prior in Talavera. He is of the order of S. Dominic, and was appointed in Rome on the nomination of the king: a most holy and prudent man, as it was necessary he should be for such a work as this. The cost was borne by the king, and at his command the whole university helped the friars. The chapter[1] was held in great peace and concord in the college of S. Cyril of the barefooted Carmelites,[2] which we possess there. The father-master Fra Jerome Gratian of the Mother of God was elected provincial.[3]

seen them, might know that his own commission, given him by the nuncio, had expired, and for the future refrain from all acts of jurisdiction over the reform of S. Teresa. That done, Fra Juan returned to his monastery in Talavera, and there, February 1, 1581, summoned all the priors of the reform to a chapter to be held by him in Alcala in the beginning of March (*Reforma*, lib. v. ch. ix. § 1).

[1] The priors of the order, with their fellows, in obedience to the summons of the commissary apostolic, assembled in Alcala March 3, 1581, and on that day the separation of the reform from the mitigation was definitively made and recorded. The former was to remain still subject to the general of the whole order, but to be visited by none other than by friars of their own rule, or by the general in person. On the next day, Saturday, the definitors were elected, namely, the fathers Nicholas of Jesus Maria, prior of Pastrana; Antonio of Jesus, prior of Monzera; S. John of the Cross, rector of Baeza; and Gabriel of the Assumption, fellow of the priory of La Roda. Fra Ambrosio Stevano was chosen secretary. This done, they proceeded to elect their provincial. The apostolic commissary proposed to them Fra Jerome of the Mother of God, who, the assembly being divided, was elected by only one vote more than was given for Fra Antonio of Jesus. On Sunday (Lætare) there was a general procession, and a theological disputation held in the evening, under the presidency of the commissary, the defender of the conclusions being Fra Juan of the Mother of God, against the learned doctors of the university (*Reforma*, lib. v. ch. ix. x. § 1).

[2] The college was founded in 1570 by Fra Baltazar of Jesus, the prince Ruy Gomez having supplied the means; and the first rector of it was S. John of the Cross. It was at this time called the college of our Lady of Carmel; but in memory of the first chapter of the barefooted Carmelites, held there March 6, 1581, the feast of Cyril, the old name was changed into that by which the Saint calls it in the text (*Reforma*, lib. ii. ch. xliii. § 5; and lib. v. ch. x. § 2).

[3] Fra Jerome was at the time prior of Los Remedios in Seville, having been elected February 19, and confirmed by the superior Fra Angel de Salazar, March 10, 1580, in Salamanca (*Fra Anton. of S. Joseph*, Lett. 302; Lett. 26 vol. iii. ed. Doblado). His election to be provincial was probably

Joy of the Saint at the separation.

25. But, as these fathers will give an account of this elsewhere, there is no reason why I should meddle with it. I have spoken of it because it was while I was occupied with this foundation that our Lord did a work that touched so nearly the honour and glory of His glorious Mother, our Lady and Patroness as she is, for the order is hers, and gave to me one of the greatest joys and pleasures that I could have in this life, for I had been for more than twenty-five years in trouble, persecution, and distress, too long to speak of; our Lord alone can know of them. Then to see the end of it all! No one, unless he knows the trouble I underwent, can tell the joy that I had in my heart, and the desire I had that all the world should give thanks to our Lord, and that we should pray to Him for our holy king Don Philip, whom God made use of to bring everything to so happy an end, for the devil had been so cunning that the order would have been overthrown but for the king.

Danger of slight relaxations.

26. Now we are all in peace, friars of the reform and friars of the mitigation: no one hinders us in the service of our Lord. Therefore, my brethren and sisters, make haste to serve His Majesty, who has so abundantly heard our prayers. Let those who are now alive, who have seen these things with their own eyes, consider His graciousness unto us, and the troubles and disquiet from which He has delivered us; and let those who are to come after us, who will find everything easy, for the love of our Lord never allow any observance tending to perfection to fall into disuse. Let them never give men occasion to say of them what is said of some orders, "Their beginning was praiseworthy"—and we are beginning now—but let them strive to go on from good to better. Let them consider that the devil, by means of very slight relaxations, makes an opening by which very great ones may creep in. Let it never happen to them to say, "This is nothing—these are extremes." O my daughters, every-

due to the influence of S. Teresa, but Fra Antonio was very nearly chosen. The latter was now worn out, and the Saint greatly mistrusted his gifts of government, and thought he might do much harm in the order (Lett. 324, not in the edition of Madrid. *El daño que haria ahora!*)

thing is important if it does not help us onwards. I beseech you for the love of our Lord to keep in mind how soon everything passes away, and how good our Lord has been to us in bringing us to the order, and how severely she shall be punished who shall be the first to be lax in anything. Do you direct your eyes to the race of those holy prophets from whom we are descended—what saints we have in heaven who wore this habit! Let us dare with a holy boldness, by the grace of God, to be ourselves like unto them. The fight, my sisters, will be but for a moment, and the issue is for ever. Let us leave alone those things which are nothing, and attend to those which bring us near to Him who is our end, to serve and love Him more and more, for He will be for ever and ever. Amen, amen.

THANKS BE TO GOD!

CHAPTER XXX.

THE FOUNDATION OF THE MONASTERY OF THE MOST HOLY TRINITY IN SORIA, IN THE YEAR 1581. THE FIRST MASS SAID ON THE FEAST OF S. ELISEUS.

1. WHEN I was in Palencia, on the business of the foundations now described, I received a letter from Dr. Velasquez,[1] bishop of Osma; I had had

Don Alonzo Velasquez.

[1] Don Alonzo Velasquez heard the confession of the Saint during her stay in Toledo after the foundation of her monastery in Seville. He was born in Tudela de Duero, and was successively bishop of Osma and archbishop of Compostella. He made on foot the visitation of Osma, and, worn out by the gout and other infirmities, he begged permission to resign Compostella. Don Philip II. would consent to the resignation only on condition of his naming two persons whom he judged fit to be made archbishops. He did so, and the king chose one of the two, and proposed him to the Pope. As Don Alonzo was poor, the king asked him what pension was to be assigned from the revenues of the see for his own use. He said that for

relations with him when he was canon and professor in the cathedral of Toledo, and when I was harassed by certain misgivings, for I knew he was a most learned man and a great servant of God, and so after many importunities I persuaded him to take upon himself the care of my soul, and to hear my confession.[1] Notwithstanding his many occupations, yet, because I begged him for the love of God to do it, and because he saw what straits I was in, he consented so readily that I was surprised, and he confessed and directed me all the time I remained in Toledo, which was long enough. I laid before him the state of my soul with exceeding plainness, as I am in the habit of doing. The service he rendered me was so very great that from that moment my misgivings began to lessen. The truth is, there was another reason, not to be told here. Nevertheless, he really did me a great service, for he made me feel safe by means of passages from the Holy Scripture, which is a way that has most effect upon me when I am certain that he who speaks understands it, and is also of good life : I was certain of both in his case.

The Saint consents to found in Soria.

2. The letter was written by him in Soria, where he then was. He told me that a lady, who was his penitent there, had spoken to him about founding a monastery of our nuns, of which he approved; that he had promised her he would persuade me to go and make a foundation there; that I must not fail him; and that if I thought it right to do so I was to let him know, and that he would send for me. I was very glad, for, setting aside that it would be a good work to make a foundation there, I wished to make known to him certain matters relating to the state of my soul,

himself, two chaplains, and two servants a thousand ducats would suffice. The king insisted on the assignation of twelve thousand ducats. Don Alonzo resigned, and retired to Talavera to die. (Palafox, note to Lett. 8 vol. 1, ed. Doblado, and 332 ed. of De la Fuente, who says that the original of that letter has never been found, and that he doubts whether the Saint ever wrote it.) The archbishop out of the twelve thousand ducats accepted only one-half. He died in 1587, and was buried in Tudela de Duero (*De la Fuente*).

[1] See *Relation* ix. § 1.

and also to see him, because I have a great affection for him, the fruit of the great service he has done me.

Story of the foundress of Soria.

3. The lady the foundress was Doña Beatriz de Veamonte and Navarre—for she was descended from the kings of Navarre—the child of Don Francis de Veamonte,[1] of noble and illustrious lineage. She had been a wife for some years, had no children, was exceedingly wealthy, and for some time past had resolved to found a monastery of nuns. She spoke of it to the bishop, and he told her of the order of our Lady, the barefooted Carmelites. She was so pleased that she made great haste to carry out her purpose. She is very gentle, generous, and mortified; in a word, a very great servant of God. She had in Soria an excellent house, well built and in a very good situation, and said that she would give it to us, with everything else that might be wanted for the foundation. She gave it, together with a sum of money which would bring in five hundred ducats a year. The bishop undertook to give a very fine church with a stone roof; it was the parish church close by, which would have been useful with a gallery leading into it. He might very well give it, for it was poor, and there were many churches in the town, and he could assign the parish to another church. He gave me an account of all this in his letter. I discussed the whole matter with the father provincial, who was then here, who with all my friends decided that I was to write by a special messenger and say they might come for me, for the foundation of Palencia was now made. I was very glad of it for the reason I gave before.

[1] He was captain of the emperor's guard, and his daughter was married to Don Juan de Vinuessa, a great man in Soria, who was at this time dead. Doña Beatriz had a nephew, Don Francisco Carlo de Veamonte, who expected to inherit her possessions, and who was very angry with the Saint because she accepted his aunt's money. Fifteen years after this he saw the Saint, then dead, in a vision, and changed his life, retired from the world, and lived most holily, professed in the third order of S. Francis in Villa de Arebalo (*Reforma*, lib. v. ch. xx. § 7). Doña Beatriz some years later helped to found another monastery in Pamplona. In that house she took the habit herself as Beatriz of Christ, and died there, full of years and good deeds, in 1602 (*Yepes*, ii. 33).

Preparations for the journey to Soria.

4. I began to collect the nuns I was to take with me: they were seven—the lady would rather have had more than fewer—with one lay sister,[1] my companion, and myself. A person came for us at once and in haste; and, as I told him I would bring with me two barefooted friars, I took the father Fra Nicholas of Jesus Maria,[2] a man of great perfection and discernment—a Genoese by birth.

Nicholas of Jesus Maria.

5. He was more than forty years old, I believe, when he received the habit—at least he is now upwards of forty, and it was not long ago—but he has made such great progress in a short time that it is clear our Lord chose him to help the order, which he did, in these days of persecutions, which were so full of trouble, because the others who could have helped us were some of them in exile, others in prison. He, as he held no office—for, as I have said, he had not been long in the order—was not thought so much of: that was the work of God, that he might remain to help me. He is very prudent, for when he was staying in the monastery of the mitigation in Madrid he was so reserved, as if he had other affairs to transact, that they never discovered

[1] From Salamanca the Saint sent for Mary of Christ and Mary of Jesus; from Segovia, Juana Bautista and Mary of S. Joseph; from Medina, Catherine of Christ, who was to be prioress, Catherine of the Holy Ghost, and a lay sister, Maria Bautista. Doña Beatriz sent her chaplain; the bishop of Osma sent his also, with a man to provide for them on the road; while the bishop of Palencia sent a minor canon of his church, afterwards the canon Pedro de Ribera (*Reforma*, lib. v. ch. xx. § 5). The Saint speaks of him below, § 12.

[2] Nicholas Doria was born in Genoa, May 18, 1539, the son of Domenico and Maria Doria. He came to Spain and settled in Seville. He was not there long before he saw the vanity of human success and the uncertainty of worldly honours. He gave up the world—became a priest. He had been long ago acquainted with Fra Mariano, who, going to Seville in 1573, brought him into relations with the Carmelites and S. Teresa herself. In the end he was won to the new order, and became a novice 24th March, 1577, and was professed in Seville March 25, 1580 (*Reforma*, lib. iv. ch. xxix §§ 2-6). He was of great service to the Saint during the trouble, and was looked on as the type of a zealous Carmelite, more rigid than Fra Jerome of the Mother of God, but apparently more trusted by his brethren. He was the first vicar-general of the reform in Spain.

he was engaged in ours, and so allowed him to remain. We wrote to each other continually, for I was then in the monastery of St. Joseph's in Avila,[1] and discussed what was necessary to be done, which was a comfort to him. This shows the difficulties of the order at that time, seeing that they made so much of me, according to the saying,[2] "For want of better." During the whole of this time I had experience of his perfection and prudence, and hence he is one of those in the order for whom I have a great affection in our Lord, and highly esteem.

The journey to Soria.

6. He, then, with a companion, a lay brother,[3] went with us. I had no trouble on the road, for he whom the bishop had sent for us took great care of us, and helped us to the utmost of his power to find good lodgings, for when we entered the diocese of Osma the people provided us with good lodgings on being told that our coming was the bishop's doing, so great is their affection for him. The weather was fine, and we made short journeys, so that there was no fatigue in travelling, only joy, for it was to me an exceeding great joy to listen to what people said of the holy life of the bishop.

The arrival.

7. We arrived at Burgo[4] the day before the octave of Corpus Christi, and went to Communion on Thursday, which was the day of the octave, the morning after our arrival, and dined there, because we could not reach Soria that day. That night we spent in a church, for there was no other place to lodge in, and no harm came of it. The next morning we heard mass there, and reached Soria about

[1] The Saint went from Toledo to Avila in July, 1577, when she placed the monastery under the jurisdiction of the order, and remained there till June 25, 1579, returning thither again November 19. Soon after that she began again to make new foundations.

[2] *A falta de hombres buenos:* this is an allusion to an old proverb, *A falta de buenos, mi marido alcalde* (*De la Fuente*)—for want of good men they made my husband a judge.

[3] Fra Eliseus of the Mother of God (*Reforma*, lib. v. ch. xx. § 5).

[4] Not Burgos in old Castille, an episcopal city raised in 1574 to the rank of an archbishopric, but Burgo de Osma: Osma being on one side of the river Duero, and decayed; Burgo being on the other (*Bollandists*, No. 926).

five in the afternoon.[1] The saintly bishop was at a window of his house[2] when we passed, and thence gave us his blessing; it was a great comfort to me, for the blessing of a bishop and a saint is a great thing.

The Saint takes possession.

8. The lady the foundress was waiting for us at the door of her own house, for it was there the monastery was to be founded: we did not see how to make our way in, because of the great crowd present. That was nothing new, for wherever we go, so fond is the world of novelties, the crowd is so great as to be a grave annoyance were it not that we cover our faces with our veils; that enables us to bear it. The lady had a very large and very fine room made ready, wherein mass was to be said for the present, because a passage had to be made into the church which the bishop was to give us, and forthwith the next day mass was said in honour of our father S. Eliseus.[3] The lady most abundantly furnished everything that we had need of, and left us in

[1] Father Francis de Ribera, S.J., says that he saw the Saint in Soria on his return from Rome, as he had done the year before in Valladolid when he was setting out on his journey. He stopped four days in Soria, but did not know for three days that the Saint was in the town. He speaks most pathetically of the loss he sustained by this, for it was the last time he ever saw her in this world (*Ribera*, iii. 11).

[2] The bishop was then a guest in the house of Don Juan de Castilla (*Reforma*, lib. v. ch. xx. § 3).

[3] The octave of Corpus Christi in 1581 fell on the 1st of June; but if the Saint reached Soria, as it seems from the text, on the evening of Friday, June 2, there must be some mistake about the feast of S. Eliseus, which according to the calendar falls on the 14th of June. The Bollandists suggest that the mistake arose from the fact, if fact it was, that a votive mass of S. Eliseus was said on Saturday, June 3 (see No. 929). In the chronicle of the order Fra Francis de Santa Maria says that the Saint left Palencia in the beginning of June, and that she arrived in Soria on Friday, June 13, the feast of S. Antony of Padua (*Reforma*, lib. v. ch. xv. § 3). And his statement presents another difficulty: how could he say so when he had the *Book of the Foundations* before him, in which the Saint says that she kept the octave of Corpus Christi in Burgo de Osma? On the other hand, it might be held that the order at this time kept the feast of S. Eliseus on the 4th of June, for in the memorials sent to the chapter in Alcala in 1581 Isabel of Jesus is said to have made her profession in Salamanca June 4, on the feast of S. Eliseus, 1573, of our order.

that room, wherein we kept ourselves enclosed until the passage was made, remaining there till the Transfiguration.[1]

Infirmities of the bishop.

9. On that day the first mass was said with great solemnity, a large congregation being present in the church. A father of the society[2] preached, the bishop having gone to Burgo, for he never loses a day or an hour, but is always at work, though he is not strong, and the sight of one of his eyes is gone. I had this sorrow there, for it was a very great grief to me that his sight, which was so profitable in the service of our Lord, was lost. God's judgments are His own. This must have happened to enable His servant to gain more merit, and to try his resignation to His will, for he did not refrain from labouring as he did before. He told me that he did not grieve over his loss any more than if it had happened to another. He felt sometimes that he should not think it a matter of regret if he lost the sight of the other eye, for he would then live in a hermitage, serving God without further obligation. That was always his vocation before he was made bishop, and he spoke of it to me occasionally, and had almost made up his mind to give up everything and go. I could not bear that, because I thought that as a bishop he would be of great service in the church of God, and accordingly wished him to be what he is, though on the day he was offered the bishopric—he sent word of it to me at once—I fell into very great distress about it, seeing him laid under so heavy a burden, and I could neither rest nor be at ease. I went into the choir and prayed for him to our Lord, and His Majesty made me calm in a moment, saying to me that he would serve Him greatly; and so it seems.

His meritorious life.

10. Notwithstanding the loss of an eye, certain other very painful infirmities, and unceasing work, he fasts four days in the week, and inflicts other penances on himself; his food is very plain. When he visits the diocese he goes on foot; his servants cannot bear it, and have complained of it to me. His servants must be pious

[1] August 6th. On the feast of the Assumption following the Saint gave the habit to two novices (*Reforma*, lib. v. ch. xx. § 5).

[2] The preacher was father Francis Carrera (*Ribera*, iii. 11).

persons, or they may not remain in his house. He does not trust important affairs to his vicars-general; they must pass through his hands, and indeed I think everything does. For the first two years of his episcopate here he underwent a most unrelenting persecution from false witnesses, at which I was amazed, for in the administration of justice he is upright and true. That has now come to an end, for, though people went to the court to complain of him, and to every other place where they thought they could work evil against him, they did not prevail, for the good he was doing throughout his diocese became known. He bore it all so perfectly that he made them ashamed, doing good to those whom he knew to be doing evil to him. Though he had much to do he never failed to find time for prayer.

The real founder of Soria.

11. It seems to me that I am carried away when I praise this holy man—and I have not said much—but I have done so that people may know who it was that really began the foundation of the Most Holy Trinity in Soria, and for the consolation of those who have to dwell there. My labour is not thrown away, and they who are there now know it well. Though he did not endow us he gave us the church, and it was he, as I am saying,[1] who put it into the heart of that lady to make the foundation, and he was, as I said before, a man of great piety, goodness, and penance.

Pedro de Ribera.

11. Then, when the passage leading into the church was made, and everything necessary for our enclosure arranged, it became necessary I should return to the monastery of S. Joseph in Avila; and so I went away at once in the great heat,[2] the road being very bad for

[1] § 2.

[2] The Saint left Soria August 16, 1581, reached Burgo de Osma on the 18th, was in Segovia on the 23rd, and arrived in Avila September 5. The monastery which she had founded, and which she had carefully trained, was now, to the great distress of the Saint, less fervent in spirit, and therefore in great temporal need. The nuns had been too much indulged by an indiscreet confessor, who dispensed with the observance of the rule and constitutions without difficulty. The presence of the Saint changed all that was amiss, and on the arrival of the provincial, to whom the state of the convent was made known—he came to Avila from Salamanca, where he had been

the carriage. Ribera, a minor canon of Palencia, went with me; he had been a very great help in the making of the passage into the church, and in everything, for the father Nicolas of Jesus Maria had gone away as soon as the deeds relating to the foundation were drawn out, being very much wanted elsewhere. Ribera had business in Soria when we were going thither, and went with us. From that time forth God gave him such an earnest desire to do us good, that we may therefore pray to His Majesty for him among the benefactors of the order. I would not have anybody else travel with me and my companion, for he was enough, because he is so careful, and the more quietly we travel the better am I on the road.[1]

occupied in founding the college of the friars—and with his consent, and desired by the nuns, Mary of Christ gladly resigned her place of prioress. (*Yepes*, ii. 34). The nuns then elected S. Teresa prioress, September 10, 1581, but she withheld her consent on the ground of her age and need of rest. The provincial, Fra Jerome, bade her kiss the ground, whereupon the nuns intoned the *Te Deum*, and led her into her seat in the choir. The provincial, to make her burden as light as he could, gave her as sub-prioress Mary of S. Jerome (*Reforma*, lib. v. ch. xxi. § 3; *Fra Anton.*, note to Lett. 347, but Lett. 82 vol. iii. ed. Doblado). The monastery, which had elected her "through sheer hunger," as she says (Lett. 355, but Lett. 100 vol. ii. ed. Doblado), recovered itself temporally and spiritually, but not without much trouble to the Saint, for the nuns had been receiving dispensations without discretion from the confessor, who was none other than Julian of Avila, her great friend, but who in this instance seems not to have understood her spirit, or the ends she had in view in making this reform. She complains of him to the provincial in a letter written to him in the following October, and deplores the sad results of his negligent direction, and ends by saying, "God deliver me from confessors who have been so for many years" (Lett. 352, but Lett. 42 vol. ii. ed. Doblado).

[1] Diego de Yepes, her biographer, met her in Burgo de Osma on the 18th. He was then on his way to Rioja, his priorate in Zamora ended. He had heard from his friend the bishop, Don Alonzo Velasquez, that the Saint was expected. She arrived about eight o'clock in the evening, and Yepes went to receive her on her alighting from the carriage. Yepes spoke to her, and she asked him who he was. He answered, "Fra Diego de Yepes," and the Saint made no reply. Fra Diego was uneasy, thinking that either the Saint had forgotten him or that his presence was disagreeable to her. Afterwards speaking to her, he asked the reason of her silence, and she replied that it was owing to one of two things—one, that she thought he had been penanced by his superiors, or that God wished thus to repay her for the troubles of the

Hardships on the road.

13. I paid now for the ease with which I had travelled on this road before, for, though the young man who went with us knew the way as far as Segovia, he did not know the high road, and so he led us into places where we had frequently to dismount, and took the carriage over deep precipices where it almost swung in the air. If we took persons with us to show the way, they led us as far as the roads were safe, and left us just before we came to a difficulty, saying that they had something to do elsewhere. Before reaching the inns, as we had no certain knowledge of the country, we had to bear long the great heat of the sun, and our carriage was often in danger of being overturned. I was sorry for our fellow-traveller, because it was often necessary to retrace our steps, though we had been told that we were on the right road; but in him goodness was so deeply rooted that I do not think I ever saw him annoyed, at which I marvelled much, and for which I gave thanks to our Lord; for where goodness has taken root the occasions of sin have little influence. I give thanks to our Lord because He was pleased to save us from the dangers of this road.

The Saint's hopes of the monastery.

14. On the eve of S. Bartholomew we reached S. Joseph's in Segovia, where our nuns were in distress because I was so late in coming; and I was late because the roads were bad. There they made much of us, for God never sends me trouble but he repays me for it forthwith. I rested for eight days and longer; the foundation, however, was made with so very little trouble that I think nothing of it, because it is nothing. I came away rejoicing, for the place seemed to me to be one where, I trust in the compassion of God, He will be served by those who dwell

foundation by meeting him there. Yepes was pleased, and said that the first was the truth, and that God did not intend the second. She then told him how long his penance would last, and that he would be ashamed of himself at the end thereof: "thereby showing," says Yepes, "how well she knew my disinclination to suffer, seeing that I made so much of trifles" (*Yepes*, ii. 33).

there, as He is at present.[1] May He be praised and blessed for ever and for evermore! Amen. *Deo gratias.*

CHAPTER XXXI.

THE FOUNDATION OF THE GLORIOUS S. JOSEPH OF S. ANNE, BURGOS. THE FIRST MASS SAID APRIL XIX,[2] OCTAVE OF EASTER 1582.

Don Alvaro de Mendoza

1. MORE than six years ago certain members of the Society of Jesus, men of great godliness, learning, and spirituality, and long professed, said to me that it would be a great service rendered to our Lord if a house of this holy order were founded in Burgos. They gave me some reasons in favour of it which moved me to wish for it. The troubles of the order, and the other foundations, left me no opportunity of making it. When I was in Valladolid in the year 1580, the archbishop of Burgos[3]—the archbishopric had then been given him—came that way: he had before been bishop of the Canaries, and was then going to take possession.

[1] The Saint made Catherine of Christ, whom she sent for from Medina, prioress, with Beatriz of Jesus sub-prioress. Catherine was born in Madrigal; her father, of kin to the Saint, was Christoval de Balmaseda, and her mother was Doña Juana Bustamante y San Martin. She gave herself up from her earliest years to penance and good works, and went to Medina to become a Carmelite when the Saint was making the foundation there. She was refused at first because the house was full, but she persevered, and the Saint accepted her. When she was sent to Soria, Fra Jerome of the Mother of God remonstrated with the Saint, and said that Catherine was not the proper person to be prioress, because she could not write and had had no experience in governing, whereupon the Saint said to the provincial, "Hold your peace, father: Catherine of Christ loves God much, is a very great saint, and requires nothing more to govern well." (*Palafox*, notes to Lett. 42, vol. 1, ed. Doblado.)

[2] In 1582 Easter Day fell on April 15, and the octave day must have been April 22; xix. in the text may be an error for xxii.

[3] Don Christobal Vela (*De la Fuente*).

I have already spoken of the bishop of Palencia, Don Alvaro de Mendoza, who has greatly befriended the order: he was the first to accept the monastery of S. Joseph in Avila, where he was bishop, and ever since he has rendered us many a service, regarding the affairs of the order as his own, especially those which I commended to him. I begged him to ask the archbishop to allow us to make a foundation in Burgos, and he most readily promised to ask, for, as he thinks our Lord is greatly honoured in these houses, he rejoices much whenever a house is founded.

Delivers the pallium to the archbishop of Burgos.

2. The archbishop would not enter Valladolid, but took up his lodging in the monastery of S. Jerome, where the bishop of Palencia entertained him sumptuously, went to dine with him, and to give him a girdle, or do some ceremony or other which the bishop had to perform.[1] He then asked permission for me to found the monastery. The archbishop said he would give it with pleasure: he had asked for one in the Canaries, and had longed to have there one of these monasteries, because he knew how much our Lord is served in them, for he had lived in a place where one had been built, and was well acquainted with me.[2] Accordingly the bishop told me not to wait for the licence, for the archbishop was very glad to have the monastery; and as the council[3] does not say that the licence is to be in writing, but only that the bishop's consent is to be had, the licence might be taken for granted.

Our Lord warned the Saint of coming troubles.

3. I have spoken of the great unwillingness[4] I had to make any more foundations when I was to make one before in Palencia, for I had been very ill, so that it was thought I could not live, and even then I was not well. Illnesses, however, do not usually oppress

[1] The bishop was commissioned to deliver the pallium to the archbishop (*De la Fuente*).

[2] The archbishop was born in Avila (*Reforma*, lib. v. ch. xxiv. § 2).

[3] Concil. Trident. sess. xxv. ch. iii., *de Regularibus et Monialibus:* nec de cætero similia loca erigantur sine episcopi, in cujus diœcesi erigenda sunt, licentiâ prius obtentâ.

[4] Ch. xxix. § 3.

me so much when I see that what I have to do is for the service of God, and so I do not know whence came such unwillingness as I felt then. It could not have come from my scanty means, for I had less when making other foundations. I believe it came from Satan, now that I see the results; and so it has usually been, for whenever I have any trouble in making a foundation our Lord, knowing my misery, always helps me by words and deeds. I have sometimes thought that in certain foundations, about which I had no trouble, His Majesty never warned me at all. It has been so in this, for, as He knew what I had to bear, He began to encourage me from the very first. All praise be unto Him!

The Saint encouraged supernaturally.

4. It was so here, as in the foundation of Palencia, already told—for the two foundations were arranged at the same time—He asked me, as it were reproaching me, What was I afraid of? Had he ever failed me? "I am the same: fail not to make these two foundations."[1] As I said, when giving an account of the former foundation, what courage these words gave me, there is no reason why I should say it over again here. All sloth departed from me at once, and that makes me think that the cause of it was neither my illness nor my old age, and so I began at once to make arrangements for both foundations, as I said before. It was thought better to make the foundation of Palencia first, because it was nearer, and because the weather was so severe and Burgos so cold, and also because it would please the good bishop of Palencia: it was therefore done, as I said before.

Delay about Burgos.

5. But when I was staying in Palencia the foundation of Soria was offered, and I thought that, as everything was settled in Valencia, it would be best to go thither first, and thence to Burgos. The bishop of Palencia thought it right, and I begged him to do so, to give the archbishop an account of what was going on; and so after I had gone to Soria he sent the canon Juan Alonso to the archbishop on that business alone. The archbishop, in a letter to me, said with great affection that he desired my coming; made

[1] See above, ch. xxix. § 6.

arrangements with the canon and wrote to the bishop, putting himself in his hands; that he was influenced by his knowledge of Burgos in what he did; that I must come in with the consent of the town; in short, the conclusion was that I was to go and treat in the first place with the city, and if it refused permission his hands could not be tied, nor himself hindered, from giving it; that he was present when the first monastery was founded in Avila, and remembered the great trouble and opposition I had to bear; that he wished in this way to guard against the same thing here; that it would not be right to found the monastery unless with an endowment, or with the consent of the city—a condition I did not like, and therefore he spoke of it.

The archbishop delays.

6. When the archbishop said I was to go thither the bishop looked on the affair as settled, and with reason; so he sent me word that we were to go. But to me there seemed a want of courage in the archbishop, and I wrote to thank him for his kindness to me, saying that it would be worse if the city refused its consent than if we made the foundation without saying anything about it, because it would bring more trouble on his grace. I think I saw beforehand how little we could rely on him if any opposition were made to my obtaining the licence; and, besides, I looked on it as a difficult matter on account of the contradictory opinions usual on such occasions.[1] I wrote to the bishop of Palencia entreating him that, as the summer was nearly over, and my infirmities such as to disable me from staying in so cold a climate, the matter might rest for the present. He was hurt because the archbishop made so many difficulties after showing such good dispositions before, and so I said nothing of my suspicions, to avoid causing disagreements—for they are friends—and went from Soria to Avila, very far from thinking at the time that I should have to return so soon: my going to the house of S. Joseph in Avila was very necessary for many reasons.[2]

[1] See Lett. 345; Lett. 40 vol. iii. ed. Doblado, written in Soria, July 13, 1581, addressed to the canon Don Jerome Reinoso, wherein the Saint speaks of her distrust of the archbishop.

[2] See ch. xxx. § 11, note.

7. There dwelt in the city of Burgos a holy widow, Catalina de Tolosa, a Biscayan by birth, of whose goodness, penance, and prayer, great alms-giving and charity, good sense, and courage I could speak at great length. She had placed two of her daughters as nuns in the monastery of our Lady of the Conception in Valladolid[1]—four years ago, I think—and two others in Palencia. She waited till that house was founded, and brought them thither before I went away from that foundation.

Catherine de Tolosa.

8. The four nuns have turned out as the children of such a mother; they are like angels. She gave them a good dowry and everything else most abundantly, for she herself is very wealthy; in all her ways she is most generous, and can be so, for she is rich. When she came to Palencia we considered the archbishop's consent so certain that we did not think there was any reason for delay, and so I asked her to find me a house we might hire in order to take possession, to set up the grating and the turn, and put it to my account, never thinking she would spend any money of her own, but only that she would lend it to me. So earnestly did she desire this foundation that she felt very much the putting it off at that time, and so after my departure for Avila, as I have just said, having no thought whatever of making the foundation then, she gave herself no rest, but, thinking there was nothing more to be done except getting the permission of the city, began to solicit it without saying a word to me about it.

Preparations made for Burgos.

9. She had two neighbours, persons of importance, and very great servants of God, who desired the foundation greatly—a mother and her daughter. The mother, Doña Maria Manrique, had a son who was a magistrate, Don Alonso de Santo Domingo Manrique; the daughter was called Doña Catalina. Those two ladies discussed the matter with him that he might ask the consent of

Doña Catalina obtains the consent of the city of Burgos.

[1] These were Catherine of the Assumption and Casilda of the Holy Angel in Valladolid, Mary of S. Joseph and Isabel of the Trinity in Palencia (Fra Antonio's note to Lett. 374; but Lett. 72 vol. ii. ed. Doblado).

the council of the city. He spoke to Catalina de Tolosa, and asked her what he was to say about our means of subsistence, for the council would not consent if we had none. She replied that she would bind herself—and so she did—to give us a house if we wanted one, and maintain us, and thereupon presented a petition signed with her name. Don Alonso managed the matter so skilfully that he obtained leave from all the magistrates, went to the archbishop, and showed him the permission in writing. Immediately after she entered on the business she sent me word by letter that she was arranging it. I looked on it as something not serious, because I knew what difficulties people make about monasteries founded in poverty; and as I did not know, and as it had never entered into my mind, that she had bound herself as she had done, I thought that much more was still to be done.

The Saint's hesitation.

10. However, one day within the octave of Saint Martin, when I was commending the matter to our Lord, I considered what was to be done if the licence were granted; for, as to my going myself to Burgos, that I looked on as impossible because I was so ill, the place being so cold, and cold being very bad for my illness; it would be rash to undertake so long a journey when I had but just made so difficult a journey as was that from Soria already mentioned; besides, the father provincial would not let me go.[1] I thought the prioress of Palencia[2] might do as well, for as everything was settled there would be nothing for her to do.

Our Lord bids her go.

11. While I was thinking thus, and greatly bent on not going, our Lord spoke these words to me, which showed me that permission had been given: —"Do not mind the cold: I am the true warmth: Satan is exerting all his strength to hinder the foundation: do thou exert thine on My behalf that it may be made, and go thyself

[1] It appears from Lett. 340; Lett. 30 vol. iii. ed. Doblado, that the provincial, Fra Jerome of the Mother of God, had even laid his commands on the Saint in the matter, and that she was therefore not to travel in the winter to Burgos. The letter was written in Soria July 14, 1581.

[2] Isabel of Jesus, born in Segovia, and professed in Salamanca June 4, 1573 (*De la Fuente*, vol ii. p. 368).

without fail, for the fruits of it will be great." Thereupon I changed my mind: though nature sometimes rebels when I have difficult things to do, my resolution to suffer for God, who is so great, never wavers, and so I ask Him not to regard those feelings of weakness, but to bid me do whatever is pleasing to Himself, for I shall not fail to do it by the help of His grace. The snow was then on the ground, but what most disheartened me was my wretched health, for had I been well I believe I should have thought nothing of the journey. It was my want of health that most frequently wearied me while making this foundation; the cold was nothing—at least, I did not feel it—certainly not more, I think, than I did in Toledo. What our Lord said to me He amply fulfilled.

Other difficulties.

12. There was a delay of few days in bringing me the licence, with letters from Catalina de Tolosa and her friend Doña Catalina pressing me to make haste; they feared some disaster, for the order of Minims[1] had come to make a foundation there, and the Carmelites of the mitigation also had been there for some time labouring for a like end. Afterwards came the monks of S. Basil,[2] which might have been a hindrance: it was a matter of wonder that so many came at the same time with us, and a reason also for giving thanks to our Lord for the great charity of the place, seeing that the city gave its permission most willingly, though it was not now so prosperous as it had been. I had always heard people praise the charitableness of the city, but I never thought it was so great. Some helped one order, some another; but the archbishop, thinking of all the difficulties that might arise, forbade it, for he considered that a new house would be a wrong done to the orders founded in poverty, in that they would not be able to maintain themselves; and perhaps these had applied to him themselves, or it may be that the devil suggested it in order to do away with

[1] La Orden de los Vitorinos. In Spain the Minims of S. Francis de Paula are called ordinarily *frailes Vitorios* (*De la Fuente*).

[2] Perhaps of the reform of the venerable Mateo de la Fuente (see ch. xvii. § 7, note), whom Gregory XIII. had made subject to one general in 1579.

the good which God works wherever many monasteries are built, for He is able to maintain many as easily as few.

The provincial warns her of troubles.

13. This was the reason why those saintly ladies pressed me so earnestly: if I had had my will I should have set out at once, but as it was I had matters to attend to, for I considered that I was more bound not to miss an opportunity myself than they were whom I saw taking so much pains. I understood by the words[1] I had heard that there was much opposition—from whom or whence it was to come I knew not, because Catalina de Tolosa had already written to me to say that she had the house in which she lived secured for the purpose of taking possession, that the city had consented, and the archbishop also: I could not imagine from whom this opposition was to come which the devils were to raise, yet for all this I never doubted that the words I had heard were the words of God. In short, His Majesty gives to superiors greater light, for when I wrote to the father provincial about my going, because I knew I was to do so, he did not hinder me, but he asked me if I had the licence of the archbishop in writing. I answered that they had written to me from Burgos saying that they had arranged with him, that the consent of the city had been asked and obtained, and that the archbishop was satisfied with it: this, together with all he had said about the matter, seemed to leave no room for doubt.

The Saint sets out for Burgos.

14. The father provincial[2] would go with us to make the foundation, partly because he was then to be at leisure, for he had just finished preaching in Advent, and had to go to Soria to make a visitation—he had

[1] See before, § 11.

[2] The Saint went from Avila on Monday, January 2, 1582, and arrived in Medina del Campo on Wednesday the 4th, staying there till Monday the 9th, when she started for Valladolid (Lett. 370; Lett. 61 vol. ii. ed. Doblado). She was detained for four days in Valladolid by illness, but reached Palencia on Monday the 16th, intending to leave on the Friday following if the weather should be favourable (Lett. 374; Lett. 72 vol. ii. ed. Doblado). Fra Jerome, the provincial, came, it seems, from Salamanca, having two friars with him—one Fra Pedro of the Purification (*Yepes*, ii. 34; *Reforma*, lib. v. ch. xxv. § 5); the other may have been a lay brother.

not seen that monastery since it was founded, and it was not much out of his road—and partly that he might look after my health on the journey, because the weather was so severe and I so old and sickly, and because my life was thought to be of some importance. It was certainly a providence of God, for the roads were in such a state—deep under water—that it was highly necessary for him and his companions to go on before to see where we could pass, and to help to drag the carriages out of the mud, especially on the road from Palencia to Burgos. It was an act of great hardihood for us to set out from the former place when we did.

Difficulties of the road.

15. The truth is, our Lord had said to me that we might go on safely—not to be afraid—for He would be with us. This, however, I did not make known to the father provincial, but it was a comfort amidst the great difficulties and dangers of the road, especially in one spot near Burgos called the Floating Bridges: there the waters had risen so high, and for some time, that we could not see the road nor know where to go to: there was nothing but water, and on either side of us exceedingly deep. In short, it is an act of great rashness to travel that way, especially with carriages, which if they swerved but a little would be all lost, and accordingly we saw one of them in danger.

From Palencia to Burgos.

16. From a miserable inn on the road we took a guide who knew the passage; it certainly was a very dangerous one. Then, the lodgings we found! for it was impossible to make the usual day's journey because of the state of the roads; the carriages continually sunk deep into the mire, and the mules had to be taken out of one carriage to drag out the other. The fathers who were with us had much to suffer, for we happened to have drivers who were young and very careless. It was a great relief that we were travelling with the father provincial, for he took care of everything, and is of so even a temper that all that happened seemed not to trouble him at all, and so he made light of that which was great, so that it seemed to be nothing—not so, however, at the Floating Bridges, for he was then not without fear, for when I saw ourselves go into a world of water without a way or a

boat, notwithstanding the encouragement of our Lord I was not without fear myself: what, then, must my companions have felt ?[1] We were eight on the road : two were to return with me, five to remain in Burgos—four choir and one lay sister.[2]

Fra Jerome.

17. I do not think I have yet mentioned the name of the father provincial ;[3] he is Fra Jerome Gratian of the Mother of God, of whom I have spoken in other places. I was myself suffering from a very severe sore throat, which I caught on the road to Valladolid, nor had the fever left me, and as the pain therefrom was great it hindered me from feeling much the incidents of the journey. I have that sore throat even now at the end of June,[4] and, though it is not nearly so sharp as it was, it is still very painful. The nuns were all happy, for once the danger passed it was a pleasure to speak of it. It is a grand thing to suffer under obedience, especially for those who live under it so continually as these nuns do.

[1] The nuns went to confession, and then, asking their mother to bless them, recited the *Credo*. The Saint, though not wholly without fear, looked cheerful, and insisted on going on first of all before the rest, charging them, if she were drowned, to return. She went on, and the rest followed in safety (*Ribera*, iii. 13). On entering the waters the Saint heard our Lord say to her, "Fear not, my daughter; I am here" (*Yepes*, ii. 34).

[2] The Saint took Tomasina of the Baptist from the monastery in Alba de Tormes; from Valladolid, Catherine of the Assumption, daughter of Doña Catalina de Tolosa, and Catherine of Jesus. From Palencia the Saint took Ines of the Cross, having left Avila with her constant companion the venerable Anne of S. Bartholomew, with another lay sister, Mary of the Baptist, who was to remain in Burgos. She also took with her Teresa of Jesus, her own niece, who with Anne of S. Bartholomew was to return with her to Avila. Sister Tomasina was made prioress, and Catherine of Jesus, from Valladolid, sub-prioress (*Reforma*, lib. v. ch. xxv. § 4; and ch. xxvi, § 5).

[3] The Saint had spoken of him before, and of his election (see ch. xxix. § 24), but it is probable that her meaning is that she had not done so in this chapter and the one immediately preceding, which it is not unlikely were written some time after ch. xxix., which when she had ended she may have regarded as the last of her book. See the next note.

[4] It seems from this that the Saint wrote this chapter about three months before her death (*De la Fuente*). On the 3rd of August the sore throat was gone, as she says in a letter to the prioress of Burgos (Lett. 394; Lett. 71 vol. iv. ed. Doblado).

18. We reached Burgos by this dangerous road, through the deep waters there before the entrance of the city. Our father would have us go first of all to visit the Miraculous Crucifix,[1] to recommend to Him our business, and wait there till night came on, for it was still early. We arrived on Friday, January 26th, the day after the feast of the Conversion of Saint Paul. Our intention was to make the foundation at once, and I had with me many letters from the canon Salinas[2]—he is spoken of in the history of the foundation of Palencia, where his labours in our behalf were not less than they were here—and from persons of consideration urging their relatives and others, their friends, most earnestly to befriend us in our work: they did so, for immediately, the next day, they came to see me, and in the city they were not sorry for the promise they had made, but were glad that I had come, and I was to consider wherein they could be of service to me. If we had any fears at all, they arose from our doubts about the city, now we found everything smooth; and before any could know of our coming—for there was no going to the house of the good Catalina de Tolosa in that very heavy rain—we intended to inform the archbishop of it, that we might have the first mass said at once, as in almost all places; but it was not done on account of the weather.

Arrival in Burgos.

19. We rested that night in great comfort furnished us by that saintly woman; nevertheless it brought suffering to me, for there was a great fire made for us to dry ourselves at, which, though in a chimney, did me so much harm that I could not raise my head the next day; I had therefore to lie down when speaking to those who came to see me through a window with a grating, over which we drew a curtain;[3] and, as it was a day in which I was obliged to

The Saint ill.

"[1] El Santo Crucifijo." The celebrated crucifix of Burgos in the church of the Augustinian friars (*De la Fuente*) outside the gates of the city, near the bridge of S. Mary. *Bollandists*, note to *Ribera*, No. 92.

[2] See above, ch. xxix. § 10.

[3] Don Pedro Manso, afterwards bishop of Calahorra, and mentioned by the Saint below, § 22, in his deposition in the process of the Saint's beatification (*De la Fuente*, ii. 379), said that he visited them in the house of Doña

settle many matters, it was very painful to me. Early in the morning the father provincial went to his grace to ask his blessing, for we thought that was all we had to do. He found him changed, and angry at my coming without his leave, as if he had never sent for me or meddled at all in the matter; and accordingly he spoke to the father provincial in great wrath against me. Then, admitting that he had sent for me, he said he meant I was to come alone to arrange the affair with him; but to come with so many nuns, God deliver us from the annoyance it gave him! To tell him that we had already arranged with the city, as he had asked us to do; that there was nothing more to be done but to make the foundation; and that the bishop of Palencia, when I asked him if I should do right in going without informing his grace, had told me it was not necessary to do so, because he wished the foundation to be made—was all to no purpose whatever. The matter stood thus, and God willed the foundation of the house, and the archbishop himself said so afterwards, for if we had plainly told him we were coming he would have forbidden us to come. Thereupon he dismissed the father provincial, telling him that unless we were endowed and had a house of our own he never would give his consent: we might as well return: the roads were so good, and the weather so fine!

The archbishop makes objections,

20. O my Lord, how true it is that he who shall render Thee a service is immediately rewarded by a great cross! And what a priceless reward it is if they who truly love Thee only knew its value at the time! But we did not then desire the reward, because it seemed to make the foundation altogether impossible, for the archbishop said besides, that the endowment and the house we were to

Catherine, when ill in bed, unable to rise; there was a window in her room opening into the corridor, which window had a grating, and a curtain behind it as in a monastery. He spoke to her, but saw her not, and adds that, going to see her in the conviction that she was a great Saint and friend of God, "*Conturbata sunt viscera mea, et inhorruerunt pili carnis meæ*, through fear and reverence; and from that time forth I am fully persuaded that the Mother Teresa of Jesus must have been a great pillar of the Church of God."

buy were not to be taken out of any dowry the nuns might bring with them. Then, as we were not thinking of that in times like the present, it became clear enough that we were helpless : not so to me, however, for I always felt assured that all this was for the best—a plot of Satan to hinder the foundation—and that God would prosper His work. Herewith came away the provincial very joyous, for he was not troubled in the least at it : God so ordained it that he might not be vexed with me because I had not obtained the licence in writing, as he had told me to do.[1]

And refuses to allow mass to be said in the house.

21. There were then with me some of the friends to whom the canon Salinas had written, as I said before ; and they resolved, his kinsmen agreeing with them, that the archbishop should be asked to give permission for the celebration of mass in the house, that we might not have to go out into the streets, which were very dirty : it was not seemly that we should go out, being barefooted. There was a suitable room in the house which had been the church of the Society of Jesus when they came to Burgos, and which they used for more than ten years ; we therefore saw nothing unseemly in taking possession there till we had a house of our own. We were never able to persuade him to let us hear mass therein, though two canons went to him to beg for leave. All that we got from him was, that an endowment being assured the foundation might be made there till we bought a house, and to obtain this we were to give security for the purchase of a house, and we were not to leave the place we were in.

Hardship borne by the nuns.

22. The sureties we found at once, for the friends of the canon Salinas offered themselves, and Catalina de Tolosa offered an endowment. Meanwhile, in discussing how much it was to be, and in what way it was to be secured, more than three weeks must have gone by, and we not hearing mass except on holy days very early in the morning, myself in a fever and very ill. Catalina de Tolosa, however, was so kind to us, and took such care of me, and fed us the

[1] See § 13.

whole of that month as cheerfully as if she had been the mother of every one of us, in a part of the house where we lived by ourselves. The father provincial and his companions were lodged in the house of a friend of his—they had been at college together[1]—the doctor Manso,[2] canon-preacher in the cathedral; he was excessively harassed by his detention there so long, and yet could not see his way to leave us.

More difficulties.

23. When the sureties had been found and the endowment settled, the archbishop told us to give the papers to the vicar-general, and then everything would be settled immediately. Satan—it must have been so—did not fail to run to him also, for after a long consideration of the matter, when we were thinking that there could be no grounds for further delay, and when a month had been spent in persuading the archbishop to be pleased with what we were doing, the vicar-general sent me a note in which he said that the licence would not be granted till we had a house of our own; that the archbishop now did not like us to make the foundation in the house we were staying in, because it was damp and in a street that was very noisy; and then, as for the security of the endowment, I know not what difficulties and objections he made, as if the matter were then discussed for the first time; that there must be no further debate, and the archbishop must be pleased with the house.

The provincial discouraged.

24. When the father provincial heard of it he was greatly moved—so were we all—for plainly much time is necessary for buying a place for a monastery; it distressed him to see us go out of the house for mass,

[1] In the university of Alcala de Henares (*Reforma*, lib. v. ch. xxvi. § 7).

[2] The Saint had a great respect for the canon Manso, chose him for her confessor, and even gave him her books to read, and told him that he would be a bishop (*Reforma*, lib. v. ch. xxv. § 7). His nephew Don Pedro Manso, president of the royal council and patriarch of the Indies, in his deposition taken in the process of the Saint's beatification (*De la Fuente*, ii. 381), where it is more accurately given than in the chronicle, says that his uncle Dr. Manso—afterwards the bishop of Calahorra—heard the confession of the Saint, and always on his return home would say, "Blessed be God, blessed be God! but I would rather dispute with all the theologians in the world than with this woman."

for, though the church was not far off, and we heard it in a chapel therein unseen of all, yet for the father provincial and ourselves it was a very great burden. Then it was, I think, he made up his mind that we must go away. I could not bear to do that: when I remembered what our Lord had said to me,[1] that I was to make this foundation for Him, I was so confident it would be made that scarcely anything vexed me; but I was in distress about the father provincial, and was very sorry he had come with us, not knowing at the time how much his friends were to do for us, as I shall tell by and by.

Our Lord encourages the Saint.

25. When I was in this distress, which pressed heavily on my companions also, though I did not concern myself about them, but only about the provincial, our Lord—I was not in prayer—said to me these words, "Now, Teresa, be strong." Thereupon, with greater earnestness, I begged the father provincial to go away and leave us. And His Majesty must have brought him to this, for Lent was nigh at hand, and he was obliged to go and preach.[2]

The nuns lodged in the hospital.

26. He and his friends contrived to have rooms assigned us in the hospital of the Conception; the Most Holy Sacrament was there, and mass was said every day. This gave him some pleasure, but he had not a little to go through in getting it for us, for the one good room there had been taken by a widow in the town, who not only would not lend it to us, though she was not going into it for the next half-year, but was angry because they had given us certain rooms in the upper part of the hospital under the roof, one of them forming a passage into her room. She was not satisfied with locking it on the outside, but must have bars put across it on the inside. Besides, the brethren thought we were to make the hospital our own—an impracticable imagination, but God would have us merit more thereby; they made us promise, the father provincial and myself, before a notary, that we would, on being told to quit the place, do so at once. This was the hardest thing for me, for I was afraid the widow, who

[1] See above, § 11.

[2] He had to preach in Valladolid during Lent (*Reforma*, lib. v. ch. xxvii. § 1. See below, § 29).

was wealthy and had relatives there, would, whenever she took a fancy to do so, compel us to go away. The father provincial, however, was wiser than I, and would have everything done according to their wishes, that we might go in at once; they gave us but two rooms and a kitchen. But a great servant of God, Hernando de Matanza, was in charge of the hospital, and gave us two others for a parlour, and was very kind to us, as he is indeed to everybody, and does much for the poor. Francisco de Cuevas also was kind to us; he has much to do with the hospital, and is postmaster here; he was always kind to us when he had the opportunity.

Services of Catalina de Tolosa.

27. I have given the names of those who were our benefactors in the beginning, that the nuns now there, and those who shall come after them, may, as is fitting, remember them in their prayers; they are the more bound to do so for founders, and, though at first I did not intend, neither did it enter into my mind,[1] that Catalina de Tolosa should be the founder of the house, her good life obtained it for her from our Lord, who so ordered matters that it became impossible to withhold this honour from her; for, to say nothing of the purchase of the house by her when we had not the means of doing so ourselves, it never can be told what the shiftings of the archbishop cost her, for it was a very great distress to her to think that the house might not be founded, and she was never weary of doing us good. The hospital was very far from her house, and yet she came to see us most readily nearly every day, and sent us all we had need of; then people never ceased from talking to her, and if she had not been the courageous woman she is that talking might have put an end to everything.[2]

Troubles of Catalina de Tolosa.

28. It was a great sorrow to me to see her suffering, for, though she for the most part kept it secret, yet there were times when she could not hide

[1] See above, § 8.

[2] Doña Catalina had promised to leave her property after her death to certain fathers who had the direction of her conscience, and these now filled her soul with scruples in relation to what she was doing for S. Teresa; and thus between her confessors and the Saint her life was very wretched (note of Fra Anton. of S. Joseph, in Lett. 377; Lett. 41 vol. iii. ed. Doblado).

it, especially when they appealed to her conscience, which was so tender that, even amid the great provocations she received, I never heard a word from her by which God might be offended.[1] They used to say to her that she was going to hell, and ask her how she could do what she was doing when she had children of her own. All she did was with the sanction of learned men: if she had wished to act otherwise, I would not have consented for anything on earth to her doing what she might not do, if a thousand monasteries had been lost thereby: much more, then, would I not have consented for one. But, as the plan we were discussing was kept secret, I am not surprised that people thought the more about it. She answered every one with so much prudence—and she is very prudent—and bore it so gently that it was plain that God was teaching her how to be able to please some and endure others, and giving her courage to bear it all. How much greater is the courage of the servants of God when they have great things to do than is that of people of high descent if they are not His servants! She, however, was without flaw in her blood, for she is the child of a very noble house.

The provincial leaves Burgos.

29. I now go back to what I was saying: when the father provincial found us a place where we could hear mass and live enclosed he ventured to go to Valladolid, where he had to preach, but in great distress at not seeing in the archbishop any sign from which to hope that he would give his permission; and, though I always spoke hopefully, he could not believe, and certainly he had grave reasons for thinking as he did, which need not be told, and, if

[1] God rewarded Catalina de Tolosa a hundredfold even in this life: her five daughters became Carmelites in the monasteries of S. Teresa. Her two boys also became religious: the eldest was Fra Sebastian of Jesus, who took the habit in Pastrana, and was in great repute in the order, of which he was definitor-general when he died in Avila; the second was Fra John Chrysostom, and professed theology in Salamanca. Doña Catalina herself was called into Carmel, and lived for two-and-twenty years in Palencia. She was a subject, and also in authority in that house; and when one of her own children became prioress she was as obedient to her own child as the most dutiful novice (Fra Anton., note to Lett. 374; Lett. 72 vol. ii. ed. Doblado).

he had little hope, his friends had less, and they discouraged him greatly. I was more at ease when I saw him gone, for, as I said before, the greatest trouble I had was his. He left instructions that we were to find a house, in order that we might have one of our own; and that was very difficult, for up to that time we had not found one for sale. We were now a greater burden to our friends, especially those of the father provincial, and all of them agreed not to speak a word to the archbishop till we found a house; he always said that he wished the foundation to be made more than any one; and I believe it, for he is so good a Christian that he would not say that which is not true. In his conduct this did not appear, for he asked for things which evidently were beyond our power to do: it was a device of Satan to hinder the foundation. But, O Lord, how plain it is that Thou art mighty! the very means which Satan sought for the purpose of hindering it Thou didst employ to make it better. Blessed be Thou for ever!

Difficulties in finding a house.

30. From the eve of S. Mathias, when we came to the hospital, until the eve of S. Joseph, we were busy in looking at this house and at that; they had all of them so many disadvantages, and not one among those which their owners were willing to sell was such as we ought to buy. They told me of one belonging to a nobleman which had been for sale for some time, and, though there were so many orders looking for a house, it pleased God that none of them liked this, and they are all astonished at it now, and some even are very sorry. One or two people had spoken to me about it, but they who spoke ill of it were so many that I had by this time ceased to think of it, as if it were a house that would not suit us.

A house found.

31. One day, when the licentiate Aguiar,[1] one of the friends of our father, already mentioned, who had been making a careful search everywhere for

[1] He was a physician in Burgos, and a great friend of the Saint: he told her that if the house could not be paid for by the community at once he would pay the money himself, and keep the house should they not be satisfied with it (*Reforma*, lib. v. ch. xxvi. § 2).

a house, was telling me that he had seen some, and that no house fitting for us could be found in the whole city, and when I thought it impossible to find any, judging by what people were saying to me, I remembered the one which I have just spoken of as having been given up, and thought that, though it were as bad as it was said to be, it might be a refuge for us in our necessity, and that we might sell it later. I said to the licentiate Aguiar that he would do me a kindness if he would go and look at it. He thought it not a bad plan; he had never seen the house, and he would go at once, though it was a stormy and wretched day. There was a person living in it who had no wish to see it sold and would not show it to him, but the situation itself, and as much of the house as he could see, pleased him greatly, and so we made up our minds to treat for the purchase of it.

Treaty for the house.

32. The nobleman to whom the house belonged was away, but he had given to an ecclesiastic, a servant of God, to whom His Majesty gave the desire of selling it to us, and to treat with us with great openness, authority to sell it. It was settled that I should go and see it. I was so extremely pleased with it that I should have considered it cheap if they had asked twice as much for it, as we had understood they did; and that is not saying much, for two years before that sum had been offered to the owner, but he would not sell it then. Immediately, the next day, the ecclesiastic came here, and the licentiate also, who when he saw that the other was satisfied wished to have the matter settled at once. I had spoken to some of our friends, and they had told me that if I gave what was asked I should be giving five hundred ducats more than it was worth. I told him of this, but he thought the house cheap even if I gave for it the sum that was asked: I thought so also myself, and that I ought not to delay, for it seemed as if about to be sold for nothing, but as the money belonged to the order it gave me a scruple.

A house is bought.

33. This meeting took place before mass on the eve of the glorious S. Joseph; I told them we should meet again after mass and settle the matter. The licentiate is a most prudent man, and he saw clearly that, as

soon as the matter began to be bruited abroad, either we should not be the purchasers of the house or it would cost us a much larger sum: so he made the ecclesiastic give a promise to return after mass. We nuns went and commended the affair to God, who said to me, "Dost thou hold back for money?" giving me to understand that the house was fitted for us. The sisters had prayed much to S. Joseph that they might have a house for his feast, and, though they did not think they could have one so soon, their prayer was heard: all urged me to settle it, and so it was done, for the licentiate came in with a notary, met with at the door—which seemed a providence of our Lord—and said to me that it was necessary to settle, and, having brought in a witness, and shut the door of the room, that nobody might know—for he was afraid of that—the sale was made, and could not be set aside,[1] on the eve, as I said before, of the glorious S. Joseph, through the kind service and skilfulness of this good friend.

The sale attacked.

34. Nobody thought it would be sold so cheaply, and accordingly when the news began to be spread abroad purchasers began to come forward, and to say that the ecclesiastic who had made the bargain had sold it at too low a price—that the sale must be set aside, for it was a great fraud. The good ecclesiastic had much to go through. Word was sent at once to the owners of the house, who were, as I said before, one of the chief nobles in the place and his wife; but they were so glad that their house was to be a monastery that they ratified the sale on that ground, though by that time they could not do otherwise. Immediately, the next day, the deeds were drawn up, and one-third of the money was paid on the demand of the ecclesiastic, for in some things relating to the bargain they were hard on us, and we bore everything to keep to it.

Surprise of Burgos.

35. It seems foolish for me to be speaking at such great length of the purchase of this house, but the truth is that those who looked into the matter

[1] The house was sold to the Saint for thirteen hundred ducats, and Doña Catalina de Tolosa paid one-third of the money at once (*Reforma*, lib. v. ch. xxvi. § 2).

carefully saw in it nothing less than a miracle, whether it be the price, which was so small, or the blindness of all the religious who had seen it, and which hindered them from taking it: those who looked at the house were amazed, as if it had not always been in Burgos, and found fault with them and called them foolish. There were persons there searching for a house for a monastery of nuns, and two monasteries besides, one of which had been lately founded—the other had come to the town from outside because its house had been burnt down—and another wealthy person intending to found a monastery, who had lately seen it and given it up: these were all extremely sorry. The talking in the town was such as made us see clearly the grave reasons the licentiate had for the secrecy and the haste in which he settled the affair, and we can truly say that, under God, he gave us the house. A sound judgment is of great service in everything, and, as his judgment is very sound, and as God had given him the will, so he brought our affair to an end. He was for more than a month helping us and arranging the house so as to make it suit us, and at little cost. It seemed clear that our Lord had been keeping the house for Himself, for almost everything seemed to have been done for our use. The truth is, as soon as I saw it, with everything therein as if prepared for us, it seemed to me a dream—everything was done so quickly. Our Lord repaid us well for what we had gone through when He brought us into a paradise—for the garden, the view, and the water seem nothing else. May He be blessed for ever! Amen.

The archbishop still refuses his sanction.

36. The archbishop heard of it at once, and was very glad we had prospered so well; he thought it was due to his obstinacy, and he was right. I wrote to him to say I rejoiced because he was satisfied, and that I would make haste in arranging the house, that he might be altogether gracious unto me. Having said this to him, I hastened into it myself, for I was warned that they wished to detain us in the hospital till certain deeds were completed. And so, though a man who lived in the house had not gone out—it cost us also something to get rid of him—we went into a room in it. I was told immediately that the archbishop was

angry thereat; I did all I could to soothe him, and as he is a good man, even when he is angry, his anger passes quickly away. He was angry also when he heard that we had a grating and a turn, for it made him think that I wished to act as if free from his authority: I wrote to him, and said that I had no such wish, only that we had done what is done in the house of persons who live in retirement—that I had not dared to put up even a cross, lest he should think so; and that was the truth. Notwithstanding all the goodwill he professed, we found no way to make him willing to grant the licence.

More shifts of the archbishop.

37. He came to see the house. It pleased him much, and he was very gracious to us, but not gracious enough to give the licence; however, he gave us more hope, and said that some agreement was to be made with Catalina de Tolosa. There were great fears that he would not sanction it, but Doctor Manso, the other friend of the father provincial, of whom I have spoken, was very much with him, watching opportunities to remind him of us and to importune him; for it pained him much to see us living as we were doing, because in the house itself, though it had a chapel which had never been used for anything but for mass when the former owners lived in it, he would never allow us to have mass said, but we must go out on festival days and Sundays to hear it in a church, which we were very fortunate in having close by; though after we had gone to our house, until the foundation was made, a month went by, more or less. All learned men told us that there were good grounds for allowing mass to be said.[1] The archbishop is learned enough, and he saw it in the same light, and thus there seems to be no other reason to give than this—that it was the good pleasure of our Lord we should suffer. I bore it best of all myself, but one of the nuns on finding herself in the street trembled through the pain it gave her.

[1] The obstinacy of the archbishop was the more galling to the Saint because there was a chapel in the house in which mass had been said for fourteen years while it was in the possession of the Jesuits (Lett. 379; but Lett. 37 vol. iv. ed. Doblado). The Saint and her sisters heard mass in the parish church of S. Luke, afterwards the church of the Augustinian nuns (*Fra Anton.'s* note).

38. We had not a little to suffer in drawing up the deeds, for at one time they were satisfied with sureties, at another they would have the money paid. Many other difficulties were raised. In this the archbishop was not so much to blame : it was a vicar-general who fought hard against us, and if God had not changed his mind at the time, whereby he became another man, it seemed as if the matter would never be brought to an end. Oh, the distress of Catalina de Tolosa ! that never can be told. She bore it all with a patience that amazed me, and was never weary in making provision for us. All the furniture we required for fitting up the house she gave us—beds and many things besides; her own house was amply provided, and, as to anything we might need, it seemed as if we were not to be in want of anything, though her own house might be so. Among those who were founders of our monasteries there are some who gave more of their substance, but there is not one who had the tenth part of the trouble it cost her; and she, if she had not had children, would have given everything she had. She longed so earnestly to see the monastery founded that what she did for that end seemed to her as nothing.

Generosity of Catherine de Tolosa.

39. When I saw so much delaying I wrote to the bishop of Palencia, entreating him to write again to the archbishop; he was very much displeased with him, for whatever the latter did for us the bishop regarded as done to himself; and what amazed us was, that the archbishop never thought he was doing us the slightest wrong. I entreated the bishop to write to him and ask him to give his consent, now that we had a house of our own, and everything done as he had desired. The bishop sent me a letter for him—it was open—but of such a nature that had we sent it on we should have ruined everything ; and accordingly doctor Manso, my confessor and adviser, would not let me send the letter, for, though it was most courteous, it contained some truths which, considering the temper of the archbishop, were enough to make him angry — he was so already on account of certain messages the bishop had sent him ; they were very great friends—and he said to me that, as they who

The Saint applies for help to the bishop of Palencia.

were enemies before were made friends at the death of our Lord, so on my account two friends had become enemies: I replied, that he might see by that what sort of a person I was.

The archbishop yields at last.

40. I had taken especial care, as I thought, to keep them from being angry with one another; I renewed my entreaties to the bishop, using the best reasons I could, that he would write another and a very affectionate letter, representing to him what a service to God it would be. He did what I asked him to do, and it was not little: when he saw that his doing so would be a service rendered to God and a kindness to me—he has been always so uniformly kind to me—he did violence to himself, and, writing to me, said that all he had hitherto done for the order was nothing in comparison with that letter. In a word, it answered the purpose in such a way—doctor Manso was pressing at the same time—that the archbishop granted the licence, and sent the good Hernando Matanza with it, whose pleasure in bringing it was not a little. That day the sisters were very much disheartened—they had never been so before—and the good Catalina de Tolosa so much so that she could not be comforted: it seemed as if our Lord would lay His hand more heavily upon us at the moment He was about to give us joy; and I, who had not been without hope hitherto, had none the night before. Blessed and praised be His name for ever, world without end! Amen.

The monastery founded.

41. Doctor Manso had leave from the archbishop to say mass the next day,[1] and to reserve the Most Holy Sacrament. He said the first mass, and the high mass was sung by the father prior of S. Paul's of the order of S. Dominic, to which, as well as to the members of the society, our order has been always greatly indebted. The

[1] The Saint, in a letter sent to the bishop of Palencia, April 13, 1582, said that the first mass was to be said on the last day of Eastertide, which would be April 22nd. Yepes and the chronicler say it was said April 9, and Ribera on the 13th. The heading of the chapter and the letter agree in placing the blessing of the church on Low Sunday, and the difficulty is made by the statement that the octaves of Easter fell in 1582 on the 19th, instead of on the 22nd day of April.

father prior sang the mass with very solemn music played by men who came unasked. All our friends were much pleased, and so was nearly everybody in the city, for they were all very sorry to see us in the state we were in, and thought so ill of the conduct of the archbishop that I was at times more distressed by what I heard people say of him than I was at what I had to bear with myself. The joy of the good Catalina de Tolosa and of the sisters was so great that it kindled my devotion, and I said unto God, "O Lord, what other aim have these Thy servants but that of serving Thee, and dwelling within a cloister, for Thy sake, out of which they are never to go forth?"

Blessedness of a cloistered life.

42. Nobody who does not know it by experience will believe the joy we have in these monasteries when we find ourselves within the cloister into which no secular persons may enter; for, however much we may love them, that love is not strong enough to take from us the great joy of living alone. If fish be taken out of the river in a net they cannot live, even if they be many together, unless they are returned to the river. So, it seems to me, is it with souls accustomed to live in the torrents of the waters of their Bridegroom: if they be drawn out therefrom by the nets of the things of this world they do not really live till they are taken back again. I always see this in the sisters. I know it by experience: those nuns who are conscious of a wish to go abroad among seculars, or to converse much with them, have reason to be afraid that they have never touched that living water of which our Lord spoke to the Samaritan woman,[1] and that the Bridegroom has hidden Himself from them, seeing that they are not content to dwell alone with Him. I have been afraid that this comes from two sources: either they have not undertaken the religious state for Him alone, or they do not understand after undertaking it what a great grace God gave them when He chose them for Himself, and rescued them from being subject to man, who very often kills their body—and God grant he may not also kill their soul! O my Bridegroom, very God and very man! is

[1] See *Life*, ch. xxx. § 24; and *Way of Perfection*, ch. xxix. § 2.

this a grace to be lightly regarded? Let us praise Him, my sisters, because He hath given it unto us; and let us never be weary of praising our Lord and King, who is so mighty, and who has prepared a kingdom for us, of which there shall be no end, in return for a little hardship amid a thousand joys, but which will end to-morrow. May He be blessed for ever! Amen, amen.

The Saint gives up the endowment.

43. Some time after the house was founded, it was thought by the father provincial and myself that the endowment furnished by Catalina de Tolosa had certain inconveniences which might end in a lawsuit for us, and in some trouble for herself: we preferred trusting more in God, that we might not be the cause of giving her the slightest annoyance: so, to save her, and for some other reasons, we all before a notary renounced the property she had given us, with the sanction of the father provincial, and sent her all the deeds. It was done very secretly lest it should come to the knowledge of the archbishop, who would consider it a wrong done to himself, though it was really done to the monastery, for when it is once known of a house that it is founded in poverty there is nothing to be afraid of, because everybody helps it, but when the house is known to be endowed there is evidently a risk, and it may have to remain for a time without the means of supplying itself with food. Provision for us after the death of Catalina de Tolosa was made. Two of her daughters, who were to make their profession this year in our monastery of Palencia, had renounced their property in her favour should they profess—this renunciation she made them annul, and make another in favour of this house: another daughter, who wished to take the habit here, gave her share in her father's property and in her mother's, which is as much as the endowment was worth: the only inconvenience is that the house is not yet in possession of it.

The Saint's confidence.

44. But I have always held that the nuns will never be in want, because our Lord, who sends succour to monasteries dependent on alms, will raise up people to do as much for this house, or will find means to maintain it. Though no house has been founded as this was,

I have begged our Lord from time to time, as it was His will the foundation should be made, to come to its relief, and supply what is necessary for it; nor did I wish to go away till I saw if any came into it as nuns. One day, thinking of this after communion, I heard our Lord say, "Why doubt? This is now done; thou mayest safely go"—giving me to understand that the nuns would never be in want of that which might be necessary for them. I felt as if I were leaving them amply endowed, and have never been anxious about them since. I began at once to make arrangements for my departure, for I seemed as if I were doing nothing more in the house but taking my pleasure in it, for it is a house I like exceedingly, while elsewhere, though I might have more trouble, I might be of more use.

Reconciliation of the two bishops.

45. The archbishop and the bishop of Palencia remained very good friends, for the archbishop at once showed himself very gracious unto us, and gave the habit to a daughter[1] of Catalina de Tolosa, and to another nun[2] who soon came in; and until now people have never failed to provide for us, nor will our Lord leave His brides to suffer if they serve Him according to the obligations under which they lie. To this end may His Majesty give them His grace out of His great compassion and goodness![3]

JESUS.

Transfer of the jurisdiction of the monastery in Avila.

46. I have thought it right to put down in this place how it was that the nuns of S. Joseph's, Avila—the first monastery that was founded—the history of which foundation is written elsewhere,[4] and not in

[1] Elena of Jesus, the youngest of the daughters, who were all Carmelite nuns. The Saint calls her 'my Gordilla' in a letter to the prioress, written in Palencia August 9th (Lett. 396; Lett. 105 vol. ii. ed. Doblado).

[2] Doña Beatriz del Arceo Covarrubias, widow of Don Hernando Venero. She made her profession May 24th, 1583, and was afterwards mistress of novices and prioress of Vittoria (Fra Anton.: Notes to letter quoted in the foregoing note).

[3] Here ends the Book of the Foundations—then a blank leaf; after which the passage following (*De la Fuente*).

[4] In the *Life*, see chs. xxxii.—xxxvi.

this book, came under the jurisdiction of the order; the house from the first being subject to the bishop.

Recommended by the bishop of Osma.

47. When that monastery was founded the bishop was Don Alvaro de Mendoza, now the bishop of Palencia; and all the time he was in Avila he was most gracious unto the nuns. When the monastery was placed under his jurisdiction I understood from our Lord that it was advantageous so to place it, and the result fully proved it; for in all the difficulties of the order we had great help from him, and on many other occasions we saw it plainly enough. He never entrusted the visitation of the monastery to a secular priest, nor did he issue any orders except those which I begged of him to give. Seventeen years, more or less, to the best of my recollection,[1] passed by in this way, nor did I ever think of changing the jurisdiction. At the end of the seventeen years the bishopric of Palencia was given to the bishop of Avila. I was at the time in the monastery of Toledo, and our Lord said to me it was expedient for the nuns of S. Joseph's to be under the jurisdiction of the order—that I was to bring it about, for if it were not done the house would soon become lax. As I had understood it was right for us to be under the authority of the bishop,[2] I thought the locutions were at variance one with another. I said so to my confessor—it was he who is now the bishop of Osma[3]—a most learned man. He replied that it was not so in the present case, for what I did formerly must have been necessary then, and that something

[1] The Saint more than once calls attention to the fact that her memory was not good. In this instance she is probably in error, for the monastery of S. Joseph was founded in August 1562, and the transfer of the jurisdiction from the bishop to the order was made in August 1577. The Saint therefore made a mistake of two years. The change was made after the Saint had fallen into disgrace with the general of the order, and during the severe persecution she underwent from the friars of the mitigation, who, though they saw the Saint deprive herself of a house of refuge—for they could not have touched her in her own house of S. Joseph in Avila—waged war against her to the end, and nearly destroyed the reform.

[2] See *Life*, ch. xxxiii. § 18.

[3] Don Alonso Velasquez, afterwards archbishop of Compostella (see ch. xxx. § 1, note).

else is necessary now. It is now most clear in many ways that what he said was true, and that he saw it would be better for the monastery to be united with the others than to stand alone. He made me go to Avila to arrange the matter.

Consent of the bishop and of the nuns.

48. I found the bishop was of a very different mind, and would not at all consent to the change; but when I told him some of the reasons I had for thinking that harm might come to the nuns, he set himself to think them over, for he had a great affection for the nuns, and as he has a most sound understanding, and as God helped him, his thoughts led him to other reasons more weighty than those I had given him, and he resolved to make the change:[1] though some of the clergy went and told him it was not expedient, they did not prevail. It was necessary to have the consent of the nuns: to some the change was very disagreeable, but, as they loved me much, they yielded to the reasons I gave them, especially this—that when the bishop, to whom the order owed so much and whom I loved, was gone, they could not have me any longer among them. This consideration had great influence with them, and so this affair, of so much importance, was settled. Since then all persons see in what a sad state the monastery would have been if the change had not been made. Oh, blessed be our Lord who regards with so much solicitude all that concerns His servants! May He be blessed for ever! Amen.

[1] The bishop consented to the transfer of the jurisdiction on the condition that he was to continue the patron of the chancel of the church, and that he was to be buried there wherever he might be when he died (*Reforma*, lib. iv. ch. xvi. § 3).

END OF THE BOOK OF THE FOUNDATIONS.

THE

VISITATION OF THE NUNNERIES.

THE

VISITATION OF THE NUNNERIES.

1. FIRST of all, I confess my imperfection when I began this work, in the matter of obedience, for, while desirous of the possession of that virtue above all others my mortification has been very great and my reluctance strong. May it please our Lord that I may say something to the purpose, for my only trust is in His compassion, and in the humility of him who has ordered me to write;[1] for the sake of which God, being all-mighty, will do the work without regard unto me. Humility.

2. Though it may be considered unseemly to begin with the temporal, I think it of the utmost consequence, in order that the spiritual may always make greater progress, though it does not seem so in monasteries founded in poverty: besides, order is necessary everywhere, and the government and arrangement of everything must be considered. Temporals.

3. I take it for granted, in the first place, that it is in the highest degree necessary for a superior to carry himself towards his subjects in this way—he should be gentle with them on the one hand, and show them affection; and on the other hand he should make them feel that he will be strict in essential matters, and never yield to their caprice. I do not believe that anything in the world does so much harm to a superior as the not being feared, and that his subjects should think they can deal with him as with an equal, especially when women are concerned; for if they once see such softness in their superior as makes him overlook their shortcomings, and change his mind lest they should be made uneasy, the government of them will be a very difficult matter. The visitor must be firm.

[1] Fra Jerome Gratian of the Mother of God, provincial at the time.

Danger of slight relaxations.

4. It is very necessary they should feel that there is one above them without mercy for anything that weakens the observances of religion, and that the judge should be so upright in judgment as to convince them he will never swerve from that which tends to the advancement of the service of God, and to greater perfection, even if the world were to come to an end. He should be gentle and affectionate with them, but only so long as he discerns no falling away; for as it is necessary for him to show himself gentle—which helps much to console them and to keep them from being estranged from him—it is necessary also to be strict, as I have just said. If he fails in either of these two conditions, it is beyond comparison better he should fail in gentleness rather than in strictness; for, as the visitation, in order to correct affectionately and root out imperfections gradually, is made but once a year, unless the nuns understand that their faults will be redressed and punished at the year's end, one year after another may pass away, and religious observances may be so relaxed as to make it impossible to restore them at will; for, even if the fault be in the prioress, the nuns themselves become habitually lax, though they change her. Custom is a fearful thing for our temper, and thus, by degrees and by little things, irreparable wrong may be done to religion. But the superior who shall not redress it in time will have a fearful account to give unto God.

Time brings in laxity.

5. I think that in speaking of such things I am doing a wrong to the monasteries of the Virgin our Lady, when, by the goodness of our Lord, they are so far from needing this severity; but I am driven to say it by the fear I am in that time, as usual, will bring laxity into the monasteries through a disregard of these principles, and also because I see the monasteries, by the goodness of God, grow more and more daily, in some of which, perhaps, some flaw might be found if the prelates were not to see that observed of which I am speaking, namely, a severe correction of small faults, and the removal of prioresses found to be unfit for their places.

6. It is necessary in this matter, above all things, to be without pity, for there are many nuns who are great saints, but yet unfit for the place of the prioress: that must be seen to at once; for in an order wherein there is so much mortification, and wherein the exercise of humility is so constant, no nun will consider it a wrong done to her: should she do so, she will thereby show plainly that she was not fit for the office, for the government of souls aiming at a perfection so high is not for her who is so imperfect herself as to wish to be a prioress.

Humility.

7. The visitor must have the fear of God continually before him, and also the graces bestowed on these houses, that they may not be lessened through him, and he must cast aside certain feelings of tenderness which, for the most part, the devil stirs up for some great evil. Not to do so is the greatest cruelty towards his subjects.

The visitor must be strict,

8. It is not possible that every one whom the nuns may choose for prioress should be possessed of the gifts which the office requires, and if it should be found to be so a year must not pass by on any account before she is removed: she may not do much harm in one year, but in three she may ruin the monastery by allowing imperfections to grow into a custom. It is so extremely important that this be done, and, though the visitor be distressed at it because he thinks her a saint, and that she has no bad intentions, he must do violence to himself, and not allow her to remain in office. I entreat him to do so by the love of our Lord, and if he shall see that those who have to elect a prioress are under the influence of any prejudice or passion—which God forbid—he must quash the election, and name a prioress from other monasteries of ours whom the nuns are to elect; for an election made that way can never come to any good.

And remove unfit priorresses.

9. I do not know whether what I am speaking about is temporal or spiritual. What I wished to speak about at first was this—the visitor must look closely and carefully into the accounts of the house, and he must not pass them lightly. It is very necessary, especially in the endowed houses, that the outgoings be according to the

Of the endowed houses.

incomings, let the nuns live as they may, for, God be praised! all of them are so well endowed that they can live very well if they are at all careful: otherwise, if they begin to run into debt they will be ruined by little and little, for if they should be in great want the superiors will think it cruel not to let them have the fruit of the work of their own hands, or not to let their kindred provide for them, or something of that sort not hitherto allowed among us; for I would much rather see the monastery broken up than see it come to such a pass. This is why I said that great harm is wont to come to the spiritual from the temporal, and in that sense it is a most important matter.[1]

The houses unendowed.

10. In the monasteries founded in poverty they must look to it, and take care that they make no debts; for if they have faith and please God He will not abandon them if they are not wasteful. In these houses, as well as in the others, the visitor must make most minute inquiries concerning the food of the sisters, and the treatment they receive; concerning the sick also, and he must see that they are sufficiently supplied with whatever is necessary for them, which our Lord never fails to furnish if the prioress is courageous and attentive; and experience has already shown it to be so.

Handiwork of the nuns not to be passed over.

11. To notice the work done in the monasteries of both foundations, and further to take into account what the nuns have made by the labour of their hands, serves two good purposes: one is, that the nuns who have done much are encouraged and rewarded; the other is, that in those monasteries where so much attention is not given to handiwork, because the necessities are not so great, the nuns may be told of what nuns elsewhere have gained for themselves; for this attention paid to their work, setting aside the temporal advantage, profits greatly in every way. Besides, it is a comfort to the nuns when at work to know that the superior will see it; for, though that is not of any importance, still that comfort should be given to women

[1] See § 2 above.

so strictly enclosed, and whose whole pleasure consists in pleasing their superior, coming down at times to the level of our weakness.

12. The visitor must inquire if any costly presents have been made. Such an inquiry is more especially necessary in the endowed houses, for they are able to do more in that way, and monasteries usually come to ruin through that which seems to be of slight importance. Prioresses, if wasteful, may leave their nuns without food that they may have something to give away, as may be seen in some places: hence the necessity of considering what the community may do out of its income, and what it may give in alms, and of having everything done within the bounds of discretion.

Extravagance.

13. The visitor must not allow the houses to be excessively large,[1] and there must be no extravagance in adorning them or in adding to them except under a pressing necessity: to secure this, it will be necessary to command that no work shall be done without first giving notice to the superior, with an account of the means for doing it, in order that he, according to circumstances, may give or withhold his sanction. This is not to be understood of little matters, which can do no great harm; but it is better to bear the inconvenience of being in a house that is not a very good one than to go about disquieting themselves, become a scandal because of their debts, or be without food to eat.

The monasteries not to be large houses.

14. It is of great consequence always to examine the house thoroughly, in order to see that enclosure is observed, because it is well to take away all opportunities of evil, and not to trust the goodness that is visible, how great soever it may be, for no one can tell what it will be in times to come; and hence it becomes necessary to think of all the evil that may arise, for the purpose of removing, as I have just said, all opportunities for it. The parlours must be looked into particularly, of which the grating should be double an inner grating and an outer one, through neither of which should it be possible for anybody to thrust his hand. This is

Of the interior arrangements.

[1] See *Foundations*, ch. xiv. § 4; and *Way of Perfection*, ch. ii. § 8.

of great importance; and the visitor must look into the confessionals, and see that the curtains thereof are nailed, and the little window for communion small. As to the outer door, he must see that it has two bolts, and that there are two keys to the door of the cloisters, as the chapter acts prescribe, one of which shall be kept by the portress, the other by the prioress. It is so at present, I know, but I set it down here that it may never be forgotten—for these are all matters which it is necessary to look into always—and that the nuns may see it will be looked into, that no negligence may creep in.

The inquisition to be strict.

15. The visitor must make inquiries about the chaplain and the confessor, and see that there is not too frequent a communication between them and the nuns, but only that which is necessary; and on this point he must make very special inquiries of the nuns, and about the observance of enclosure in the house. If a sister has been tried by temptations he must hear her patiently, for, though very often she will think things to be other than they are, and fall into exaggerations, yet he may receive hints from her which will enable him to find out the truth from the others, laying his commands upon them to speak it; and afterwards he shall chastise the fault with severity, that they may be afraid to repeat it.

Of the interior discipline of the house.

16. If any sisters, when the prioress is not in fault, shall dwell on trifles, or make much of little things in their story, severity is necessary in dealing with them, and they must be made to see their own blindness, that they may not live on in their restlessness; for when they shall see that they gain nothing by it, and that they are found out, they will become quiet. When the things complained of are not of grave importance, the visitor must always take the part of the prioress, though he does correct what is amiss, because the simplicity of perfect obedience tends greatly to the peace of the subjects; for the devil may be tempting some of them to think that they understand the matter better than the prioress, and to continue always on the watch for trifles, whereby great harm may ensue. The superior, in his discretion, will apply himself to this, so that when he departs he

may leave them in a better state : if, however, they be given to melancholy, he will have enough to do. He must not be gentle with melancholy nuns, because they will never be at rest, nor will they cease from being troublesome if they think they can have their own way in anything : on the contrary, they should be made to feel always that they are to be corrected, and for that end the visitor must take the part of the prioress.

The nuns may not go from one house to another to please themselves.

17. If a sister chance to make any attempts to get herself removed to another monastery, she must be answered in such a way that both herself and every one else shall for ever feel it to be impossible. Nobody, indeed, unless it be one who has seen it, can know the very grave inconveniences that arise, and what a door is opened for the devil to tempt them, when they think they can leave the house for the weighty reasons which, for that purpose, they are sure to urge. And, though it might be that they are to be removed, they must not be allowed to know it or to feel that it is done because they wished it, but it must be brought about by some other means; for a nun of this kind will never be settled anywhere, and great harm will be done to the others if they are not made to see that the nun who wishes to leave her house is one whom the superior will never trust in anything ; and even if he had meant to remove her—I mean for some necessary work or for another foundation—he should never do so merely because she wished it. And, moreover, it is right thus to act, for these temptations never attack any but nuns given to melancholy, or nuns who are naturally useless for any great work. Perhaps it would be as well, before a nun speaks of her wish to be removed, for the visitor to make a discourse on the subject, showing how wrong it is, and how ill he thinks of any one caught in the toils of this temptation, and to explain the reasons, and to say how impossible it is now for any one to leave the house she is in, none of them being any longer necessary anywhere out[1] of their houses.

[1] The Saint, in a letter to Fra Jerome of the Mother of God, then, by decree of the nuncio, visitor of the order, writes as follows :—" Attend to this, my father, and believe me I understand the caprices of women better than

Particular friendships.

18. The visitor must inquire whether the prioress has a special friend among the nuns for whom she does more than for the rest, for unless she does so there is no reason for adverting to it, if the friendship be not excessive—the prioresses being always under the necessity of conversing more with the wiser and discreeter nuns. But, as we naturally do not see ourselves as we really are, we all of us think ourselves as good as anybody else, and accordingly the devil may tempt some of them in this way; for in the absence of serious troubles from without Satan stirs up trifles within, that we may be always at war and gain merit by resisting his assaults, since it comes that a sister may think that this sister or those sisters rule the prioress. If the friendship be in excess it should be checked, because it is a great temptation to the weak, but not wholly forbidden, because those who are the objects of it may be, as I have just said, such as may make it necessary; but it is always well to insist upon the absence of any special familiarity with any one. The nature of it will soon be known.

Of nuns who find fault.

19. There are some who in their own opinion are so excessively perfect that they consider everything they see to be a fault, being always themselves the very persons who have the most faults, but, seeing none of them, they lay the whole blame on the poor prioress or on the others, and so may make the superior foolishly torment himself in searching for a remedy for that which is right. It is

you do: it is not good either for prioresses or their subjects that you should let them know it is possible for any one to be removed from one house to another, except when new foundations are made. Even the expectation of that change really does harm, and I have often wished that no more foundations were made, that every one may be settled where she is. Believe me—and if I die do not forget it—Satan wants nothing more than that cloistered women should think anything possible. I have much to say about this, for, though I have leave from our father-general—I asked for it—to remove a nun when I saw the climate did not agree with her, I have since then seen so many inconveniences ensue that, were it not for the good of the order, I should not do it, for it is much better that some nuns should die than that all the nuns should be injured" (Lett. 65; but Lett. 35 vol. ii. ed. Doblado).

therefore necessary, in order to be safe in correcting, not to trust the testimony of one nun by herself, as I said before, but to make inquiries of the others ;[1] for in a community where so much austerity is practised it would be insufferable if every superior, or the same superior at every visitation, were to make new decrees; and therefore, except in grave matters—and, as I said before,[2] after inquiries made of the prioress herself and of the others concerning that which is to be corrected, and why and how—the visitor must not make decrees, for he may make so many that the nuns, unable to endure them, may fail to keep the substance of the rule itself.[3]

Importance of keeping the constitutions.

20. What the superior has to insist on is the keeping of the constitutions: and wherever there shall be a prioress who for trifling reasons shall take so great a liberty as to break the constitutions, or shall habitually do so, thinking the observance of them on this point and on that to be a matter of little moment, let it be clearly understood she is doing the community a grievous wrong, and time will shew it, though it may not seem so at present. This is the reason why monasteries, and even orders, are so fallen in

[1] See § 15. [2] Ibid.

[3] The Saint was very much afraid of the friars on this point, and had complained of this heavy burdening of her nuns to Fra Jerome of the Mother of God, as early as in 1576. In a letter written to him Nov. 19 of that year, she cries out against the heavy burdens which Fra Juan of Jesus had laid upon her nuns. The austere friar seems to have forbidden the nuns who communicated in the morning to appear at the recreation, at which the Saint, in her indignation, asks what are the priests then to do? "This is what my nuns are afraid of: they are afraid of harsh visitors who will overwhelm and crush them . . . It is strange nobody thinks he has made a visitation if he has not made decrees. If there is to be no recreation on the days of communion, and yet mass is said daily, there will be then no recreation at all. If the priests do not observe such a rule, why should other poor people have to keep it? . . . The mere reading of these decrees frets me: what should I do if I had to keep them? Believe me, our rule cannot bear austere men: it is austere enough as it is" (Lett. 107; Lett. 27 vol. ii. ed. Doblado). Fra Antonio, in his notes on the letter, says that only the lay brothers were deprived of their recreation on the days of their communion, and that to the nuns it was never forbidden. Perhaps he is right, and the Saint, in her charity, defended the lay brothers, and not the nuns, of whom only she speaks.

some places; slight things are slightly regarded, and hence the most grievous falls.[1]

The visitor to be told of everything.

21. The visitor must publicly warn them that they are to tell him of every fault of this kind in the monastery, and if he find any of which nothing is said let her who has not told him of it receive a most severe correction. This will make the prioresses afraid and cautious. He must never compromise matters with the prioresses, whether they are distressed or not, but they must be made to understand that so matters must always be, and that the chief reason why they are in office is that they are to see that the rules and constitutions are kept; not to take away from them nor to add to them of their own head; and that there must be one to see to this, and to tell the superior of it.

Sincerity in the visited.

22. I consider it to be impossible for that prioress to have discharged the duties of her office aright who has done anything which she shall be sorry for if it comes to the knowledge of the visitor, for that is a sign that the service of God has not been carried on aright, if anything therein has been done which I do not wish him to hear of who stands in His place. The visitor, then, must consider whether what is told him is told him simply and truly: if not, he must rebuke with severity, and contrive to have the truth told him through the prioress or the officers, or in some other way; for, though the nuns may not have told him what is untrue, they may yet have hidden some things from him; nor is it reasonable that he should not know everything who is the head, and under whose direction they are bound to live, for the body can hardly do anything that is good without the head, and that is what the nuns are doing when they hide from the visitor that which he ought to correct. I end with this: everything will go on well provided the constitutions are kept; and if great care be not taken herein, and in the keeping of the rule, visitations will be of little use—for that is the meaning of them—unless the prioress be changed and even the nuns too, if that be the custom of the house, which God forbid, and

[1] Ecclus. xix. 1. Qui spernit modica, paulatim decidet.

other nuns be brought in who shall perfectly keep the rule—which is nothing less than making a new foundation in the house—and the community be dispersed among other monasteries, for one or two of them can do little harm in a community that is well governed.

Innovations strictly forbidden.

23. It is to be observed that there may be prioresses who will ask leave to be at liberty to do certain things contrary to the constitutions, and who probably will give what they perhaps think sufficient reasons to justify them, because they know no better, or because they wish to make the superior understand it to be necessary. And, though what they ask may not be contrary to the constitutions, still it may be such as will work mischief if allowed, for, as the visitor is not present on the spot, he does not know what evil results may follow, and we all of us overrate what we wish to have. The best course therefore is, not to open the door to anything unless it be in accordance with the present discipline, seeing that everything is going on well, as experience also tells us : that which is certain is better than that which is doubtful.[1] In these cases the visitor must be firm, and he must not mind saying "No," but rather maintain that freedom and holy authority of which I spoke in the beginning, regardless of any pain or pleasure he may give either prioresses or nuns, about anything which in the course of time may lead to inconvenience ; and it is enough that it is a novelty not to make a beginning.

The admission of novices.

24. As to permission to admit nuns, it is very important the superior should not grant it before he receives a minute account of them, and if he should

[1] This clause is remarkable, and, as it was written by the Saint but a short time before her death, it throws a grave doubt over the authenticity of the assertions made, as it is said, by the Ven. Anne of S. Bartholomew and others, that S. Teresa was not satisfied with the constitutions (*De la Fuente*). In February 1581 she thus writes to Fra Jerome of the Mother of God, about a fortnight before his election as provincial:—"I wish we had the constitutions printed, for they are not everywhere alike, and there are prioresses who, without thinking they are doing anything, add or omit what they please when they copy them. Let a clear decree be made, that no one is to add to them or take anything from them," &c. (Lett. 321 ; but Lett. 28 vol. iii. ed. Doblado).

be in a place where he can make inquiries himself he ought to do so; for there may be prioresses so fond of admitting nuns as to be very easily satisfied, and when the prioress wills a thing, and says that she has made inquiries, her subjects almost always yield to her wishes; and it may be that she is led by friendship for one, or by kinship, or by some other considerations, thinking she is doing right, while at the same time she is doing wrong.

Profession.

25. Mistakes in admitting novices may be more easily corrected; but the very greatest care is necessary in receiving their profession, and the superior, during his visitation, ought to ascertain if there be any novices, and how they behave themselves, that he may know, when the time is come for sanctioning their profession, whether it should be made or not. It is possible that the prioress may be fond of a novice, or have an interest in her, and that the nuns her subjects dare not say what they think of her, but yet would tell the visitor: it would be better, therefore, to delay the profession, if about to be made, till the superior makes his visitation, and for him, besides, if he should think it right, to bid them give their votes secretly, as at an election. So important is it that there shall be nothing in the house which shall be a lifelong vexation and trouble, and every care taken to guard against it is well bestowed.

Lay sisters.

26. Great carefulness is necessary in admitting lay sisters: almost all prioresses are very fond of having many lay sisters, burdening the houses with them, and sometimes with such as are able to do little or no work. It is, therefore, very necessary not to yield at once herein, unless he should see that there is a great want of them; he must also make inquiries concerning those who are already in the house, for great harm may come if great caution be not had, because there is no limit to the number of lay sisters.

The number of the nuns.

27. In every house care must be taken not to fill up the number of the nuns; but to leave room for more, for a nun may offer herself whom to receive would be good for the house, and that at a time when it cannot be done; the superior must never consent to allow the

number to be exceeded on any account whatever, for that is to open the door to, and means nothing less than, the ruin of the monasteries. It is better, therefore, to hinder the gain of one than to do harm to all the others. A nun may be removed from her own house into a monastery that is not full, to make room for another; and if she brought a dower with her, or any alms had been received with her, let it be given back to her, for she is going away for ever, and thus the difficulty will be met. But, if this cannot be done, let the house lose what it may, but do not let us begin a practice so hurtful to everybody. It is necessary the superior should be told, when he is asked to allow a nun to be received, how many there are in the house, that he may judge of the fitness of doing so, for it is not reasonable to trust a matter of such importance to the prioresses.

Indiscreet devotions.

28. It is necessary to ascertain whether the prioresses add to the obligations of the nuns, either in the matter of saying the office or in their penances. It may happen that each prioress may add something at her own pleasure, of so special a nature, and be so severe in exacting it, that the nuns, overburdened, may lose their health, and be made thereby unable to discharge their real obligations. This is not meant as a prohibition of all additions, if on any particular day some special need should be felt; some prioresses, however, may be so unwise as to make almost a habit of it, as it often happens, and the nuns dare not speak out, thinking, if they were to do so, that it would show them to have but little devotion: nor is it right they should speak to any one but the superiors.

Of the singing in choir.

29. The visitor must see to the office in choir, both the singing and the saying: he must inquire if the pauses be observed, and if the chanting be in a low tone, and if it edify, as our profession requires—there being two inconveniences in singing in a high tone; one is, that it does not sound well, as we do not sing in harmony; the other is, that it destroys the modesty and spirit of our way of life. If this be not insisted on there will be of necessity disorder, and devotion will be ruined in those who listen: the singing

should be that of persons given to mortification, rather than that of those who would be thought to sing well by people who hear them: that is now almost universal, and seemingly beyond redress, having become a custom: it is necessary, therefore, to insist strongly upon this.

Precautions against negligence.

30. It will be a great help if the visitor were to order one of the nuns in office, in the presence of the prioress, in virtue of obedience, to write to him whenever the latter fails in any of the important matters he may have charged her to observe; and the prioress should be made to understand that the nun must not fail to do so. This will have the effect of the presence of the visitor in some degree, and the prioress will be more watchful and cautious about giving way on any point.

All faults to be manifested.

31. It will be well, before entering on the visitations, to explain very distinctly how wrong it is for prioresses to entertain a dislike for those sisters who tell the visitor of the faults they may observe: though the faults may not really be what they think they are, they are bound in conscience to speak of them; and, in a house where life is one of mortification, the doing of this should be pleasing to a prioress, because it enables her the better to discharge her office and to serve God; but if it causes her to be vexed with the nuns it is a certain sign that she is not fit to govern them, for they will not dare to speak another time, seeing that the visitor goes away while they remain in their trouble themselves, and all the discipline of the house will be weakened. He must not trust the sanctity of the prioress, whatever it may be, as a reason for omitting to warn the sisters of this, for we are naturally inclined to evil, and the enemy, when he has nothing else to lay hold of, will lay his hands upon us here, and perhaps gain what he may be losing in other ways.

The visitor to keep the secret,

32. It is necessary that the visitor should keep all he hears profoundly secret, and that the prioress should not know who has given him his information; because, as I have said before, they are still in this world, and, if secrecy does nothing else, it removes certain temptations;

much more, then, is it necessary when such knowledge can do great harm.

Especially from the prioress.

33. If the things told of the prioress be unimportant, she may be cautioned about them indirectly, without letting her feel that the nuns have spoken of them; the more she can be made to think that they had nothing to say, the better. But if the things are important it is of more consequence to redress them than to please her.

Poverty to be strictly observed.

34. The visitor must ascertain if any money is received by the prioress of which the keepers of the keys have no knowledge. This is a matter of great consequence, for a prioress may keep it without thinking of it, and she may possess nothing at any time otherwise than as the constitutions direct. This must be looked to also in the houses founded in poverty. I think I have spoken of this before,[1] and there may be other things said in the same place to the same effect; but, as it was some time ago, I have forgotten it, and I cannot go back to read what I have written.

Necessity of exactness in the visitor.

35. It is a heavy burden for the visitor to attend to all these little things, but he will have a heavier burden to bear when he shall see the state of the nuns if it be not done; for, as I said before,[2] let the prioress be ever so saintly, it must be done. What is necessary above all things in the government of women, as I said in the beginning,[3] is that they must feel they have one who is above them—one who will not be moved by any consideration whatever, but who himself keeps, and compels others to keep, all religious observances, punishes those who do not, and sees that it is done with special carefulness in every house—one who not only must visit them every year, but who must also know what they are doing each day. If this be done the nuns will grow in perfection more and more, and will not go back, for women in general are reverent and timid. All this will have a great effect in keeping them from becoming careless; and now and then, whenever necessary, not only is this to be told

[1] Perhaps the Saint was thinking of what she had said in § 12.
[2] See § 31. [3] See § 4.

them, but also acted upon, for they will all take warning if one be punished. If at first, when faults are few, the visitor should, out of tenderness or on some other ground, act otherwise, he will be forced later on to proceed with greater severity, and his tenderness will become the most grievous cruelty, and the account he will have to give to God our Lord will be very heavy.[1]

The obligations of nuns under the visitation.

36. There are nuns whose simplicity is so great that they think it very wrong to tell the faults of the prioress in matters which should be corrected: though they may regard that telling as something mean, they must be reminded of their duty, and they must also humbly warn the prioress beforehand if they see her about to fail in the observance of the constitutions or in any important matter, for it may be that she is not aware of it. These very nuns, although they may have told the prioress she might do what she is doing amiss, will accuse her of that at a later time when discontented with her. There prevails great ignorance as to that which ought to be done during a visitation, and therefore is it necessary that the visitor should continue to advise and teach them with discretion.

Of the confessor.

37. It is highly necessary that the visitor should make inquiries about the confessor, not of one nun nor of two, but of all, and about his influence in the house; for, as he is not and ought not to be the vicar, and as the office of vicar is withheld from him that he may not govern the nuns, it is necessary that all communication with him should be under great restraints, and the less it is the better. Great caution must be observed in making presents and giving entertainments to him, unless very slight, though now and then something of the kind becomes unavoidable. Let them pay him more than the salary of the chaplaincy rather than be subject to anxiety, for there are many inconveniences herein.

Economy.

38. It is also necessary to warn the prioresses not to be prodigal and wasteful; they must remember

[1] See § 4, above.

that they are bound to watch over the expenditure of the house, for they are no more than stewards: they must spend nothing as if it were their own, and they must be reasonable and cautious, and be careful that there is nothing wasted; for, setting aside the obligation they are under not to give scandal, they are also bound to this in conscience, and to watch over the temporals of their house, and to have nothing of their own more than any of the rest, unless it be the key of a drawer or a writing-desk for keeping papers in—I mean by that letters, and especially instructions given by the superior, it being but reasonable that these things, or others of the kind, should not be seen by everybody.

Of the dress

39. The visitor must see whether the habit and the headgear are worn according to the constitutions; and if there should be any thing at any time—which God forbid—that seems fine or not quite edifying, he must have it burnt in his presence; for an act of this sort makes them afraid, they correct themselves at once, and remember it for the good of those who are to come after them.

And language.

40. He must also regard their way of talking, which should be simple, plain, and religious, like that of hermits and of persons who have left the world, without using novel expressions—niceties of speech, I think they call them—as is done in the world, where there is always some novelty. Let them prefer common expressions to those which are more refined.

Lawsuits to be avoided.

41. The sisters must avoid lawsuits as much as possible, and go to law only when they cannot help it; for our Lord will give them in another way what they may lose by yielding. The visitor must lead them to do that which is the most perfect, and command them to be neither plaintiffs nor defendants without the knowledge of the superior, and without a special order from him.

The admission of novices.

42. And, as to the novices to be admitted, the visitor is to persevere in reminding the prioresses that they must look more to their gifts than to any dowry they may bring with them, and accept none for any consideration whatsoever otherwise than as the constitutions

direct, and that more especially if they have any faults of character.

The visitor to be cautious in his conduct.

43. It is necessary to carry on what is now done by the superior whom our Lord has given us—I speak to those who shall come after him—from whom I have learned much of what I have said by observing his visitations, especially on this point; he must not be more intimate with one sister than with another, nor be alone with nor write to any one, but, as a true father, show the same affection for all; for the day when in any monastery he shall show a particular affection for a sister, though it be like that of S. Jerome and S. Paula, he shall not escape detraction any more than they did; and he will wrong not only that house, but every house of the order, for Satan will at once publish it abroad that he may gain something by it, and the world, because of our sins, is so lost to shame in this matter that many inconveniences will ensue, as we see at this time. The visitor on that account is less respected, and that general affection, if he is what he ought to be, which all should bear him always, and which they bear him now, is lost, for the nuns will think that he gives all his affection to one only; and it is a great advantage to be very much loved by them all. This is not meant of that showing of affection which may be occasionally necessary, but of an affection which is notorious and excessive.

And diligent in his visit.

44. When the visitor enters the house—I mean the monasteries—he must look to the observance of enclosure; this he must always do, and carefully inspect the whole house, as I said before:[1] he must go through it, having his companion always by his side, with the prioress and some of the other nuns; and he must not on any account whatever, even if he be there early, remain for dinner in the monastery, though the nuns might press him to do so; let him regard that for which he has come, and then depart forthwith. If he has anything to say, he had better say it at the grating; for, though that may be done in all honesty and sim-

[1] See § 14.

plicity, yet is it a preparing the way for some one perhaps, at a future time, to whom no such liberty ought to be given, and who may take more. May it please our Lord never to suffer it, and that all things tending to edification and everything else be ever done as they are done now. Amen! Amen!

Entertainment of the visitor.

45. The visitor must not allow any excess in the food they provide him on the days he is making the visitation, accepting nothing but that which is fitting; and if he sees anything wrong he must rebuke them severely for it, because it is unbecoming the profession of the superiors, which is poverty, and that of the nuns as well: there is no good whatever in it, for they eat only what is sufficient for them, and it does not minister that edification which becometh nuns.

Fra Jerome of the Mother of God.

46. For the present nothing can be done, I believe, because the superior we have, even if there be any excess, does not observe whether what they give him is much or little, good or bad, and I do not know that he could observe it unless he were to give special heed to the matter. He regards it as of the most serious import that he who makes the inquiry should be alone—without his companion—because he will not have him know the faults of the nuns, if faults there be: it is an admirable plan to keep the follies of nuns from being known, and if they do fall into any —at present, to God be the glory, they will not do much harm, for the visitor regards them with the eyes of a father, and as a father keeps it secret, and, because he is standing in the place of God, God reveals to him the grave nature of the matter. Any other than such as he is will perhaps think that to be serious which is but a trifle, and, as it does not concern him personally, he will not care to be silent about it, and the monastery loses its good name without cause. May our Lord grant our superiors the grace always to consider this, and always to act in the same way.

The visitor must not be too friendly with the prioress.

47. It is not right in the visitor to show that he has a great affection for the prioress, or that he has a good understanding with her, at least in the presence of the community, for that will cow the nuns,

and they will not dare to tell him of her faults. He must also keep well in mind that it is necessary they should feel that he will make no excuses for her, but correct whatever there may be in need of correction. But no discouragement can reach that soul which has a zeal for God and for the order: when such a soul is distressed at the sight of the order falling away, and is waiting for a superior who shall come to its succour, and yet sees matters continue in the same way, it turns towards God, and resolves to be silent for the future—seeing how little good has been done by speaking—even though everything should fall to ruin. The poor nuns are listened to but once, when summoned by the visitor; and the prioresses have time enough to make excuses for, and give explanations of, their shortcomings, and of lessening the number of them, and perhaps of creating some suspicion that the nun who has made the complaint was moved by passion; for, though they are not told who she was, they almost always find her out, and the visitor cannot be a witness of what is going on, and the explanations are given in such a way as to make him think it impossible to reject them, and thus everything remains as before, for if he could be an eye-witness within the house for many days he would ascertain the truth: the prioresses never imagine that they are not telling it, but such is our self-love that we very rarely accept the blame or know ourselves.

Self-deceit.

48. This has often happened to me, and with prioresses who were very great servants of God, in whom I had such trust that it seemed to me impossible for things to be otherwise than as they represented them. But when I remained some days in the house I was amazed to see everything so different from the account they gave me, and that in a matter of some importance. I have been told that the complaints were the effect of temper, and almost half the community agreed in that, and yet it was the prioress who did not know herself, as she afterwards came to understand. I believe, myself, that Satan, not having many opportunities of tempting the sisters, tempts the prioress in some things to think differently from the rest; and it is a cause of thanksgiving to our Lord to see the way they bear it all. Accord-

ingly, I have made up my mind never to trust any one before I have made inquiries enough, that I may make her who is thus deceived feel that she is deceived; for if that be not done what is wrong can hardly be set right.

Self-deceit difficult to overcome.

49. All this does not take place in grave matters, but out of them great evils may arise if we do not proceed with caution. I am amazed when I consider the cunning of Satan—how he makes every one think she is telling the greatest truth in the world: that is why I said that the prioress is not to be altogether trusted, nor any one of the nuns either, but inquiries should be made of many, if the matter be of importance, in order that a certain remedy might be provided. May our Lord send us always a visitor who is wise and holy, such an one His Majesty will enlighten, so that he shall understand us and make no mistakes, for so shall every monastery be governed in the best way, and souls grow in perfection, to the honour and glory of God.

I entreat you, my father, in return for the mortification which the writing of this has been to me, to mortify me further by making me write certain instructions for the visitors. If in this anything has been done as it ought to have been done, it may be better done, and will be of service; for I shall now begin the end of the Foundations,[1] and it may have a place there, for it will be very useful. I am afraid, however, that there never will be another so humble as he by whose commandment I write, who will be willing to make use of it. However, it is God's will, and I could do no less, for if these houses are visited in the way usual in the order very little good will come of it, and it may be that the harm will be greater than the good. Inquiries still more minute must be made, of which I have not spoken, because I do not understand it all, and because now I cannot remember; but the greatest

"The Book of the Foundations:" it seems from this that the Saint wrote this work on the visitation of her monasteries about the close of the year 1581 and the beginning of the next (*De la Fuente*).

care will be necessary only at the beginning, for if the nuns see that the visitation is to be thus exact there will be no great trouble in the government of the house. May you, my father, do what you can to carry into execution these instructions, as you are doing at present in your visitations; for our Lord will supply the rest in His compassion, and through the merits of the sisters, seeing that their object throughout is to render Him true service, and for that end to be instructed.

THE CARMELITE RULE.

THE CARMELITE RULE.

RULE OF THE ORDER OF OUR LADY OF MOUNT CARMEL.

INNOCENT,[1] bishop, servant of the servants of God, to His beloved children the prior and brethren, hermits of blessed Mary of Mount Carmel, health and the apostolic blessing.

Whatever is for the honour of the Creator of all things, and for the profit of souls, is to be upheld by the might of perpetual strength, especially that over which the authority of the Apostolic See exerts its salutary providence. Inasmuch as we, at your earnest prayer, have caused, by our beloved son Hugh, cardinal priest of Santa Sabina, and our venerable brother William, bishop of Tortosa, certain matters in your rule which were doubtful to be explained and corrected, and also certain austerities therein prescribed of our compassion to be mitigated, as is more fully set forth in the letters on that occasion issued: We, consenting to your pious desires, do by our Apostolic authority confirm, and by the protection of these letters maintain, the explanation, mitigation, and correction aforesaid, the contents of which letters we have caused to be inserted word for word in these present letters, and they are as follows:—

[1] There has been much disputing about the beginning of the Carmelite order, and the succession thereof from the prophets Elias and Elisius, some maintaining, others denying, its great antiquity. It is not lawful now to discuss those questions, for Innocent XII., by the constitution *Redemptoris ac Domini nostri*, Nov. 20, 1698, imposed perpetual silence on the disputants. The primitive rule given by Albert, patriarch of Jerusalem, who was murdered in 1214, was confirmed by Honorius III. in the year 1226. Two friars of the order, Reginald and Peter, were instructed to beg Innocent IV., in 1248, to make certain corrections and mitigations of the rule. The Pope commissioned the cardinal of Santa Sabina and the bishop of Tortosa, both Dominicans, to make the corrections required, as may be seen in his letters of confirmation. In 1432 Eugenius IV. mitigated the rule again, and the rule as explained by him was the rule of the order when S. Teresa made her profession in the monastery of the Incarnation.

Friar Hugh, by the Divine compassion cardinal priest of Santa Sabina, and friar William, by the same compassion bishop of Tortosa, to our most dearly beloved in Christ the prior-general and the definitors of the general chapter of the order of the friars of blessed Mary of Mount Carmel, health in the Health of all.

Two religious ecclesiastics, friars of your order, Reginald and Peter, have on your behalf had recourse to the Apostolic See, humbly begging our lord the Pope graciously to explain and correct certain matters of your rule formerly delivered unto you by Albert, of happy memory, patriarch of Jerusalem, and at the same time to mitigate certain austerities therein prescribed: and our lord the Pope having heard their devout supplication, and having commissioned us as his delegates to make such explanation, correction, and mitigation as we might judge to be for the good estate of the order and the salvation of the friars: We command you, in virtue of that authority wherewith we are clothed, to receive devoutly and to observe carefully the rule corrected, explained, and mitigated by us according to our judgment, and to correct all your other rules by this which we send you by the same friars in this form:--

THE RULE OF THE NUNS SANCTIONED FOR THOSE OF THE MONASTERY OF THE PICTURE.[1]

Albert, by the grace of God patriarch of Jerusalem, to our beloved children in Christ, Brocardo and the other brethren, hermits, who live under his obedience by the well of Elias on Mount Carmel, health in Jesus Christ, and the blessing of the Holy Ghost.

[1] This rubric, with the others, is of course not to be found in the rule as sanctioned by Innocent IV., which was drawn up for men. The changes in the language rendered necessary by its application to religious women may have been made by the Saint. The Monastery of the Picture was that founded by Maria of Jesus, mentioned in the *Life*, ch. xxxv. § 1; and ch. xxxvi. § 29. It was called the Monastery of the Picture of the Immaculate Conception, to distinguish it from the monastery founded in the same city of the nuns of S. Teresa in 1599, which was called the Monastery of Corpus Christi (*Reforma*, lib. i. ch. lvi. §§ 6, 8).

The holy fathers have taught in many ways and by divers methods how every one, in whatever order or institute he may be, or whatever kind of religious life he may have chosen, has to live and maintain the true obedience of Jesus Christ, and how to serve Him faithfully with a pure heart and a good conscience; but, considering that you ask us to give you a certain rule and way of life, in accordance with your intentions, which you are to keep and observe in all time to come—

OF THE THREE VOWS, AND THE ELECTION OF A PRIORESS.

Election of prioress.

1. We decree and ordain, in the first place, that you have one of yourselves as prioress, chosen for that office by common consent, either with the good-will of all or of the greater number of you, or of the more discreet, unto whom the others, every one of you, shall promise obedience, and when you have made the promise you shall keep it in word and deed, observing chastity and poverty, also under the same conditions.[1]

Houses.

2. You may have sites and places in the deserts, or wheresoever they may be given you, fitting and proper for the observance of your rule.

Cells and refectory.

3. Each of you shall have her own cell in the place wherein you shall have made up your minds to dwell, separated and apart each from the other, as it shall have been assigned you by the prioress and the community, or by the greater part thereof; but whatever may be given you as alms for your support you shall take ordinarily in the refectory, while some part of the Holy Writings are read, and none of the sisters may change the place and cell assigned her, or make an exchange with another, without leave from the prioress for the time being.

Cell of the prioress.

4. The cell of the mother prioress shall be near the entrance into the monastery, in order that she may be the first to receive those who come in, and

[1] This last clause was not expressed in the rule given by the patriarch Albert, and was apparently inserted by the cardinal and the bishop who revised it.

that everything done in the house may be according to her order and judgement.

Prayer. 5. The sisters shall be always in their cells, or near them, meditating and occupying their thoughts day and night in the law of God, and watching in prayer, unless otherwise employed in just and reasonable duties, and the recitation of the divine office.

The divine office. 6. Those who are able to say the office shall say it in the form prescribed in the rules and ordinances of the holy fathers, and according to the custom sanctioned by the rule. Those who cannot say it shall say instead of matins the *paternoster* twenty-five times, except on Sundays and other holy days of obligation, when it must be doubled—that is, they must say the *paternoster* fifty times; instead of lauds they shall say it seven times, and seven times for every other hour, except vespers, when they shall say it fifteen times.

OF OWNING NOTHING.

Possessions. 7. No sister shall have anything of her own, but everything shall be in common; and let every sister have what she requires given her through the hands of the prioress or of the sub-prioress—the age and necessities of each sister being most carefully considered.

But we readily allow you to have in common cattle and poultry for your maintenance according to your wants.

Oratory. 8. In the midst of the cells shall be built an oratory or chapel, in the best and most convenient form possible, wherein you shall assemble every morning for prayer when it can be conveniently done.

Chapter. 9. On Sundays, or on other days, whenever necessary, you shall consult about the keeping of your order[1] and the salvation of souls: then also the faults and

[1] La guarda de vuestra orden. Thomas of Jesus, in his commentary on the rule, explains it thus:—Ordinis vero custodia nihil aliud sonat quam observantiam et disciplinam regularem reficere. The expression is to be found in the *Way of Perfection;* also ch. xv. § 4—para llevar y guardar la orden.

excesses of the sisters, if any be discovered, shall be charitably corrected.

Fasts.

10. You shall fast daily, Sundays excepted, from the feast of the Exaltation of the Cross to the day of our Lord's rising again, unless illness or weakness, or some other good reasons, move you to break the fast, for necessity has no law.[1]

Flesh meat allowed at times.

11. You shall eat no flesh unless it be for relief of sickness or weakness, or when you are on a pilgrimage or on a journey—for it is often necessary for you to beg—that you may not be a burden to your hosts; when you are away from your own houses you may have meat soup with green herbs therein, and in the same way, at sea, when making a voyage, you may eat flesh. And as the life of man upon earth is a continual temptation,[2] and all who will live godly in Christ Jesus shall suffer persecution,[3] because our adversary the devil, roaring as a lion, goeth about seeking whom to devour,[4] you must in all carefulness strive to put on the armour of God, that you may be able to withstand the deceits of the devil;[5] you must gird your loins with the girdle of charity;[6] you must strengthen your hearts with holy thoughts, for it is written, "a holy thought will be thy safeguard;"[7] you must put on the breastplate of justice,[8] that with your whole heart, and your whole soul, and your whole mind, and your

[1] This paragraph in the copy of Don Vicente de la Fuente was placed at the end of § 3, but he placed it here that it might occupy the place corresponding with the same clause in the rule of the friars.

[2] Job vii. 1: Militia est vita hominis super terram.

[3] 2 Tim. iii. 12: Et omnes qui piè volunt vivere in Christo Jesu persecutionem patientur.

[4] 1 S. Pet. v. 8: Quia adversarius vester diabolus, tanquam leo rugiens, circuit, quærens quem devoret.

[5] Ephes. vi. 2: Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli.

S. Luc. xii. 35: Sint lumbi vestri præcincti. Ephes. vi. 14: State ergo succincti lumbos vestros in veritate.

Prov. ii. 11: Prudentia servabit te. The words of the rule, however, are, Cogitatio sancta servabit te, which is a translation, as also in the quotation from Job, note 2, of the version of the LXX, ἔννοια δὲ ὁσία τηρήσει σε.

[8] Ephes. vi. 14: Induti loricam justitiæ.

whole strength, you may love the Lord your God and your neighbour as yourselves;[1] you must always take the shield of the faith, with which you may be able to quench all the fiery arrows of the hellish foe,[2] because it is impossible to please God without faith.[3] You must also put on the helmet of salvation,[4] that you may hope for salvation from our Saviour only, who has saved His people, and delivered them from the prison-house of their sins.

Everything to be done for God.

12. Let the sword of the Holy Ghost, that is, the word of God, dwell and abide for ever in your mouths and hearts, and, whatever you may have to do, let it be always done in the name and the power of the word of God.

Avoid idleness.

13. You shall always have some work to do, that the devil may ever find you busy, and be unable to enter in through your idleness to tempt you; and herein you have the blessed S. Paul both as instruction and example, by whose mouth spoke Jesus Christ, and whom God set up as the teacher and preacher of the nations in faith and truth, whom if you follow you cannot go astray. "We were among you in toil and labour, working night and day that we might be a trouble or a burden to none among you—not that we had not authority and power for that end, but that we might give you in your conversation an example and pattern, so that you might follow in our way: for when we were with you, and conversed among you, we told you this and taught it that if there be any one that will not work he may not eat; for we hear and understand that there are some among you who are lazy and wicked, without any occupation or employment; now these, and all those who thus live and act, we warn and entreat, in Jesus Christ our Lord, to work

[1] S. Marc. xii. 30: Diliges Dominum Deum tuum ex toto corde tuo, et ex totâ animâ tuâ, et ex totâ mente tuâ et ex totâ virtute tuâ.

[2] Ephes. vi. 16: In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere.

[3] Hebr. xi. 6: Sine fide autem impossibile est placere Deo.

[4] Ephes. vi. 17: Et galeam salutis assumite.

in silence, and eat their own bread:"[1] this is the good and holy road: walk ye therein. The apostle recommends silence when he bids us work in silence; and to the same effect one of the prophets has said, the "adornment of justice is silence,"[2] and in another place, "in silence and in hope shall your strength be."[3]

Silence.

14. We, therefore, ordain that you keep silence from the end of compline to the end of prime on the following day; during the rest of the time, though the observance of silence is not so strictly enjoined, still you must be very careful and watchful, that you may avoid much talking; for, as it is written and experience shows, "in much talking there shall be no lack of sin,"[4] and "he who is thoughtless in his speech shall suffer much evil,"[5] and, in another place, "he who useth many words does it to the ruin of his soul."[6] And our Lord in the Gospel saith, of every idle word that men shall speak, that they shall give an account of it in the day of judgment:[7] "make, therefore, every one of you, a balance for your words, and a most strong bridle for your mouth, that you may not make a slip with the tongue, and fall, and your fall be incurable unto death:"[8] with the prophet, keep your ways,

[1] 2 Thessal. iii. 8—12: In labore et in fatigatione, nocte et die operantes, ne quem vestrum gravaremus. Non quasi non habuerimus potestatem, sed ut nosmetipsos formam daremus vobis ad imitandum nos. Nam et cum essemus apud vos, hoc denunciabamus vobis, quoniam si quis non vult operari nec manducet. Audivimus enim inter vos quosdam ambulare inquiete, nihil operantes, sed curiose agentes. Iis autem qui ejusmodi sunt, denunciamus et obsecramus in Domino Jesu Christo, ut cum silentio operantes suum panem manducent.

[2] Isai. xxxii. 17: Cultus justitiæ silentium.

[3] Id. xxx. 15: In silentio et in spe erit fortitudo vestra.

[4] Prov. x. 19: In multiloquio non deerit peccatum.

[5] Id. xiii 3: Qui autem inconsideratus est ad loquendum, sentiet mala.

[6] Ecclus. xx. 8: Qui multis utitur verbis lædet animam suam.

[7] S. Matth. xii. 36: Quoniam omne verbum otiosum quod locuti fuerint homines reddent rationem de eo in die judicii.

[8] Ecclus. xxviii. 29, 30: Verbis tuis facito stateram, et frenos ori tuo rectos: et attende ne forte labaris in linguâ, et cadas in conspectu inimicorum insidiantum tibi, et sit casus tuus insanabilis in mortem.

that you may not sin with the tongue:[1] keep a careful ward and watch over yourselves in silence, which is the crown and adornment of justice, as well as its safeguard.

Humility. 15. And thou, brother Brocardo, and whosoever shall be chosen after thee into the office of prior, keep in mind and observe that which our Lord says in the Gospel—"Whosoever will be greater among you, let him be your minister; and he who will be first, let him be your servant."[2]

Reverence for superiors. 16. And do you, also, the rest of the sisters, honour the prioress in all humility, looking unto Christ—who has given her to you to be your superior, and has set her over you—rather than unto her; seeing that Christ Himself has said to superiors, "he who hears you hears me, and he who despiseth you despiseth me;"[3] that you may never be condemned for contempt, but rather by your obedience merit the wages of the everlasting payment.

Discretion. 17. We have written briefly, ordaining and appointing a certain order and way of life, which you are bound to observe, and according to which you are bound to live. But if any one shall do more than is enjoined in the rule, our Lord when He cometh will repay him; but let such an one use discretion, for that is the ruler of virtues.

Done at Lyons, in the year of our Lord 1248, in the fifth year of the pontificate of Innocent IV., Pope, on the first day of September.

This our deed of confirmation none may violate or rashly transgress in any way whatever; and if any one shall dare to do so, let him know that he thereby incurs the wrath of Almighty God, and of the blessed Apostles Peter and Paul.

Given at Lyons, Octob. 1, in the fifth year of our pontificate.

[1] Ps. xxxviii. 1. Custodiam vias meas, ut non delinquam in linguâ meâ.

[2] S. Matth. xx. 26, 27. Quicunque voluerit inter vos major fieri, sit vester minister. Et qui voluerit inter vos primus esse, erit vester servus.

[3] S. Luc. x. 16. Qui vos audit, me audit, et qui vos spernit, me spernit.

THE CONSTITUTIONS.

THE CONSTITUTIONS.

CONSTITUTIONS FOR THE SISTERS OF THE ORDER OF OUR LADY OF MOUNT CARMEL OF THE PRIMITIVE RULE UNRELAXED, GIVEN BY THE MOST REVEREND FATHER FRA GIOVANNI BATTISTA ROSSI, GENERAL OF THE SAID ORDER, IN THE YEAR 1568.[1]

THE ORDER TO BE OBSERVED IN SPIRITUALS.

The divine office.

1. LET MATINS be said after nine o'clock, and not before, nor so long after as not to leave when they shall have been said a quarter of an hour for the examen of conscience touching the spending of the day. A signal shall be given for the examen, and one of the sisters, appointed by the mother prioress, shall read in Spanish the mystery on which the meditation is to be made the next day.[2] The time to be spent herein shall be such that precisely at eleven o'clock a bell shall be rung, and the nuns shall withdraw for the night's rest. All the nuns must be together in choir during the time of the examen and prayer, and once the office begun no sister may go out of the choir without leave.

Rising and chanting.

2. In summer they are to rise at five, and continue in prayer till six; in winter at six, and con-

[1] The father-general never had any jurisdiction in or over the monastery of the Conception in Alcala, which Maria of Jesus had founded, and could not therefore give it any constitutions. The inscription, then, shows that the constitutions which S. Teresa gave the monastery, at the request of the nuns, were copied literally from those which the Saint took with her to Pastrana (*Foundations*, c. xvii. § 3). There may be some error in the date as to the sanction given by the general in 1568 (*De la Fuente*). The Saint, c. iii. § 17, makes mention of these constitutions as being in force in Avila and Medina.

[2] The chronicler of the order (*Reforma*, lib. i. c. 1. § 6) says that this was changed at a later time, experience having shown it to be better to read the points of meditation, not the night before, but immediately before prayer.

tinue in prayer till seven. When prayer is over the office is to be said as far as nones, unless it be a holy day, or the festival of a saint to whom the sisters have a special devotion; then they will stop at tierce, which they will sing before the mass. On Sundays and holy days mass, vespers, and matins are to be sung; on the holy days of Easter, or other solemn feasts, lauds may be sung, especially on the feast of the glorious S. Albert. The singing must never be in harmony, but in unison, the voices even; ordinarily the office is to be said, so also the mass, for our Lord will be pleased to let us have a little time to earn what is necessary for us. Let every one be careful never to be absent from choir for light causes: when the office has been said let them go to their duties in the house. Mass is to be said in summer at eight, in winter at nine. They who go to communion may remain awhile in the choir.

Communion.

3. The days of communion are all Sundays, the feasts of our Lady and of our Lord, of S. Albert and of S. Joseph, and whatever other days the confessor may think meet, according to the devotion and spiritual state of each sister, with the leave of the mother prioress. Communion is to be given also on the feast-day of the house. Shortly before dinner signal shall be made for the examen of conscience touching what they have been doing up to that time, and the gravest fault they may discover let them try to correct, and say one *paternoster* to obtain grace from God for that end. Wherever each one may be at the time, let her kneel down and make her examen briefly.[1]

Vespers.

4. At two o'clock vespers are to be said, unless it be Lent, when they are to be said at eleven: at the end of vespers, when said at two o'clock, let there be spiritual reading for an hour. In Lent the hour of spiritual reading is two o'clock, and it is understood that the bell rings for vespers at two. The vespers being those of a feast, the hour of spiritual reading must be after compline.

[1] The chronicler, *ut supra*, says that this was also changed, and that the nuns were, by the reformers of the constitutions, to make their examen in the choir, and not in their cells or elsewhere.

5. Compline in summer is to be said at six o'clock, in winter at five. At eight, both in summer and winter, let the signal be given for silence, which must be kept strictly till after prime of the following day: at all other times no sister may speak to another without leave, except those who are in office, and then only when necessary. The prioress grants leave to speak when she thinks it will serve to quicken more and more the love of the Bridegroom. If a sister, being in trouble or temptation, speaks to another in order to receive consolation from her, she may do so: the prohibition does not extend to a word, a question, or an answer, for so much may be done without leave. **Compline.**

6. The signal for prayer is to be given an hour before matins: during this hour of prayer they may read a spiritual book, beside the other hour so to be spent after vespers: if they find they have the spiritual strength to spend that hour in prayer, let them do so if they see it contributes the more to recollection. **Spiritual reading.**

7. Let the mother prioress see that they have good books[1]—the Carthusian, *Flos Sanctorum*, *Contemptus Mundi*, the Oratory of Religious, Fra Luis of Granada, or Fra Peter of Alcantara; for this nourishment is in part as necessary for the soul as food is for the body. Every sister must remain, the whole time she is not present with the community, or discharging the duties of her office, either in her cell or in the hermitage which the prioress shall have assigned her as the place of her retreat, doing some work there, except on the holy days; and in the loneliness of this retreat, fulfilling that which the rule enjoins, every sister shall be alone.[2] **Books.**

8. No sister may go into the cell of another without the leave of the prioress. **Solitude.**

[1] Maria of S. Francis, a Carmelite of Medina, in the depositions she made to the process of the Saint, says that the books she used to read were the Morals of S. Gregory, the writings of the Carthusian, the Abecedario of Fr. of Osuna, the Ascent of the Mount, the works of Luis of Granada, the Art of Serving God, and the *Contemptus Mundi*. The Carthusian is Ludolf of Saxony, and the *Contemptus Mundi* is the Following of Christ (*De la Fuente*, i. 394).

[2] See § 3 of the Rule.

OF TEMPORALS.

Maintenance of the sisters.

9. They must always live on alms, having no revenues whatever; and so long as they can bear it there must be no begging; but they may provide for themselves by the work of their hands, as S. Paul did;[1] for our Lord will furnish them with what is necessary, if they do not ask for more, and are satisfied without comforts; He will not fail them, and they will be able to support life; if they labour with all their might to please our Lord His Majesty will take care that they shall want nothing. They will earn their bread, not by any fine work, but by spinning—not by anything that requires great skill, lest it should occupy their thoughts and withdraw them from our Lord; they must not work in gold or silver, and they must not bargain about the price, but accept at once what may be offered, and if they find that work unprofitable let them take up some other work.

All ownership forbidden.

10. The sisters may not have anything as their own in any way whatever, nor is that ever to be allowed them, either for their food or their clothing: they may not have a box or dish or drawer or cupboard, unless they have some office in the community: nothing is to be the property of any one separately, and everything must be in common. This is of grave importance, for it is by little things the devil is enabled to enter and destroy the perfection of poverty: the prioress therefore must be very careful, should a sister be attached to anything, whether it be a book or cell or anything else, to take it away from her.

The habit.

11. They must keep a fast from the feast of the Exaltation of the Cross, in September, till Easter Day, Sundays excepted. They are never to eat meat except in cases of necessity, according to the rule.[2] The habit is to be of frieze or some coarse cloth, dark in colour, without any ornament; and as little stuff as possible is to be used in

[1] 1 Thessal. iii. 8. Nocte ac die operantes ne quem vestrum gravaremus.
[2] See Rule, §§ 10, 11.

it, with sleeves not large, nor wider at the wrists than at the shoulder ; it must be without plaits, round, not longer behind than in front, and reaching to the feet. The scapular is to be made of the same stuff, but shorter than the habit by four inches ; the mantle to be worn in choir is to be of the same material, white in colour, of the same length with the scapular, and as little stuff to be used in it as possible, due regard being had to what is necessary.

Furniture of the house.

12. The coifs must be of coarse linen, not plaited; the tunics of serge, the sheets also; the sandals of hemp, and for decency stockings, but of frieze or hempen cloth; the pillows must be of serge, unless necessity requires it to be otherwise, when they may be made of coarse linen; there must be no feather beds, but only straw mattresses. They who are neither strong nor healthy have tried it, and these things can be dispensed with. There are to be no curtains of any kind except in cases of necessity, and then only a matting of rushes or a door-screen, which may be either a blanket or sackcloth or anything of that kind, but it must be poor. Each nun is to have her own separate cell: there are to be no carpets except in the church, nor cushions to sit upon. All this belongs to the order, and must be observed : it is spoken of thus distinctly because when laxness begins we forget what the order and our obligations demand. There shall be nothing in colours, either in their dress or on their bed, even if only so trifling a thing as a bandage. They are never to use sheepskins, and if any one be unwell she may have a gown of frieze. They must wear their hair close cut, that they may waste no time in dressing it : they must have nothing about them of fine workmanship, but everything must show a disregard of self.

OF ENCLOSURE.

Enclosure and visitors.

13. No nun may appear unveiled before any one, except a father or mother or brother or sister, unless it be for some purpose, and then only before persons who edify us rather, and help us in our practices of prayer, for spiritual consolation, not for recreation. A third person must be always present, except when matters relating to the soul are

discussed. The key of the grating and of the porter's lodge must be kept by the prioress, and whenever the physician or the surgeon, or any other person necessary for the house, or the confessor, comes in, two nuns must always go forward before him; and when a sick sister makes her confession the nun in attendance must stand out of the way, yet not out of sight, but she must not speak to the confessor herself unless it be in answer to a question put to her by him. The novices, no less than the professed, may receive visitors, that it may be known if they are at all discontented—for we do not aim at keeping them except with their full consent—and that they may have an opportunity of making known their discontent if they are not perfectly willing to remain.

Visits.

14. They are to have nothing to say about matters of this world, and they are not to converse about them, unless it be on occasions when they can help those who come to them to speak about them, and establish them in the way of truth, or console them in any of their troubles. If those who visit them aim at no good herein, let them put an end to the conversation at once, as they are directed to do: it being of great importance that they who visit us should derive some good from their visit, without any waste of time, and that we too should have some profit thereby.

The attendant sister.

15. The nun in waiting must see that this is observed, for she is bound to tell the prioress if it is not, and whenever she does not tell she must undergo the same penance which she has to undergo who has transgressed. Let her have two warnings, and for the third offence let her remain for nine days in the prison, and on the third day submit to the discipline in the refectory, for it is a matter of great concern in religion.

Kindred.

16. Let them avoid all converse with their kindred as much as they can, for their interests will make a great impression on them, and thereby make it difficult for them to refrain from talking about worldly affairs. Let them be very careful in conversing with those who are in the world, though they be their kindred: if they do, it must be very rarely, and the conversation must be soon ended.

OF THE RECEIVING OF NOVICES.

Novices.

17. Great care must be taken that they whom they receive be persons who give themselves to prayer, and aim at all perfection and contempt of the world; for if they are not detached from the world when they come they will hardly bear with the observances of the house, and it is better to look to this beforehand than to send them away afterwards. They should be healthy, sensible, able to recite the office, and to assist in choir: let no one be allowed to make her profession of whom, during the year of her novitiate, it shall not have been ascertained that she has the temper and the other gifts necessary for the observances of the order: if in any one of these she be found wanting let her not be suffered to make her profession, unless indeed she be a great servant of our Lord and useful in the house, and one of whom we might be assured that she will occasion no disturbance in it, and that it would please our Lord if we yielded to her holy desires. If one in whom these desires are not strong come in, yet whom we feel that our Lord is calling to this state, but who is without the means of giving anything to the house in the way of alms, such an one must not on that account be refused, as we have never done to this day; but if she has anything to give, and wishes to give it, and if afterwards for some reason or other it is not given, there must be no lawsuit to obtain it, nor must she on that account be refused profession.

Poverty.

18. Great care must be taken that interest has no sway in the matter, lest avarice creep in by degrees, and thereby the alms to be received be more thought of than the goodness and the fitness of the novice: this must on no account be done, for it would be a great evil: let them always keep the poverty they profess before their eyes, and consider that it is not alms that really uphold the monastery, but rather faith and the practice of perfection: trust in God alone. Let this constitution be well considered, and observed as is fitting, and read to the sisters. When any one is to be accepted it must be with the consent of the greater number in the house; so also when any one is to make her profession.

Lay sisters.

19. The lay sisters to be received must be strong, and such as are known to be willing to serve our Lord. Let them remain for a year without wearing the habit, that it may be seen whether they are such as ought to be received, and that they themselves may see whether they can bear the work. They are not to wear a veil over their faces, nor are they to have the black veil unless they have been professed for two years, or unless their great goodness should earn it for them sooner. Let them be treated with all charity and sisterly affection, and furnished with food and raiment like the others.

THE HUMBLE OFFICES.

Service of the house.

20. The first on the list of those who are to sweep the house is to be the mother prioress, that in all things she may give a good example. Let much be made of those who have the charge of the wardrobe and the storeroom. Let them furnish the sisters in all charity with what is required for their subsistence, and with everything else. No more must be done according to the rule for the prioress and the older nuns than for any of the others, but it must be as the necessities and the ages of each demand, and necessity should be regarded rather than age,[1] for very often the older the nun the fewer the wants: great attention should be paid to this in general, because it is necessary for many reasons. Let no sister ever speak of her food, whether she has little or much, whether it be well or ill dressed. Let the prioress or the sister who is over the storeroom take care that they are content with whatever our Lord may supply them, and let that be well prepared, so that they may be satisfied with what He has given them, seeing that they have nothing else.

Special needs.

21. The sisters are bound to make their wants known to the mother prioress, the novices to their mistress, whether of food or of raiment; and if they require anything out of the way, however great their want may be, they must in the first place lay it before our Lord, because nature very often asks for more than we have need of, and

[1] See Rule, § 8.

Satan from time to time helps it, to make us afraid of penance and fasting.

OF THE SICK SISTERS.

22. Let the sick sisters be tended with affection, delicacy, and tenderness consistently with our poverty, aud let them give thanks to our Lord when they are well provided for; and if they want anything to lighten their pain which the wealthy have in sickness they must not be less cheerful on this account, for they came among us resolved to bear it, for to be poor is to be in want, perhaps in the greatest necessity. The mother prioress must take great care of this, for the nuns who are well must give up what is necessary for themselves before certain delicacies should be withheld from the sick. The sick are to be visited by the sisters and consoled; an infirmarian is to be placed over them, possessed of the strength and the charity requisite for the discharge of her duty; and the sick sisters must then strive to show the perfection they have gained when in health, by patience and the asking for the fewest things possible; when the sickness is not great let them be obedient to the infirmarian, that she might profit, and that they may merit, by the illness, and edify the sisters. Let them have the use of linen, and be treated with all charity. **The infirmary.**

23. No task-work must be laid on the sisters, and each should contrive to work, that all may eat. Consider carefully the prescription in the rule,[1] that she who would eat must work, as S. Paul did. If any one of her own will undertake a certain work, and to finish it daily, she may do so, but if the work be not finished no penance is to be given for the failure. **Work done by the sisters.**

24. Every day, after supper or collation, when the sisters are all together, the nun of the turn shall declare what alms had been received during the day, with the names of the givers, that the sisters may be careful to remember them in their prayers unto God. **Alms received in the day.**

25. As for dinner we cannot be regular, because that must be as our Lord gives. When we have **Meals.**

[1] See § 13.

anything to eat the meal shall be in winter at eleven, and in summer the signal for it shall be given at ten. Before sitting down to eat, if our Lord inspires a sister to do an act of mortification, let her ask leave, and let not this good practice be lost, out of which some profit is derived ; but it must be quickly done, so that it shall not be in the way of the reading.

No food to be taken between meals.

26. No sister may eat or drink without leave except at dinner or supper.

Recreation.

27. When they come out from dinner the mother prioress may dispense with silence, that they may talk all together of anything they like ; only it must be about things a good religious may speak of, and let each of them have her distaff and her work. All games are forbidden, for our Lord will enable some of the sisters to amuse the others. Let them be all together at recreation, for that is time well spent.

Rest after recreation.

28. Let them strive not to be wearisome one to another, but their words and their merry sayings must be in discretion. When the hour of recreation is over they may sleep for another hour in summer, and she who does not sleep must keep silence. After compline and collation, in summer and winter, as it is said before, the mother may dispense with silence, and the sisters may speak all together, each, as before, having her own work ; and the length of the recreation shall be at the discretion of the mother prioress.

Particular friendships.

29. No sister may embrace another or touch her face or her hands. There must be no particular friendships, but all must address themselves to all in general as Jesus Christ commanded His Apostles : it will be easy for them to do so, because they are so few. Let them earnestly regard their Bridegroom, who for us gave His life. To love one another all alike is a matter of great importance.

Correction of faults.

30. A sister may not correct another for faults she may see her commit : if the faults be grave let her remind her of them charitably when they are alone, and if no amendment follow after three admonitions let her speak to the mother prioress. There are correctors of faults who must look to this : let the others be easy, and bear

with what they see: let them look to their own faults, and meddle not with those which are committed in the discharge of the duties of the house, unless it be something grave, which, as we have just said, they are under obligations to observe. Let them be very careful never to defend themselves when found fault with, unless it be on occasions on which it is necessary, for they will make great progress thereby. The correctors of faults must be very careful to mark what is done amiss, and, by order of the prioress, at times give the correction in public, though it be by the younger to the elder nuns, in order to try their humility; and therefore let no sister make answer, though she be blameless.

Gifts.

31. No sister may give or receive anything, even from father or mother, without leave of the prioress, to whom must be taken whatever is received as alms.

Simplicity.

32. Neither the prioress nor any of the sisters may be ever addressed as "madam."

Penances.

33. The punishment for faults and shortcomings herein—for everything is according to the rule—shall be the penances laid down at the end of these constitutions for the lighter and more grievous faults; and the mother prioress may dispense, according as she shall judge it to be right to do so, prudently and charitably, and she may not bind them to perform the penance under pain of sin, unless it be in a grave matter.

The monastery to be poorly built.

34. There shall be no adornment of the house, but only of the church, nor shall there be anything costly about it. It shall be made of coarse materials, small in size, with low rooms—a house to satisfy wants, without anything unnecessary: let it be as strong as it can be made, surrounded by a high wall, and let it have a field wherein to make hermitages into which the nuns may withdraw for prayer, as our holy fathers used to do.

OF THE SICK AND THE DEPARTED.

The sick and the dead.

35. The Sacraments must be administered according to the ritual for the dead; for the funeral rites and the burial vespers are to be said with a

missa cantata, and if possible let the mass be Gregorian, and if that cannot be let the whole convent say the office of the dead. This for the nuns of the house. For the other nuns either the office of the dead or a *missa cantata*. This for the nuns of the primitive rule. For the nuns of the mitigation, the office of the dead once.[1]

OF THE SEVERAL DUTIES OF EACH NUN.

Of the prioress.

36. The duty of the mother prioress is, to be very careful that the rule and constitutions be in all things kept, and to watch diligently over the modesty and enclosure of the house; to see that all the nuns do their duty, and also to provide for their wants, both spiritually and temporally; to be loved with the love of a mother, in order to be obeyed. The prioress is to appoint a portress and a sacristan, nuns whom she can trust, and whom she may remove whenever she pleases, lest it should give occasion for making offices perpetual. To the other offices in the house the prioress appoints, but not to that of sub-prioress, who, with the keepers of the keys, is to be elected by the nuns. These must be able to write and to keep accounts, at least the two treasurers.

The sub-prioress.

37. The mother sub-prioress is to have the care of the choir for her charge, to see that the divine office is said with the proper pauses, and that the singing is correct. This must be well looked to. In the absence of the prioress she will take her place, be constantly with the community, correct the faults made in choir and refectory, when the prioress is not present. The keepers of the keys are to render their accounts month by month to the treasurers in the presence of the prioress, who must take their opinion in grave matters, and have a chest with three keys for the deeds of the convent and what is entrusted

[1] This is another proof of the antiquity of these constitutions, and of their having been received in the monastery of Maria of Jesus as they were given by S. Teresa; the nuns of that house had nothing to do with the Carmelites of the mitigation, and therefore were under no obligation to pray specially for them. But it was not so with S. Teresa, and with many nuns of S. Joseph's in Avila, and in other foundations of the Saint, who had been once nuns of the monastery of the Incarnation (*De la Fuente*).

to its keeping, one of which the prioress is to hold, and the other two the two keepers of the keys, the eldest.

Sacristan.

38. The duty of the sacristan is to take care of everything belonging to the church, and to see that all things therein for the service of our Lord are reverently and cleanly kept: she is to see that the nuns go orderly to confession, and that they do not fail to do so, unless they have leave, under pain of grave fault—unless it be that they are going to confession to some one appointed for the purpose.

The treasurers and the portress.

39. The duty of the treasurer and of the elder portress, who are one and the same, is to buy for the house whatever may be necessary for it, if our Lord from time to time supplies the means; to speak gently to edification at the turn, and charitably regard the necessities of the sisters; to keep an account in writing of the expenditure and receipts; when buying anything for the house, not to bargain, but on being twice told the price to take it or leave it. She is to let no sister go without leave to the grating; to call the sister of the turn at once if any one comes to it; never to tell any one what goes on there, except the prioress; not to give letters to anybody but to her, who is to read them first; never to give a message to anybody, nor to send one out, without first telling the prioress of it, under pain of grave fault.

Correctors of faults.

40. The correctors of faults—for theirs is an important office—must be careful to observe the faults committed, and to tell the prioress of them, as before.

Mistress of the novices.

41. The mistress of novices must be a nun of great prudence, prayer, and spirituality: she must be careful to read the constitutions to the novices, and teach them all they have to do in the observances of the house, as well as in their mortifications; and greater stress must be laid on what is inward than on what is outward. She must have from them every day an account of their progress in prayer, and of their meditation on the mystery assigned them, and of the profit they have derived therefrom; she must teach them how to make use of that profit, and how to demean themselves in times of dryness, and how to go onwards in subduing their own will, even if only in trifles. Let her who is mistress of novices see that she neglects nothing, for her work is to bring

up souls in whom our Lord may dwell. Let her treat them tenderly and lovingly, never surprised at their shortcomings, for they must advance step by step, and let her mortify every one of them, according to her judgment of what the spiritual state of each can bear: let her think more of failure in goodness than of severity in penance. Let the prioress give orders that one of the sisters help her in teaching them to read.

Manifestation of the interior state.

42. Let all the sisters, once in each month, give the prioress an account of their progress in the way of prayer—how our Lord is leading them on—for if they are not on the right road His Majesty will give her light to guide them: the doing of which is an act of humility and a mortification. To produce much fruit, it must be done willingly by her subjects.

The prioress may be mistress of novices.

43. When the prioress shall see that there is no nun qualified to be mistress of novices she must be mistress herself, and undertake that duty, which is so important, and bid one of her sisters help her.

Hour of prayer.

44. When any sister having duties to fulfil shall be hindered from making her prayer during the hour set apart for it let her take another hour during which she shall be less occupied; that is to say, an hour during which, or during the greater part of which, she may be able to give the time to prayer.

Alms.

45. Any alms our Lord may give us in money shall be always placed forthwith in the chest of three keys, unless it be a small sum, which the nun who has received it may give to one of the keepers of the keys, and every night before the signal for silence is given she must give a minute account to the prioress, or to the keeper of the keys already mentioned; and the account given, let the whole of the alms be entered in one sum in the book kept for that end in the convent, that it may be accounted for to the visitor every year.

OF FAULTS.

Chapter of faults.

46. The chapter of faults is to be held, according to the Rule, once in each week; the faults of the sisters are to be corrected with charity. The sisters

must always come to the chapter fasting, and then, when the signal is given and the nuns are all assembled in chapter, she whose office is that of reader shall, on a sign from the prioress or the president, read the constitutions and the rule. The reader shall say, *Jube, Domine, benedicere*, &c.; she who holds the chapter shall answer, *Regularibus disciplinis nos instituere digneris, Magister cœlestis;* and all the nuns, *Amen.* Then let the mother prioress, if it seem good to her to say a few words either as to the reading or on the correction of the sisters, say before beginning *Benedicite*, and the sisters *Dominus*, prostrating themselves, and so remaining till bidden to rise. Then, when they have risen, let them return to their places; the novices and lay sisters are to begin, and then the elder sisters, who are to come two and two into the middle of the chapter-room, and tell their open faults and shortcomings to the president; first of all, the novices and lay sisters should be dismissed, with those who have neither voice nor seat in the chapter.

Accusation of others.

47. The sisters may not speak in chapter except to tell their own or a sister's faults simply, or in answer to a question from the president. Let her who accuses another take care she does not speak from mere suspicion. If any one should do so she shall undergo the punishment due to the fault of which she has accused her sister; so also shall it be done to her who shall accuse another of a fault for which she has already made satisfaction. Lest evil habits or shortcomings should be kept secret, a sister may tell the mother prioress or the visitor what she has seen or heard. She who shall accuse another sister falsely shall be punished in the same way, and be obliged further to make restitution of her good name to the utmost of her power. The sister accused may not answer unless ordered to do so, and then she must answer humbly *Benedicite;* if she betrays any impatience in her answer, then let her have a heavier penance, according to the discretion of the president, when she shall have recovered her temper.

Correction of faults.

48. The sisters must be careful not to make known or reveal, in any way whatever, the deliberations or the secrets of the chapter. No nun may

ever make known, by way of murmuring, any corrections or decisions made by the mother in chapter, for thereby disagreements ensue, the peace of the convent is destroyed, and the duties of the elders invaded. Let the mother prioress or the president, with the zeal of charity and the love of justice, and without any dissembling, correct the faults lawfully, and those which shall be clearly discovered or confessed, according to what shall be here laid down. The mother prioress may soften or shorten the penance due to a fault—at least the first, or the second, or the third time committed, if not not done wilfully; but if she finds any sister transgressing wilfully, or through an evil habit, she must make the appointed penances heavier, and neither forgive nor lessen them without authority from the visitor. Let the nuns who habitually commit the slight faults undergo the penance of the greater faults, and let the appointed penances be made heavier for other faults, except when committed habitually.

When the faults have been heard and corrected let them say the Psalm *Deus misereatur*, according to the ritual, and, the chapter ended, let the president say, *Sit nomen Domini benedictum*, and the sisters answer, *Ex hoc nunc et usque in sæculum.*

OF SLIGHT FAULTS.

49. 1. A slight fault is committed if a sister, on the signal being given, delays to prepare herself with due speed and haste to come to the choir, orderly and composedly, when she ought to do so.

2. If any sister enters the choir after the office is begun, or reads or chants badly, or takes offence, and does not at once make an act of humility before all.

3. If any sister through negligence is without her breviary, or the book out of which she is to recite.

4. If any sister shall not be ready with the lesson assigned to her to read at the proper time.

5. If any sister in choir makes another laugh.

6. If any sister makes light of and does not duly observe the prostrations, the bowings, or other ceremonies.

7. If any sister causes any disturbance or noise in choir, or in the dormitory or the cell.
8. If any sister shall come late into the chapter or the refectory, or to her work, at the appointed time.
9. If any sister shall be guilty of, or listen to, any idle conversation, or make a disorderly noise.
10. If any sister shall handle carelessly the books or clothing, or anything belonging to the monastery, or shall break or lose anything used in the service of the house.
11. If any sister shall eat or drink without leave from her who has authority to give it.
12. Let the sisters accused of these faults, or who accuse themselves of anything of the kind, have for their penance given them to say a prayer or prayers according to the nature of their fault, or some act of humility, or silence for a specified time for having broken the silence of the order, or abstinence from some kind of food at any meal of the community.

OF GRAVER FAULTS.[1]

50. 1. It is a graver fault if a sister shall not have entered the choir when the first Psalm is over, and whenever they come in late they must prostrate themselves, and so remain till the mother prioress bids them rise.
2. If any sister presumes to chant or read in any other than the usual way.
3. If any one, not attending to the divine office with downcast eyes, shall betray the levity of her spirit.
4. If any one irreverently handles the ornaments of the altar.
5. If any one does not come to the chapter to her work, or to the sermon, or shall be absent during the common meal.
6. If any one knowingly neglects a general order.
7. If any one is found careless in the office assigned her

[1] Media culpa—Middling faults.

8. If anyone speaks in chapter without leave.
9. If any one, being accused, makes a noise during her accusation.
10. If any one presumes to accuse another of the very fault laid to her charge, the same day, taking her revenge.
11. If any one behaves herself disorderly in gait or gesture.
11. If any one swears or talks disorderly, and, what is more serious, if she is in the habit of doing so.
12. If a sister is quarrelsome, or says anything by which her sisters may be offended.
13. If any one, on being asked, refuses to forgive another who has offended her.
14. If any one in the offices enters the monastery without leave : of these and the like faults let the correction be made in chapter, one discipline to be ministered by the president or by her whom she may order : she who accused the guilty one is not to minister it, nor may a young nun minister it to the elders.

OF GRIEVOUS FAULTS.

51. 1. It is a grievous fault if a sister disputes with another in an unseemly way.
2. If any one is found repeating or uttering maledictions, or using disorderly language, unbecoming a religious, or angry with any one.
3. If any one forswears herself, or upbraids a sister with any fault previously committed for which she has made satisfaction, or with any natural defects or others of her forefathers.
4. If any one defends her own or another's fault.
5. If any one is found to have deliberately told an untruth falsely.
6. If any one is in the habit of not observing silence.
7. If any one is in the habit of telling what takes place in the world, at her work or anywhere else.
8. If any one, without cause and without leave, breaks the fasts of the order, especially those appointed by the Church.

9. If any one exchanges cell or habit with another.
10. If any one, during the hours of sleep, or at any other time, enters the cell of another without leave or without pressing necessity.
11. If any one is seen, without special leave from the prioress, at the turn or in the parlour when strangers are by.
12. If a sister shall in anger threaten another sister, or shall raise her hand, or anything else, to strike her, let the penalty of the grievous fault be doubled for her. Those who ask forgiveness for faults of this kind, or who are not accused, shall receive in the chapter a double correction, fast two days on bread and water, and take their meal on one day below all the tables in the sight of the whole community, without a table or the furniture thereof; but those who have been accused shall have one correction in addition, and one day of fasting on bread and water.

OF THE MORE GRIEVOUS FAULTS.

52. 1. A more grievous fault is, if any one shall dare to dispute in an unmannerly way, or to speak uncivilly to the mother prioress or the president.
2. If any one maliciously strikes her sister, such an one, in the very act, lies under sentence of excommunication, and must be separated from the others.
3. If any one is found sowing discord or misunderstandings between the sisters, or in the habit of slandering or evil-speaking in secret.
4. If any one presumes to speak to strangers without leave from the mother prioress, or without a companion as witness who distinctly hears what is said.

53. If the nuns accused of these or the like faults be found guilty, let them prostrate themselves at once, asking forgiveness, and laying bare their shoulders to receive the sentence due to their deservings; let

Modes of correction.

the discipline be given them according to the discretion of the mother prioress, and then, when bidden to rise, let them withdraw to the cell assigned them by the mother prioress; none of the sisters may go near them, or speak to them, or send them any message, that they may see that they are severed from the community, and deprived of the society of the angels. So long as they are in penitence they may not go to communion, nor be appointed to any office, nor be entrusted with any duty, nor bidden to do anything whatsoever: yea, rather they must be deprived of any office they may hold, and in chapter they may neither vote nor sit, unless it be to add to their own penance. They must be the last of all the nuns until they have made full amends. In the refectory they may not sit with the rest, but in the middle of the refectory let them sit, in their mantles; and let them have bread and water, unless out of compassion the mother prioress order anything else to be given them. Let the mother prioress deal tenderly with them, and send a sister, if she sees that they humble themselves from their heart, to console them, and to help them in their good resolutions. Nuns thus sorrowing let the whole community in the same way help and be kind to, and let the mother prioress make no objection to their being thus compassioned, sooner or later, more or less, according to the nature of the offence and the necessities of the case.

Rebellion.

54. If any sister shall openly rebel against the mother prioress or her superiors, or imagine anything against them which is neither becoming nor lawful, let her do penance over and above that already defined for forty days, be deprived of her vote and seat in chapter, and of any office she may hold; and let her be punished in the same way if she have done this at the instigation of another, or in virtue of a wicked agreement.

The constitutions.

55. Then let them keep the constitutions continually in mind, and that will enable them, by the grace of our Lord, to advance greatly in perfection: let them diligently read them from time to time, and for that end there must be many copies of them in the community, so that every sister may be able, if she wishes it, to take one with her into her cell.

56. As to the discipline, the ritual orders it to be taken when the ferial office is said, and in Lent and in Advent every day on which the ferial office is said. During the rest of the year, on Mondays, Wednesdays, and Fridays, if on those days the ferial office is said; but it is to be taken every Friday throughout the year for the increase of the faith, for those who have done us good, for the souls in purgatory, for captives, and for those who are in mortal sin, one *miserere mei* with the prayers for the church: for all these each sister shall take the discipline daily by herself. In choir also after matins, at other times with twigs, according to the ritual. Let no one assume a greater liberty or do any penance whatever without leave. Discipline.

MAXIMS OF S. TERESA.

MAXIMS OF S. TERESA.[1]

1. UNTILLED ground, however rich, will bring forth thistles and thorns; so, also, the mind of man.

2. Speak well of all that is spiritual, such as religious, priests, and hermits.

3. Let thy words be few when in the midst of many.

4. Be modest in all thy words and works.

5. Never be obstinate, especially in things of no moment.

6. In speaking to others be always calm and cheerful.

7. Never make a jest of anything.

8. Never rebuke any one but with discretion, and humility, and self-abasement.

9. Bend thyself to the temper of whomsoever is speaking to thee: be merry with the mirthful, sorrowful with the sad: in a word, make thyself all things to all, to gain all.[2]

10. Never say anything thou hast not well considered and earnestly commended to our Lord, that nothing may be spoken which shall be displeasing unto Him.

11. Never defend thyself unless there be very good reasons for it.

12. Never mention anything concerning thyself which men account praiseworthy, such as learning, goodness, birth, unless with the hope of doing good thereby, and then let it be done with humility, remembering that these are gifts of God.

13. Never exaggerate, but utter thy mind in simplicity.

14. In all talking and conversation let something be always

[1] These maxims are regarded as the writing of S. Teresa, though no manuscript has been discovered that contains them, and nobody seems to have seen even a word of them in her handwriting. Their authenticity has never been doubted, but if it had been it might have been suggested that they were not written by the Saint, but given her by one of her confessors of the Society of Jesus.

[2] 1 Corinth. ix. 22. Omnibus omnia factus sum, ut omnes facerem salvos.

said of spiritual things, and so shall all idle words and evil-speaking be avoided.

15. Never assert anything without being first assured of it.

16. Never come forward to give thine own opinion about anything unless asked to do so, or charity requires it.

17. When any one is speaking of spiritual things do thou listen humbly and like a learner, and take to thyself the good that is spoken.

18. Make known to thy superior and confessor all thy temptations, imperfections, and dislikes, that he may give thee counsel and help thee to overcome them.

19. Do not stay out of thy cell, nor go forth from it without cause, and when thou goest forth beg of God the grace not to offend him.

20. Never eat or drink except at the usual times, and then give earnest thanks to God.

21. Do all thou doest as if thou didst really see His Majesty: a soul makes great gains thereby.

22. Never listen to, or say, evil of any one except of thyself, and when that gives thee pleasure thou art making great progress.

23. Whatever thou doest, offer it up to God, and pray it may be for His honour and glory.

24. In thy mirth refrain from immoderate laughter, and let it be humble, modest, kindly, and edifying.

25. Imagine thyself always to be the servant of all, and look upon all as if they were Christ our Lord in person; and so shalt thou do Him honour and reverence.

26. Be ever ready to perform the duties of obedience, as if Jesus, in the person of the prior or superior, had laid His commands upon thee.

27. In all thy actions, and at every hour, examine thy conscience; and, having discerned thy faults, strive, by the help of God, to amend them, and by this way thou shalt attain to perfection.

28. Do not think of the faults of others, but of what is good in them and faulty in thyself.

29. Desire earnestly always to suffer for God in every thing and on every occasion.

30. Offer thyself unto God fifty times a day, and that with great fervour and longing after God.

31. Call to mind continually throughout the day the matter of the morning meditation: be very careful herein, for it will do thee much good.

32. Lay up carefully what our Lord may say to thee, and act upon the desires He may have filled thee with in prayer.

33. Always avoid singularity to the utmost of thy power, for it does great harm in a community.

34. Read often the rules and constitutions of the order, and observe them in sincerity.

35. In all created things discern the providence and wisdom of God, and in all things give Him thanks.

36. Withhold thy heart from all things: seek God, and thou shalt find Him.

37. Do not show signs of devotion outwardly when thou hast none within, but thou mayest lawfully hide the want thereof.

38. Let not thine inward devotion be visible unless in great necessity: S. Francis and S. Bernard used to say, "My secret is mine."[1]

39. Never complain of the food, whether it be well or ill dressed; remembering the gall and vinegar of Jesus Christ.

40. Speak to no one at table, and lift not thine eyes to another.

41. Think of the table of heaven, and of the food thereon —God Himself: think of the guests, the angels: lift up thine eyes to that table, longing for it.

42. In the presence of thy superior—thou art to see Jesus Christ in him—utter not a word that is not necessary, and that with great reverence.

43. Never do anything that thou canst not do in the presence of all.

44. Do not compare one person with another: it is a hateful thing to do.

[1] Is. xxiv. 16. Secretum meum mihi.

45. When rebuked for anything receive the rebuke with inward and outward humility, and pray to God for the person who gives the rebuke.

46. When one superior bids thee do a certain thing, do not say that another superior has given a contrary order; but obey in what thou art commanded, and consider that the intentions of all are good.

47. Be not curious about matters that do not concern thee; never speak of them, and do not ask about them.

48. Keep in mind thy past life and present lukewarmness, to bewail them, and what is still wanting to thee for thy going into heaven, that thou mayest live in fear, which is a source of great blessings.

49. What those in the house bid thee do do always, unless it be against obedience; and answer them humbly and gently.

50. Ask for nothing particular in the way of food or raiment, unless there be great need.

51. Never cease to humble and mortify thyself in all things, even unto death.

52. Habitually make many acts of love, for they set the soul on fire and make it gentle.

53. Make acts of all the other virtues.

54. Offer every thing to the Father Everlasting, in union with the merits of His Son Jesus Christ.

55. Be kind to all and severe to thyself.

56. On the days kept in honour of the saints consider their virtues, and beg the like of God.

57. Be very exact every night in thy examination of conscience.

58. The morning of communion remember in thy prayer that thou art about to receive God, notwithstanding thy wretchedness; and in thy prayer at night that thou hast received Him.

59. Never when in authority rebuke any one in anger, but only when anger has passed away; and so shall the rebuke bring forth good fruit.

60. Strive earnestly after perfection and devotion, and by the help thereof thou shalt do all things.

61. Exercise thyself much in the fear of our Lord, for that will make the soul contrite and humble.

62. Consider seriously how quickly people change, and how little trust is to be had in them; and cleave fast unto God, who changeth not.

63. As to the affairs of thy soul, labour to have a confessor who is spiritual and learned, make them known unto him, and abide by his judgment throughout.

64. Each time of communion beg some gift of God, by the compassion wherein He has entered thy poor soul.

65. Though thou hast recourse to many saints as thine intercessors, go specially to S. Joseph, for he has great power with God.

66. In time of sorrow and of trouble cease not from the good works of prayer and penance which thou art in the habit of doing, for Satan is striving to make thee uneasy, and then to abandon them; on the contrary, do thou apply thyself thereunto more earnestly than before, and thou shalt see quickly our Lord will come to thy succour.

67. Never make thy temptations and imperfections known to those in the community whose progress is the least, for that will hurt thyself and the others, but only to those most advanced in perfection.

68. Remember that thou hast but one soul; that thou canst die but once; that thou hast but one life, which is short, and peculiar to thyself; that there is but one blessedness, and that for ever; and thou wilt despise many things.

69. Let thy desire be the vision of God, thy fear the loss of Him, thy sorrow His absence, and thy joy in that which may take thee to Him; and thy life shall be in great peace.

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ERRATA.

p. 85, line 11, *for* "Doña de Mendoza" *read* "Doña Maria de Mendoza."
p. 106, line 14, *for* "satified" *read* "satisfied."
p. 123, marginal note, *for* "taking" *read* "tasking."
p. 172, note 4, *for* "Roxas of Sandoval" *read* "Roxas y Sandoval."
p. 242, line 7, *for* "upen" *read* "upon."

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