversing the cloister of the monastery, St. Teresa encountered a most beautiful boy. Astonished to find him in that place, but supposing that he had come to see some relative among the nuns, she asked him who he was. "Tell me first your name," replied the child, "and I will tell you mine." "My name," she answered, "is Teresa of Jesus." "And mine," replied he, "is Jesus of Teresa." This incident, which is not to be found in any biography of the Saint, but is met with in certain pictures, must have sprung from the imagination of some painter in search of a subject. However it may be, the fiction well exemplifies the close union which the King of Glory contracted with the soul of Teresa.

Teresa was forty-three years of age when she placed herself under the direction of Father Balthazar Alvarez, an eminently holy and truly learned man, of whom she said, "Father Balthazar Alvarez is the person to whom my soul is most indebted on earth, and who has most assisted me to advance in the path toward perfection." It is true that one of the aims and one of the glories of the Society of Jesus is to direct souls to all degrees, even to the very utmost heights of perfection. There is no soul, no matter what its condition, which cannot pass farther and farther in the righteous paths; and Father Balthazar rightly judged that God will not only demand from spiritual guides an account of the faults from which they have not known how to restrain those whom they conduct, but also of the perfection which they have not earnestly labored to make them attain. On discov-



ering the admirable disposition of his new penitent, Father Alvarez said to her, "There is nothing on earth which you ought not to be willing to do so as to satisfy God entirely." Teresa was still somewhat absorbed in certain very innocent friendships : it seemed to her that a total separation from these friends would show ingratitude, and she said so to her confessor. For several days she recited the *Veni Creator*, hoping that God would enlighten her on this point. One day, as she was kneeling to recite this prayer, she was suddenly wrapped in an ecstasy, and heard these words : "It is My will that thou converse no more with men, but altogether with angels." From this moment she was entirely changed, could only find pleasure in talking to persons of prayerful habits who were disposed to do all for the service of God. This was the beginning of her ecstasies and of the frequent communications which she received from Our Lord.

Jesus Christ, showing Himself to her in the inner visions of the soul, only discovered to her by slow degrees the radiance of His humanity, showing first His hands and then His glorious face, thus graciously honoring the natural earthly weakness of His servant. Frequently she beheld him in the Blessed Sacrament, at one time glorified, again agonizing in the Garden of Olives, or sinking under the burden of His Cross. Wishing to use her for the fulfilment of great purposes, the Divine Master spared her no trials. The devil, who could accomplish nothing against her, wished at least to trouble her by suggesting anew that her visions and the words which she heard came from an evil spirit. In the uncertainty into which she was plunged, she prayed, and urged others to pray so God for her, that He would conduct her by another path. Several theologians, being consulted upon her mode of prayer, declared that her fears were well founded, and her condition the work of the devil. Her confessor only sustained and encouraged her with kindness, but he demanded from her such sacrifices that she was tempted to leave him, but at every such

wandering fancy Our Lord reproved her severely. This trial of Teresa lasted two years, and the thought of the devil made her so nervous that she was afraid to remain alone in a room. One day, when she was in her oratory, and suffering a cruel martyrdom, Our Lord Himself whispered to her, "Fear nothing, My daughter, it is I." And He filled her soul with such an abiding sense of His presence that her dread of demons disappeared wholly and forever, and from that hour she defied them all to affect her in any way. Moreover those whom she had consulted, seeing with how many virtues God had in so short a time enriched her, returned to their first judgment of her, and gave a decision in accordance with the words of Our Lord.

But if for a moment interior peace was restored to her, she was sufficiently troubled without. Those who noticed in her conduct the slightest imperfection, complained of her to her own confessor and to the other Fathers, with such effect that she feared not one would be willing to undertake the charge of her soul, and could do nothing but weep. Her spiritual Father had to defend her against those who accused her of falsity and illusions, and also to fortify her against her own doubts, for, the devil assisting, so many contradictions crept into her mind as seriously to impair the clearness and exactitude of her confessions. Nevertheless she rejoiced always in the vision of Our Lord, which consoled her even for all the persecutions and humiliations to which it exposed her. Father Alvarez had promised never to leave her, and this holy man of God kept his word, though he had much to suffer on her account; he was compelled to leave her for a short time, however, and to place another priest in charge of the Saint.

This confessor commanded her to resist the visions she had, and to arm herself with the cross in order to combat them, even adding gestures of contempt. The delight and peace which accompanied the presence of Our Lord were so great that it was impossible, in the moment of enjoying them, to doubt that they were of truly Divine origin, or that He whose words she heard could be any other

than the Master. And of course she felt the strongest pain and repugnance to offering Him gestures of contempt ; nevertheless, she obeyed. Far from being angry, Our Lord only smiled at these proofs of her obedience, and one day that His faithful servant offered Him the cross which she held in her hand, He took it in His sacred hands, and returned it to her adorned with precious stones, telling her that for her only this cross should remain always thus ornamented, as a witness to the truth of His apparitions. He did not dissuade her from obeying her new confessor in resisting, as formerly, all heavenly favors. Let us add, for the information of the reader, that Our Lord had also bestowed upon St. Catherine of Sienna a precious ring, which was visible to her alone. St. Cecilia and her spouse Valerian each received from the angel a crown of lilies and of roses, visible to those alone who had been baptized, and had remained virgins. It is unnecessary to remark that the virtues of the Saints and the numerous miracles by which God glorifies them, are a sure guarantee of the truth of their words concerning the miraculous facts of their lives which have no other witnesses than themselves. This cross of St. Teresa cured a lady who was completely blind, Madeleine of Toledo, who, having placed it upon her eyes, immediately recovered her eyesight.

This condition of prayer during which Teresa beheld Our Lord, lasted for over two years. It became continual ; sleep even failed to interrupt it, and the love which burned in her soul became so intense that she was perishing from the desire to behold her God. It was at this period of her life that she received that which theologians call the wound of love, a wound of which God wished that her heart should always bear the mark. Over and over again the Saint perceived near her, on the left side, an angel under a bodily form : he was small and very beautiful ; by his ardent countenance he could be known as one of the Cherubim or Seraphim, spirits made of naught but love and flame. " I beheld in his hands," she said, " a long poniard of gold, at

whose extremity was a slight spark of flame. From time to time he plunged this into my heart and buried it in my entrails; it seemed to me that he took them from me with this poniard, and left me filled and burning with the love of God. This wound, inflicted thus, caused me an indescribable martyrdom, and at the same time made me taste of perfect joy. There exists between God and the soul at that instant an intercourse of love so perfect that it is impossible to describe it. I consider my suffering as a glory in comparison with which all the other glories of the world are as nothing." We shall have occasion to return to this fact in the following chapters.

Saint Peter of Alcantara intending to pass through Avila, a pious lady, a friend of Teresa's, Doña Guiomar d'Ulloa, knowing how much the Saint was compelled to suffer, wished to place her in communication with this master of spiritual life, whose holiness was celebrated throughout the whole of Spain. Without letting Teresa know her intention, she asked and obtained permission to retain her for eight days in her own house. A monk of the Order of St. Francis, St. Peter of Alcantara lived in the most austere penitence, never going to bed, and sleeping only an hour and a half every day, always going in his bare feet, and sometimes passing a whole week without taking any nourishment. His body, said St. Teresa, was so emaciated that it only seemed made of the roots of trees. For twenty years he wore an under-garment made of strips of tin. Hard as he was to himself, he was kind and affable to others. He wrote an extremely good treatise upon prayer.

At their first meeting these two great souls understood one another, and, conceiving a reciprocal esteem, ever after kept up the most intimate relations by letter. Brother Peter of Alcantara pitied Teresa. He reassured her, rejoicing greatly to see her so firmly resolved to suffer all things for the glory of God. He said to those who wished to hear him that, for him, after the mysteries

of our faith, nothing was more certain than the relations of Our Lord with the Saint—that her ecstasies and her trances both came from Him. She returned thanks to St. Joseph for this consoling visit, which she attributed to his intercession. Nevertheless, God willing it so, she was driven from doubt to doubt, from fear to fear; added to which, excessive physical suffering made her endure a continual torment. The shadows entered into her soul; she forgot the bounty of her Divine Master, so freely bestowed only to remember her faults with trouble and bitter dejection. She said, with regard to this, that false humility trouble, and the sadness which we feel at sight of our sins, are among the most subtle of the devil's snares. When humility comes from God, the soul, while recognizing its wickedness and mourning its misery, still feels the blessings of peace, it is a grief which consoles. In the first case the soul has no energy for good; in the second, repentance, accompanied by the beginning of love, dilates the soul and gives it strength to do much with which to repair lost time. Not content with afflicting her with these inward troubles, the devil sought to alarm Teresa by horrible apparitions. He said that she had not escaped from his hands, that he should know how to re-capture her. He tried to suffocate her, and attempted to prevent her praying, persecuting her to such an extent that the other nuns were alarmed. He gave forth a terrible odor of sulphur, and was accompanied by loud blows which resounded all through the monastery. Teresa drove him away by making the sign of the Cross; he returned almost immediately, but abundant sprinklings of holy water forced him to fly.

One day, when she was praying alone, she found herself transported into hell as into a dark trench, fearful, pestilential, and full of reptiles; she then suffered the agonies of fire to a degree which surpassed all the pains she had ever undergone, even those of which the devil was the author, making them appear like shadows. Nevertheless, even this cruel torment was not to be

compared to the agony of the soul, the sadness full of despair, the sinking of the heart which she experienced. She felt that any attempt at description would be useless, and always believed that God desired thus to show her the dreadful abyss from which He had delivered her in withdrawing her from her former life of pleasure ; for, from one thing led on to another, she would surely have ended by perishing. This vision made her feel intensely the sufferings of those souls who perish in such great numbers, especially since the revolt of Luther, who had been followed by so many weak Christians and others whose faith was already shaken. To save one of these souls from such frightful punishment, she would joyfully have laid down her life a thousand times.

Another desire, produced by this zeal for the salvation of souls, was born in her heart. The monastery of the Incarnation, and their rules followed therein, did not seem to her to offer sufficient opportunities for people withdrawing from the world, and self-dedication. The rule of Carmel, lawfully mitigated by a Pontifical Bull, was insufficient for her ardent and devoted soul.

About this time her niece, Maria de Ocampo, having offered a part of her fortune to build a monastery, the Saint made up her mind to put the project into execution, and there to revive the primitive rule of the Order. As she paused at this thought, Our Lord, appearing to her as she communicated, bade her use all her strength to secure the establishment of this house, assuring her that He would there be served with fervor. Teresa had already spoken to her friend Doña Guiomar, who approved the idea and promised to furnish revenues for the support of the convent.

Accordingly, both fervently recommended their desire to God, although Teresa, who found herself personally so free and so happy at the monastery of the Incarnation, felt that she would experience regret in leaving her beloved cell. But hesitation was no longer possible ; the Master had spoken : He desired that the

monastery should be dedicated to St. Joseph, who would care for it on one side, while the Blessed Virgin would protect it on the other; and he enjoined on her to make known His will to her confessor. The Saint at once spoke to Father Alvarez, who had returned to Avila. He did not contradict her, although everything in the project appeared to him difficult to carry out. He advised her to consult the Provincial of the Carmelites, Father Ange de Salazar, who, being full of zeal for the perfection of the religious life, immediately gave his consent. Peter of Alcantara also being consulted, replied that it would be wrong not to carry out so noble a design. His letter commences thus: "To the very magnificent and religious lady, Doña Teresa de Ahumada, at Avila. May God make of her one of His Saints." But from the time the project was known, a perfect tempest arose both in the city and in the Incarnation monastery against both Teresa and Doña Guiomar. They were treated as without sense or feeling; they were so overwhelmed with raillery that the Saint, suffering both for herself and doubly for her friend, complained to Our Lord of their conduct. She received from Him this response, "You see by this how those Saints have suffered who have founded religious Orders. There are many more persecutions left for you to endure than you can imagine, but you should not let yourself be moved by any of them." And He added some words for her friend. They felt themselves consoled and fortified, though all, even the very best, were excited against them. In the midst of the tumult, Doña Guiomar, seeking for an adviser, addressed herself to a pious Dominican, the Father Peter Bannez. She did not wish to take counsel of one of the Fathers of the Society of Jesus, because, as they were only very recently established at Avila, she was afraid to compromise them by the coming conflict. Father Bannez requested eight days for reflection. He thought at first, like every one else, that their enterprise was folly; but after thinking of it a while, he changed his mind, and felt that the only proper course was for them to accomplish their design as soon as



they possibly could. He even gave them the plan which it was necessary to follow in order to succeed. Furthermore, he calmed some and persuaded others, so that, when a house was offered for sale, the offer for its purchase was made, although it was much too small. "Do with it what you can," said Our Lord to the Saint; "you will see later on what I will do for you." But, according to what He had predicted, the trials of the Reformer had only begun; they were just about to conclude the purchase, when the Provincial Father, unwilling to contend alone against the general opinion, withdrew the permission which he had lately given; Father Alvarez also ordered his penitent to think no more of the matter, and to renounce it entirely.

Regarded by the whole city as a dreamer, unkindly thought of by the monastery, and receiving from her confessor a letter in which her project was also condemned as visionary, Teresa feared that on her account and through her fault God might be offended, and, her old doubts returning, she experienced incredible sorrow. But Our Lord came to her help, bidding her not to trouble herself, and to obey her confessor until the time when the enterprise could be resumed; assuring her that, so far from being offended by the steps taken, they had greatly conduced to His service. A new Rector having assumed the direction of the Avila College, her confessor exacted from her that she should render to the new-comer an exact report of all that was passing in her mind. The Rector agreed with Father Bannez that the design of the foundation was inspired by God. Shortly afterward Our Lord renewed His instances, pressing her to again apply herself to the task. Neither the Rector nor her confessor dared to oppose this, but gave her permission to undertake the work, only urging upon her to proceed with the greatest secrecy. The Saint therefore begged Jeanne de Ahumada, her youngest sister, and her husband, Jean de Ovalle, to purchase the house in their own names, so as to avoid suspicion. In this she did nothing contrary to her obedience: she merely contented herself with



preparing a spot which should be suitable for the new monastery, when the necessary authorization should be obtained. Jean de Ovalle and his wife helped her liberally with money ; and it has already been related how their little son Gonzalvo, being crushed by a falling wall whilst repairs were being made, was brought to life again by his aunt, who was permitted to leave the convent from time to time. Nevertheless, the money falling short, St. Joseph, her beloved guardian, appeared to Teresa, telling her to conclude her bargain with the work-people fearlessly, as the funds required would be forthcoming when necessary—a fact which actually occurred. As the house was small, the Saint wished to purchase the one adjoining, in order to make of it a church for the monastery, but her Divine Master said to her : “ O the craving of the human heart ! I have told thee to enter this house without preparation ; art thou afraid that even the ground thou needest will be withheld ? ” Frightened by this reproach, she contented herself with repairing the dwelling already in her possession, and rendering it fit for its destined purpose. On the 12th of August, the feast of St. Clare, first daughter of St. Francis of Assisi, and Mother of the barefooted Franciscans, whose austere life Teresa desired to imitate, this Saint appeared to her and bade her prosecute with courage the work she had begun, promising at the same time to assist her in it. Three days after this, while hearing Mass in the church of St. Dominic on the feast of the Assumption, she was grieving over her sins, when she felt herself suddenly seized with a glorious ecstasy. The Blessed Virgin and St. Joseph appeared to her, and, clothing her with robes of dazzling splendor and brightness, made known to her that she was entirely purified from all her sins. The Mother of God then taking her hands assured her that the foundation she desired should be made, that her Divine Son, herself and Saint Joseph would there be worthily served, and that Teresa although forced to yield her obedience to a rule she disliked, must not therefore allow herself to dread any decrease of fervor in her own devotion.

As a pledge of the protection of the Holy Family, and the truth of her promise, the Mother of Jesus placed around Teresa's neck a collar of rich gold whence hung a most resplendent cross. This gold and these precious stones differed from all those which one sees upon earth, as likewise did the fabric of her garment, whose shining whiteness was of such radiance that nothing could be compared therewith, not even the snow, which, besides this purity, as the Saint declared, became as black as soot. Without being able to distinguish in detail the features of Mary, Teresa could only perceive that she was gracious with her holy beauty and the innocence of her youth. Our Lord declared to her, presently, that the new monastery must not be placed under the obedience of her Order, but that, notwithstanding the repugnance she might feel in withdrawing therefrom, she must submit the new foundation, not to the authority of the Carmelites, but to that of the Bishop. Upon the strength of these directions she wrote at once to Rome. Nevertheless, certain persons were beginning to suspect something, and Teresa dreaded lest her Provincial superior should oppose her plan, in which event she was prepared to abandon it at once, when this superior wrote to her, bidding her accede to the wishes of Louisa de la Cerda, that great lady of Toledo, of whom we have spoken above, who had recently become widowed. Our Saviour said, "Depart, My daughter; it is better that thou shouldst absent thyself until the arrival of the Papal letter, for the demon has woven a snare for the arrival of the Provincial; but do not fear, for I will aid thee."

For six months she lived with Louisa de la Cerda. All the members of the household, astonished at so much piety, held her in the greatest respect; looking through the keyhole of her apartment, they beheld her in her trances of ecstasy. Her presence produced many fruits of salvation among the followers and friends surrounding the great lady who had become her friend, and who would fain have kept her forever with her.

The Provincial wrote to her, leaving her free to remain at

Toledo for some time longer, or to quit the place, as she preferred; but Our Lord said to her, "Fail not to depart, My daughter. Since thou desirest a cross, here awaits thee one indeed; do not therefore refuse it." Her confessor and Louisa de la Cerda each opposing her wish to leave, obedience on the one side, and friendship on the other, kept her stationary; but the Master having altered her confessor's opinion, she prepared to return to Avila, and her friend consented finally to let her go, although with deep regret.

Having left Toledo with joy, and being ready to endure that cross of which the Saviour had spoken to her, Teresa reached Avila, at the same time with the Papal letter authorizing the foundation of the monastery under the direct control of the Bishop. She found there Peter of Alcantara, who having already supported her by a letter written to the Bishop, now helped her with his credit among various notable people. Furthermore, God willed that Jean de Ovalle, her brother-in-law, who occupied temporarily the new house, should fall ill during the absence of his wife, so that Teresa was compelled to go to the new monastery to nurse him. She took advantage of this to put an end to the alterations and repairs, and to devote herself to certain steps necessary for securing the approbation she desired from certain ecclesiastics; nothing of all this as yet transpiring.

Finally, after much trouble and fatigue, everything having been made ready, her brother-in-law was entirely cured and the house was empty. The Holy Mother took possession, accompanied by four young ladies of the place, to whom she gave the habit that same day, and the Holy Sacrament was placed in the new church, which was the first up to this time consecrated to St. Joseph: this was on August 24, 1562, the feast of St. Bartholomew. From this moment Teresa de Ahumada adopted the name of Teresa of Jesus.

Since then, in the Order of Carmel, the custom has always prevailed of giving up the family name and adopting some religious designation.

The secret guarded with so much care was now soon revealed, and every one knew that the first monastery of the "Reformed Carmel" was to be positively erected and opened. This rumor caused incredible agitation throughout the whole city. The Prioress of the Incarnation sent to the Mother an order to return instantly, which she accordingly did without delay, leaving her daughters alone and deserted. In the depth of her soul, the Evil Spirit was already assaulting her with violent blows ; he assured her that her nuns would never be contented so closely cloistered, that they would soon be in actual want of necessaries, as, by Our Lord's command, and advice of Peter of Alcantara, she had been desirous of establishing the foundation without waiting for revenues, confiding in Heaven alone. And, then, was not she very foolish to leave a monastery so pleasant to her, where she was not only so comfortable, but could, at the same time, perfect herself so easily in holiness, and where she had so many kind friends, in order to bury herself alive in a small house, afflicted as she was with so many infirmities? But the heroic virgin answered her tempter with the assurance that she was now for the first time about to carry out some of the great resolutions she had made to serve God, and to suffer for His sake, and that she had reason to rejoice in giving herself up to the service of Him who had overwhelmed her with tokens of His love. At these words the demon fled, but now the storm assailed her from without.

Teresa submitted her reasons to the Prioress, who turned to the Provincial Father for his judgment. The latter, having arrived, reprimanded Teresa severely ; she had been entirely governed by vanity ; less perfect than the others, she presumptuously undertook to lead a life of more severe mortification, but she only scandalized the city, and seemed to wish to astonish every one by the singularity of her conduct. Teresa, like her Divine Master, would have borne all without defending herself, but her judge ordering her to give a strict account of her actions and motives, she spoke with so much modesty, and gave her reasons so sensibly, that no

one could find fault, and the Provincial gave her his hearty approval : his only condition being that she should not return to St. Joseph's until the general outcry had subsided. Several days after this, the governor, magistrates, and several ecclesiastics met together in council and unanimously declared themselves opposed to this new convent.

Later, a second assembly, more numerous than the first, decided that, for many reasons this establishment could not be permitted, and the crowd even talked of demolishing it on the spot. One man alone placed himself in opposition to all these people, and that was the priest, Father Peter Bannez : he remarked to the magistrates that their action was very hasty, and that, the monastery being under the jurisdiction of the Bishop, nothing should have been done without having consulted him. Indeed, he succeeded so well in calming them all, that they consented to wait. During this period the Mother was trembling for her daughters, and for those persons who had shown themselves so devoted to her cause. She was also in much dread lest the house should be destroyed. But Our Lord said to her : " My daughter dost thou not know that I am all-powerful ? what hast thou to fear ? "

A third council took place, in which the Bishop was represented by the licentiate, Gasper Daza, one who had already rendered great service to the Saint, and had been also the almoner to St. Joseph : he was only able, however, to gain time, without quieting their scruples. This tempest lasted for six months. They begged Teresa at least to abandon her design of starting the foundation without a certain revenue, and she was on the point of yielding, when Our Lord forbade her to accept this condition.

Peter of Alcantara, who had lately died, appeared to her on three different occasions, saying, " Most blessed sufferings, which have procured for me this glorious happiness." Then, assuming a look of severity, he inquired why she had not been willing to follow his counsel in accepting revenues. Nevertheless

Father Bannez managed so well that the first agitation began at last to subside ; he even obtained permission from the Father Provincial for Teresa to join her daughters.

Before entering the house Teresa paused in the church, where she was seized with a profound ecstasy. Jesus Christ received her with tender love, and placed a crown upon her head, thanking her for seeking to bring about the reformation of His Mother's work.

Several days afterward the Most Blessed Virgin in her turn appeared to her, and, sheltering the Saint and her daughters under the vast folds of her mantle, made known to her to what heights of holiness her Divine Son desired to raise all those who became inmates of the new establishment. Other persons joined them, the city began to present them with alms, and before long those who had been most strongly opposed to them were vying with each other in the efforts to assist them.

Two years had passed since the day when the Mother had first attempted to make the foundation—two years of suffering and of multiplied trials, during which it had been indeed necessary to sow in tears in order at last to reap in joy.

Before ending this chapter, let us cite although out of place in chronological order, some few of the proofs existing as to the intimate union which united Teresa to Jesus, and Jesus to Teresa. From the moment when the Seraphic Virgin first beheld the beauty of Our Lord, nothing that was mortal could make any impression on her mind, rendered absolutely free by her knowledge of his sovereign and superhuman glory. In her close intercourse with the King of Heaven, she saw that, being at the same time God and man, He understands all our weaknesses, and compassionates all our miseries, that He is more indulgent and accessible than the powerful on earth, which adds to all His loving-kindness, and makes easy the daily approach of our souls to His.

Teresa constantly congratulated all religious houses on being

courts in which the courtiers of Heaven received their training. She complained to her Divine Spouse that she could only behold Him at intervals, while He could see her at every moment ; she had to leave Him to get to sleep, to pray, and this difference in their positions she thought was much too cruel.

Frequently Our Lord, in showing Himself to her, would say, "Henceforth thou art Mine and I am thine." To which the Saint replied :

"Thou knowest, Lord, that I belong to Thee alone." Having transported her in spirit, He carried her to the Father Eternal, saying, "Here is she whom Thou hast given Me : I here give her to Thee in My turn."

The Father, having received her, spoke to her of the graces which He should hereafter bestow upon her, retaining her for a certain space in His presence. Another time the Heavenly Father said to her, "I have bestowed upon Thee My Son, the Holy Ghost, and the Blessed Virgin : what hast thou to give Me ?" One Pentecost-Eve, as she meditated upon the happiness of having the Holy Spirit by grace in her heart, God sent her an extraordinary ecstasy, in which the Holy Ghost appeared to her under the form of a dove, differing from those on earth, all glorious with shining wings of pearly light. The effect of this favor was prolonged for several days, in which she neither heard nor saw what was happening around her.

The Son of God now wished to contract a solemn marriage with His chosen Spouse. He appeared to her in the inner recesses of her soul, and taking her right hand in His, while He held in the other a sharpened nail, He said to her, "Behold this nail : it is the sign and the token that from this day thou art My spouse.

"Henceforth thou shalt guard Mine honor, beholding in Me not only thy Creator, thy King and thy God, but considering thyself to be My actual spouse. From this moment My honor is thine, and thine is Mine." And later : "Thou knowest the



union which exists between thee and Me. All that I possess is thine : I bestow upon thee all My sorrows, all My trials, all My sufferings. And thou canst pray to My Heavenly Father while offering them up to Him as thine own." "The tender affection with which He bestowed this grace upon me," said the Saint, "cannot here be told." And again, He said to her, "What canst thou demand of Me, My daughter, that I would not bestow upon thee?" For thirty years she had communicated on Palm Sunday, with the intention of compensating Our Lord for the indifference of the Jews, who, after having received Him in triumph, had not even offered Him a repast, but had compelled Him to take refuge in Bethany. It happened that one Palm Sunday she could not swallow the Blessed Sacrament, and it seemed to her that her mouth filled with the divine blood. In fact, the Saviour wished her to taste of the sweetness and virtue of that blood mystically united to his His Godhead, and said to her, "My daughter, I wish thy soul to experience the blessed effects of My blood. I have shed it with incredible suffering, and thou shalt partake of it with ineffable delight. Thus do I repay thee many fold the banquet which thou hast always offered Me on this day."

Her desire to see God was so intense that she lived without living, and almost died from the longing to die. One day, at Salamanca, during the nun's vacations, one of them began to sing a canticle of which these are the words :

" Let my eyes behold Thee, O Jesus most dear,  
Behold Thee and know Thee, and then let me die ;  
For others bright flowers will bloom with the year,  
But gardens of Paradise round me will lie.  
Flower of Seraphim, Jesus, I love Thee ;  
Let me behold Thee, and feel Thee, and prove Thee,  
And then let me die.



“ Oh, absent from Jesus I cannot remain,  
My love, and my Saviour, my spirit's desire,  
The torment is cruel, too cruel the pain :  
Oh, let me fly to Thee, still swifter and nigher,  
Oh, free me from fetters that keep me from Thee !  
My Jesus, forever more dwell Thou with me ! ”

These words agreeing so well with the desire by which her soul was consumed, Teresa the Seraphic One felt a sorrow so profound that she fell into an ecstasy, groaning and crying terribly. They feared that her health would give way entirely under this attack of Divine Love, which lasted two whole days. She then composed the sublime poetry which has been preserved to us, and which is given a little further on. These examples give but a very feeble idea of the tender familiarity with which Our Lord honored His chosen Spouse. If St. John said truly that the world itself could not contain all the books that would have to be written in order to enumerate all the sayings and deeds of the Word made flesh, we may also say that in all her writings Teresa never could find space for the innumerable favors which Jesus bestowed upon her. We shall see in the following chapter how and why she consented to live, notwithstanding the privations she endured in her earthly pilgrimage. “ I bear sufferings because He bore them.” And when she groaned at the necessity of eating, drinking, and sleeping, her Spouse said to her, “ Consent for My sake to do all these things.” So many proofs of the love of God excite the admiration of a Christian soul, but not so much astonishment as one might expect. Jesus has the same affection for every baptized soul which He showed Teresa, in proportion as it keeps its faith, and love for Himself. He sees in each one His bride, whom he has purchased at the price of His precious Blood, in order to make each a sharer in His divine embrace, as each regains her purity by penitence—

above all, those who throw themselves into that embrace at once and forever.

“That which keeps us aloof from God,” said Teresa, “is the exorbitant price we set on our own hearts.”

## CHAPTER V.

### SAINT TERESA AND THE CHURCH.

God makes all things and does all things for His own glory alone, and can have no other object than this ; in fact, to Him alone belong honor and love, because He alone *is* : the rest of the universe, properly speaking, does not exist, or exists only through Him and by Him, and is but a means of glorifying Him with or without specific intention. Now, God has ordained that all creatures must come to Him through His Christ. The humanity of Jesus Christ was only united to the Second Person in the Trinity with this aim : our kindred flesh was only allowed to share in the glory of the Eternal Sonship of God to the end that He might thus receive His adopted children, and become to vast numbers their "elder Brother." The Virgin Mary, elected before all the ages, raised to the dignity of the Mother of God, and Queen of created beings, is conspicuously subordinated to this great scheme of divine adoption : that the Son of God may fulfil His part, she bestows on Him that body which He needs for His incarnation , then she herself fulfils hers, and the Mother of Christ becomes the Mother of men in giving them her Son twice over, once in bringing Him into the world, and once in offering Him upon the Cross. The Church also owes her glory solely to her position as fertile spouse of the Incarnate Word ; it is that she may conceive and bring forth in sorrow, and during all generations, that she is enriched by the holiness of her Spouse, invested with His authority, with His priesthood, with His royalty eternal, and with all the prerogatives which He Himself has drawn from the bosom of the Father. Further more, each one of our souls destined to belong to Jesus can

never really do so without seeking to gain others by prayer, by example, by suffering, and by toil. Being one and all members of His Body, each one of the graces which spring from our Head is given us for ourselves alone, and, flowing from the humanity of Jesus Christ, reaches first one soul and then spreads to another, as the blood which circulates in our veins runs from one to the other.

The Saints are the powerful arteries of the body of the Church. These heroes who practise heroic virtues, and God who grants them so many favors, care less for their own personal interests than for the souls of the people. "He who makes persevering efforts to raise himself to the summit of perfection," said Teresa, "never goes alone to Heaven, but leads thither a numerous throng. The greatest Saints are those who save the greatest number of souls, whether by their prayers, or by their penances, by their predictions, or by their writings." We shall see specially in this chapter that the Seraphic Mother Teresa of Jesus, so loaded with the gifts and mercies of God, like a valiant captain conducted a numerous troop of soldiers to the conquest of souls, in reforming the Order of Carmel, which is the Order of the Most Blessed Virgin, and the oldest of all religious communities.

Mount Carmel, in the north-east of Palestine, close to Nazareth, was the cradle of the Order. It is the glory of the country; its fertility of flowers and fruit is celebrated in the holy writing. *Caput tuum ut Carmelus*, "Thy head uplifts itself like Carmel," said the Holy Ghost, in speaking of Christ and also of His Mother.

Upon the side of the mountain, in vast caverns formed by Nature, the great prophet Elias taught the sons of the prophets the doctrine of the sacred writings and instructed them as to the inner life. Devoured by zeal for the cause of the God of battle, he had destroyed the worship of Baal by a signal miracle, and from the summit of the mountain he had beheld and penetrated into the sacred folds of that prophetic cloud in which were

shown him as in an open book the Maternity and the future glories of that Virgin who should conceive and bear a Son. The school of Elias, or, as some prefer, his religious Order, holding Mary in honor before she was born, perpetuated itself until the coming of the Messias. Those who belonged to this party called themselves Essenes, and were the original stem or source of those Fathers of the Desert who made the Church illustrious during the first centuries of Christianity. Tradition relates that Mary, while living at Nazareth, visited the pious inhabitants ; they had the happiness of seeing her features, of offering her their homage, of enjoying the favor of her conversation, and of her precious words and counsels. There was built the first sanctuary to the Mother of God. The Church calls the Order of Carmel the Order of Mary, and bestows on its members the name of Brothers of the Blessed Virgin Mary of Mount Carmel.

The Carmelites multiplied in the East, where they remained almost wholly until the time of the Crusades. They then came into the West ; in the twelfth century they had a monastery at Bordeaux. St. Louis, being assailed by a violent storm in doubling the Cape of Mount Carmel, vowed to Mary that he would visit her sanctuary if she would deliver him from this peril. The next morning he climbed the mount, where the Fathers with difficulty maintained themselves against the assaults of the infidels. St. Louis carried back with him to France six of these monks, whom he established near Paris. At that period, in 1248, St. Simon Stock, General of the Order, submitted to the inspection of Pope Innocent IV. the rule which he had received from Albert of Sicily, patriarch of Jerusalem, and the Pope confirmed and approved of this austere rule, whose strict observance Teresa was destined three centuries later to restore entirely. A short time afterward the Blessed Virgin appeared to St. Simon Stock, holding in her hand the habit of the Order, and promising to save from the fires of hell whomsoever should die wearing this scapular.

From that moment the convents of Carmel increased in Europe in proportion as the defenders of the Cross were forced to retreat before the Crescent. The Saracens, taking St. Jean-d'Acres in 1291, and destroying by fire the monastery of the Virgin's Order, put an end to its existence throughout the Holy Land. A century and a half later, in 1445, on the heels of the trouble produced by the Western schism, it was thought advisable to modify the severity of the rule, and Pope Eugenius IV. consented to do so; but many ardent souls regretted this mitigation. Until then there had been monks of the Order, but never any nuns. With the exception of certain isolated cases, women had so far not been associated with the Order. Under the government of the Prior-General, John Soreth, in 1452, the Chapter receiving a request from a superior of another Order to become a member of the Order, and to be allowed to follow the rule, the Carmelite nuns were instituted, and Pope Nicholas IV. approved of this decision. When, ten years later, the blessed Frances d'Amboise founded a monastery of Carmelites in Brittany, Spain had already led the way, and when Teresa there made her vows, the convent of the Incarnation was one of the most flourishing in the kingdom. We have seen how she succeeded in founding the convent of St. Joseph of Avila, in order to revive the primitive rule and live in accordance with it.

In order to measure the extent of the service which the Reformer of Carmel rendered to the Church of God, it is important to understand at what moment and with what object she undertook the task which gave so severe a blow to the powers of hell.

From the reign of Philip the Fair, in the fourteenth century, the authority of the Popes was beginning to be less respected: the princes preferred the appeal to the sword rather than to the just and paternal decisions of the Vicar of Christ. In consequence of this independence, as jealous and defiant as it was unchristian, the relations of the Holy See with both the regular and secular clergy became more difficult and less close; and those bonds which unite the churches with the Chair of Peter becoming re-

laxed, the wholesome doctrines were tainted and discipline suffered therefrom. The painful schism of the Western Church went still further to diminish the prestige of the Papal power, inasmuch that during two centuries the enemy was able, at his ease, to sow tares in the field of the Church. The evil was much greater than was supposed, and the slightest occasion served to show its extent, and to aggravate its character; and the devil was at no loss to cause the proper instrument to appear.

Our epoch abounds in men who are bent upon attacking the Church and the first principles of her authority. It is always easy to excite evil instincts. Luther, Calvin and Henry VIII. were in no respect great men; these wicked destroyers did not even require courage, being sure that they could act with impunity. The pretended hero of the Protestant Reformation had little difficulty in unchaining the impatient passions of his contemporaries. The tares, already ripe and ready for burning, only awaited a spark to be kindled and to consume everything that surrounded them, when Luther appeared. The audacity of this apostate, his stormy and frequently coarse eloquence, took the place of genius and of science; his principal merit consisted in discovering, by the devil's aid, that he was possessed of numerous accomplices, which did not require more than a mediocre degree of penetration. The cupidity of the rich barons who coveted the possessions of the Church made things easy for him; the youth of the schools, fond of novelty, applauded him; recreant priests and unworthy monks imitated him, and the credulous crowd enrolled itself under his banner without hesitation; all sought to destroy the Church, under the pretext that she required reformation.

But when, turning our eyes from the shameful spectacle, we contemplate Ignatius and Teresa, their character and their work, we find them heroes of self-abnegation, of courage, and of genius; they are the two columns founded and built by God to sustain his Church, whose walls were in danger of being sapped by infidelity. The innovators denied the authority of the Pope. Ignatius and

his followers devoted themselves to his service, and vowed to fulfil his orders without remonstrance, without condition, without salary, and without delay, at all times and in all parts of the world. The disciples of the pretended reform abolished monastic vows, proclaimed the license of the flesh, burned the churches and the monasteries, and declared that priesthood was but a name. Teresa carried on her reformation in a contrary sense. She re-established in its primitive rigor the rule of the first of religious Orders, she multiplied monasteries and churches, her daughters prayed without ceasing that the priests of the Church might grow in wisdom and in holiness, and mortified their innocent flesh for the same purpose. When she died she had founded thirty-two monasteries, and the reformed Carmel included three hundred monks and two hundred nuns. In the same way, upon the death of St. Ignatius, there were more than a thousand Jesuits scattered over the earth, with a hundred houses or colleges. Let us quote the apostate Gioberti: "Ignatius belonged to a race of conquerors of the ideal world, and in that respect I do not know who ever surpassed him, even in regard to his natural gifts alone. I feel myself effaced before his extraordinary grandeur, and, endeavoring to chisel his portrait, I feel myself seized with awe and with terror, as a humble artist might who endeavored to reproduce the 'Moses' of Michael Angelo."

God pleases Himself sometimes in making certain dates accord. St. Teresa was born while Luther pronounced his first heretical discourse in the cathedral at Wittemberg. When she started forth, at the age of seven, inspired by reading the lives of the Saints, to quit her father's house and seek martyrdom, Ignatius was lying wounded upon his hospital bed, quietly reading the same book, and therein found his conversion. Ignatius finished his study of philosophy and theology in 1530, while Teresa was receiving lessons from Marie Briceno at the convent of the Augustines; and in 1534, the year in which our Saint made her profession at the monastery of the Carmelites of Avila, Ignatius founded the Society



of Jesus at Montmartre ; while Henry VIII., in his turn, launched his kingdom into heresy. Ignatius entered into glory in 1556, at the same time that Teresa resolutely began her more holy life, and found herself crowned with supernatural gifts. Finally, both were canonized on the same day, the 12th of March, 1622. It must be conceded, also, that Teresa began to act under the direction and according to the instructions of the Society of Jesus, so that she said, " Our Saviour has availed Himself of this Society in order to renew the Order of His Mother."

If St. Teresa undertook her work at a critical moment, the object which she desired to attain was as lofty as it was admirable. The desertion of faithless pastors had made victims of many of their flocks, and it was the more desirable that those who remained faithful to their guardianship should possess the sanctity and the wisdom necessary to combat effectually the evil which was gaining on all sides. The heart of the Holy Mother was torn by sorrow on beholding the rapid progress of heresy in France, and the loss of so great a multitude of souls. She was wasted with longing to do something for the cause of her Divine Master. Her first resolution was to follow closely all holy counsels, and to beg her daughters to practise the same course of life, praying at the same time, without faltering, for the defenders of the Church, the orators and theologians who had come to her aid. " O my sisters," she said, " here is your vocation, this is your business, to this end your prayers must be offered, for this cause your tears should flow ; in short, it is for this you must supplicate God without ceasing." And she added that on the day when they should cease to offer for this apostolic intention their prayers, desires, mortifications and fastings, they would no longer be what Jesus Christ expected them to be, and would have turned aside from their true vocation.

The object of the Order of Mount Carmel, then, is the salvation of souls, and Teresa took the device of the prophet Elias, " I am consumed with zeal for the cause of the God of Battles." According

to St. Thomas and Catholic doctrine, the superiority of one religious Order over another consists in the elevation of the end in view, and the perfection of the means employed to attain that end. The most lofty of all the Orders are those whose mission is to preach, and they are closely followed by the Orders which devote themselves to contemplation. Now, since female religious Orders cannot have preaching for an object, those who by meditation and by all sorts of penances devote themselves to aiding and supporting the preaching of others, are considered superior to all others of their sex—insomuch, that upon these grounds the Order of St. Teresa is considered among the first in the Church.

The rule of Carmel has this much in common with other religious Orders—that it prescribes the choice of a superior, to whom all obedience is paid, imposes the three vows of chastity, poverty, and obedience, and to keep silence at certain hours indicated. In especial, and as peculiar to itself alone, are the facts that meditation and prayer form the principal occupations, and that fasting commences with the exaltation of the Holy Cross on September 14th, and continues until Easter; in addition, Carmel insists on such hard work with the hands as is compatible with constant prayer, in the recitation of the holy office every day, and prescribes that the habit be made of baize, the underclothing of serge, the bed of straw, and the feet covered with coarse sandals alone. For confessors and directors, the nuns are allowed to choose priests and monks who are not in the Order. The cloistering is as severe as it is possible for it to be, as the nuns never speak with raised veil and open grating except to their very nearest relations, unless it should be on some rare and exceptional occasion.

A Franciscan monk, Father Maldonado, who had just returned from the East Indies, in passing through Avila told Teresa how many souls perished in those remote countries every year for want of missionaries. She was so powerfully affected that, withdrawing to a little hermitage in the convent garden, she fell on her knees.

and, bursting into tears, besought Our Saviour to give her the means to gain souls for Him. He appeared to her and said, "Wait a while, My daughter, and thou shalt behold great things." A few days afterward the Father-General of the Order of Carmelites, Jean Baptiste Rubeo de Ravenne, who resided in Italy, came to Spain, where he had never been before, and, still better, to Avila. Far from hiding herself from him, the Saint invited him to come to St. Joseph ; and when he had looked at everything and heard about everything, he encouraged her greatly, and authorized her to found other monasteries, commanding her to do as much toward that work as possible.

When the Father-General had left, Teresa, although she saw the difficulties which would again fill her life, thanked the Divine Master, and understood the meaning of the words she had heard. Some days afterward the Bishop of Avila wrote, at her request, to the Father-General, to ask that Teresa might be authorized to found some monasteries of Carmelite monks following the same rule. The Mother wrote also, representing the reasons for her request. After some hesitation the Father-General yielded to such pressing solicitations, to the great joy of the Saint. Finding herself alone and without resources, she prayed to the Lord to raise up a man worthy and capable of helping her to accomplish this great plan. She did not have to wait long.

She was obliged first to found the second monastery of Carmelite nuns. Father Balthazar Alvarez, who had been a short time at Medina del Campo as Rector of the College, was thought by the Saint to be capable of helping her greatly in carrying out the orders which she had received from the Father-General. A young lady who wished to become a Carmelite offered a little money, begging that she might belong to the second monastery. The Mother, contenting herself with this little sum, left for Medina, taking with her four nuns from St. Joseph and two of the Incarnation. At Avila she was thought to be crazy, and the most indulgent considered her project very unreasonable. But the chaplain

of St. Joseph, who had been sent to Medina to prepare the way, having obtained permission to found, and having hired a house, the Reformer was not the woman to hesitate.

The evening of the same day, the 13th of August, after having gone ten or twelve leagues in wretched carts, in the greatest heat, they halted in the little city of Arevalo, where Father Bannez was at that moment. There the Mother was told not to count on the house that had been hired, because, being next to the convent of the Augustines, the proprietor did not wish to displease the monks. Father Bannez, who had so ably helped Teresa at Avila, promised to remove this difficulty in a few days, but the Saint wished to found by the day after the next, which was the feast of the Assumption. She feared that ill-will might go so far as to excite a popular movement if the affair dragged on. In the midst of her anxiety, the prior of the Carmelite monks at Medina arrived, Father Antoine de Heredia, whose consent and support she had prudently secured. He came to tell her that he had bought a little house for her, where they might make a provisional church of the vestibule, which was rather dilapidated, by shutting it off with awnings. His advice was followed ; they went out of their way to visit the Bishop at Olmedo, and then the lady who had sold them the house. She gave them a letter for her agent, whom she requested to procure for the Sisters the hangings which they would require. Wishing to act with the greatest secrecy, the Saint took with her only Sister Marie Baptiste and Sister Anne of the Angels, leaving the four others in a village at the gate of the city. She entered the house on the night of the 14th. At first everything seemed to her to be in a bad condition, but when day dawned she found that the vestibule which the good prior, Antoine de Heredia, had advised her making into a church, was encumbered with earth, the walls unsafe, the roof without ceiling ; it was necessary to make a decent habitation out of it in the course of a few hours.

They set to work to shovel away the earth, the Saint setting

an example of the greatest activity. It was impossible to get the needed nails to fasten the hangings at this early hour without exciting curiosity, so they tore out all those they found in the walls. The enclosure was ready, the altar raised, they rang a little bell, people hastened thither and heard Mass celebrated by the chaplain, while the Mother and her daughters followed the Holy Sacrifice through the cracks of the door, which enabled them to see and hear everything. In the midst of such grinding poverty, the Foundress experienced a holy joy to think that another church was founded, where the Sacred Victim would offer Himself a daily Sacrifice, and henceforth reside forever. But her joy was soon lessened, and even gave place to apprehension, when she saw the crumbling walls of the court-yard, which were so broken as to give all the world free admittance to the house itself. It was only too possible for a heretic to lurk among the strangers who thronged the city, in which case the Blessed Sacrament was exposed to dreadful dangers, protected as it was by nothing but tapestry walls. How easily might Our Lord's presence be profaned, as had already occurred in a number of other churches! Teresa accused herself of imprudence, and again dreaded lest she had been deceived by an illusion in listening to the words she heard during her meditations. She sent everywhere to look for a house, but was unable to find one. Every evening the Mother placed men as guardians to watch over the safety of the little church and its precious deposit, but, fearing lest they should sleep on their posts, she awoke at every instant to assure herself of their fidelity. Still, many came every day to the chapel, without being shocked or deterred by its extreme bareness and poverty, until one day, after a week of search and of anxious disquiet, a merchant offered Teresa the first floor of his house, which was very handsome, and a lady, who was destined at a later day to enter Carmel with her daughters, promised to help her build a suitable church. The Saint accepted their charitable offers; a large hall served for a church provisionally, and the nuns

could follow the exercise of their rule, while waiting for the time when they could settle themselves definitely elsewhere. It was at this time that St. Teresa met at Medina del Campo a man sent by God to be her co-operator, to do for the Carmelite monks what she was doing for the nuns. Father Antoine de Heredia, who had bought them a house so ill adapted to their wants, was at last able to find another.

In the course of the two months during which it was being repaired and put in proper condition, the Mother confided to this excellent priest the plan which she had of founding a monastery of barefooted Carmelite monks. Delighted by what he heard, he told her that he wished to be her first monk : for a long time he had aspired to lead a more perfect life, and she could count on him entirely.

But a few days after, a young Carmelite monk passed through Medina, accompanying an old member of the Order. The Mother, hearing of the admirable virtues which made him conspicuous, desired to see Father John. He came, and the Reformer felt immediately certain that she had found the precious jewel she was looking for. Resolved to buy it, she betook herself to prayer, offering herself a thousand times as a sacrifice, to obtain the boon that this stone might be the corner-stone of the edifice which she wished to build. After the Father had described to her the kind of life he was leading, and his desire to become a monk of the Chartreuse, the Mother unfolded to him her plan. He understood her, yielded readily to her prayers, and promised her to join the reformed Order, if he might do so promptly.

Jean de Hiépès, known under the name of John of the Cross, was descended from a noble family fallen into poverty. Brought up by virtuous parents, he had from his earliest childhood a particular inclination toward piety. He was humble, gentle and modest. One day, when he was playing, with other children, on the bank of a pond, he fell into the water, but he rose to the surface and there floated without receiving any injury. The Bless-

ed Virgin showed herself to him, and held out her hand to aid him. The child, seeing his hands wet and covered with mud, did not dare accept the gracious invitation of the Queen of Heaven, till a man appearing and offering him a stick, John seized it and was deposited safe and sound on the shore, after which his rescuer disappeared. Some said it was an angel; others considered him the glorious St. Joseph. The sight of Mary left an ineffaceable impression on his soul. But the Evil Spirit, understanding that the child was destined to great holiness, tried to deprive him of life.

One time he was passing with his mother and his brother by the same pond, when a frightful beast like a marine monster sprang on him to devour him. Without being at all frightened, John made the sign of the Cross, and immediately the horrible apparition disappeared. At the age of thirteen, while playing with his friends in the court-yard of the hospital of Toledo, he fell into a very deep well, which was open on a level with the surface of the ground. All thought him lost, but, looking into the bottom of the well, they saw him seated on the water, feeling no fear. His comrades threw him a rope, to which he tied himself. His only answer to the questions that were addressed to him was that a most beautiful lady, who was, he thought, the Blessed Virgin, had received him in her mantle and held him above the water.

He became as learned as virtuous, studying rhetoric and philosophy at the same time that he fasted, wore hair-cloth, and applied himself to prayer. Filled with gratitude to the Mother of God, he recited her Little Office and her Rosary every day, on his knees. At twenty-two years of age he entered the Carmelite monastery of monks at Medina del Campo, where, with the permission of his superiors, he practised the greatest austerities, sleeping in a sort of box, with a piece of wood as pillow, his body girdled generally with an iron chain studded with very sharp points. He afterward studied theology at Sal-



amanca, and was ordained priest when twenty-five years old, in spite of his resistance, which had to yield to the orders of his superiors. It was on his way back from Salamanca to Medina that he met St. Teresa, and that, at her proposal, he consented to render a great service to the Order of the Virgin, "who," the Saint said to him, "is your Mother."

We will not follow Teresa to Malaga, where, at the request of her friend Louisa de la Cerda, she founded in a few days a monastery of Carmelites. As she was going back, a gentleman offered her a little house which he owned in the village of Durbelo, which the Saint accepted with gratitude, thinking of her monastery of Carmelites. Having stopped to visit it, she found that it answered perfectly to her desire to found in poverty, and entering Medina, she announced the good news to her two monks, who were most joyful over the tidings.

Father Antoine de Heredia gave up his charge, and while he prepared to render an account of his administration to the Father-Provincial, the Mother undertook to instruct Father John of the Cross upon the course of life which should be led by reformed Carmelites. A young gentleman of Valladolid, Bernardin de Mendoza, who had already promised to give Teresa a house near the city if she would put Carmelites in it, urged her to come there immediately. She went, therefore, directly, taking with her Father John and five nuns. While the house given by Bernardin was being prepared, she stayed with his sister, Marie de Mendoza, and there, not being cloistered, she had every facility to offer her advice to Father John. She made him study everything that concerned the Institute of Carmel, which she wished him to aid her in restoring to its ancient beauty; the Father thus really making his novitiate under the direction of St. Teresa, who, confessing to him at the same time, called him both father and son.

A very remarkable circumstance signalized the installation of the Carmelites of the monastery of Valladolid. Bernardin de Mendoza having died suddenly, Our Lord revealed to the Saint



that this gentleman had almost gone to hell, but that he had obtained mercy as a reward for his generosity, adding that he would remain in the flames of purgatory till the first Mass was said in the monastery. The Divine Master warned her another time that she must hasten the work, because this soul was suffering great torments. In fact, when the chaplain was saying Mass for the first time in their house, as the Saint approached to communicate she saw Bernardin de Mendoza, who, radiant with joy and shining with glory, thanked her for his deliverance.

Father John, taking with him one of the laborers who had worked in the monastery of Valladolid, left for his little house at Durbelo, not without having blessed the Mother and her nuns, and having asked the Saint in her turn to bless him. From as far as he could see the village, he greeted it with joy, and as soon as he arrived he set to work to establish the church under the wretched vestibule leading into the house, which rather resembled the Stable of Bethlehem. A little attic which opened on the portico served as choir. It was so low that you could only occupy it upon your knees, and had an opening which let in the rain and snow as well as the light. The Father prepared two cells, in which one could not stand upright, with a little hay for a bed and a stone for a pillow ; but each one had a little window opening on the hall containing the Blessed Sacrament.

The dormitory, refectory, and kitchen were arranged underneath in about the same manner, and furnished with nothing but hope for the future.

The next day, which was the first Sunday in Advent, 1568, he said Mass. He lived there almost two months, preparing himself in this retreat to fulfil his mission, living on what was brought to him, walking on bare feet, and astonishing the villagers in the neighborhood, whose stupor soon gave place to an admiration which was to bear fruit.

From this time Jean de Hiépès took the name of John of the Cross. Father Antoine de Heredia came to join him, with a

choir-Brother called Joseph. All three renewed their profession at the foot of the Blessed Sacrament. Solemnly renouncing the mitigated rule, they promised to follow the primitive Carmelite rule in everything till death. At midnight they went to the office, and passed the rest of the night in prayer, sometimes having their shoulders covered with snow without knowing it.

A convent in such a wretched condition, and a life so contrary to nature, must scandalize the world. The Cross was, in fact, a scandal to the Jews and a folly in the eyes of pagans. Let us hear the Holy Mother tell what she thinks of it. The following Lent, going to Toledo to found a new monastery of Carmelites, she took advantage of her journey to visit Durbelo, which was in her way. Having arrived early in the morning, she found Father Antoine de Heredia, who had taken the name of Father Anthony of Jesus, sweeping in front of the door of the church, which she entered, admiring the fervor which reigned in this holy house. Two merchants of Medina del Campo who accompanied her were so moved by the spectacle that they could not keep back their tears. "I was extremely edified by the mode of life of these holy monks, their mortification, their prayers, and the good influence which they shed around them. They went to neighboring places to preach, walking barefoot in the sun; but, after having passed the whole day preaching and confessing, they returned without having eaten, and without this work, however extraordinary it was, seeming great to them. The people did not weary in praising their holiness, and could not say enough of the great good the country had received therefrom. I feared that the Evil Spirit would entice them to use excessive austerities which might ruin their health. Such a fear showed my own imperfection. As these Fathers possess virtues in which I am wanting, they paid little attention to my words, and continued their penances. I bade them farewell and left them, very much consoled."

We cannot follow St. John of the Cross in his foundations,

and the different works which he undertook in the cause of Reform, nor detail the immense services he rendered the Order, now as prior or master of the novices, now as Rector. The colleges of Alcala and Baëza, which were his work, deserved to be cited as models by the most celebrated theologians. Neither will we dwell upon what he was made to suffer during the persecution which was raised against the Reformed Carmel, the admirable resignation which he evinced under the worst treatment, the miraculous manner in which he was delivered by the Blessed Virgin, his faithful protector, nor, finally, his extraordinary virtues and numerous miracles. Contempt and suffering were his happiness. Jesus Christ asking him what he desired from His bounty, he answered, "To suffer and to be despised for Thy sake." Saint Teresa calls him a heavenly and divine man, and his immortal works place him in the first rank of mystical theologians. He was often ravished into an ecstasy. One day, when he was in the community room of the Incarnation, conversing with St. Teresa on the mystery of the Holy Trinity, whose festival was then being celebrated, the Mother having left the conversation to the servant of God as to her spiritual father, the Blessed One seemed to dart forth as many beams of light and fire as she poured forth words, and, his heart becoming inflamed with the love of God as he spoke, he felt himself about to fall into an ecstasy. In vain he tried to resist it by holding on to the bars of his chair; the Divine power against which he struggled bore him up to the ceiling, with the chair on which he was seated.

During this time the Saint, who had listened on her knees on the other side of the grating, receiving the same impression, was equally ravished, and was raised kneeling, absorbed in the loftiest contemplation. At this moment Sister Beatrice of Jesus, entering with a letter for the Mother, saw this double prodigy, and called the Sisters, who were witnesses as well as she. From this time, St. Teresa was in the habit of saying that it was dan-

gerous to speak of God with Father John, because he immediately fell into an ecstasy himself or plunged others into one.

The Reformer wrote an account of her foundations, by order of Our Lord, in a special book, which all will read with as much practical result as devotion. We will confine ourselves to choosing briefly a few of the most remarkable facts for relation.

Having gone to Toledo to found a house, the Mother alighted at the house of Louisa de la Cerda, where she had stayed formerly, and whose house became afterward the monastery where the Carmelites still live. On her arrival she was refused the house which had been offered to her, and to which she had been urged to come. Moreover, the Archbishop having died, the diocese of Toledo was administered by a Vicar-General, who at the same time filled the functions of Governor of the city.

Influenced by people hostile to the reformed Carmel, he refused her permission to found a convent in Toledo.

Inopportunately deprived of all resources, Teresa was especially pained at not obtaining the permission of the ecclesiastical authority, and she resolved to do everything to attain it. After praying for a long time in a neighboring church, she sent to the administrator, asking if he would be so good as to call on her at Doña Louisa's house. And the Saint, always so humble and gentle, expressed herself before this dignitary with great firmness and a frankness purely Christian. "I have been here now two months," she said to him, "not to see the city or amuse myself, but to seek the glory of God and the welfare of souls. It was for this object that I brought nuns with me. It would have been worthy of your goodness and the authority with which you are invested to support and encourage poor women, since you have the means to do so. Up to this time you have not done this; neither the steps which worthy people have taken in our behalf, nor the justice of our cause, have made you consent to accede to our request. How is it that we find no one to help us, but that, on the contrary, those who live at their ease do

all they can to prevent women from practising the austerities of the cloister? We have nothing to lose in this world, and we can live elsewhere, but you, sir, will have to answer for the loss which the city may sustain if you are the cause why this foundation is not made. Think what excuse you will have when you appear at the Tribunal of Christ, from love of whom we have come. As to me, I see none, since your office strictly obliges you to help all that has to do with the service of God."

This touching frankness and this tone of deep conviction moved the Governor, and the permission was granted.

The Mother had only four ducats. "Four ducats and Teresa," she said, "are nothing, but four ducats, Teresa and God, are more than is necessary. And a hired house suffices to found a monastery." She ended by finding one, where she lived with her daughters, having, so to speak, nothing to eat. She did not wish to ask anything of her friend, Louisa de la Cerda, who did not suspect their poverty. The love of the Divine Master complementing everything, His spouses considered themselves too happy to be able to suffer something for Him. When help came to them, the Mother, seeing her daughters less joyous, asked the cause, and they answered, "How could we help being sad, since we are no longer poor?" A Sister of this monastery being on her deathbed, the Saint implored Our Lord to come and help her. He appeared to her at the foot of the bed, His arms a little open, as if to support and protect the dying one, and said to her, "Be sure, My daughter, that I will also help all those nuns who die in your monasteries. Let them fear no temptations at the hour of death." The sick woman said to Teresa upon this, "O my Mother, what great things am I going to behold!" and immediately expired.

The foundation of Pastrana, then that of Salamanca, followed. Called to this city by Father Gutierrez, Rector of the College of the Jesuits, a remarkable preacher, who died a martyr at the hands of the heretics in France, she left with one of her daughters,

the Bishop having already given her the necessary authorization. After having travelled, in a time of terrible cold, in a dilapidated wagon, the Saint reached Salamanca on the eve of All Saints'. In a few hours she prepared the house. For want of a bed she slept on a bundle of straw, and the next day, All Saints' Day, 1569, the first Mass was said in the new monastery, dedicated, like the others, to St. Joseph. Several nuns came then to join them. Their poverty was extreme; it was winter, and the Saint complaining one evening of being cold, she was told that she had all the coverings of the house on her. Their dwelling being cold, damp and unhealthy, the Carmelites left it to settle in another quarter.\*

A word on the foundation of Alba.

Francis Velasquez, the intendant, and Teresa of Laiz, his wife, had begged Jean de Ovalle, brother of the Saint, to negotiate with her concerning the foundation of a monastery of Carmelites at Alba. The couple, then living in Salamanca, regretted very much having no children, and Teresa of Laiz incessantly prayed, through the intercession of St. Andrew, for the happiness of becoming a mother. This pious woman had persevered in praying for several years, when St. Andrew appeared to her; she saw herself in a court where there was a well, and close by was a meadow covered with beautiful flowers. Near the well stood the Apostle, who, pointing to these lovely flowers, said, "Here are many children, different from those you desire." She did not understand this vision, but ceasing to desire children, she spoke to her husband about building a monastery. At this point the Duchess of Alba offering him the administration of her property, Francis Velasquez, leaving his wife at Salamanca, went to Alba,

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\* Since then this house has remained almost uninhabited. Mgr. de la Salamanca has just bought it, to establish there a new religious house, the Servants of St. Joseph, who sanctify themselves by work and prayer. It is intended to restore the old buildings, and to turn the cell inhabited by the Saint into an oratory dedicated to St. Joseph.

bought a house there, and wrote to his wife to join him. The latter left reluctantly for this new country. On arriving she found that her husband had bought a house much too large and very inconvenient. On the morning after her arrival, she descended into the court-yard, and what was her surprise in recognizing the yard, the well, and the various spots which had been shown to her by St. Andrew! The husband and wife consulting several persons about the design they entertained of building a monastery, all dissuaded them, telling them to undertake other works in preference.

The devil, foreseeing the injury he was about to sustain, persuaded them that the reasons given them were excellent. They therefore adopted one of their nephews, thinking they would bequeath to him the greater part of their property. But a fortnight had hardly elapsed when this young man was carried off by a sudden illness. Seeing in this death a direct punishment from God, they resolved to establish a monastery in spite of everything said to dissuade them. Some time after this, a Franciscan monk who had heretofore opposed their project, having heard of the foundations of St. Teresa of Jesus, informed them of all he had gathered upon the subject. The undertaking was begun, and the Carmelites entered their new house of Alba on the 25th of January, 1571. Teresa of Laiz then understood that these were the fragrant flowers that the Apostle had shown her. It was in this monastery that, eleven years later St. Teresa was to die. Under the choir was a little alcove, which they wished to destroy, but the Mother prevented them from doing so, saying, "There is where you are to lay down the burden." Later on, the sense of these prophetic words was understood.

She established new monasteries at Segovia and at Véas. Visiting at Segovia the chapel consecrated by the presence and the penance of St. Dominic, the later Saint appeared to her, and placed himself on her left, saying that the right was reserved for his Master. Our Lord showed Himself immediately, and said to



Teresa, "Rejoice with My friend." Her interview with the holy patriarch lasted two hours. He assured her that he would aid her powerfully in the work of Reform.

At Véas she met Father Jerome Gratien, of the Mother of God, Visitor of the Order, whom she did not know then, and who had lately become a barefooted Carmelite in the monastery founded by John of the Cross at Fastrana. Having come into this city to negotiate about a nun's entering the Order of Carmel, and having spoken to the Prioress, the latter was so much struck with the great qualities with which God had gifted this eminent man, that she ardently desired to see him enter Carmel. She spoke of the matter to her Sisters, recommending them to pray fervently that the Order of the Virgin should make this precious conquest. In fact, Gratien, having gone to visit the convent of the Reformed Carmelites, God spoke to his heart. Profoundly touched by the sanctity of these monks, and by the advantages which he would find by entering into their Order, he asked to take the habit. St. Teresa, seeing him for the first time at Véas, was so charmed with his piety, his doctrine, and his modesty, that she never wearied of returning thanks to God for this mercy. She had several conversations with him in his capacity of Apostolic Visitor. Chosen by the Papal Nuncio, Father Gratien was the superior of the Mother ; therefore, instead of permitting her to return to Castile, he urged her to go and found a monastery at Seville, in Andalusia, situated in the heart of Spain. She would have preferred to go to Madrid, because Our Lord had enjoined this upon her, but she yielded to her superior, and as the latter made the remark that he might make a mistake in giving her an order contrary to this revelation, she replied that *she* could not be deceived by obeying. Our Lord told His spouse that she had obeyed wisely in the matter, that the business of the Order would derive good from it, and that the foundation of Madrid would lose nothing.

Seville, says one of her biographers, was to be the Gethsemane



of the Reformer. In the first place, the journey itself was most painful, on account of the excessive heat, the bad hotels where they were obliged to stop, and the people they met there, and so the Mother was taken down with a violent fever ; and it was so uncomfortable in the wretched room that they gave her, that she left it, preferring the heat of the Spanish sun to that which she experienced within, saying, " What will be the fate of those doomed to Hell, obliged to burn forever in the same place, without even being able to exchange one mode of suffering for another, which, as I have experienced, is a sort of solace ? "

Ordinarily, the little band who were going to establish the new foundation travelled in a covered wagon, and an almoner accompanied them, and said Mass every day. During the journey the nuns followed the devotional exercises to which they were accustomed in the convent. A little hand-bell served for the usual louder summons, and an hour-glass for the clock. At the hours ordained, no one, not even the conductors, broke the silence. The Saint knew how to charm away the tedium of the voyage by making them forget fatigue and weariness. All who travelled with her were continually delighted by hearing her converse, and it sufficed to hear her only once to preserve an indelible memory of what she said. When they reached the banks of the Guadalquivir, which was swollen by the rains and very rapid, they were obliged to cross over on a raft fastened together and guided by ropes, but the wagon which held the Mother and her daughters being placed on the raft, those who hauled the ropes could not resist the current and were knocked down, and the raft, being whirled to and fro in spite of the boatmen's efforts, was in great danger of being swamped. Whilst every one was screaming with terror, the Mother and her daughters were praying, and God watched over them. A sandbank arrested their progress, and a gentleman from a mansion near by, seeing the risk they incurred, sent them assistance. What most impressed Teresa in this event was the boatman's child, who was uttering cries of grief upon

the shore, believing that her father was about to be drowned. She was profoundly moved on beholding such strong evidences of filial piety in so young a child, and blessed Our Lord for them.

They had to pass through Cordova, where they had more than one trouble. As they could not cross the bridge with their wagons without the permission of the Governor, they were kept waiting for a long time. Now, it was the morning of the Pentecost, and a curious crowd surrounded their covered wagons, wondering what they could hold. When they got out, in order to attend Mass, their white mantles, their long veils, produced the same effect upon the lightminded Andalusians as the entrance of the bulls into the arena. That same day the fever left the Saint, and they were at last able to go on to Seville.

The capital of Andalusia was then the *dépôt* of the commerce of two worlds. Her port on the Guadalquivir was magnificent, and she could count 400,000 inhabitants. Her population to-day is reduced by three-quarters. There also the Archbishop refused to allow them to establish a foundation. A month later, however, he granted the permission, at the request of Father Gratien, who wrote to him from Madrid and succeeded in obtaining the required consent.

The relaxed Carmelites called on the Mother to ask by what right she undertook to establish a convent. She showed them the letters patent of the General. However, she found herself once more thrown upon her own resources and without money. No one wished to encourage the newcomers, and the people showed no sympathy, when Teresa's brother Laurence, of Cépéda, arriving from America, where he had been living, came to Seville to settle. He brought with him his daughter, the little Teresa, who was mentioned in the beginning of this book, and he promised the Carmelites to do everything in his power to assist them. As they could not find a house to purchase, the Saint besought Our Lord, who said to her, "Be not disquieted,

My daughter: I have already heard your prayers." In fact, a very fine house was assigned to them, at a third of its value.

The repairs being completed and the chapel ready, they advised Teresa to take possession in the most solemn manner possible, and to carry there in procession the Most Holy Sacrament, which they could take from a neighboring parish. The Archbishop ordered all the clergy of the city, and the confraternities to assist at this ceremony. The people came in crowds, the streets were joyously decorated, fine music was heard everywhere, the cannon were brought out and salutes fired nearly all night long. A package of gunpowder which took fire accidentally as they were entering the monastery, was followed by no accident. The man who held it was not even wounded, and the tapestries hanging around received no injury, although the smoke of the explosion, which was very violent, blackened the vaults of the cloister. Before the Archbishop withdrew, the Saint knelt down to thank him and ask his blessing; but the prelate was so filled with admiration for this holy woman, whose great virtues he was acquainted with, that he himself knelt, to the amazement of all the assistants. Thus the public indifference gave place to enthusiasm, and the Carmelites were as much beloved in Seville as they had been coldly received in the beginning. All this occurred during the feast of the Holy Trinity, in 1575.

Shortly after this momentary triumph, Teresa of Jesus received the heaviest cross she had ever borne, and which would have made a heart less trustful of God than hers quail utterly. Having written to the Father-General to dispense her from founding new monasteries, she received from him this reply—that he would be far from doing such a thing, as he desired to see her establish as many as she had hairs on her head. But the Order having held a General Chapter at Plaisance in the month of May, 1575, they not only forbade her to found any more monasteries, but also ordered her to remain strictly in her cloister, leaving the

choice of her monastery to her. Moreover, the monasteries of barefooted Carmelites were to be suppressed, and the members were to be distributed among the convents of the relaxed Carmelites, of which they thenceforth became a part. This was the ruin of all St. Teresa's work. "We strangely deceive ourselves," said she, "seeking our happiness in prosperity, and in the praise of men, who to-day are of one opinion, and to-morrow of another. What pleases them in the morning, displeases them in the evening. There is nothing stable except in Thy presence, O my God! Mayest Thou be blessed forever and ever!"

The following explains this change: The relaxed Carmelites of Spain beheld in the Reform an injury to their rule and a source of dissension. And they persuaded themselves that to annihilate them would be to restore peace. They so prevailed upon the Father-General that, although conscious of all Teresa's merits, he did not dare to oppose the greater portion of the Order, and did not hesitate to sacrifice, for the sake of quiet, both his own opinions and the work of the Holy Mother. The new Nuncio in Spain, not knowing Teresa, entered into the views of the Father-General of the dignitaries of the Order. He proceeded with the utmost energy against those of the number who were represented as being capable of resistance. Amongst those who were exiled or cast into prison were Father Gratien and Father John of the Cross.

Notwithstanding her anguish, St. Teresa felt her soul overflow with joy, believing that God was well satisfied with her, since men were persecuting her, for she had done nothing but obey the Father-General, her confessors, and all her superiors, whoever they might be. She herself knew, and she said to her Sisters, that God is wont to recompense by the Cross those who serve Him best, in order to increase their merit. "The soldiery," she wrote to them, "demand to be paid every day, but let us serve God gratuitously, as the great nobles serve their king."

But what distressed her deeply were the sufferings unjustly imposed upon her children. On this subject she wrote to the King of Spain, Philip II. This prince, to assist the Nuncio, named three responsible priests. Teresa begged Our Lord to sacrifice her, and to have her cast into the sea, as Jonas was, for the salvation of the Reform. The Master replied to her: "Some persons wish to destroy it, but that will not come to pass, but the contrary." Philip II. did still more. He wrote to Pope Gregory XIII., imploring His Holiness and giving excellent reasons to make him withdraw the barefooted Carmelites from the obedience of the relaxed Carmelites, and to permit them to form a separate province. The Sovereign Pontiff, knowing the true state of affairs, and what the children of St. Teresa had to suffer, granted their request. Highly commending them for their manner of living, he gave renewed sanction to their rule.

The barefooted Carmelites reassembled in separate chapter and chose for their first Provincial, Father Jerome Gratien of the Mother of God. to the great joy of the Saint. who at length saw herself richly rewarded for all her sufferings. She showed the most profound gratitude to the king, and wished her daughters to share these feelings, telling them that henceforth it was for them in strict obligation to pray daily to God for this Prince and his family. From this time henceforth the Carmelites of Spain pray officially for the King.

We shall remark, in conclusion, that if God highly favors the Saints, it is because He destines them to suffer for His cause, "I will show to him," said Jesus Christ in speaking of St. Paul, "what great things he must suffer for my name's sake." The glory of the name of Jesus Christ, is the growth of His Church and the salvation of souls. Like the Apostle, Teresa only aspired to be spent for the sake of her brethren, even offering to become anathema for them, superabounding with joy in the tribulations she endured for their sake. Suffering in that cause was the

only thing that made life endurable. Moreover, to belong to the Church, to serve God under the orders of the Church, and to die in her bosom, was in Teresa's eyes everything to be desired. "At length," she exclaims on her deathbed, or rather on her throne of glory—"at length I am a daughter of the Church!"

## CHAPTER VI.

### ST. TERESA AND DEATH.

Death is the punishment of sin. Jesus Christ, who took upon Himself all our sins, resolved to conquer death and turn it into life. Apart from the separation of soul from body, which is for all a heavy trial, we can truly say that Death exists no more, for, in striking the Son of God, he was conquered even while he overcame. Our life is not destroyed, but changed into a better one by virtue of the divine Sacrifice; the soul quits her abode of clay to pass into an eternal home, in which she will find again her body glorious and spiritualized, so that, far from destroying the just, Death delivers him by snatching him from himself and giving him wholly to God, who is Life Eternal.

St. Paul says that, as long as we inhabit this body, "we are far from the Lord, and true pilgrims journeying toward one only country." Jesus is absent from our souls while our mortal bodies are present with us. "No man," says St. John, "shall see God and live." In truth, Teresa had herself beheld the glorious humanity of our Lord Jesus Christ. In an ecstatic spiritual and intellectual vision, the three Persons of the Holy Trinity revealed themselves frequently, and as though habitually, in the shrine of her soul, showing forth in this sanctuary their glory and their love; but this was not the vision, clear and complete, of the Divine essence, in which we see God face to face and as He is, knowing Him even as we are known; it was not the utter absorption in which our soul, our identity, is melted into that of God. Nevertheless, this anticipated bliss, though still only partial, which the Father of all life bestowed upon her whom He had chosen for His own, made her feel more profoundly the

necessity of the beatific vision for which we were created and regenerated in baptism. The close union which the Son of God had formed with her soul by a true spiritual marriage, filled her seraphic heart with an overflowing frenzy of love.

“I live now, not I,” says St. Paul, “but Christ liveth in me . . . having a desire to be dissolved and to be with Christ.” Let us hear Teresa hold the same language, in one of those sublime poems which sprang from her soul no less rapidly than from her pen.

Here is a plain translation ; the Saint develops this thought, which she expresses in these verses:

“I live without living in myself : I long for a life so high, that it is death to me not to die.

“This divine union with Love in which I live, renders God my captive and leaves my soul free. To see God my prisoner, is to me so great a suffering that I perish because I do not die.

“Oh, how long is life ! How cruel is this exile ! In what a prison and with what chains is my soul enchained ! Not to be able to do more than wait, causes me such profound grief that it is death to me not to die.

“This life, in which one does not rejoice in the Lord, is too bitter. If love is sweet, then hope does not rapidly vanish.

“God, take away this burden which oppresses my feebleness : I die because I die not.

“I live only on the assurance that I shall soon die, for only in dying can one be sure to live. O Death ! bring me that life ; tarry not, come to me who await thee and long for death, but cannot die.

“O Life ! be not so cruel : behold how strong is my love.

“See, to lose thee is the only way to gain thee ! Come ! come, then, gentle Death : to die is easy for me, to whom it is death not to die.

“This Life of Heaven is the true one, and this only becomes life in ceasing to be. O Death ! fly not from me : I can only live in dying, and to me 'tis death not yet to die.



“O Life! what shall I give to that God who dwells in me? Wilt thou not leave me, that I may the better be with Him? I seek to be with Him in throwing thee away, for it is He alone whom I long for, in dying that I may not die.

“Absent from Thee, O Lord! in what can I pass my life, if not in suffering the most painful of all deaths? I pity myself, my evil is without measure, and I am dying of grief not to die.

“The fish drawn from the water sees at least an end to his torments, for the sinner it is happiness to be able to die. But oh! what death will ever equal my poor life, in which it is as death to me not to die?

“I scarcely console myself by beholding Thee in the Blessed Sacrament, than I suddenly feel still more deeply the pain of not being nearer Thee. All serves to augment my sufferings because I cannot behold Thee, O my Desire! To me it is death not to die.

“Lord, when I rejoice in the hope of one day beholding Thee, knowing that I may lose Thee, I feel my sorrow redouble. Living in so great a dread, while that which I long for I so much love, it is death to me not to die.

“Snatch Thou me from this death, my God: give me life, leave me not bound with this band which confines me so closely. Remember that I die with longing to behold Thee, that I cannot live without Thee, that it is death to me not to die:

“I will then weep my death and mourn my fate, while I am thus a prisoner on account of my sins. O my God! when will that thought be at last realized? It is death to me not to die.”

In her book of *Exclamations*, or pious ejaculations, this thought returns, traced in letters of fire: “What comfort dost Thou bestow on my misery! It is not to be consoled except by the thought that it is endured for love of Thee.” She declares herself ready to remain on earth and suffer all things, after the example of St. Martin. Her only consolation was to work as hard as possible, and to endure without ceasing for the interests of God.

"I determined," she writes, "to live in such a way as to render Him what services of value I could with a joyful heart, and it was only from time to time that the longing to behold Him seized me irresistibly."

It is the truth of that immortal saying, "to suffer, or die."

It was animated with this double spirit of intrepid courage and of resigned affection that she undertook her last foundation at Burgos. She had here a great deal to suffer, God wishing to add this last purification to the perfect gold of her charity. The devil raised for her a thousand snares, but she said he was an imbecile demon ; he did not know his own trade. The monastery being filled with her children, an inundation threatened to swallow up that part of Burgos. She and her daughters remained quietly upon the upper floor in this house, which was the most exposed of any. The Archbishop, who had long been opposed to the Holy Mother, declared that if the city had not been swallowed up it was entirely owing to the sanctity of St. Teresa.

But her strength was exhausted. More than sixty-seven years old, almost all her life had been passed in the midst of suffering and of incessant work. "I have grown old astonishingly fast," she wrote, some time before this ; she was in the habit of calling herself "the poor old woman."

God had made known to her the time of her death. One of her children having said to her, "Your Reverence is now fifty-nine years old ?" she answered, "Yes," and then added in a low voice, as if speaking to herself, "From fifty-nine to sixty-eight." Five years later, the physician having advised certain remedies, she said, "For the four years I have to live, why make so much trouble ?" She had predicted to the Duchess of Alba and to Father Mariano that she would die at Alba.

Our Lord having assured her that all was well, and her presence no longer necessary at Burgos, she departed for Palencia, where she had a monastery, and from there she went to Medina del Campo, with the intention of going later to Avila to give the

veil to her niece Teresita. But Father Anthony of Jesus, then Provincial Vicar, wished her to go to Alba, where the Duchess desired her presence. She made a great sacrifice in complying with the request of the Vicar, for it seemed to her more useful to go to Avila ; but obedience guiding her in all, she entered the carriage with Sister Anne of St. Bartholomew, her usual travelling companion, whom the Church has declared Venerable on account of her many great virtues.

It was on the 19th of September that the Mother was seized with a flow of blood—the illness from which she died—so severe that, on reaching a little village called Panaranda, which is half-way on the Alba road, succumbing entirely to the fatigue of the journey and weakness, she fainted away. The village was so wretched that it was impossible to procure any comforts or relief for her. In vain did Sister Anne endeavor to find at least an egg; it was impossible to find anything whatever, except some figs, which the weeping and heart-broken Sister gave her. The Saint attempted to taste them, and, to console her, said, “Do not weep for me, my daughter ; these figs are very good, and many of the poor have not so much. It is God who permits all this.” The following day, at a small neighboring village, it was necessary to content themselves with a little stew of herbs flavored with onions. Hence they say in Spain, “It was the people of Panaranda who killed the Saint !”

Teresa arrived at Alba in the evening, in such a feeble state that they could not think of taking her to the Castle : she entered the monastery never again to leave it alive. The Sisters all implored her to go at once to bed, which she consented to do, saying, “God help me, I feel utterly broken down ; it is more than twenty years ago since I went to bed so early.” She rose, however, the following day, and assisted in the exercises of the community ; but on the 29th, after hearing Mass and receiving the Blessed Sacrament, she found herself unable to rise from her bed. In vain did her daughters redouble their care and the Duchess

of Alba wish to be her sick-nurse : the illness continued to increase.

To Father Anthony of Jesus, who told her to implore God to leave her some time longer on earth, she replied, " My son, I am no longer necessary upon this earth ; " and to Sister Anne of St. Bartholomew she said, " My daughter, the hour of my death is at hand." They all then understood that the hour for the final separation was near.

On the 2d of October her condition became very alarming, and at three o'clock in the afternoon she asked for the last sacraments. While they prepared the necessary articles, her daughters pressed about her, trying to catch her last words, and to receive her last wishes and instructions. She said to them, " My daughters, and my ladies, preserve faithfully your constitution and your rules, obey your superiors ; forget, I entreat you, the many bad examples set you by the faithless Sister who is now speaking." Their sobs and tears were their only answer.

When she saw the Well-Beloved of her heart enter her poor cell, she who for four entire days had only been able to change her place in bed with the help of two Sisters, lifted herself quickly, and would even have left her bed to welcome the Host, had she been allowed. Then, in a feeble voice, but clear and penetrating, she cried, " O my Saviour and my Spouse, behold, it is now come, this hour so long expected ; it is time to go forth from this exile and to behold Thee ! My tender Master, here is the moment of parting, for which I bless Thee a thousand times. It is just that my soul should rejoice in this which it has so ardently desired ! " Then, thinking of her sins, she said, " Lord, Thou wilt not despise a broken and a contrite heart, Thou wilt not turn away Thy face from me. Create in me a pure heart." Afterward, thinking of all the evils with which the Church was afflicted, she said, " At least I am a daughter of the Church."

At nine o'clock she received Extreme Unction. Father Anthony of Jesus having inquired if she wished her body to be laid

at Alba or Avila, she answered, "Have I anything which belongs to me? Is there no corner here into which the sweepings and leavings can be thrown?"

The next day, which was the 4th of October, the feast of St. Francis of Assisi, she lay on her left side and ceased to speak; holding in her hand a rosary, which she kept to the end, she seemed to pray as though in a sort of ecstatic trance. Sister Anne of St. Bartholomew, between whom and the Saint there was a close bond of friendship, watched close beside her. Sister Anne was innocence itself, and she had been the daily companion of the Saint, and bestowed on her those cares which her infirmities demanded.

We will let her speak herself for a moment: "I was wounded to the very quick when she told me, at Alba, that she was certain to die of the disease which had fastened upon her. Until her death I never left her for one moment, except when sent by Father Anthony, one of the earliest of the Reformed Carmelites, to get something to eat. She immediately had me called back again to her. When I returned and stood by her side she had lost all power of speech, but she looked at me with a smile and gave me a thousand tender caresses, and taking me with both her hands, drew my two arms about her head. I held her thus for fourteen hours. She lay in a revery so ecstatic that it seemed as though she deferred dying, the longer to enjoy the tender presence and loving care of her Saviour. My grief was extreme, but I saw suddenly, and continued to see for the whole space of a *Credo*, Our Lord Jesus Christ, who stood beside the body and prepared to lead away His chosen servant. This vision gave me resignation. I said to God that, even were He willing to preserve my good Mother on earth, I would beg Him now not to do so even for an instant. Scarcely had I said these words when she softly and instantly expired."

At that moment one of the nuns present saw a white dove fly from her mouth and rise toward the heavens. Another,

known for her holiness, heard the coming of a great multitude, and saw many Beings clad with radiance enter, who surrounded the couch of the Mother, coming to conduct her into Paradise. The face of the Saint became dazzling with beauty, and the wrinkles which had been visible were effaced : her skin was like the lily, and her cheeks glowed with the carnation which the fervor of prayer had formerly caused to glow in her countenance. Her daughters could not cease from contemplating her, from kissing her feet and hands. One of them, who suffered cruelly from her head and her eyes, was immediately cured by placing the hand of the Saint upon the afflicted parts. Her limbs were perfectly flexible ; the holy body gave forth a celestial odor, so soft and penetrating that it spread through all the house : everything was impregnated, the walls of the cell, the garments, every object which had been within reach. This peculiarity had already been remarked during her life. A little boy whom the Mother had blessed said, " How good the hands of that Saint smell !" A priest, Yépès, who later on was a Bishop, and also an historian of the Saint, noticing this soft odor, was scandalized, supposing that the Mother used perfumes, but he was undeceived by Sister Anne, who told him that Teresa, far from liking perfumes, was made uncomfortable by them. She herself had noticed this unusual scent about the Mother on one occasion, when, having injured her shoulder in a fall, she was compelled to ask for help from her faithful companion to put on her garments. A nun who had lost the sense of smell, regained it on kissing the Saint's feet.

The Holy Mother appeared to several people, acquainting them with the glory she rejoiced in, consoling her daughters in different places for the grief which was occasioned by the news of her death. A hazel-nut tree just opposite her cell, which had been long dead, suddenly sprang into rich flower. It was on the very day of her death, October 4, 1582, that the calendar was reformed and for scientific reasons ten days were cut out, so that

the day after Teresa's death, which was appointed for her funeral, was the 15th of October, instead of the 5th.

The holy corpse was covered with a rich stuff of cloth-of-gold and of silk. After the ceremony they placed the coffin in a very deep grave, which was dug in the arcade of the choir by the care of Teresa of Laiz, who had given the house. Afraid that some other authority would snatch from her these precious remains, she had it covered with such a quantity of chalk, stones and bricks that the coffin was broken. Some months afterward, very curious sounds were heard from the interior of the tomb, and the same sweet odor which had been noticed at the death of the Saint spread through the building. Father Gratien, who was passing through Alba, desired to see the body of the Saint. After four days of work in moving the stones which covered her, they found the coffin broken, and the garments decomposed from the damp; but the body was as fresh as at the moment of the funeral. In addition to the odor which she exhaled, there was also a profuse oil, which threw out the same perfume, and which, being absorbed by pure white linen, was carried about and performed many miracles. Yépès testified, twenty-five years afterward, that the cord with which they had buried the Holy Mother continued to give forth this oil. "I have seen this rope myself," he says, "and others have also seen it." The corpse, re-clothed in new garments, and replaced in a new coffin, was buried in the same grave, but not quite so deep.

Three years afterward, the nuns of Alba continuing to guard closely their precious treasure, which was visited with saintly devotion by pilgrims, especially the family of the Dukes of Alba, the barefooted Carmelites being united in General Chapter for the purpose of electing their provincial, Father Gratien made a demand that the body of St. Teresa should be removed from Alba to Avila. During the lifetime of the Seraphic Mother he had promised the Bishop of Avila that she should be buried there, and, with this in view, the Bishop had prepared and enlarged



the chapel of St. Joseph, of which she was the Prioress when she died. "Avila," said the Father, "was the native country of the Saint; it was there she had lived, there she had begun to establish her Reforms; and if she died at Alba, she only happened to be there in passing."

The Chapter yielded to these reasons, and the removal of the relic from Alba to Avila was decided upon. At that very moment the nuns at Alba heard a loud knocking in the tomb itself, the meaning of which they could not guess until they heard of the decision of the Chapter through Father Gratien, who conveyed to them the orders. They could only obey. The grave being again opened, and also the coffin, they could see the wonderful preservation of the body, and the marvellous phenomena which accompanied it. To soften the overwhelming grief which the Carmelites felt at losing their treasure, Father Gratien took off the left arm of the holy body, and gave it to them, this operation being performed with the most astonishing ease. All these things had happened at night and in secret, and the next day, at early dawn, the holy body was on the way to Avila. The grief of the Carmelites of Alba was as deep as the joy of the Carmelites of St. Joseph was profound.

Nevertheless, as all the world at Alba was ignorant of the loss they had sustained, one of the Sisters contrived to slip a note, unknown to her superiors, into a cake which she sent to the Duchess. The latter, weeping bitterly and in the most utter desolation, came running and crying, "Who has taken St. Teresa away from me? who has robbed me of St. Teresa?" The family of the Duchess being very powerful in Rome, Pope Sixtus V. was informed of everything. After examining the motives which had swayed the Carmelite Fathers, he ordered that the body of the great Reformer should be returned to the place whence it came, which was done in the midst of an immense concourse of people, whom it was impossible to evade, and in the presence of the Lords of Alba.



The coffin, opened many times afterward, was again very solemnly opened in 1616 and 1750, and for the last time in 1760. The body was always preserved, flexible, and giving forth a perfume. It was placed behind the High Altar, in a magnificent shrine of marble, of which one side is visible to the faithful and the other looks into the upper choir of the Carmelite Mothers. Wonderful sounds are still heard within the tomb.

But the Church alone could give true lustre to the glory of this Seraphic Virgin. Thirty-one years after her death, the Council of Tarragona, all the Bishops of Spain, the King, the princes, the Cortes of Spain, the grandees, and the entire nation, to whom were united Louis XIII., Anne of Austria, and other princes of Christendom, petitioned the Holy Father for the Beatification of the Reformer of Mount Carmel. It was accorded by Paul V. in 1614, and, eight years later, Gregory XV. canonized Saint Teresa at the same time with St. Ignatius, St. Francis Xavier, St. Isidore—all three Spaniards—and St. Philip Neri. The Bull of Canonization of St. Teresa was forwarded the same day, while that of the others had to wait until an other year.

In 1617, King Philip III. and the Spanish Cortes chose her for the patron Saint of the country, and the same resolution was taken by Philip IV. and the Cortes in 1626. Pope Urban VIII., in a brief dated July 3<sup>d</sup> 1627, responds in these terms to the demand addressed to him: "To the prayer of our son Philip, Catholic King of Spain, after having consulted the most eminent Cardinals of the Holy Congregation of Offices, we approve and confirm with our Apostolic authority this election and the decree following, so that henceforth St. Teresa shall be known by all as patron of that kingdom," etc., etc. It is true that the clergy of St. James, fearing, with more or less reason, that the patronage of the great apostolic protector of Spain should be diminished in the esteem of the people, and that the glory due to St. James should suffer from the new dignity accorded to St. Teresa, endeavored to obtain from the Pontifical Throne a revision of this deci-

## *St. Teresa and Death.*

sion, and that the Pope finally yielded to their repeated demands. But the confidence of the Spaniards in St. Teresa has always been the same; and in 1812, Spain, fighting for her independence, renewed, by the voice of the deputies reunited at Cadiz, the choice that she had made of the Seraphic Virgin to be her protector, giving her the title of General-in-Chief of the armies of the Peninsula.

With the body of the Saint, the monastery of Alba possesses her heart and left arm in two separate reliquaries. The left hand is in the Carmel at Lisbon. The right foot is venerated in Rome, at the convent of Santa Maria della Scala. The fingers of the left hand have been distributed as follows: the fore-finger is at the Carmel in Rome, the middle at the monastery of the Incarnation at Paris, the third finger at Seville, and the little finger at Brussels, at the Carmelites'. The cloak of the Saint is in Paris, where it was carried by Spanish nuns when they came to found in France. Each one of these different relics is in perfect preservation, like the holy body.

In presence of these consoling wonders, we can say with St. Paul, "Death, where is thy victory?" Where is that hideous corruption of which thy dart is accustomed to scatter the poison? Is not the venomous tooth of the serpent evidently broken? Upon Teresa, as upon others of His great Saints, God would not permit the enemy to take that momentary vengeance which is the seal and proof of sin. The Son of God, who accepted all humiliations, rejected that one for Himself and for His Mother. And He has also freed His spouse, to whom He saith, "Thy honor is also Mine."

## CHAPTER VII.

### THE SANCTITY OF ST. TERESA.

The Church has ratified to St. Teresa the name of Saint, which the public had bestowed during her lifetime,—the Church, the only authority and infallible judge, whose standard is more severe and more enlightened than that of the crowd.

Sanctity is a condition of excellence conferred by sanctifying grace, the Christian virtues, and the gifts of the Holy Ghost—grace, virtues and gifts, without which the soul cannot be justified. In baptism, which really and gratuitously establishes the intimate relations of father and child between the soul and God, the soul receives from the Holy Ghost, who comes to dwell within it, grace and the three great supernatural virtues which unite it to God :

1. Faith, which believes Him in everything He says.
2. Hope, which hopes in God as its Sovereign Lord.
3. Charity, which loves God above all things, and all things in God.

To these three theological virtues are always united the moral virtues of which they are the source and the result : Prudence, Justice, Fortitude and Temperance, called fundamental or cardinal virtues because they include all human virtues.

Many just and holy souls do not attain the degree of virtue which the Church requires in those whom she canonizes. This extraordinary honor is granted only to the Christian who, walking in the path of perfection with giant strides, has become eminently holy by the sustained and persevering performance of heroic virtues. We will rapidly review the manner in which

Teresa practised such virtues, both theological and moral, more especially the three virtues of chastity, obedience and poverty, which form the subject of the vows of a religious life, as well as the virtue of apostolic zeal, which is the particular aim of the Reformed Carmel.

1. St. Teresa so submitted her understanding to the authority of God that she never entertained the slightest doubt about any of the truths of faith. She was before all things the daughter of the Church. "It seems to me," she said, "that I could fight alone against Luther and his followers, to convince them of their error." During the time that she feared she was deceived by the devil, not knowing whether her visions came from God, she consoled herself by saying, "God will not permit that soul to be deceived who is ready to die a thousand deaths in order to follow in all things the doctrine of His holy Church." Burning with a desire to propagate the faith, lamenting that she could not labor in that way herself, she, a weak woman, prayed, reformed Carmel, and built churches and monasteries. The less she understood of the things of faith, the more firmly and devoutly she believed them. She rejoiced at this, and daily increased in inward devotion.

When she was threatened with the terrors of the Inquisition, she could not help laughing, saying that she was ready to die for the sake of the least of the ceremonies of the Church. And, later, she insisted positively on the Inquisitors investigating the record of her life. This pious virgin had so lively a faith in the presence of the Blessed Sacrament, that, at Medina del Campo, where the temporary church was badly guarded and secured, she not only placed men on watch about the place, but she herself kept watch by the altar untiringly.

"I know one," she said, speaking of herself, "to whom Our Lord has given so warm a faith in His presence in the Blessed Sacrament, that, on hearing certain persons wish they had been upon earth while Our Saviour was still dwelling there, she won-

dered to herself how they could desire to possess Him more absolutely than under the sacramental veils. I know also of this same person that, when she communicated, her faith was so lively that it seemed to her as though she could see the Lord entering into the dwelling of her soul. She strove to concentrate her senses, to force them to enjoy so great a benefit, and to let them prove no impediment to the full possession by her soul of Her Divine Master, throwing herself like Mary Magdalen at His feet. If, when He was on earth, the act alone of touching His garments would cure the sick, can we doubt that He performs miracles when present within us, or that He accords whatsoever we ask of Him with earnest faith?" Assuredly, the Lord rewarded the ardent faith of His spouse by comforting her in her sufferings, and even by causing her acute pains to cease while she was receiving the Blessed Sacrament; and from the time that she began to communicate every day, the fits of vomiting which until then seized her every morning, disappeared, while the same attacks continued to affect her in the evening all her life.

2. Teresa excelled in the virtue of hope, walking always with a firm step in the way of salvation, and, without hesitation, triumphing over all obstacles. "Let all things be wanting unto me, O my God! but if Thou remain with me, I shall not be wanting unto Thee. I am satisfied that all learned men should oppose me, all creatures persecute me, all demons torment me, provided that Thou be with me; for I have felt the great gain which Thou dost offer to those who lean upon Thee alone."

In the most difficult undertakings, although she found herself solitary, poor, and without human help, never was her trust in God disturbed, and in the midst of the greatest dangers her soul dwelt in perfect trust. She said always, "Behold how a little branch of dry juniper, which breaks as soon as you lean upon it, resembles the help bestowed by the great, the rich, the powerful, and every other gift which comes from the creature alone; and

though we dare not refuse to use such, since God wills it, and has thus ordered the affairs of men, let us still use such gifts as coming from God, on whom alone we can base our hopes and establish our strength." So dearly did she long to approach and to know her Maker, that she often said, "In this hope alone I live."

3. Her charity was wonderful. To seek God, to find Him, and to lose herself in Him, asking of Him no other gift than to possess Him throughout eternity; to love Him for His sovereign bounty, and to love the world only because God loves it—this was the life of the Seraphic Virgin. Her love for God was more that of a seraph than a human being. "I willingly consent that others should be higher in glory than myself," she said, "but I do not know if I could consent to let another love God more than I do." Her grief when absent from Jesus, her uninterrupted prayer and continual ecstasies, had their origin in the intensity of her divine love. Her prophetic utterances, and the marvellous operations of God of which she was the subject, her death—whose principal cause was the impetuous violence with which her heart palpitated for the sorrows of others—are so many proofs of her close union with God. She made the vow, until then unheard of, always to do the most perfect thing, not in her eyes alone, but in the opinion of her confessor, and to this she was faithful all her life. Her charity toward her neighbor was heroic. Burning above all things with a longing to save souls, she was in the habit of visiting hospitals, of taking care of the sick, and of consoling the afflicted, who would willingly have followed her forever. At Toledo she imitated St. Martin by giving the sleeves of her cloak to a poor wretch whose bare arms were almost frozen by the cold. She had a thousand tender ways and never-tiring forethought among her own especial daughters, caring much more for their health than for her own. This true spouse of Jesus Christ loved her enemies so heartily that she said: "I know not how I am made, but it only suffices for some one to do me an injury, when I leave no stone un-

turned to do him a service and to give him pleasure." In these words she sums up eloquently her conduct throughout life.

Heroic in the practice of the theological virtues, the Holy Mother Teresa of Jesus practised in the same perfection the moral or cardinal virtues.

1. Prudence, a virtue which examines everything on every side, and then decides upon the safest course. Christian Prudence, which is, in a word, the only true kind, judges, directs and regulates everything with a view to the true end of life, which is God; avoiding dangers, employing means, discerning circumstances, anticipating obstacles, and knowing how to surmount them. "The foundations of Mother Teresa," says Ribera, "give proof of superhuman prudence," How otherwise could a poor woman have succeeded in founding numerous monasteries, notwithstanding all the difficulties opposed by so many persons and of such different dispositions? And when these foundations were once made, how could she have given them the necessary impulse, maintained them in their spiritual prosperity, and defended them against those who would willingly have destroyed them? Her prudence also is clearly visible in each article of her constitutions; and there were no difficulties too great for her to solve promptly and at a glance. Her government and direction for the Communities, and for each person in particular, were so salutary that she restored calm and peace in houses and hearts.

This was plainly manifested in the monastery of the Incarnation in Avila. Several years after she had left there, the Apostolic Visitor, in union with the Carmelites of the province, judged that it would be very advisable to place the Saint at the head of this monastery, which still followed the relaxed rule.

This house, which contained as many as one hundred and forty Carmelities, had lately become so straitened in resources that the nuns were almost forced to return to their paternal homes. The Visitor having expressed his desire to Teresa, she hesitated to consent, fearing to leave her daughters to their own

guidance. A word from Our Lord decided her to accept.\* But the Carmelites of the Incarnation, seeing that a Prioress whom they had not elected was to be imposed upon them, did not feel disposed to receive her.

The Mother, arriving with the Provincial and his monks, found at the monastery a large number of gentlemen and other people who sided with the Sisters. However, the Provincial having assembled the later in the choir, read to them the letters patent which named the Mother Teresa of Jesus as Prioress. The most pious of the Sisters obeyed the superior's order, carried the cross, went to the Saint and conducted her into her place, singing the *Te Deum*, but others prepared to resist her. However, the first outburst having passed, Teresa convoked the Sisters in chapter, and when they entered the room, all animated by different sentiments, they saw the stall of the Mother Prioress occupied by a statue of Our Lady of Mount Carmel, holding in her hands the keys of the monastery, and Teresa seated in the next place like a simple Sister. All having taken their places, the Mother told them that the Blessed Virgin, to whom the Order belonged, was their true Prioress, and that she would govern them, and to her only would they render obedience. The scene and the words softened and changed the rebellious hearts, and the relaxed convent of the Incarnation soon began to practice the virtues and austerities of the barefooted Carmelites with fervor.

The patience, wisdom and indulgence of the Saint had so entirely won over the nuns that they would not let her depart when

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\* At this time the Saint, asking Our Lord a grace for one of her brothers, said to him: "Lord, must the salvation of this dear brother be imperilled? Were I to see one of Your brethren in a like danger, what would I not do to help him?" To which the Master replied: "My child, are not the nuns of the Incarnation My sisters? And yet you hesitate to go to them. Have courage, fulfil My will. What you are going to do will benefit your new monasteries as to that of the house in which you lived formerly."



the time of her charge had elapsed. Governing all by means of love and mildness, she displayed an inflexible severity when there was a question of compromising obedience or the religious spirit. Of this one may become assured by perusing certain of her letters, particularly the almost terrifying one which she wrote to Mother Anne of Jesus, a nun of great merit, but who had deviated in some points from the line she should have followed in the foundation of Grenada, with which the Saint had charged her. Therefore it is that, to the great love which her daughters entertained for her, was joined profound respect, mingled with fear, caused by the great sanctity, prudence and wisdom which shone in her. Reprimanding with much gravity those who deserved it, her face would reassume its wonted serenity as soon as she saw them evince humility and a sincere desire to reform.

2. Justice gives wisely and charitably to each according to his merits, after the example of Jesus Christ. This virtue, which is pre-eminently included in charity, St. Teresa of Jesus possessed to its fullest extent; giving all to God, and as much as possible to her neighbor, she could do no more in her endeavor to be just. But the foundation of this Christian justice is humility: because they know themselves intimately, the Saints render to themselves true justice by self-contempt, and by rendering all glory to God. Judging themselves neither worthy nor capable of any good, they are sincere when they call themselves useless servants. Moreover, they recognize the full evil of the faults they commit, and the ease with which they might fall into the greatest crimes if God should but leave them to themselves for a single moment.

Teresa implored her confessors to publish during her lifetime what she had written concerning her sins. It was through a sentiment of humility, true, but wrongly conceived. She tells us that she did not dare to meditate for over six months, judging herself unworthy of the intimate intercourse with which God deigned to honor her. It afflicted her that the graces she received should become publicly known and draw upon her the good

opinion of all. Lamenting all the evil she perceived in herself, and her slothfulness in serving God, this humble soul said that Our Lord had granted her a signal grace in not putting her into hell, that apparently she deceived all, because everybody believed her to be good. She thought she deserved all the humiliations and privations imposed by her confessors to test her virtue.

The Divine Master also often gave her lessons of meekness. "I am here," said He to her; "but I wish you to see how little you can do without Me." And she knew herself so well that she asserted that, "even though she might desire to become vainglorious, it would be impossible." Therefore she was delighted to undertake the lowest employments and to perform the meanest services for her Sisters. This Holy Mother was seen to sweep the kitchen yard and to wash the poor utensils of the Carmelites. One day she had an ecstasy, and was raised from the ground, grasping the stove so tightly in her hands that she could not let it go. She sometimes cast herself at the feet of her daughters and asked their pardon, if she thought she had pained them even in reprimanding them. She asked the smallest permissions of the Prioress and sub-Prioress. If, then, Teresa did and accomplished such great things, it is because, having no confidence in herself, she depended entirely on God, knowing well that His almighty power and infinite mercy would never be wanting to her.

3. The fortitude of Teresa of Jesus was visible in times of trial and in great danger. She possessed the firmness, the calmness, and the patience of a truly great soul which nothing could dismay or discourage. Everything was arrayed against her, without in the least affecting her perseverance. She spoke boldly to her most powerful adversaries.

Accustomed to converse with the King of kings, she experienced no fear in her intercourse with the potentates of earth, and the frank and humble words which she addressed to them had so much force, that, far from being displeased, they thanked her for them. During the journey to Seville, the Mother and her

daughters found themselves witnesses to a violent altercation which arose between some soldiers and the peasantry of the place where they had stopped. The nuns trembled with fear, but the Mother advanced toward the combatants and said, "My brethren, reflect that God is here present, and that He will judge between you." Struck with astonishment and fear, they lowered their weapons and separated. Several times Teresa braved death, while crossing rivers swollen by the floods. Surprised by nightfall on the banks of a river, the darkness being so great that no one would dare to risk the passage, she said, "It would not be right for us to remain here passively. Let us recommend ourselves to God and commence to cross over." She advanced first, and when she had taken a few steps, a light suddenly shone before them, and remained shining until they had all gained the other side.

But fortitude does not consist only in braving danger. This virtue should also calmly support all vexations and annoyances, when it assumes the name of patience. St. Teresa endured with the greatest peace of mind long and painful maladies. Throughout her whole life she suffered incessantly with violent headache, and great physical agony otherwise : she had in her throat an internal wound, which opened frequently ; and, nevertheless, she made little account of all. Very often, after travelling in the greatest pain all day, exposed to rain and snow, she would arrive at some poor monastery where she had to sleep almost on the ground, and without any fire at which to dry herself.

The demon having thrown her down a staircase, her arm was broken, and a woman set it again very awkwardly. It was necessary to break it anew ; and, although this operation was performed in a very brutal manner, which made it very painful, she did not utter a single groan, saying that she would not for worlds have missed so good an opportunity to suffer.

Having reached Toledo, where she was unknown, she assisted at Mass ; and at church, a woman who had lost one of her sandals accused the Mother of having taken it from her, and in her fury

struck her violently on the head to make her rise. St. Teresa, returning home, held her head with her hands and said, smiling, "May God pardon her, for my head was bad enough before."

On Holy Thursday, at Burgos, some men, wishing to pass where she was kneeling, kicked her and threw her over. Sister Anne of St. Bartholomew, who went to lift her up, found her contentedly laughing at being thus treated. During meditation this great soul could ask for nothing but sufferings, and never for repose, because she saw that Our Lord had always suffered, merit consisting not in enjoyment, but in laboring, suffering and loving.

4. Temperance moderates all the various pleasures of the senses. It does not desire substantial wealth, and feels no sadness in being deprived of it. Teresa of Jesus practised this virtue to an eminent extent, especially in the heroic accomplishment of her three vows of religion, which comprised chastity, poverty, and obedience.

*Chastity.* Her confessors all assure us that she was an angel, rather than a human creature. She herself declares that she never experienced any temptation to sin against this particular virtue. A nun afflicted by a painful and humiliating temptation came to complain to her and ask her advice. The Saint counselled her to seek some one else, because she had no experience in these matters, having never suffered from them.

As this beloved Mother was not only most eager to follow the slightest advice from her confessors, but was, moreover, very devoted to them, certain ones among them, fearing that some of her feeling might be too human, treated her at first with decided coolness. The Saint, noting this, smiled to herself at their contempt. They, however, were not long in perceiving that they were under a false impression, and that she was devoted to them only for the love of God. She showed but little grief at the death of her nearest friends, but shed many tears and was inconsolable when she heard announced that a person of great sanctity and

learning had been snatched from the Church by death ; and in reply to those who expressed astonishment at this trait, she said, " I weep because I know the great loss sustained by the Church in the death of this servant of God."

*Poverty.* It is impossible to understand how greatly Teresa prized this virtue. Like St. Francis of Assisi, who espoused poverty, which was the bereaved spouse of Our Lord, the Reformer of Carmel strove to make it flourish among the reformed Carmelites, so far as to desire that her monasteries should be wholly without endowments, and that her nuns should live on alms. It was with difficulty that she was dissuaded from the purpose by which she had been swayed at the foundation of St. Joseph of Avila. To promise her much money on undertaking a foundation, was to chill her ardor rather than to inflame it. She never solicited anything from any one, and it was her delight to wear old and patched garments. She exchanged her new habit with the nuns who had old ones. But this woman, who so loved purity, was extremely solicitous to have her garments clean. The body-linen she took off always had a very sweet odor about it. The Mother loved manual labor, and complained that, by obliging her to write, they prevented her from spinning. Her delight in being poor and lacking in all things communicated itself to her daughters, whom she implored to practise poverty in all things and at all times. " It is a good," she said, " which contains within it all other goods ; it is a wall of defence for religious Orders. Poverty requires only God, and, asking favors of no one, she was never without a large number of friends." Receiving with one hand, the Holy Mother hastened to give away with the other ; and, above all, she never recoiled from any expense when there was question of aiding the apostolic men who labored for the salvation of souls.

*Religious obedience* mortifies the body and the mind. Fasts, silence, the cloister, renunciation of all the luxuries of life, wholly subject the body to the soul and the soul to God. But

the rudest sort of mortification consists assuredly in wholly renouncing one's self-will. Now, the obedience of Teresa of Jesus to her superiors was blind. "You see Teresa of Jesus," said Father Balthazar Alvarez; "well, with all the graces she has received from God, she obeys me just like a child." Notwithstanding the supernatural light with which she was favored, she never hesitated to follow an order, though it might appear to her inopportune. She valued the word of her confessor more than any revelation, because in obeying she was certain of not going astray. "To fail in obedience," she said, "is to fail in the essential spirit of a nun."

She wished her daughters to obey, not only with their will, but with their judgment; the Saviour having said to the founders of His Church, "He who hears you, hears Me." Teresa felt that it was in this that true union with Our Lord was to be found, because they paid Him the homage of their free wills to follow His divine will.

In one word, zeal for the salvation of souls, which was the object of her Reform, and which consequently became the special virtue of the Carmelites, devoured the Saint during her whole life. Now, meditation and daily penance are the great springs of action in the Apostolic See. We have already seen that the prayer of the Seraphic Mother was continued. It was revealed to her that her prayers had converted several thousand Indians to the true faith. As to works of penance, she omitted not a single one of the fasts prescribed by the rule, and drank no wine, though her health was so extremely bad; but she always wore a hair shirt and gave herself rude and long discipline, lashing herself with thistles. When she was sick, she seized a moment when no one could surprise her, to resume her accustomed austerities. She girded herself with an iron chain, and would have used many more terrible means to satisfy her ardent desire for suffering, if her superiors, knowing her numerous infirmities, had not prevented her.

Teresa was so perfect in the practice of prayer and penance that she was not only the Mother, but also the accomplished type and the admirable model of the nuns of the reformed Carmel.

St. Thomas says that, *ceteris paribus*, God endows the Fathers or founders of religion with a sanctity of life so excellent that it surpasses the perfection of their children. St. Augustine, St. Benedict, St. Bernard, St. Francis, St. Dominic, may be cited in support of this truth. Now, as the blessed Teresa was chosen by God to restore the Order of Carmel to that high perfection of which its sons and daughters have given so many illustrious examples, we must believe that Divine Providence has raised her to a degree of sanctity of so much excellence that she might become a Mother and Mistress in every respect worthy of their study and admiration.

## CHAPTER VIII.

### THE MIRACLES OF ST. TERESA.

True sanctity does not consist either in seeing visions, performing miracles, or falling into trances of ecstasy. St. John the Baptist, St. Thomas says, did not perform miracles in order that the crowd might rather follow after Jesus Christ. Pope Benedict XIV. taught that trances and visions were graces which God often gave to others than saints. This is what St. Teresa herself says in her *Path of Perfection*. The Church always examines into the virtues of a Saint before occupying herself with the miracles he has performed ; but it is none the less true—being a deed which surpasses the powers of either human or angelic nature—that it must be from a divine source that the Saints obtain the power from Our Lord, by their merits and their prayers, to perform them.

A miracle, then, is like the signature, the seal of God, testifying to the truth of a doctrine which He reveals, or the sanctity of a being whom He wishes to glorify. This is wherefore miracles, properly examined and attested, are an argument of such weight and power in a process of canonization. Cardinal Bentivoglio gave, in these terms, his vote for the canonization of St. Teresa : “ All that she has done, all that she has said, all that she has written, proclaim aloud her power to perform miracles.” It may be added that the perfect preservation of her maiden body, and the distribution of the different portions demanded by devotion in the capitals of Europe, are a continual miracle. Let us mention as rapidly as possible a few of the very numerous apparitions made by this Saint after her death. Teresa de Laiz, who had given the convent at Alba, having fallen ill, began to get a



little better, when the Holy Mother appeared to her, all radiant, and signing to her to follow her. The sick woman asking her, "My Mother, shall I die?" the Saint disappeared; whereupon the invalid prepared herself to meet her God, and speedily died. Appearing to another person, the Saint said, "We who are in Heaven and you who are upon earth should really form but one, united in love and in purity: we in Heaven in contemplating the Divine essence, you on earth in adoring the Holy Sacrament, towards whom you ought to do in exile what we do in the presence of God—we in rejoicing and you in suffering. The more you suffer upon earth, the more you will one day rejoice in Heaven."

Showing herself to a barefooted Carmelite, she said to him that one should not attribute one's death to any other cause than a transport of love so violent as to be insupportable by the body.

The Saint showed herself twice to Sister Catherine of Jesus; but on her second visit she said to her, who did not dare approach her, "I approve you that you do not believe easily. I prefer that my daughters should value virtue more than revelation; but that you may see that this revelation is not a false one, approach me." Then she touched her on the breast, healing a very severe wound, and took her hand, causing a scar there to disappear which the Sister had had for a long time. She also helped several of her daughters in their last hour.

A nun who was in doubt and affliction saw the Holy Mother in the midst of a great light, surrounded by a magnificent garland of flowers, holding an open book pressed to her bosom, and saying to her, "Read, my daughter." As this Sister dared not raise her eyes to read, the Saint touched them, smiling, then consoled her and enlightened her by the most maternal words, recommending to her especially to follow the counsels of him who governed her soul. These apparitions are not to be lightly regarded, as they come from a source worthy of belief. Saints and theologians are guarantees that these facts frequently occur in the history of the Church, and that God often avails Himself of them

to do good to souls, extending at the same time the devotion due to His most faithful servants.

Among all of Saint Teresa's miracles, we will choose especially those which were judicially stated during the process of canonization :

1. During a famine which occurred, the Prioress of Villeneuve de la Xara wrote to her that she hesitated to receive several novices, because of the great poverty of the monastery, and the so great scarcity of provisions, that one could not procure wheat at any price. St. Teresa, who was then at Palencia, wrote to her to take them all the same, promising, in the name of the Most Holy Trinity, that the nuns should never be in need of the necessaries of life if they faithfully performed all their duties. The Sisters, who had only eight or nine measures of flour—that is to say, hardly enough to sustain them for a month—did not see the food diminish until the close of the six months that the famine lasted.

2. Mother Anne of the Trinity had an attack of erysipelas, which the doctors said would become a cancer. The Saint placed her hand on her face, saying, "Do not fear, my daughter ; I hope that God will heal you." By this touch, and these words, she was immediately cured.

3. The Prioress of Medina del Campo was seized with a severe pleurisy. St. Teresa, not seeing her on her arrival, asked for her, and hearing that she was ill, went to her cell. "Jesus, my daughter," she said to her, "you are ill when I come to see you ! Rise, you are well ; come with me to the refectory." Saying this, she touched the side of the Prioress, who rose, strong and well.

4. The various circumstances of her death.

5. The preservation of her body, the sweet odor which it exhales, and the liquid which flows from it.

6. A cure which has been already related.

7. Sister Anne of St. Michael, a Carmelite nun at Malaga, having a triple cancer of the breast, the arms withered and her

neck contracted, tried to procure a relic of St. Teresa. On the first night, begging the Saint to cure her, that she might work for the glory of God, and become again useful to the monastery, she laid the relic on her breast and went to sleep, which she had not done for a long time. When she awoke she was cured of her trouble, and also of a heart disease from which she had suffered till then.

8. Anne Gonzalez, who lived at Alba, had her left hand entirely withered, and nothing gave her any relief. Upon the advice of her neighbor, Marie Rodrigues, she recommended herself to the servant of God, Teresa of Jesus; both went to Alba and asked the chaplain to be so good as to let the hand of the sick woman touch the arm of the Saint. Hardly had she touched it when she was able to open her hand, and never felt her infirmity again.

9. The cure of Antoine Villaroël, told in the first chapter.

10. François Perez, *curé* in the diocese of Valladolid, had a tumor of the breast and a contracted arm, so that he could not say Mass. His infirmities growing worse in spite of remedies, he suffered terrible pain, and could not change his position without assistance. A barefooted Carmelite, full of confidence in Teresa, gave him a letter written and signed by the Saint, which the cripple received with the greatest devotion and placed upon his breast. Half an hour afterward he went to sleep, which had until then been impossible. The next day he was cured of the tumor in his breast, but his arm, which had not touched the relic, remained diseased. The pain changed its position and fled before the power of the relic, returning as soon as the blessed paper was removed. The abscess opened, and the cure was completed at the tomb of St. Teresa, at Alba, where this ecclesiastic celebrated the Holy Sacrifice.

11. At Avila, a gentleman, Gabriel de Espinosa, was instantly cured of a severe ophthalmia by touching a piece of the garment of the Saint.

12. Jean de Hermosilla, near Valladolid, being reduced by a quinsy to the last extremity, confessed himself, in order to be ready for death. His mother sent to the Carmel of Valladolid, where she had a daughter professed, imploring the Carmelites to supplicate God and the Saint for her son, who lay in such terrible danger. The nuns sent her a handkerchief which Teresa had used. The mother placed it upon the throat of her son, saying, "My son, have great confidence and trust fully in the Holy Mother." The sick man slept, and in the night, waking and sitting up in his bed, he said to his mother, "I am cured, because the Holy Mother Teresa of Jesus has just appeared to me with another nun, and encircled my neck with her hands, upon which my malady fled." The mother, not daring to believe, and fearing that in exposing himself her son might become worse, told him to lie down again, but the invalid insisted, saying that he was cured. He ate, drank, and quitted the bed the next day, without requiring any other remedy, to the great astonishment of the doctors.

13. Jane of the Holy Ghost, novice at Medina del Campo, who had been suffering for eighteen months from various maladies, was unable to move herself in her bed, or to use her hands in any way whatever. On the day of the Circumcision they carried her, at her request, into the chapel, that she might hear Mass and communicate; but she fainted almost immediately, and the doctor blamed the Sisters, saying that it would have required very little more to kill her. Upon her return to the infirmary, they brought her a relic of St. Teresa which she had earnestly desired, and received with the greatest devotion. It was a little strip cut from a mantle of the Holy Mother. The relic had scarcely touched her neck when she began to tremble, feeling at the same time such severe suffering that she wished to remove the holy object. But one of her companions said to her, "Have faith and keep still: how do you know how far the power of God can go?" In fact, the trembling ceased and the

suffering diminished so effectually, that in some hours she no longer experienced any. Rising then without the aid of any one, she began to move about with the greatest agility ; she and her companion embraced each other, weeping aloud with devotion and joy. The nuns, fearing an accident, ran thither, anxious and troubled ; but the invalid, rushing forward, flew down the staircase, which contained twenty-four steps, and fell on her knees at the feet of the Mother Prioress, asking for her blessing. The latter, alarmed, asking the meaning of all this, the novice, all in tears, responded, " These are the tender mercies of God as shown by our Holy Mother." As to the other Sisters, they were stupefied, and believed themselves to be dreaming. They all went to the choir, in order to return thanks to God for His acts of mercy by singing a *Te Deum*. The almoner and several other persons, on hearing an office sung, thought that Jane had died ; but on learning the miracle they were full of admiration, and wished to see her. And they did behold her, dancing and running before them.

14. Sister Madeline of the Mother of God, at St. Joseph d'Avila, afflicted with an internal tumor and other infirmities, had received the Viaticum and Extreme Unction. Her sufferings having entirely overthrown her reason, several persons were obliged to hold her to prevent her injuring herself. She demanded to be carried into the garden of the monastery, to a small hermitage which St. Teresa had built, and which was ornamented with an image of Jesus fastened to the column. She begged that they would bring hither a linen stained with the holy one, which was done. Arriving at the door of the hermitage, supported by the arms of the Sisters, and fixing her look upon the relic with perfect confidence that she should recover her health through the merits and intercession of the Saint, the invalid experienced great relief and felt an unaccustomed strength, insomuch that she demanded to be placed upon the ground. Then without any aid and as promptly as if she had suffered no ill, she threw herself at

the feet of the image of Christ ; and scarcely had she prostrated herself than she became perfectly healed ; remaining on her knees while they recited the Litany of St. Teresa, and other prayers for acts of mercy. She rose, ate and drank what was presented to her, followed the community into the choir, assisted at Vespers, and then at matins ; and having placed the relic upon her breast, she found that all trace of the tumor had disappeared.

Here are two or three facts which may interest the reader :

Fernandes Barragan, licentiate at Seville, hearing the great sanctity and the miracles of Teresa of Jesus spoken of, adopted the pious habit of praying to her, and of every day reading some one of her writings. He admired, above all, these words which the Saint had uttered at Seville, at a time when she was much calumniated : " God be praised that in this region they know me as I really am, for everywhere else people are mistaken concerning me." He wrote these words upon a paper which he placed in his bosom. Shortly afterward, as he was walking upon the terrace of the Archbishopric, a pistol which he carried in his hand exploded the muzzle being turned toward his breast ; but he not only received no hurt, but the balls were thrown ten or twelve feet back in a direction contrary to that they would naturally have taken, as though repulsed by some superior force. A formal inquiry demonstrated the truth of this prodigy.

We will finish by citing the deliverance which the city of Antwerp several times owed to St. Teresa. The Venerable Anne of St. Bartholomew, to whom, the Holy Mother frequently appeared, and whom she employed to save this city when menaced by the Protestant troops, shall herself be our witness. In 1622, Maurice of Nassau, Prince of Orange, advanced, full of audacity, to surprise Antwerp, at the head of his army, which he had embarked upon ships.

It was a serene and tranquil night. Certain of succeeding, he said to his followers, " Forward ! and hurrah for pleasure ; there are only God and the devil who can stop us now : the city is

urely ours." They approached the place, and suddenly a fierce tempest most unexpectedly arose, a violent wind covered the ocean with ice and destroyed the ships, the troops were swallowed up by the waves, and Maurice barely escaped with his life, and received a wound from which he never recovered : three years afterwards he was dead.

The same night on which the fleet of the Protestant Prince came in sight of Antwerp—that is to say, "about midnight," as the Venerable Anne assures us—"I was seized with great terror, without knowing why, and, with a sudden impulse of extraordinary fervor, I began to pray, raising my hands the while toward Heaven. My arms beginning to feel fatigued in this position, I was about to let them drop, when I felt them raised anew by an unknown power, as though some other person were holding them up, and I heard a voice which said, 'It is not time yet for you to repose : raise them again ;' and I remained in this position until daybreak. At that moment I understood that my prayers had been heard.

"The second time was in 1624. I was suddenly awakened by loud cries, which seemed to come from the dormitory. I listened attentively, and still heard the same cries, from the same direction. In answer to my call, two nuns came, whom I ordered to proceed to all the cells, to see who was ill enough to call thus. They answered : 'Every one sleeps ; no one murmurs.' Then, understanding that the cries had another origin, I said to them, 'Let all arise, and let us gather at the foot of the Blessed Sacrament. Some treason must be brooding, and I think that it is our Holy Mother herself who has come to waken us.' When I reached the church I felt all abashed by the presence of God, and I said to Him, 'Lord, I bring You these Thy servants, that they may ask of You what I desire. For me, I can do nothing.' When we had prayed for some time, my anxiety suddenly gave way to the greatest tranquillity of spirit. I felt that there was nothing more to fear, and that we might retire. Returning to



my cell, I looked toward the citadel. All was quiet and dark, but, nevertheless, I felt that we had incurred a great danger.

“ Another time I awoke about two hours after midnight, moved by an unknown power, and by an internal whisper which bade me pray. As I was overcome by sleep, I wished to lie down again, but I suffered such anguish that it was impossible for me to close my eyes. Understanding that it was the will of God, I began to pray with raised hands, asking instinctively for mercy with great fervor. I remained in an ecstasy, and as though entranced, without having the power to resist the force which had taken possession of me. The whole of the next day I remained half dead, my body sore, as if I had been severely beaten. At the time, I did not know the cause of what had happened to me, but I heard afterwards that the heretics had hatched a plot, and that they had failed at the very moment when they expected to succeed.”

It is certain that, on the occasions when the Venerable Anne was so extraordinarily moved to pray, all was arranged and ready to deliver up Antwerp into the hands of the enemy; and historians mention the different attempts which did not come to anything, particularly in regard to the second expedition of the Dutch. It is certain that they wandered all the night on a moor, without being able to find their path; and arriving all wet under the walls of the citadel, they were terrified by a celestial light, and returned awestruck, without daring to attack it.

The Venerable Mother Anne of St. Bartholomew attributed the warning she had received to St. Teresa.

Father John of Jesus and Mary, who collected numerous documents on the miracles due to the intercession of St. Teresa, says that all united would make a volume so large that it would wear out the patience of the reader.

The Seraphic Virgin had also the gift of prophecy. God disclosed to her things both of the present and of the future which it was naturally impossible for her to know. She announced to



many persons what was to happen to them later, and all was fulfilled as she had predicted. She had the revelation that her sister Marie de Cépéda would die without time to confess, and so brought it about that her sister lived a holy life until the day when death suddenly struck her.

It was revealed to Teresa that the Order of St. Dominic should flourish in time to come, and that it would count many martyrs in its ranks; that the monks of this Order would valiantly defend their faith, and would triumph over the heretics. She heard also from God that the priests of the Society of Jesus would render great services to the Church. It was enough for her to look at certain people to know what they had in their hearts—their inward faults, their feelings, and their secret thoughts. Often she knew of the death of one of her daughters before it had been announced to her.

On the very day of their martyrdom, she knew of the triumph of the blessed Father d'Azévédo and his companions. Like the prophets in former times, she received messages from God—now for one, now for another. And when the Saint asked Him why He had chosen her in preference to other people more learned and more capable of delivering them worthily, Our Lord answered her: "Because learned men will not devote themselves entirely to My work. I am forced to employ upon My affairs, simple women, who receive Me with a hearty welcome."

As to the numberless visions with which God favored her, and the discerning of spirits, in which she excelled, we have already spoken of these in the preceding chapters; and something more will be said in connection with her funeral sermon.

## CHAPTER IX.

### ST. TERESA AND MEDITATION.

St. Teresa has made familiar to all the art of mental prayer or meditation.

Perhaps there may be some who will be tempted to pass rapidly over this chapter, as treating of a subject too ascetic to interest them ; for the word *meditation* alarms many people. But she who has been emphatically called the patron Saint of good sense will reassure them and prove to them that they are mistaken. The word *oration* means prayer, and Teresa says, " I would that my voice might reach throughout the universe, crying aloud to men, ' Pray ! pray ! do naught but repeat the word of the Master ; pray always, and pray without ceasing.' "

" Prayer, whether oral or mental," she says, " does not consist in holding the mouth open or closed ; for if in pronouncing the words of my prayer I consider earnestly that I am speaking to God, being more attentive to this thought than to the words I pronounce, I join mental to oral prayer ; but if you think that it is enough to speak to God by reciting the *Pater* with the mouth, while thinking of the world, then I have nothing more to say. At all times, in addressing yourself to so powerful a God with the humility which He requires, you should consider who He is and who you are ; how could you speak to a king as it would be proper to do, if you did not take into consideration both his dignity and the distance which separates your condition from his ? And if you did not consent to conform to the ceremonies which are usual in dealing with the great, would you not expose yourself to be dismissed for your incivility, without having obtained anything ? How terrible the thought ! How could one

endure to feel that Thou, O my God, mightest thus deal with us? Thou art King, but King eternal; and whenever I hear it said in the *Credo* that Thy reign will have no end, the thought consoles me for all. Do not permit, then, O my Creator, that Thy people should learn to implore Thy mercy only with their lips! What do you mean, Christians, when you say that mental prayer is not necessary? Do you comprehend what you say? I think not. And you desire that we should all partake of your error.

“It is very evident that mental prayer, the habit of using oral and silent supplication, is not known to you; otherwise you would not find fault here with what you approve of elsewhere. I would therefore unite mental prayer with oral, in order not to startle you too much. Who dares say that it is wrong, when we begin the office of the Rosary, to think of Him to whom we are speaking, as well as who it is who speaks, in order to remember how we ought to conduct ourselves? I assure you that if we dwell on these two points before we begin our oral prayers, we shall already have consecrated some time to our mental devotions. And, moreover, the humility of our King is such that we are always sure of having access to Him. No guards drive us away; the angels, knowing His mercy, understand that our Prince prefers the humble simplicity of a shepherd, who would say much more if he only knew how, to the language, more or less lofty and carefully chosen, of learned men who lack humility. It is a motive the more for us to approach Him only with the greatest respect, since He is so willing to suffer us near Him. And our whole lives, should they last a thousand times longer, would not suffice to learn how God deserves to be treated—He before whom the angels tremble, whose word all obey, and for whom to wish and to do are but one and the same thing.

“Mental prayer consists only in withdrawing ourselves from outside things, in order to understand well what we are saying, how great He is to whom we speak, the duties imposed upon us

by the service of such a Master, how badly we have served Him up to the present moment, and other similar considerations. This word *mental prayer* does not include any other meaning, and ought not to frighten any one. To recite the *Pater* and the *Ave Maria*, or any other prayer, is to pray orally; but if this prayer is not accompanied by the mind, what does it become but words without order and without meaning? Our Saviour having said that we ought to withdraw into our hearts to pray, as He Himself did, not because He required so to do, but in order to instruct us by His conduct, endeavor then, when you recite the *Pater*, although you may be alone, to find a companion to say it with you. What better companion can you have than the Master who has taught you the prayer you are about to say? Picture to yourself the Saviour near you, and remember with how much love and how much condescension He has taught you. Believe me, you would do well to remain as long as possible in the society of such a friend. If you become accustomed to His presence, if He sees that you seek it with love, striving to please Him, He will never leave you, and you will never find yourself deserted by Him for a moment. He will help you in all your troubles, and accompany you wherever you may be. Do you think it would be a slight thing to have always at your side a friend such as He?

“I do not ask you, however, to think continually about Him; neither do I wish you to be always dwelling upon difficult and subtle ideas. I ask you only to remember Him. What is there to prevent your turning the eyes of your soul upon the dear Lord, if it be only for an instant? Remember that He asks nothing from you except this look of remembrance, but to this He attaches so much importance that He will do all to bestow upon you this grace, and you may find it whenever you seek it. Better still, this adorable Master, becoming our subject, bends Himself to our humors and submits Himself to our will. If you are joyful, behold Him in the mystery of the Resurrection: witness

His glory, His beauty and His majesty, in leaving the tomb. If you are overcome by sorrow, watch Him directing His steps to the Garden of Gethsemane, think of the mortal sorrow into which His soul was plunged, and of which He, who is patience Himself, was unable to avoid complaining. Or consider Him tied to the column, overwhelmed with grief, His whole soul torn with love for us, scourged by some, insulted by others, and abandoned by His friends, without any one undertaking His defence ; or again, picture to yourself this loving Saviour bending beneath His heavy Cross, while His executioners hurry Him on without an instant of repose. As to Him, He looks at you with His loving eyes, tender and full of tears. He forgets His own sufferings in order to console yours ; He wishes only that you will allow Him to comfort you, and that you will turn your head to meet His look. O my Saviour and my hope, art Thou then so cruelly abandoned that Thou wilt content Thyself with so poor a companion as I ? Is it possible that the angels have deserted Thee, and that the Father Himself no longer consoles Thee ? What ! while Thou endurest all this for me, shall I dare to complain, and of what ? Truly, in beholding Thee thus afflicted on my account, I blush for my own cowardice. I am resolved to endure courageously every evil, and to count all as a great benefit, desiring to imitate Thee at least in something. Let me walk in Thy footsteps, O my Saviour ! I would follow Thee wherever Thou art ; where Thou goest, there will I go also.

“ An excellent means of learning how to pray is to buy for yourself an image of Our Lord, not to keep without contemplating, but before which to frequently pour out your heart ; He will inspire you with what you should say. Since you can converse so easily with people, why should words fail you with which to address your Maker, unless it be because you so seldom speak to Him ? For want of intercourse with a friend, we exchange thoughts less easily, he becomes strange to us, even though a near relative or an old friend. Another excellent

method of prayer is to read some good book with which to fix our attention ; we shall thus pray better orally. This custom, making us more and more in the habit of addressing Our Lord, will give birth in us to the longing desire to remain near our Heavenly Father, from whom we have been, perhaps, so long estranged."

After this preliminary encouragement to prayer the Saint begins her meditations on the *Pater*—in which all the world should endeavor to join—and, analyzing her subject, she shows that Jesus Christ has included in this prayer all that it is possible to ask and to desire from God. She says that it ought to be a great consolation to people who do not know how to read, to be able to find in this prayer all they need in order to make supplication without having recourse to other forms.

Our Lord, at the well of Jacob, said to the Samaritan woman, "If thou didst know who He is that saith to thee, 'Give Me to drink,' thou perhaps wouldst have asked of Him, and He would have given thee living water springing up into life everlasting. The woman said to Him, 'Sir, give me this water.'" Teresa, who, while still a child, had in her chamber a picture representing this scene from the Gospel, would say while gazing at it, "Lord, give me that water." Become mistress of the spiritual life, she tells us that prayer is that fountain of living water from which the Divine Master invites us all to drink, and that in approaching this heavenly fountain the soul loses her thirst for the things of this life, but feels burning within her a thirst for the things eternal. And the Saint adds: "Those souls which do not employ themselves in prayer, resemble a paralytic who has feet and hands, without the power to use them. Alas ! if the Lord Himself comes not to say unto them, 'Arise !' as that paralytic who had passed thirty years upon the border of the pool, how much are they to be pitied and how great a danger do they incur ! There are souls so sick, and so overwhelmed by evil habits, that they cannot see into their own hearts, and that, while still possessing a power of holding intercourse with God, will not seek to rise so high. If

these souls make no effort to comprehend the full extent of their misery, in order to apply some remedy, they will certainly perish simply for want of having reflected in good time."

How many souls which have some good desire have become paralytic through ignorance! The writings of the Seraphic Virgin are precisely that voice of Jesus Christ which says to them, "Arise and walk!" They are the signs of prayer and the path of perfection made attractive for all. Again she says elsewhere, "He who does not pray has no need to be carried into hell by demons; he throws himself in." These words of Teresa only express in a different form the cry of the Prophet: "The earth is wholly desolate because no man keeps in his heart the words and the mercies of God."

The Saint herself had begun to pray by practising the simple method which she recommends to others. She would bring herself into communion with her Saviour, who dwelt in the recesses of her soul, choosing by preference those mysteries in which she saw Him abandoned and alone. Thus she remained with Him in the Garden of Olives, meditating on His affliction and on the drops of blood which fell from Him. "I should have desired," she said, "to wipe away this divine sweat, but, remembering my own sins, I dared not do so, and contented myself by remaining near Him." Long before this, Teresa had accustomed herself, on lying down in bed, to think of Our Saviour in the Garden, and she had thus learned to pray without knowing it.

The sight of the country, the water, the flowers, recalled to her the bounty and the perfections of God. As she could not picture to herself Our Lord, she dearly loved those pictures which offered to her some of the traits of our dear Master. She took a book, collecting thus her thoughts, and reading more or less as she felt welling forth more or less fully her fervor and her devotion.

According to St. Teresa, whosoever wishes to cultivate prayer should figure to himself that his soul is an arid garden, from which he must pull up the ill weeds in order to replace them by

flowers ; but even these flowers require water in order to flourish and prosper, and the gardener must seek water for them, no matter at what cost of trouble. If he finds the well dry—that is to say, if his efforts and industry fail to make him feel the consolations of devotion—let him not feel discouraged. Our Lord will be satisfied with his toil. He who has borne the Cross all His life permits His follower to aid him in His abandonment ; let the disciple therefore rejoice, and let not his soul be troubled if evil thoughts come, to him in the midst of prayer, but let him still persevere, awaiting that moment in which his Saviour will reward him with divine liberality.

After having spoken of mental prayer, which is within the reach of all, St. Teresa touches upon the grand subject of altogether supernatural prayer, called contemplation or mystical theology, because it considers only the truth and is full of mystery

In common and ordinary prayer, the soul herself produces, by the aid of grace, acts of reflection and affection. In contemplation, God takes possession of the soul, which has only to submit to Him. He makes Himself known to her in a manner both mysterious, instantaneous, and clear ; He inflames her with ardent love, and unites her to Himself by the closest bonds and fullest joy. It is like an intermediate state between knowledge and the love of God such as we know Him here ; and the glorious vision, the holy love which come from God, will endure throughout eternity. This state, which is only achieved by the operation of the Divine will, can be attained by no possible human effort. It is well to note in passing that mysticism is a supernatural fact, which, this proposition being retained, can be considered like any other fact. There would be, therefore, both levity and presumption in a want of faith in those miracles which fill the lives of the Saints. Mystical theology is a science, sublime but real, which St. Teresa has taught more clearly than all those who preceded her, and all unite in saying that on this subject her authority is without a rival.



Furthermore, it is necessary to say that mystical prayer is the portion of a very small number. Without being contemplative, many Saints have surpassed, both in merits and in glory, others who rejoiced in the mystical power. There is a certain temerity in the wish to be initiated into passive prayer and the path of ordinary virtues offers much more security. God calls those whom He chooses to this sublime mode of worship, but everywhere in the path of contemplation, as in the path of ordinary duty, perfection consists wholly in doing the will of God with humility and love. "If you have humility, mortification, self-abnegation, and the other virtues," said St. Teresa, "your security is the greater, and you have nothing to dread. Doubt not that you will arrive at perfection as soon as those who reach it by contemplation. St. Martha was a great Saint, and it is not said that she practised contemplation. However, what could be more desirable than to resemble that blessed soul, who deserved to receive so frequently Our Lord into her house, to give Him to eat, to serve Him, to eat, perhaps, at His table and from the same platter with Him? Had she, like Magdalen, been absorbed in the contemplation of Him, who would have received this Divine Guest? Furthermore, if the source whence flows the water of meditation does not pour it forth so abundantly as to force it upward of its own strength, we should weary ourselves in vain. All our meditations, our efforts, and our tears, would not give it to us. God only bestows this gift upon whom He wishes."

Mystical prayer has its degrees, by means of which it raises us with more or less promptitude. St. Teresa passed through the different degrees, and speaks of each one in her book, *The Castle of the Soul*. She says, "The soul which begins to enter into the way of contemplation is no longer the gardener who, in order to refresh the flowers of his garden, draws water with great difficulty and by main strength—that is to say, labors to excite within herself a true devotion by aid of affection and reflection, but she draws this water from on a level with the surface of the

ground, in much greater abundance and more easily by the aid of a *norja*, or water-wheel, memory and reflection having henceforth little to do."

The first step is recollection or self-concentration. "This recollection or self-concentration," says the Saint, "is acquired neither by retiring into obscurity nor by closing one's eyes. It is independent of our will, and it does not come to us unless God is pleased to grant us this grace. In this state the soul perceives and appreciates within herself the presence of God. She sees the nothingness of the things in the world."

The second step is quietude. "The soul," says St. Teresa, "at that time is like a little child who is caressed by its mother, lying on her breast, and imbibing without effort the milk which she pours forth. In like manner Our Lord desires that the soul, without labor and without thought, should be conscious of and enjoy the repose of His near presence without seeking to understand it. We should labor in vain to attain such repose by means of prayer and penance, unless Our Lord Himself should wish to bestow it upon us."

The third step consists of ecstasies. "My God," exclaims Teresa, "what becomes of the soul in this sweet intoxication? She would wish to be entirely changed into tongues for the purpose of praising the Lord. What torments would she not endure for our Lord with delight?"

The fourth step is union. "Here the senses and the faculties of the soul are absorbed in God to such a degree that they can apply themselves to nothing else. It would be impossible to describe their true condition. Afterward, as I have experienced, in the ecstasies which He imparts to the soul, God withdraws from it the senses, because she could not see herself so near the Divine Majesty without being struck by a fear which might deprive her of life."

In the last steps of mystical union, the three Persons of the Most Holy Trinity discover themselves to the soul with a very

bright light ; she sees, by a wonderful knowledge which is bestowed on her, that their Persons are distinct, that they are but one substance, one single Person, one single Wisdom, one single God. So that what we know by faith, the soul knows, if I dare thus speak, by sight, by intellectual vision. The three Persons reveal themselves to her, speak to her, and make her comprehend these words of the Gospel—to wit, that He, His Father, and the Holy Ghost, will come to dwell in the soul that loves Him and keeps His commandments.

Our Lord, God and Man, then appears by an intellectual vision in the centre of the soul, who suddenly beholds Him as the Apostles did in the Cenacle, when they saw Him suddenly in their midst, though He had not entered by the door, and He said, “Peace be with you.”

We have seen how Our Lord united Himself with the Seraphic Teresa, saying to her, “Henceforth thou shalt consider Me thy Spouse ; thou shalt occupy thyself only with My glory and My honor. My honor is thine, and thine is Mine.” Later He added : “Thou knowest the union which exists between thee and Me. Therefore, all I possess belongs to thee : all My labors and all My sorrows I give to thee, and thou mayest present them to My Father as belonging to thee.”

It is right to say here that the vision of the Blessed Trinity enjoyed by mystics at the apogee of contemplation, is not the full and perfect sight of the Divine Essence enjoyed by the elect in Heaven. God shows them something of Himself, but is truly seen face to face only in life eternal.

This mode of contemplation is out of the ordinary course, and St. Teresa says that if God grants these enjoyments to the soul, He imposes upon it also immeasurable sufferings. Moreover, in spite of great favors, the souls who receive them may be lost if they are not faithful in practising every humility and mortification, as the demon is always seeking to persuade them that they are confirmed in grace, and have nothing more to fear from the temp-

tations which are common to other mortals ; indeed, some have perished who allowed themselves to be overcome with pride. Mystical prayer does not constitute holiness ; it is only a means used by God to conduct thereunto certain privileged souls. "To possess the love of God, which is the source of all good, we must," says our Saint, "strip ourselves of everything, even of ourselves ; for this love does not consist of spiritual consolations, but in serving God in justice, earnestness, and humility. These virtues we acquire by resolving to labor and to suffer, and by accepting as inevitable the burdens and the annoyances which we encounter on the way."

Let us say a word in passing respecting visions. There are three sorts of supernatural visions :

1st. The corporal vision, which is the supernatural apparition of an object to the eyes of the body. It is judged to be true when it endures the test of the senses—for example, that of the touch—or when it is visible to a great number of persons, like the cross which appeared to the army of Constantine, or the one seen by the populace at Migné. These corporal visions have nothing in common with sanctity ; sinners frequently perceive them, as, for instance, Balaam, Baltassar, Heliodorus, etc.

2d. The vision of the imagination is a palpable representation confined to the mind, but presenting itself supernaturally to the soul with as much animation and clearness as a physical reality. It is produced suddenly, without presentiment or anticipation, and disappears in the same manner. St. Teresa speaks of this vision as a shooting star. When such come from God they are filled with the effects of Grace, and fix themselves firmly in the mind. One might have this sort of visions also without being holy, like Pharaoh and Nabuchodonosor. They may be considered as true when they announce important events which could not have been foreseen, when the vision appears at the same moment to several persons, like the one seen by Pope Liberius and

the pious couple who built the church of Our Lady of the Snows, since called Santa Maria Maggiore, in Rome.

3d. Intellectual vision is a supernatural knowledge perceived by the intelligence alone, without any concurrence of the bodily eyes, or the eyes of the imagination. It is thus that God and His angels know all things. These visions are, then, of a high order of excellence, and superior to the two first mentioned. Such were ordinarily the kind with which God blessed St. Teresa. They are supernatural, because what they disclose to the soul surpasses the reach of our imaginations, or, at the least, present themselves accompanied by a light which outshines the most brilliant evidences of reason. The knowledge they bestow demands neither labor nor logic. St. Teresa says, on this subject, "As I was ignorant in the beginning that there could be visions of this nature, they inspired me with great terror . . . I could do nothing but weep . . . Nevertheless, in this the demon can deceive us less easily, for this vision is of a nature so purely spiritual that he can get no hold either on our senses, or on the faculties of our souls, with which to cause his illusions."

Contemplative prayer not being practised by many people, we shall conclude by recapitulating what the Saint says concerning common or ordinary prayer—such as is recommended to us all. This consists in placing one's self in the presence of God, humbling one's self before Him, asking pardon for one's sins; for instance, by reciting the *Confiteor* and *Act of Contrition*, by meditating on some truth of our holy religion, or by reflecting on the life and Passion of Our Lord. Or again, by reciting slowly, and with internal relish, the words of some prayer, by reading a page of some good book; in short, by cherishing in the heart holy and virtuous feelings and wishes, by striving and resolving to conquer evil thoughts and faults of conduct, by loving God with a stronger and purer love, and by showing it in all our actions. St. Teresa wishes this most salutary practice to be continued under any and all circumstances, saying that the greatest sinners

were particularly in need of it. For at least one quarter of an hour passed in prayerful meditation every day, she promises us Heaven. "The demon" said she, "knows that the soul which devotes itself to meditation perseveringly, is lost eternally to him."

St. Teresa constantly sought God in the depths of her own heart, in the interior of her own soul. God having said to her, "Seek thyself in Me, and Me in thyself," to show her how near together are God and the soul, the Bishop of Avila asked several of his friends—among whom was John of the Cross—to explain these words to him. Each one gave a written explanation; but none of them having found the true interpretation as Teresa remarked, she thereupon gave her explanation—which was the true one—in a delightful piece of poetry, written in obedience to a request from the Bishop.

## CHAPTER X.

### ST. TERESA AND SCIENCE.

“The Lord is a God of all knowledge,” says the Holy Scripture; it is He who prepares the thoughts and inspires the discoveries of men. Perfect wisdom is not the inheritance of man here below; the most learned dies confessing that he knows nothing. Happily, God, adopting us for His children, has made known to us His nature, His perfections, His love, and His works. This sum of revealed truths is the chief wealth of human wisdom, its essential foundation, possessing which the ignorant is supremely rich, and lacking which the learned is poor even to indigence. However, the labor of the wise is worthy of all esteem in the eyes of God Himself, who requires us to study supernatural science under pain of rejection from His presence, and who, in the natural sciences, has left everything to the investigation of man. All honor to science as intended by God for man, to that learning which recognizes in the Eternal Wisdom its Master and Guide. The Church honors and encourages this learning by her efforts, wherever she finds it. Among all the Saints, she gives a distinct and high place to her Doctors and scholars, compelling us all to reverence them as such, because, having received from God both science and wisdom, they have opened their mouths in the midst of the Church to distribute them gratuitously to all.

Those who possess divine knowledge and learning are the light of the world and the salt of the earth. So extended is this science, so vast the field, that it exacts great labor from those who wish to cultivate it, whatever aptitude they may possess. Thus, souls who have a thirst for truth, and need of counsel, seek it in

the Fathers and the guides of their souls. The friends of God and of the Church rejoice to see eminent learning in those who are charged with distributing to the multitude the bread of truth. The admirable St. Teresa of Jesus, by her conduct and in her writings, professed the greatest esteem for science and the scientific. "Always," says the Saint, "have I loved the society of scholars. How great a treasure is science! It enlightens those who, like ourselves, know little. Guided by this light, and by the torch of the Holy Scriptures, we acquit ourselves of our duties with security. God preserve us from indiscreet prayers."

She who, by her close union with God, lived in the full glow of heavenly light, could not love ignorance. She proved this well by the aims she gave to her reform, telling her daughters that they should never cease praying, and doing works of penance, with the sole intention of obtaining sanctity and very great wisdom for the teachers and preachers of the Church. If Teresa of Jesus so loved learning as to make such heroic sacrifices for it, and assure to it in the end the benefit of a perpetual holocaust, Science in return has rendered her a legitimate homage by inscribing her name in its roll of honor.

Let us first give the testimony of the Church, established by Jesus Christ to be the supreme judge of Doctors and teachers. She tells us, by the mouth of the Sovereign Pontiff, Gregory XV., in the Bull of the Canonization of the Seraphic Virgin, "The Almighty Word of God, who descended from the Bosom of His Father to earth in order to snatch us from the powers of darkness . . . has wrought in our days so much good by the hands of a woman, in raising up in His Church, like a new Deborah, the Virgin Teresa . . . whom Our Lord has filled with the spirit of wisdom and understanding. He has so poured out upon her the treasures of His grace, that her splendor is like a star in the firmament, and shall shine forth with lustre in the House of God to all eternity. He has filled her with the spirit of understanding, so that not only did she leave in the Church of God an example of good



works, but she has watered it with the dew of a celestial wisdom, having written books of mystical theology, and others abounding in piety, from which the faithful gather fruits in abundance, being excited thereby to earnestly long for the abodes of the Saints."

In the prayer which Pope Urban VIII. inserted in the Mass celebrated in honor of the Saint, the Church asks of God this grace—"that the holy doctrines of the blessed Teresa may be a food to nourish our souls."

In calling the teachings of Teresa heavenly food for souls, the Church, says Bossuet, almost ranks this Virgin with the Doctors. In fact, Urban VIII. and Gregory XV., in extolling her doctrine and solemnly asking the grace that we may be instructed by Teresa, recognize her as a true Doctor. Therefore, several authors have pretended that these two Popes had really conferred on her the title of Doctor, which had never been granted to any woman; but they were mistaken. In order for a Saint to be declared a Doctor by the Church, it does not suffice for her to see in him only extraordinary sanctity and eminent doctrine: it is necessary for her to give him the title by a special decree. The Roman Breviary praises St. Francis of Sales because he has, by his writings, enlightened the Church with a celestial doctrine. But this great Saint only received the title of Doctor when Pius IX. proclaimed him such with his infallible voice, amid the applause of the whole universe.

Let us at least hope that Teresa may one day be honored with the title of Doctor.

St. Thomas would seem to answer this question in a general way, and says, "It does not belong to a woman to teach the whole Church, but only to enlighten a certain number of souls in particular; God having thus ordained things that the female sex should be subject to men, and that women should not teach in the Church, as St. Paul expressly forbids." The great Apostle and the Angel of the Schools refused to woman the authority necessary to teach, and would not allow her to perform the func-

tion publicly. Now, in this also the Seraphic Virgin was the model of a Christian woman. Far from esteeming herself because of the light she received from the Holy Spirit, she called herself an ignorant creature, and regretted that they had obliged her to write, instead of letting her spin. Her submission to her directors was absolute, and her humility boundless. She was about to burn the book of her life in order to obey Father Bannez, who wished to test her, but he afterward stopped her. Through the order of an injudicious confessor, she gave to the flames her book on the *Canticle of Canticles*, only the first chapters, which had been copied by her Sisters, being left us. She never thought of raising her voice in the Church ; but God, who had filled her with His spirit, ruled that her word should resound so powerfully that all on earth could hear it ; and the Church, who has not given to St. Teresa the title of Doctor, has, in her, recognized the authority and granted her the credit of one. Neither is it allowable nor becoming for the weaker sex to wield the sword. Nevertheless, God placed the sword of Charlemagne in the hands of Joan of Arc ; and no warrior carried it better than she. In like manner, Eternal Wisdom ordered Teresa to take the pen and throw streams of purest light upon the obscurities and enigmas of mystical theology. The Church, equally grateful and wise, was not unmindful of the services rendered her by this Virgin. But in the eyes of the Saint it is sufficient to be and to call herself Teresa of Jesus.

St. Francis of Sales, in the preface to his *Treatise on the Love of God*, after having enumerated all those who have written best on this subject, says, " But, in fine, the blessed Teresa of Jesus has written so well concerning the sacred impulses of love for God, in the books she has left, that we are carried away with delight at beholding so much eloquence mingled with such humility, so much firmness of mind with such great simplicity. Her learned ignorance causes the wisdom of scholars to appear insignificant ; after strenuous toil and

study, they admit that they do not understand what she has so aptly described in her work on Divine love. Thus does God raise the throne of His power on the foundation of our infirmity, choosing the weak to combat and to overcome the strong."

"The works of our great Saint were so familiar to the Bishop of Geneva," says Father Honoré de Sainte-Marie, "that he imitated her in the order she followed in treating of spiritual things; and he seems to have drawn thence the substance of that doctrine he sets forth in the sixth and seventh books of his *Treatise on the Love of God*."

The celebrated Protestant philosopher, Leibnitz, was not ashamed to declare, before all Europe, not only that he had read the writings of St. Teresa, but that they had enlightened and assisted him to lay the foundation of a higher philosophy. "It is with good reason," he says, "that the works of Teresa are valued; among other lofty sentences, I found the following: that the soul here below should think and feel as if in all the universe there existed nothing but God, Himself and herself alone. Philosophy should not lose this thought, and I have employed it usefully in my work, *Hypotheses*."

"St. Teresa," says one author, "both by her writings and her actions, may be ranked with the Fathers of the Church. Her life is an example of holiness, and her books specimens of inspired writing and orthodox science."

All writers on spiritual subjects are compelled to consult and to cite St. Teresa; her name is everywhere known as well as her doctrine and example. Who can say how many Saints her writings have formed; and will continue to form?

True science and St. Teresa understand and aid one another, and universities which confer the degree of Doctor in theology, represent her with the insignia of the doctorate, the white bonnet, the white silk cape, and the ring. The celebrated University of Salamanca, which has chosen her for its patroness, exhibits her

to us arrayed in this costume, in the magnificent portrait which adorns their great reception hall.

False science, wandering in the path of rationalism and positivism, holds far other language. In an age which seeks, above all, to penetrate the secrets of matter, and which strives to investigate the depth of the heavens without thinking of Him who has created them; which classes among fables and legends the greatest of sciences, theology, which is the key to all wisdom, and the chief study of scholars; whose philosophy is without dogma, whose morality is without foundation, whose policy is without principles, and whose history is wanting in love of truth—in an age, we repeat, like this, it is not astonishing that many, blaspheming that of which they are ignorant, should treat the pious and learned Teresa of Jesus as an enthusiast and visionary, and should see, in the wonders worked in her by God, only the illusions of the imagination, the effects of sickness, or the phenomena of somnambulism or of magnetism. Although it is doing them great honor, we shall briefly show the worthlessness of these assertions, no less gratuitous than injurious, leaving to recoil upon themselves the contempt which they strive to cast in the face of the Church and her Saints.

1st. Exaltation of spirit is an exaggeration of thought and feeling approaching delirium. To accuse St. Teresa of this, is to dispute evidence, and to give the lie to all that history teaches us of her character. Saints like Peter of Alcantara and Francis Borgia, after having examined her conduct and her mode of prayer, have praised her without restriction. "After the dogmas of our faith," said St. Peter of Alcantara, "nothing is more certain than the intercourse of the Mother Teresa with God." A very learned theologian, Father Balthazar Alvarez, her confessor, showing to the learned Father Ribera a number of volumes, said to him, "I had to read all these works in order to understand Mother Teresa of Jesus." Bossuet, who was so enlightened and determined a foe to exaltation and false mysticism, who had condemn-

ed the collection of the *Maxims of the Saints* written by Fénelon, calls her the "incomparable Teresa," and relies on the doctrine of the Seraphic Virgin for the triumph of truth. Thus, the pseudo-mystics do not love the Holy Mother, and willingly distort her words, whilst the Church and her Doctors consult the Saint's works in all their doubts in matters of piety, just as they consult the *Summa Theologiæ* of St. Thomas in matters of dogma; so that what differs from the doctrine of Teresa is rejected by the Church, and what agrees therewith is, for that very reason, approved. "Thus," says one author, "ancient Rome consulted the Sibylline leaves to enlighten her doubts, and formed decisions as to what regarded the safety of the commonwealth."

2d. A visionary is one who believes he has visions, whereas he is a prey to extravagant fancies. Our admirable Saint had much to suffer from these rare graces; her doubts, which had their source in the most profound humility and obedience, lasted for a long period, and, during the first years, were the object of such constant study on the part of all theologians, that, when they were satisfied, all fair-minded persons should share their convictions. We may say that St. Teresa struggled against Jesus Christ Himself by resisting the love with which He surrounded her. Weeping with anguish from fear of being deceived, she sought light from her most ardent opposers, and did not dare to defend her own convictions even after she was reassured by the most enlightened among them; until finally Our Lord caused the heroic virtue and extraordinary graces of His spouse to shine forth so clearly, that the blindest unbelievers were compelled to yield to the force of evidence and recognize her sanctity.

Moreover, the Saint, who was prudence personified, took the greatest pains to preserve her daughters from the illusions of an imagination heated by prolonged meditation, and on this subject she gives to the Prioresses the most detailed instructions.

She returns to this point in various ways, and even in certain

cases directs that for a time the exercise of mental prayer should be omitted.

We hear much in these days of experimental science ; we must see, and touch, and feel, before yielding assent to anything, and are told that science must lean not upon words or preconceived ideas, but wholly upon facts, in order to proceed from the known to the unknown. Nothing is more true than this principle, and the Apostle St. Paul does not contravene it. Christian truth, he says to the Corinthians, does not consist of words, but of deeds.

According to our modern philosophers, the majority of the Saints, and particularly the most remarkable, would be visionaries and dreamers merely. But these friends and servants of God do not limit themselves to words alone ; their lofty virtues, holy works, and numerous miracles, all speak for them in the language of facts. Now, both works, virtues, and miracles proceed directly from God. Thus it was that Jesus Christ and His Apostles founded the Church, and the uninterrupted employment of the same agencies must ensure her stability as proof against all attacks. As the false god spoken of by the Psalmist, so the false philosophers have eyes and see not, ears and hear not. This school, which believes only in facts, closes its eyes as soon as miracles are announced. This may be convenient, but assuredly it has nothing in common with science.

3d. Certain people, wishing to explain the ecstasies and visions of St. Teresa according to natural laws, attribute them to sickness, to magnetism, or to somnambulism. The maladies to which they refer would soon bring death ; but the great Saint of Carmel lived twenty-seven years with her visions. The delirious sick man does not remember what has happened to him, whereas whole books are filled with the various experiences of this wonderful being. When a swoon comes from natural causes, it produces weakness, lassitude, relaxation, disinclination to practise virtue, and a need of repose. On the other hand, if supernat-

ural, as in the case of ecstasies, although the body sometimes feels fatigue, the mind is more animated and alert ; in its fervor it is ready to undertake everything for the sake of what is right.

As to magnetism, or somnambulism, whether natural or diabolical, in the eyes of the Academy as well as in those of theology, this pretended science has no credit. Mesmerism, condemned as being nothing less than the renewal, more or less disguised, of magic, and a snare presented to the weakness of the human mind, has been declared as contrary to reason and natural science, hurtful to the health and to good morals. The devil, who is the ape of God, and who frequently tries to counterfeit miracles, was to Teresa a foe whom she always vanquished. Moreover, one must have a great deal of faith to suppose magnetism purely animal, when its contrivers attribute to a fluid those operations of the mind which make an ignorant man answer questions on subjects which he has never studied, and about facts he has no means of knowing ; and, besides, when we find that the magnetized subject has no recollection of all these facts, and retains none of this learning afterward.

May St. Teresa pardon us if we speak of such things in her defence, when she does not need it ; but, above all, may she preserve us from that pernicious ignorance which, under the pretence of science, tends to the loss of souls, and soon prepares for us irremediable catastrophes.

## CHAPTER XI.

### ST. TERESA AND HER WRITINGS.

Among Spanish authors there is but one woman to be found, and this is St. Teresa ; and, what is most worthy of praise, she has treated not merely of those light subjects most suited to a feminine pen, but also of the higher and graver topics of ascetic life. She develops the most profound mysteries in a style at once simple and solid, with entire clearness and perfect propriety of expression—so much so, that we are obliged to avow that it surpasses the capacity of man, unaided, to produce such luminous pages. One finds, as in the Holy Scriptures, simplicity and unction united to force and eloquence. “No one,” says Palafox, “has ever read the works of St. Teresa without being impelled at once to seek God, and without being at the same time seized with a sentiment of love and devotion for the Saint. In my opinion, this result cannot be wholly accounted for by the charm of her style and the virtue of the Holy Spirit who assisted her ; I behold therein a particular working of Divine Providence.”

“Her words are not those of human eloquence,” says the Ambrosian Breviary, “but they are words of the Eternal Wisdom. Mistress of divine wisdom more through experience than through study, she inflames souls with a love of meditation and longing for Heavenly delights.” The Roman Breviary holds the same language. Bossuet affirms that no one could surpass her in eloquence where she addresses herself to God. One would say that flames of love then dart forth with violence from the furnace of her heart. Don Louis de Léon, a good judge on this subject, calls her the Spanish Cicero. “I do not believe,” adds he, “that anything in our language can compare with the writings of the



Holy Mother. Every time I read them I am filled with enthusiasm, as though I had never read them before : in most of the passages I seem to hear a being who is not of earth." Other writers say, "This Virgin, having perfect knowledge of the human heart, does not employ the language of severity, but calms the mind with expressions of love. She paints the joys which purity bestows on the soul, and no less on the body, in colors so enticing and so bright ; she shows at the same time the hideousness of vice with so much moderation, and so much charity, that the sinner becomes repentant, and the just man feels himself already transported to the eternal abode."

With what exquisite frankness she tells the story of her youth, and the internal sufferings she underwent on saying farewell to the world ! What graceful turns of language, what subtlety, what ease in all she writes ! What force in her comparisons, both frequent and well chosen ! With what anxiety she strives to make herself clear to all ! And then the delicate and elegant style of woman, which man cannot imitate—all this arrests the mind of the reader, and enables him to draw the greatest benefit from what he reads.

The skilful pencil of Teresa possesses the art of Chrysostom, Leo, and Cyprian combined. What variety of treatment ! By turns simple and sublime, she soars aloft into the highest regions of the heavens, but folds her wings promptly whenever the subject requires it. Her flowery and fertile imagination endows the most abstract subjects with a positive form, which she adorns with radiance and beauty.

Speaking of the wisdom and knowledge of God, she compares it to an immense diamond, perfectly transparent, vaster than the universe, and more brilliant than the sun, in which are to be seen all the actions of men, our faults forming the spots in the midst of this sovereignly pure lustre. Elsewhere she compares the soul to a mirror without a lining, without sides, with neither height nor depth, all resplendent, and having in its centre Jesus Christ. This

mirror is covered with a cloud and remains obscured from the moment we commit a mortal sin, so that Our Lord cannot be represented there, although He is always present to the soul as the Author of all being. As to heretics, the mirror of their soul is, as it were, broken—a misfortune incomparably more terrible than if it were obscured.

Certain purists, who judge everything scrupulously, according to the rules of the most severe rhetoric, may perhaps say that the style of St. Teresa's writings lacks cohesion, and that she does not always follow a rigorous order in the subjects treated of in her books; but this reproach is not well founded. For the Saint does not use the artifices of grammarians, nor does she deign to make a discourse all cut and dried to order; above all, when hurried on by the impetuosity of her love, she interrupts herself to speak with God and to celebrate His praises. Cicero wrote carefully, with weight and measure, many discourses, of which several were never pronounced. But while we admire in the Latin orator the finish of his art, and the polish of his language, we must say that this learned disposition and these regular and harmonious periods are trite means commonly employed to persuade and to please. Teresa sometimes employed these arts, but without design. Truly great eloquence is not always compatible with the studied art of the rhetorician. The ocean has its transports which the lake knows not, and the forest does not show forth its oaks as the hedge does its small shrubs. Before his conversion, St. Augustine, a great admirer of eloquence, searched the Scriptures for phrases resembling Cicero's; but when he had learned to understand the true beauties of the holy books, he recognized the error and the vanity of his former appreciation. St. Teresa wrote, like the Psalmist, as rapidly as she could speak—in the first place, because she had but little time to write, and secondly, because her pen was inspired by the breath of the Holy Spirit. Frequently her countenance shone with rays of light whilst she was at work. Such a writer is to be admired, not judged. In a word, all who study the

Spanish tongue place the Mother of Carmel in the first rank of its *literati*; and those, especially who understand Castilian, find in Teresa all the elegance and purity of that idiom. The following is a list of her principal works :

1st. *The Book of Her Life.* Don Garcia of Toledo, wishing to understand all that passed in the soul of Teresa, ordered her to write out a narration thereof, to be sent to John of Avila, a man renowned throughout Spain for his learning and his sanctity. This work was written in 1562. Afterward, the Saint added what concerns the foundation of the first monastery of the Reform, St. Joseph.

2d. *The Path of Perfection*, which she wrote while Prioress of St. Joseph, in 1563, by the order of Father Dominic Bannez, her confessor; which book the Archbishop of Evoria had printed during the lifetime of the Holy Mother.

3d. *The Book of Foundations*, which followed that of her life. This she began at Salamanca, in 1573, in obedience to her confessor at the time, Don Jerome Repalda.

4th. *The Interior Castle; or, the Dwelling of the Soul.* This she wrote at Toledo, in 1577, by order of her confessor, Doctor Velasquez, who was afterward Bishop of Ossua and Archbishop of St. James. This book is a complete treatise on mystical prayer. She leads the soul through the different interior dwellings to the centre of the Castle, where Jesus Christ is to be found.

5th. *The Canticle of Canticles*—that is to say, the glossary of this sacred book. One of her confessors, astonished that a woman should presume to write on such a difficult theme, told her to burn the whole volume, without even asking to see it. The Saint hastened to obey this order, but a certain number of the chapters, which had been copied by her daughters for their own use, have come down to us.

6th. *The Book of Exclamations*, which she wrote three years before her death. Unable to contain within herself the ardor

of the fire which burned within her soul after Holy Communion, she set down upon paper those admirable outbursts of love which have no counterpart in any human work.

7th. Finally, she wrote the *Constitutions* of her Order, which are so replete with wisdom, and her *Advice to Her Daughters*, which all may read with profit. We still possess three hundred and sixty of her *Letters*, which have been collected and preserved for the use of posterity.

Philip II., desirous of enriching his palace of the *Escorial*, hastened to ask for the MSS. of Mother Teresa, having several times listened in person to her eloquence. Although he had in his library several other original writings of Saints, he rendered especial honor to three of the number : the MSS. of St. Augustine, St. John Chrysostom and St. Teresa were kept behind an iron grating, enclosed in a rich casket, the key of which the monarch always carried.

May the works of St. Teresa be placed indiscriminately in the hands of every one? Assuredly, yes! Good books, like good trees, are known by their fruits; and those of the Seraphic Virgin, in the world as well as in the cloister, cause to germinate and constantly bring to fruition every species of virtue, under the vivifying sun of divine love. Her works were written by the order of Our Lord, and with the assistance of the Holy Spirit; and the Church desires that their holy doctrine should become the food of our souls; that the affection of their author for a devout life should inspire us. Although the graces treated of by this terrestrial seraph are almost as wonderful as her own virtues and miracles, everything in her instructs and edifies. And the soul that does not understand her, receives with awe, in reading her works, a conception of that divine love whose grandeur no mortal can measure. All may venture forth with security upon this calm and tranquil sea, although the eye of the Saints and the righteous is alone capable of sounding its depths. Even the indifferent find a charm in reading the works of the Saint, be-

cause she, according to a Latin poet, is the perfect writer who has the art of pleasing while she teaches truth.

St. Teresa wrote a clear, distinct, and well-formed handwriting, easy to recognize at the first glance, and revealing a firm hand. If it be true that the character of a person may be judged from the handwriting, then it is clear that the pen of the Holy Mother was guided by a virile soul.

## CHAPTER XII.

### WONDERS OF ST. TERESA'S HEART.

In this chapter we shall speak with great discretion, the Church not having yet pronounced her judgment on the extraordinary occurrences to which the relic of the heart of St. Teresa has given rise for the past forty years. We shall confine ourselves to showing, without prejudging in any particular, certain facts which the ecclesiastical authorities alone have the right to decide upon.

The heart being the organ of love, and the sanctuary of the affections of the soul, God asks of us nothing else : " My son, give Me thy heart." To reveal His love to us, Jesus opens His heart. In fact, the heart of a man is his whole being, and the Heart of Jesus is His whole self ; and he who gives his heart has given everything. The Heart of Jesus, such as He deigned to show it to the Blessed Margaret Mary, is opened by the soldier's lance, encircled by thorns, and surmounted by the Cross. The reader will, if he pleases, make a comparison concerning this organ of love between Teresa and Jesus ; it being absolutely agreed that if Jesus has infinitely loved all men in general, and St. Teresa in particular, Teresa has greatly loved Jesus, has shared with Him all her affections, and has become forever the chosen spouse of the Divine King.

The piercing of St. Teresa's heart is a certain fact. She herself relates to us, as stated above, how the seraph, standing on her left side, transpierced her with a golden dart, whose extremity was tipped with burning flame. Sometimes she sang in a low voice a canticle which she had composed on this divine wound :

" In the depths of my heart I felt a sudden blow. The wound was divine, for its effects are wonderful. With this blow I was

wounded, but although the wound be mortal, causing eternal pain, it is a life-giving death. If it kills, how does it give life? And if it gives life, how does it cause death? How does it cure where it wounds?" It is God in His power, who, in bestowing such a dreadful blow, comes forth triumphantly from the struggle, while performing signal miracles.

The Church, in the hymn for the feast of St. Teresa, says almost the same thing: "Messenger of the Queen of Heaven, you quit the paternal roof to give to the infidels your faith in Christ, or your life! But a sweeter death awaits you, a more gentle suffering claims you. You fall, pierced by the arrow of divine love which wounds your heart. O victim of love, inflame our hearts! and deliver from the pains of hell those who invoke thy protection."

The piercing of St. Teresa was not only a spiritual wound of the divine love, but was a material wound inflicted on her corporeal heart. St. Francis of Assisi having received also the five Stigmata of Our Lord, by the ministry of a seraph, the Church accorded to the friars of his Order the privilege of celebrating this marvellous fact by an especial feast on the 17th of each September; and, later on, the feast was extended throughout the entire month, in order that the hearts of the faithful might become inflamed with love for Jesus Christ crucified. In like manner, Pope Benedict XIII. gave permission to the Order of Carmel to celebrate the transverberation of St. Teresa's heart on the 27th of August, allowing the entire office of the Breviary and the Missal to allude to the wonderful event. Under Clement XII., a decree of the Congregation of Rites granted the same favor to the imperial city of Vienna, and to all Spain. Pius IX. raised the solemnity to a double rite of the first class for the diocese of Salamanca, and to a double rite of the second class for the rest of Spain. It is permitted to hope that some day, not far off, we may see it extended to the universal Church. As on the feast of the Stigmata of St. Francis, and for similar reasons,

all the faithful who on that day visit one of the churches of Carmel may gain a plenary indulgence on the usual conditions.

The heart of St. Teresa is preserved at Alba, in a crystal globe mounted on a magnificent reliquary of massive silver. The lateral opening which the angel made may be seen ; it penetrates the ventricles. "This wound," says the surgeon Emmanuel Sanchez, "was made with great skill, and by using a very fine, sharp instrument. Around the mouths of the wound are to be seen traces of fire and combustion." The Saint related that she had several times received this celestial favor ; and physicians, aided by this same surgeon, have discovered, both in the front and back of the heart, other small, round openings whose origin they could not divine, and which all can see for themselves also. The crystal globe containing the Saint's heart has several times burst open, and the sweetest perfumes, which are penetrating even to the present day, have exhaled therefrom. The cell where the Mother died, which long since was transformed into a chapel, is filled even to this day with a heavenly odor.

Many persons have seen wonderful apparitions in the heart of St. Teresa. In 1705, Father Emmanuel of St. Jerome, Assistant-General of the Order, says, "I remarked in this heart a perfect image, in relief, of the Blessed Virgin, her Son on her left arm, and in her right hand a sceptre of gold ; while at the same time my companion saw therein an image of our Father, St. Joseph. This prodigy is so frequent," he adds, "that, without ceasing to feel astonishment at such wonders, they produce a more than moral certainty in the observer's mind." The learned theologians of Salamanca, speaking, in their *Essay on the Incarnation*, of the homage due to the relics of the Saints, say of Teresa's heart that it is "a marvellous mirror of all-powerful divinity, in which are reflected miraculous images such as are only to be considered as supernatural."

In a piece of the holy heart which was taken to Puebla, in Mexico, there have been seen successively a beautiful image of



Our Redeemer, the *Ecce Homo*, the image of the Eternal Father, of the Most Holy Trinity, of the Blessed Virgin, etc.; so that this little relic has received the name of "a window of Heaven."

At the present time the heart has become dried up. It measures eleven inches in height and four in width. It is suspended by three strands of metal less than a hair in thickness; the globe which contains it is heart-shaped. The relic is of a sombre chestnut color, shaded in a way that is not to be defined. The fibrous membrane surrounding the heart has been broken in several places; here it resembles the meshes of a net; there, the broken and detached fibres look like roots with their hairy filaments. Over the whole surface are to be seen, in separate points or in groups, small objects resembling white stones: looked at through a magnifying glass, some appear to be grains of shining sand, while two or three larger ones placed around the wound are of a deep violet or azure tint, resembling a stone known in Spain as the sparkling stone. Some spots of blood are visible, of a sombre red, or nearly black in color. At the bottom of the crystal globe there is quite a thick deposit of dust, with an irregular surface. This dust was not to be seen in 1836; and for a long period the reliquary has been sealed hermetically, and carefully covered with a covering of cloth.

A number of thorns, varying in form and size, seem to proceed from the base of this holy heart; the ends of the thorns being concealed in the mass of dust mentioned above, in such a manner that the eye cannot determine whether the thorns, and the other excrescences of which we are about to speak, have their origin in the heart itself, or in the accidental deposit, the exact nature of which is not known. The longest thorn, the one first seen, is seven inches long; it is to the right of the heart, and almost touches the side of the crystal globe. About two or three inches thick at the base, it terminates in a point, is angular and square, like a nail, and has springing from its base an-

other thorn, strong and short, of about five or six inches in length. To the left is seen another thorn, similar to the first, measuring six inches ; this one has no point. Side by side with the last described is another thorn, two inches long, and no larger than a pin. All three are of a cinnamon-red color, smooth and brilliant ; but the third is garnished with threads which give it the appearance of a barbed arrow.

On the reverse side of the reliquary is to be seen a fourth thorn, about the thickness of a tapestry needle, two inches in length ; and two more slender, and about three inches long. Thus, fifteen thorns may be counted, differing in size, in groups, or standing alone. Without counting the first, they are white in color, with a trace of red ; but one of them is perfectly black.

The first thorns began to appear in the year 1836, at the time that the Spanish government, under the ministry of Mendizabal, published a decree proscribing convents ; the others appeared successively until 1875.

But this is not all.

At the base of the heart, in an almost horizontal direction, there shoots out something similar to the young sprouts growing out of the trunks of trees ; and on the right side an excrescence rises irregularly, having a knot about one-third way up, resembling both in form and in brightness a metallic strand, measuring about eight inches ; and another thread of the same description is close by, of the size of one inch only. In fine, two small branches with boughs are to be seen, about two inches long ; and at the very point of the heart, something like a small bit of brown worsted.

In the month of July, 1872, the most competent professors of the medical faculty were called to examine this extraordinary vegetation, and invited to pronounce scientifically thereupon. Their report, like others that have been subsequently given, decides that the desiccation of the heart is complete. It sums the matter up as follows : " Science cannot account satisfactorily either for

the presence or the growth of the thorns, and the undersigned do not hesitate to pronounce the fact to be supernatural and miraculous."

In a second scientific examination, one of the physicians of the faculty of Salamanca pretended that it was possible to explain the production of the thorns by natural means ; and a third scientist declined to give an opinion.

The question is still pending before a scientific tribunal ; and the diocesan authority awaits the moment when it will deem it opportune to institute a more thorough investigation, as the consultations already had upon the subject are merely preliminary.

Judicious and learned men who have examined the holy relic, and carefully studied the facts, draw from their personal observations, and from the reports drawn up by the physicians, the following conclusions :

It is possible to suppose the thorns a phenomenon of natural vegetation, as they are there contrary to all known laws of vegetal order. The reliquary, which is hermetically sealed, showed no dust within it in 1836. Moreover, its contents are perfectly protected from all outside influence, so that no moisture or germ could gain access to them ; the dust to be seen in the lower part is completely dry ; and, lastly, the holy relic is kept in an apartment exposed to the burning sun of Spain, with windows facing the south. The thorns, numbering fifteen, of different length and diverse forms, point in various directions, and undergo no alteration. Now, all these points being formally declared by men of science, it is asked :

1. How is it that these thorns, if they take root in the dry dust, never change direction, notwithstanding their length, and never sustain any injury to their delicate nature when the reliquary is violently shaken ? How explain the fact that they remain motionless when the heart itself receives an impulsion ? Is it not a proof that these different excrescences take root in the holy heart, and that their point of departure is concealed by the de-

posit of dust? And this supposition is the more strengthened by the nuns of Alba, who affirm that they saw the first thorns growing before there was any trace of dust.

2. The heart and the dust being thoroughly dried, how can the thorns be a purely natural growth? Who ever sees vegetation bereft of all humidity and air?

3. Whence comes, what is the producing germ of the singular plant resembling a dry thorn? And if some germ or grain of any kind whatever has been able to penetrate the reliquary, and therein to become developed, how is it that the same phenomenon has not occurred in the reliquary that contains the arm of the Saint—since it is placed in the same apartment, and is surrounded by the same conditions?

4. Granting a new supposition in answer to the objections which may be urged, admitting that these productions are results of the work of a polypus hidden in this heart during the past three hundred years, how came the polypus to give to its work so strange and varied a form, sometimes spinning the wool, sometimes polishing the thorns with a beautiful varnish? And, moreover, is it not a fact well established, an absolute rule of zoology, that no polypus can exist without humidity? Besides, by the aid of the strongest microscopes and the most persevering investigation, the doctors themselves could not discover the slightest trace of any living organism.

From this, our critics conclude that if they wish to evade the acknowledgment of these and other supernatural evidences, they must attribute to the phenomena we have described a character not supported by the results of their examinations and investigations. Without venturing to anticipate the judgment of the Church, we must agree with the Archbishop of Salamanca in saying that if the facts recorded concerning this organ of the Saint be *not* supernatural, they are certainly marvellous beyond all experience.

Several clever theologians have inquired what meaning can be

attributed to these thorns, in which one can perceive more than a pure caprice of nature. We will give, in as few words as possible, one of these purely personal interpretations.

Among the Saints especially known for their great devotion to the Passion of Our Saviour, several are mentioned who received in their hearts the impression of the instruments of His Passion. The heart of St. Veronica Giuliani, and that of St. Clara de Montfalcone, having been opened after death, it was officially stated that therein were found clear impressions of the principal instruments of the Passion of Jesus Christ, too distinctly printed to admit of the slightest dispute. St. Teresa, who meditated all her life on the sufferings of her Divine Spouse, bore the Stigmata in her heart. Her heart was pierced like that of Jesus, not by the lance of the soldier, but by the wand of an angel, and the wound forms the shape of a cross in the upper fold. Of the five wounds of Our Saviour this is the principal one. Among the fifteen thorns which grow in the holy relic, the two long ones, which are so much larger than the others, represent the wounds in His hands and His feet, by assuming the form of nails; the others, not so powerful, are the gashes made by the crown of thorns. The branching excrescences, and those which resemble the sprouts of a vigorous tree, signify the stripes of the flagellation; and the metallic thread, with its knot, the chain which bound Our Saviour to the pillar. Finally, the small woolly mass fills the place of the sponge which gave gall to the mouth of the Divine Crucified.

In this way, the marvellous phenomena which are present in the sacred heart are witnesses and proofs of the constant and loving meditation of the Seraphic Teresa upon each of the sufferings of her Heavenly Spouse, and show forth yet once again to men that the true love of God has its origin in the frequent memory of the sufferings of Jesus Christ, and consists principally in the holy affections which follow and the generous works which spring from such meditations. There are other interpretations, equally

pious, which can be found in those books which treat especially of the heart.\*

The pictures of the heart of St. Teresa are scattered far and wide throughout Spain, and signal miracles have been performed by means of such among these as have touched the holy relic.

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\* See: *Les Merveilles anciennes et nouvelles du Cœur de Sainte Thérèse*. Published by the *Comité Italien*.—*Le Cœur de Sainte Thérèse*. By the Abbé Durand, Curé of La Tronche, Isère.—*S. Teresa y las Espinas de su Curazon*. Written in Spanish by M. Cardellach, Priest of the Mission, Salamanca.

## CHAPTER XIII.

### ST. TERESA AND FRANCE.

“Greater love than this no man hath, that a man lay down his life for his friends.” If through these words of Jesus we study those of Teresa, we shall understand how well she loved France. “In founding the monastery of St. Joseph,” she said, “my plan was not that they should lead in it so austere a life, or that they should subsist without an income. But having just at that time heard of the ravages which were being committed by the heretics in France, and the rapid progress which was being made by their guilty errors, I was overwhelmed with grief. And, as if I might perchance accomplish something, I wept, and implored Our Lord to find some remedy for such terrible evils. I would willingly have given a thousand lives to save one of the friends whom I saw going astray in such numbers in that country. But being only a poor woman, imperfect and powerless to defend the interests of the Divine Majesty as I would have wished, I resolved to do the little that lay within my power by observing the evangelical counsels with all possible perfection; and I influenced the few nuns who are in this monastery to follow the same way of life.”

It was, then, particularly to preserve the Catholic faith in France that St. Teresa established the reform of her Order in all its rigor.

France received her spiritual birth at the baptistery of Rheims. Clovis was the first of her rulers who deserved the title of king by founding the French nation, which, in the designs of God, was to have a wholly Christian origin, and a mission wholly Catholic. Hardly had Clovis received baptism before the Church, exulting with gladness, addressed congratulations to him by

the mouth of the Sovereign Pontiff. All the nations who had received baptism had embraced heresy ; but this newly formed nation began the series of Catholic nations, and, as such, became the eldest daughter of the Church. She proved herself worthy of this sacred title. Every one knows the place given in the national council chamber to the Bishops by the most Christian kings of France ; and the result of such legislation made France the most noble of nations. Pepin and Charlemagne defended and endowed the Holy See, and St. Louis styled himself the lieutenant of Christ. France was foremost in the Crusades, in the evangelical missions, in every other species of good works and sacrifices. Hence the Holy See has at all times regarded her with predilection ; and all holy people, no matter of what nationality, have trembled at her dangers and lamented her misfortunes. But none ever so ardently and eloquently expressed their love for her as St. Teresa did, none ever made such generous sacrifices as the Mother of Carmel to prevent our falling victims to heresy.

God, who had saved France in a miraculous manner by sending her a virgin, a simple shepherdess, to lead her hosts to victory, and to crown her king at Rheims, assisted her in a still greater moment of peril by the admirable courage of another virgin. While heresy, like a furious torrent, was devastating the churches and homes of prayer, desecrating the altars and holy things, and desolating, in an unheard-of manner, all the provinces, France sought in vain within her own borders the means of redemption ; but the heroic generosity of a virgin, native of Avila, came to the rescue.

Avila had been founded by French Cavaliers, who had fought to deliver Spain from the yoke of the infidels. Teresa, with a soul pierced with grief at the sight of our sorrows, undertook for herself and her daughters to practise the austerities which had been in honored use during the first Christian centuries in the various monasteries, and formed her spiritual children to the



practice of the most perfect immolation, that the anger of God might be appeased, and the powerful machinations of hell might be thwarted.

It is not a gratuitous assertion when we declare that St. Teresa preserved the Catholic faith in France, and thereby wrought the salvation of that people. If we review the origin of heresy, if we regard facts in their reality, and not through the deceptive medium of romance, divested of the illusions cast over them by the stage and so-called history, woven out of fancies, unsupported by proofs, we shall see that while France was in a state of tranquillity, she was suddenly overthrown by the emissaries of a doctrine which excites cupidity and favors revolt. We do not propose to describe in detail the bloody conflicts that necessarily ensued; everywhere it is apparent that the "reformers" were the leaders in every species of crime, and that the Catholics, almost wholly unaided by a government without conscience, were forced to imitate their wrongdoings in order to defend themselves.

But when the reprisal made by an irritated populace exceeds justice, the Church never hesitates to condemn the atrocity; and the Sovereign Pontiff was the only one who raised his voice to spare the wretches who had persecuted the people of God.

During all the days of these calamities Teresa and her daughters offered themselves as victims to God, and conjured Him to restore peace to the Church and to France. Again, in 1594, twelve years after the death of the Holy Mother, Henry of Bourbon, having learned that the Catholic faith was the very soul of France, and that to gain Paris he must return to the fold of the Church, determined to embrace again the religion of St. Louis. And, while his good heart inspired him to spare the capital, his good sense showed him the fallacy of the heresy in which he had been born, and had defended more through motives of policy than through a sense of conviction. The Protestant Ministers having agreed that one can be saved in the Catholic religion, and the Bishops having declared that he would

be lost if he followed the pretended Reformation, now that he had been enlightened by the knowledge of the truth, the King of France decided by saying, "Since it is thus, I will embrace the surest faith."

The abjuration of Henry IV. and his advent to the throne having restored peace, Teresa appeared in a vision to a soul much beloved by God, Madame Acarie de Villemont, who was living in Paris, and whose husband had almost exhausted his estate in supporting the Catholic cause. Presenting herself to this holy woman, clothed in her religious habit and resplendent with heavenly glory, the Saint assured her that she was destined to establish the Carmelite Order in France, and that she should begin the task at once. About the same time, Our Saviour appeared to the Venerable Anne of St. Bartholomew, the inseparable companion of St. Teresa in all her travels to found her different monasteries, and the one in whose arms the Holy Mother breathed her last sigh, and to her He announced that the barefooted Carmelites would shortly be established in France; He even revealed to her some French persons who were to enter the first monastery founded there. Madame Acarie confided her vision to several ecclesiastics, and, among others, to M. de Bérulle and M. de Brétagne, who advised her to dismiss the subject from her mind. She obeyed them; but six months later St. Teresa again appeared to her, and this time in a more imperious manner commanded her to propose again the foundation of the Carmelites, and assured her of success, despite the many obstacles to be overcome.

The Holy Mother selected for this excellent work an agent worthy of it. Madame Acarie, who, notwithstanding her desire to become a nun, had married in obedience to her parents, was known throughout Paris by her beauty, her devotion to her husband and her children, and her boundless charity, daily bestowed upon her servants, the poor, the townspeople, and all, without exception, who needed her help or her counsel. She never appeared at Court, although her rank entitled her to, and she dressed

with the utmost simplicity. Whatever the King won at play was set aside for the poor of Madame Acarie ; the Queen would sometimes visit her, and surprise her in the performance of her never-ending works of charity. Her husband, a fervent Catholic, but a man with some peculiarities of temper, entertained for her a feeling of veneration. She passed through the rudest trials and endured the most painful maladies with angelic patience. Wholly devoted to her duties, and at the same time living for God only, she was frequently in a state of spiritual ecstasy ; and the illumination of her mind was so great that many persons came to consult her about their affairs. Later on she entered the Order of Carmel as an out-Sister, under the name of Sister Mary of the Incarnation ; three of her daughters also entered the Order. She was beatified by Pope Pius VI. in 1791.

A few days after the second apparition of St. Teresa, Madame Acarie, wishing to recommend the cause of her poor clients to Madame Catherine of Orleans, the Duchess of Longueville, repaired to a church where she was certain of meeting her. But while she was thinking of how to present her request, she heard an interior voice saying to her : " Do not speak of your poor to this Princess ; speak only to her of the foundation of the monastery. She it is whom I have chosen to be its foundress." The blessed woman obeyed the heavenly voice, and spoke only about the Carmelites to the Duchess, representing to her the importance of having an influential person to lead in the matter, and to obtain the King's consent. Madame de Longueville accepted the title of foundress, and promised to speak of the undertaking at Court.

Afterward there was a reunion of the learned friends of the holy woman, and among them St. Francis de Sales, who had a great affection for Madame Acarie. This reunion was for the purpose of establishing the Carmelites in France. At the beginning of the conference, Don Beaucousin said to those who composed it : " Leaving out of the question human reason, let

us hearken to the Holy Spirit as He speaks by the mouth of his faithful and humble servant, Madame Acarie." In truth, this saintly woman pleaded with so much good sense for the foundation of the Carmelites, relating at the same time the apparition which she had seen concerning it, that everybody decided that she must be animated by the Spirit of God. "After having examined this business with attention," said St. Francis de Sales, "we felt no doubt whatever that God had inspired the design, which would contribute greatly to His glory, and to the salvation of a vast number of persons."

The Duchess de Longueville was requested to solicit from Rome the Bull required to establish the Order in France, asking at the same time for Spanish Carmelites to begin the foundation. St. Francis de Sales also wrote to the Pope, giving him an account of all that had occurred, and begging him to authorize this useful enterprise for the good of religion; and, thus urged, Clement VIII., on the 13th of November, 1603, gave the Bull and had it signed by all the Cardinals.

While awaiting the arrival of the daughters of St. Teresa who were to come from Spain, Madame Acarie, with her husband's consent, assembled together a certain number of persons who felt inspired to become Carmelites, and gave them a superior who was capable of replacing her in her absence. The priory of Our Lady of the Fields, in the very centre of Paris, was purchased, and this devout lady directed the workmen in the labor of repairing the dwelling. The King, Henry IV., knowing the importance of having such holy intercessors to pray to God for him, directed his ambassador to treat with the King of Spain, and gave most pressing letters to M. de Bérulle, his almoner, who afterward founded the Order of the Oratory in France. This holy man set out for Spain, accompanied by M. de Bré-tigny; the latter, having been several times in the country, had been acquainted with the reformed Carmelites since the year 1582. He had known them in Seville, where Mother Mary of Joseph,

the intimate friend of St. Teresa, was Prioress. Already united with Father Jerome Gratien, he had spoken to him and to the Prioress to have the Carmelites introduced into our country. But it was not a favorable moment for the building of monasteries. Otherwise, had it been so, Anne of Jesus tells us, St. Teresa, who always spoke so lovingly of France, would have tried to establish the first convents there herself.

At length, all the obstacles being smoothed away, six Spanish Carmelites were obtained, with Anne of Jesus, the cherished disciple of St. Teresa, as superioress, and also Mother Anne of St. Bartholomew. These holy nuns bore with them the mantle of the Reformer, and the fresh remembrance of her virtues. They were received joyfully wherever they journeyed in France. The various convents vied with one another in offering them hospitality, and the gentry went forth to meet them, offering to lodge them in their castles. At last they arrived in Paris, where they were received with enthusiasm, and took possession of their monastery chanting the Psalm *Laudate Dominum omnes gentes*, according to the practice of St. Teresa. Among the postulants, who presented themselves in great numbers, Mother Anne of St. Bartholomew recognized those whom Our Lord had shown her. In this manner the reformed Order of Carmel was founded in France, on the 15th of October, 1604, the day which the Church was to choose to celebrate the feast of St. Teresa.

The Spanish foundress of the new monastery of Paris, Anne of Jesus, was, according to all historians, the greatest subject of the Reform after the Seraphic Mother. St. John of the Cross declared that if God had taken St. Teresa away from her Order, He had left Mother Anne of Jesus to be its consoler. The hand of God had filled this virgin's heart with abundant gifts of nature and of grace. She was only thirteen years of age when the people, struck by her majesty and beauty, had surnamed her the "Queen of Daughters," a surname which was prophetic of the future sanctity to which she attained. St. Teresa, before ever having seen her,

guided by a light from God, wrote to her these memorable words: "I receive you, my daughter, not as a novice, but as my coadjutor in the work of my foundations." She was at Salamanca when her departure for France was determined upon. The inhabitants of that city were not easily resigned to lose so great a treasure; and when they learned that the dear Mother was to leave them, their grief was so violent that trouble was apprehended. It was therefore determined that the nuns should leave by night, and as quietly as possible. Anne of Jesus also founded the Carmelite Order of Dijon in 1605, that of Brussels in 1607, and afterward that of Louvain and of Mons. She had published in 1588 the first edition of the works of St. Teresa, which she afterward caused to be translated into Flemish and Latin. She performed many miracles, and was proclaimed Venerable by the Church.

Mother Anne of St. Bartholomew, for whom, Fenelon says, all France was sighing, stopped for a time by the opposition of the Carmelites, recovered from her state of indecision when she heard these words in the depths of her soul: "Go forth, My daughter; as the flies are drawn by honey, so will these beloved souls come, attracted by you; and as birds are caught by lime, they shall henceforth forever belong to Me."

Later, she founded the monastery of Tours—that is, in 1608, and that of Anvers in 1611, where she died. Several princes attended her obsequies, and God manifested her sanctity by means of miracles. We have already said that she has received the title of Venerable; her beatification being still pending before the Sacred Congregation of Rites.

The other four Carmelites who came to France were Isabella of the Angels, who always remained there, and founded the Carmelite convent in Bordeaux in 1616, and in 1618 another in Limoges, from which place she passed away from earth. After death, her countenance appeared more beautiful than in life; several miracles were attributed to her; and she also bears the title of

Venerable. Beatrice of the Conception, who belonged to one of the first families of Spain, was ordered, the first day they took possession of the house in Paris, to read in the refectory. She obeyed without making objection, although she was ignorant of the French language. She had the gift of miracles, and she returned to Salamanca, where she died. The other two Spanish Mothers were Isabella of St. Paul and Eleanor of St. Bernard, the latter speaking French. The admiration of M. de Bérulle for these holy nuns was so great that he wrote the following words to Madame Acarie : "If St. Teresa were alive, she could give us none better except by coming herself."

In vain did the Revolution renew the ravages of Protestantism ; without mentioning the nuns recently dispersed, Carmel, more flourishing than ever before, counts at the present time nearly one hundred monasteries of the daughters of St. Teresa, who has bequeathed to them her apostolic zeal and perfect poverty. At bottom, France is always vigorous ; this tree, planted by the hand of God, will yet ascend to the highest dignity in the universe, since it fills the storehouses of Heaven with the abundant fruits of piety. Not only does she furnish the greatest number of Sisters of Charity and missionaries, but she has the largest number of Carmelites : hence she will resist the most furious storms, and will extend her flowering branches to the sun of faith.

Perhaps France does not sufficiently appreciate the great gift she has received from God in having so many Carmelites ; this is because our system of education is too superficial, and also because of the peculiar character of the nation. With us, the Sisters of Charity are held in higher esteem than the Carmelites. The French are naturally active and mercurial, and feel small inclination for a contemplative life ; they prefer to serve Our Lord in the capacity of Martha, rather than to enjoy His company with the repose of Mary Magdalen, although the Divine Master declares that Mary has chosen the best part.



The contemplative life is the most noble and the most perfect, because it devotes the whole man to God. Whereas in the active life one labors to instruct or to comfort one's neighbor, exercising works of mercy toward the weak and infirm members of Jesus Christ, the contemplative soul is occupied in loving God and consoling the heart of Jesus Christ ; she unites herself intimately to Him by the practice of the most self-denying life, speaks unceasingly to Him, and is, by means of solitude, prayer and penance, separated from the world, detached wholly from self, and given entirely up to her Lord, who takes His joy in her heart, and repays her by His companionship for the coldness and indifference of creatures. Having all power over the Heart of their Heavenly Spouse, these souls know the art of obtaining all favors from Him and of reconciling Him with the world. "What," said Jesus Christ to St. Teresa, "would become of the world if I did not spare it for the sake of devout souls?"

The first place of rank among religious Orders belongs of right to the Carmelites, not only because they practise masculine courage with delicate and weak organizations, so that the rudest penance becomes a joy, and the most heroic virtues the need of life ; but especially because they thus sacrifice themselves for the welfare of the Church, to obtain for her pastors capable of defending her and instructing her children. Therefore, if the active Orders are the living members of the mystical body, the Carmelites are the arteries which give life and circulating health thereto ; if the former dress the wounds of the sick and teach the ignorant, the latter win their souls to God. The daughters of St. Teresa are like so many arrows aimed by their Mother at the souls of the just and sinners : while the priest combats on the plain with the sword of the Divine Word, the Virgins of Carmel, sheltered behind the bulwarks, strike from afar, and conquer for the great King souls who do not suspect whence the shot was fired. And they will continue thus to conquer until the enemy of the human race shall be forever imprisoned in the dungeons of the dark



abyss. "I do not wish you to be weak women," wrote St. Teresa to Anne of Jesus, "but rather would I have you valiant soldiers of Jesus Christ." "These children of Teresa," said the Protestants, some time after the arrival of the Carmelites in France, "will finish by converting us all to the Catholic faith, willing or not willing."

This courage which consists in self-immolation is the most generous, the most heroic, and the most useful, and this is the doctrine of the Church and the opinion of the Fathers and the Saints. Few have rendered greater service to the Church than St. Anthony. Not only do all faithful souls humble themselves before this great contemplative, this hero of penance and prayer, but kings and emperors honored him; they wrote, recommending themselves to his prayers and entreating him to reply and console them by his letters. The experience of what was accomplished by St. Teresa demonstrates that the learned gain less knowledge from their books than she did, in common with other contemplatives, from intercourse with God. The great Athanasius, patriarch of Alexandria, sent for St. Anthony to assist him to convert the Arians; the solitary came, confounded the heretics by his preaching, and greatly astonished the pagans themselves by the solid and profound reasoning which he used in explaining the truth. He held discussions with celebrated philosophers, who, having approached him to mock at his simplicity, could find no fit answer in return to the Divine Spirit teaching by his mouth, and they returned convinced of the truth, God thus proving that piety is useful to all.

It would be a mistake, however, to suppose that the daughters of St. Teresa are unused to manual labor; their Reformers required them to do various kinds of work, and did not exempt herself from the same. It is true, prayer and chanting the divine office occupy an extended place in their daily life, but each member of the monastery has her own particular employment, and their recreation is nothing more than a time spent in doing

manual labor in common. The true friends of God will be ever grateful to Him for having given us these valiant virgins, who copy faithfully the virtues of their Holy Mother ; they will delight in assisting them, in testifying their esteem as a return for the immense services rendered to individual souls and to society in general.

With an episode taken from our contemporaneous history, we shall conclude this chapter. When the French invaded Spain, the nuns of Medina del Campo withdrew when our soldiers entered the monastery at that place. Every corner was visited except the cell formerly occupied by St. Teresa, as the door thereto could not be forced. In this cell there stood a statue of the Saint, so lifelike that it seemed almost herself ; and, before their flight, the Prioress, addressing herself to it, said : " Holy Mother, you were always obedient, giving us the most perfect example ; now, in my quality of Prioress of this monastery, I order you not to show yourself and not to permit any person to enter your cell." However, the soldiers began to batter the shutters of the room, and to knock in the walls with shots. After fatiguing themselves in vain, they desisted, and the wall was left no thicker than an egg-shell. The key of the cell had been left lying on the window-sill by mistake ; yet, though in full sight, none of the soldiers took notice of it.

If the French then offended St. Teresa, whom they did not know well, blinded as they were by the impious spirit of the Revolution, the French of the present day will repair the national fault by going to pay respect to the places where she dwelt, and by regarding her as a great benefactress and a spiritual mother. All the Catholics of France profess profound affection for her, they strive to diffuse respect to her memory, and will endeavor to celebrate the feast of her third centenary in the most pious and solemn manner.

## CHAPTER XIV.

### THIRD CENTENARY OF ST. TERESA OF JESUS.

God has made the ages for His Son and for his Church, and He will continue them until time shall be lost in eternity. A century, measuring the limits of the longest life of a human being, seems to end one period and to become the starting-point in another ; so that, at the distance of one hundred years, the same figures recall the men who lived and the facts which transpired during the preceding age.

The Church, springing forth from the wounded side of Jesus on Calvary, having drawn her own life from the death of her Spouse, is always rejoiced when any of her holy children is translated from earth to Heaven; and, therefore, each day in the calendar is marked by the commemoration of the death of her holiest Saints. But on the recurrence of each secular period of a century she observes the day with greater pomp and solemnity. To the recent centenaries of St. Benedict and St. Catherine of Sienna will succeed that of St. Teresa, in October, 1882.

This centenary is one of the greatest importance, God having raised up this great Saint to assist His Church in a special way, and the Church being now passing through a crisis whose exceptional gravity must be apparent to every one. Protestantism, whose onward course has been checked, is about to be quenched in the shadows of rationalism; its doctors are becoming Catholics; it has for defenders none but the secular powers who have enslaved it, while proclaiming themselves its masters and pontiffs. The wholesome Catholic doctrine, in its full integrity, is honored more than ever by the faithful; the shepherds and

their flocks proclaim with love the infallible supremacy of Peter, who will be not only the light of souls, but the salvation of society. But the fatal error of free discussion has been developed in its worst features by the negation of the rights of God upon earth ; and the multitudes, deceived by what is commonly styled "modern principles"—as though truth were not eternal in its origin as in its duration—are demanding which will be victor, the Church or the Revolution ; and the souls of the people are to be the price of the conquest. St. Teresa and her children undertake the defence of God's interest, they fight for His glory ; but they are soldiers of peace whose only arms are prayer. Innocent victims, they shed no blood but their own, and that by means of the discipline and hair-cloth ; sacrificing themselves only, they do a holy violence to the heart of Jesus Christ, that rainbow of divine mercy. And we who are not Carmelites may confidently expect salvation if we enter generously, and according to our degree of strength, into their sentiments of zeal and penance.

Moreover, besides the mission of St. Teresa, another motive, entirely personal, should engage us to celebrate her centenary with all possible fervor. Among the Saints of Heaven, Teresa or Jesus shines with a brilliancy which leaves nothing to desire. Without being comparable to the Apostles, she has received in the Church a mission wholly apostolic, tending directly to the salvation of souls. Without having the martyrs' palm, she shares their merit, since she desired, at the early age of seven, to give her life for God. She even suffered the pain of martyrdom when she received in her heart a mortal wound, and lived thus twenty-three years, enduring a martyrdom of love which she declares was equal to the most inconceivable torments. With St Francis of Assisium she belongs to the first rank of Seraphs. She bears the stigmata of the Passion, not in the different members of her body, but in her transverberated heart. She has a place among the Doctors of the Church, without bearing the title, inasmuch

as her doctrine is called the food of souls. She enjoys the rank of Founder of Orders, since she founded anew the first and most ancient of all Orders in religion. In a word, her heroic virtues, her numerous miracles, the perfect preservation of her body and heart, all combine to call forth admiration and love for St. Teresa.

Let us not omit one of the brightest gems in her crown. If St. Joseph, the perfect spouse of Mary, the only human being who exercised the authority of the Eternal Father over the Word made flesh—if this great Saint has been proclaimed the patron of the Universal Church, we owe it, in a great measure, to St. Teresa, who was the first to make devotion to him popular, and who built twelve churches in his honor, whereas before that not one existed. “I took St Joseph for my patron and advocate,” she tells us, “and I recommended myself unceasingly to his protection. I never remember to have asked anything of him that I did not obtain. It seems as though God gives to other Saints the grace to assist us in some certain necessity; but, according to my experience, St. Joseph assists us in every want, Our Lord wishing to make us understand that, as He was obedient to His foster-father upon earth, He can refuse him no request in Heaven. Many persons who have invoked him by my advice have experienced this truth; and the number of his clients increases daily, and corroborates what I declare. I would desire to persuade every one to honor so great a Saint, so frequently have I been shown the great influence he possesses with God. I have never met any one who had true devotion for him, who did not advance rapidly in the path of virtue, because he powerfully assists those who recommend themselves to his intercession. For several years past I have asked a special favor on his festival, and it has always been granted; or if the request was not judicious, he has denied it for my greater good. I implore those who do not credit this to make the trial for themselves. Let him who has no guide in the way of prayer take this great patriarch for his director, and he will not go astray.”

The words and the practices of St. Teresa have borne their fruit. The head of the Holy Family, the Patron of the Universal Church, owes it to Himself to protect those who will be devoted to His illustrious servant, and to assist those who strive to glorify her, especially in her centenary. She herself has received from Our Lord the promise that her intercession shall never meet with refusal. "Do not doubt, My daughter," He said to her, "that I will ever deny any request you make Me ; I promise to hear all your prayers, knowing well that you will ask nothing that will not redound to My glory; do not doubt this in the least."

Let not the reader of this little sketch suppose that he knows Teresa of Jesus. If it be impossible to speak of her in adequate terms, how can a few cold and feeble pages give a just idea of this incomparable Mother? May they at least induce some souls to love and invoke her, and give all the desire to know her better! May they tend in some measure to develop in France the zeal she has the right to expect from us, while Spain and Italy, in their pious enthusiasm, are preparing to do everything possible for the greater glory of her to whom Jesus Christ said: "Henceforth My honor is thine, and thy honor is Mine."

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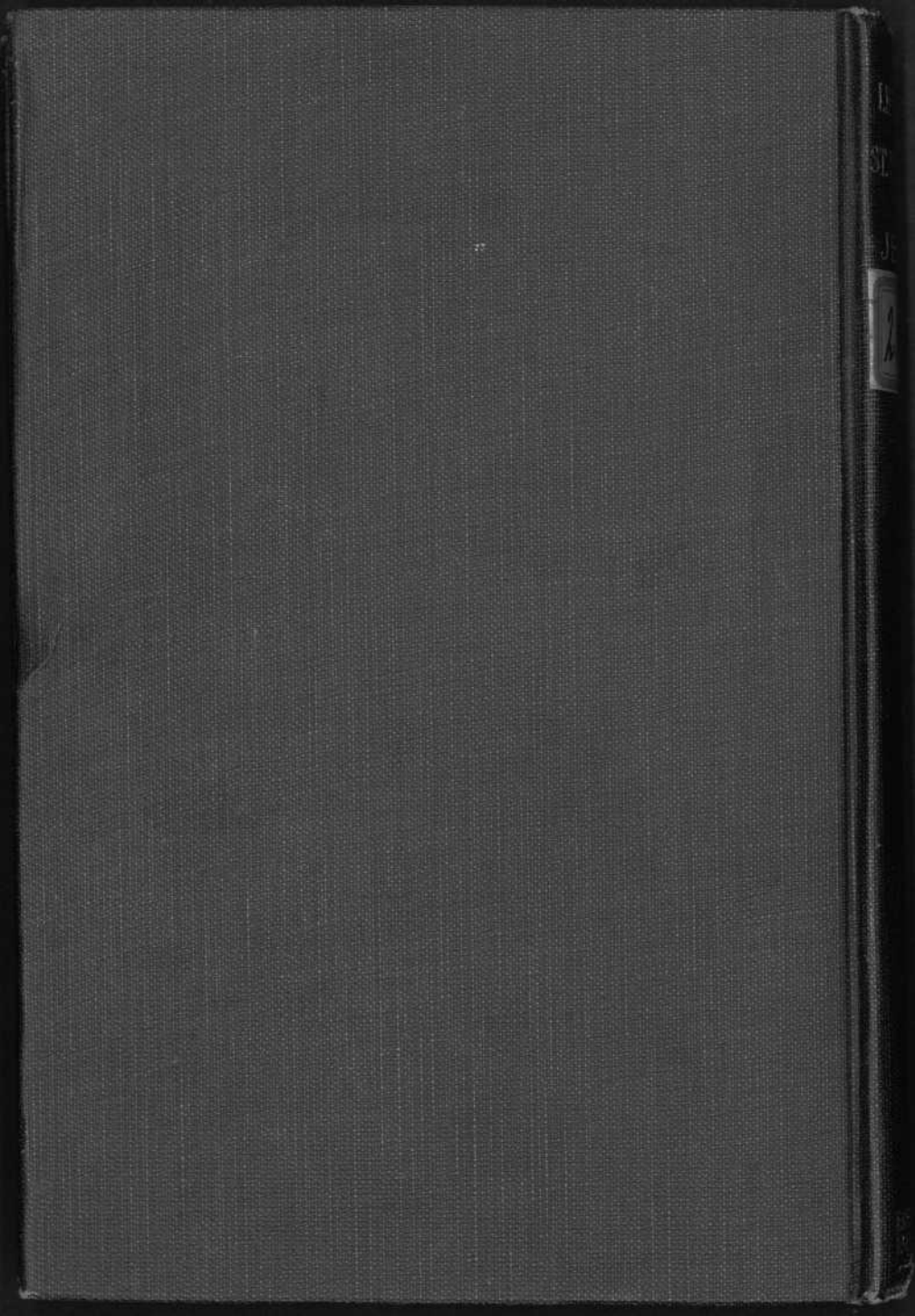
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