

CHRISTIAN SPIRITUAL MASTERS

7

FRANCISCO PALAU
WRITINGS

EDITION PREPARED BY
EULOGIO PACHO



EDITORIAL MONTE CARMELO
BURGOS

Original Title: FRANCISCO PALAU
ESCRITOS

Translated by: Carmelite Missionaries
General House
Via del Casaleto, 115
00151 Rome (Italy)

GENERAL INTRODUCTION

“Our ways are not His ways” [Is. 55,8]. The path traveled by Fr. Francisco Palau until his official glorification testifies to the disparity between God’s plans and human desires. He left his earthly body in 1872 (Tarragona, 20th of March) and the canonical process of beatification began in 1947, culminating with his beatification on 24 April 1988. This was a very long waiting for human calculations and filial impatience. In the light of Providence, that guides history, the course of the glorification of Fr. Francisco Palau had followed the precise and right paths.

The illustrious Carmelite of Aytona had penetrated through the wide door of the Church in order to occupy a prominent place in it corresponding to him. As a prophetic announcer of new ecclesial horizons, he could have been misunderstood (he was in a way) before the Second Vatican Council. The unison and harmony of what is Palautian with the renewed ecclesial conscience of our time brings back completely his actual message.

His entry in the more sensible ecclesial ambience had not been improvised nor produced by the solemn invocation of the beatification. Little by little, his name and his fame had broken geographical barriers. In the last lustrous years, his multifaceted and impressive figure, molded in a unique

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P. Silverio, 2; Apdo. 19 - 09080 - Burgos
Tfno.: 947 25 60 61; Fax: 947 25 60 62

<http://www.montecarmelo.com>
editorial@montecarmelo.com

Impreso en España. Printed in Spain
I.S.B.N. 13: 978 - 84 - 7239 - 995 - 2
I.S.B.N. 10: 84 - 7239 - 995 - 8
Depósito Legal: BU - 163 - 2006

Impresión y Encuadernación:
“Monte Carmelo” - Burgos

contemplative and apostolic individual, had been known up to the remotest confines of the earth; in all corners of the world where his spiritual daughters proclaim the Kingdom and build Church.

It took years for Francisco Palau to expand his spiritual message each time in broader circles. Slowly and gradually, he scaled more elevated heights of admiration and study. He was able to include his name even in the most prestigious scientific dictionaries like the *Dictionnaire de Spiritualite* [vol. 12, col. 107-112] and the *Dizionario degli Istituti de Perfezione* [t. 6, col. 1083-86]. All of this had been possible, thanks to the publication of his unpublished writings or to the reprinting of his own printed matter.

No endorsement of his spiritual teaching is so authorized as the public recognition of its exemplariness in the beatification of 1988. It is the best certificate for joining with full right in the gallery of “Carmelite Spiritual Masters,” occupying the place that corresponds to him in the collection of the “Monte Carmelo” Publishing House.

In the Teresian parcel

If Fr. Francisco Palau is assigned a prominent place in it, it is not mere opportunism. His life and his teaching contribute to the enrichment of the accumulated treasures that Teresian Carmel generously offers to the universal Church. They deal with the copious current connected to the genuine contribution of what is Palautian, with the unmistakable and rich charism of this prominent figure of the XIX century.

He widened the source wherein the well-recognized affluent and representatives are mixed and fused: Teresa of Jesus proclaiming the unique and decisive value of the “most sacred humanity of Christ, true brother and friend”; John of

the Cross reaffirming the reality of Christ “unique and definitive Word of God”; Therese of Lisieux showing the loving paternity of God; Elizabeth of the Trinity discovering the mysterious presence of the Triune God. And before the divine mystery lovingly offered to men and women are the attitudes and unmistakable lived experiences: intimate friendly relationship with Christ in Teresa; radical self-abnegation in St. John of the Cross; trustful self-surrender in St. Therese of Lisieux; praise of glory in Elizabeth of the Trinity.

The contents are identical with the very attitudes of Francisco Palau, but with new and original approach from what is Teresian-Carmelite. Everything in them is coloured with unmistakable shades and personal nuances. Everything acquires proper tonality, vibrant sounds of ecclesiality. In them everything is contemplated and focused from the mysterious reality of the Church; everything springs from the Church and goes back to the Church. Therein lies his original point of view, which renews and recreates the being and the living of what is Carmelite.

The friendly colloquy of prayer is threshed out with the Mystical Christ and goes back to union with the Church, communion of life with all those linked to Christ through the Spirit. The apostolic service is equally an encounter with Christ present in the members of his own mystical Body, which is the Church. Prayer and apostolate are complementary expressions – mutually deduced – from the same ecclesial love. Christ and the brothers are made present in the contemplative as well as in the proclamation of the divine mystery before men. To love and to serve the Church is equivalent to the full and perfect realization of the supreme law of charity. “At last,” Francisco Palau repeats, “love is work.”

Prayer and apostolate, solitude and evangelization, theological life and evangelical abnegation, fraternal

community and desert are lived in a Palautian way in the vision and function of the Church. Mary reflects and marvelously represents the holiness of the Church. She exemplifies the life of that mysterious reality of communion and communication. Hence, in the Palautian perspective, Mary is always contemplated in the Church and with the Church, of which she is the most faithful mirror.

In the Eucharist the complete incorporation to the mystical Body of Christ takes place insofar as the mutual donation of Christ to His members and these among themselves is verified in it. It is the culminating moment of reciprocal and spousal love, of the Pauline “great sacrament.” This is how Francisco Palau lived and taught. In it the Carmelite Mystic becomes an ecclesial mystic. In this respect, the Carmelite mystic is one of most representative figures of Christian spirituality. His is a paradigmatic case of the ecclesial mystic.

Thanks to Francisco Palau, the Carmelite mystic, branded more than once as subjective or individualistic, acquires palpable communitarian and ecclesial dimensions, erasing up to the utmost limit, the anthropological confrontation between prayer-apostolate, contemplation-liturgy. Through these and other titles, Francisco Palau can enter triumphantly in the sanctuary of the “Carmelite Spiritual Masters.”

The writings

Francisco Palau’s work is of discrete extension; its subject matter, of relative amplitude, is almost all within the religious sphere. We are not before a professional writer. For him, the pen is a simple instrument of the apostolate, an efficacious means of pastoral service to the Church. All the pages published by him have this supreme aim. Even those of autobiographic nature, which are not destined for publicity, are marked with ecclesial seal.

The disparity of origin and addressees caused disparity of style and diversity in literary genre. These differences allow the establishment of some classifications or categories. The most clear and important distinction allows the identification of two fundamental groups, namely: doctrinal or pastoral writings and autobiographical writings. To the first category correspond, not only those writings programmed with the extension and substance proper to the book, but also a series of abundant documents, communications and articles of various kinds. Among the last writings, those published in some newspapers in connection with the School of Virtue and his popular missionary activity undertaken in Barcelona and Ibiza are outstanding. The pages written down for the seminary founded by him with the title “The Hermit” (El Ermitaño) form special group. Some of those collaborations were put together with the “The Ministry of Exorcist,” a booklet presented to the Fathers of the First Vatican Council.

Two more important writings the *Letters* and *My Relations* represent the autobiographical part. They are complemented by another pair of minor works: *The Solitary Life* and the defense known as *The Solitary of Cantayrac*. The reader who undertakes the reading of the Palautian writings has to transcend some difficulties caused by the chronological distance and the peculiar ways of the author.

As seen in his case, there are few times as exact as “the style is the man.” Writing and style of thinking always go in unison in Francisco Palau; they are found even in the details. Temper and character are embodied in each phrase and in each direction. It is easy to identify the most distinctive features or representative output of his pen.

That inclination to adopt the figurative style, decisive component of his prolific fantasy, had served him as an instrument for pastoral action. With accurate intuition he

became aware of the pedagogical impact of the image, which served him abundantly. That is the reason for his having to recourse to pictures, illustrations and designs in order to illustrate his pastoral works, like the *Month of Mary and The Church of God Figured by the Holy Spirit*. He felt so fascinated to the evocative style that he intended to express his intimate experiences with illustrative designs as in *My Relations with the Church*.

Except for the pages of the *Catechism of the Virtues*, the recourse to figurative style is present in some way in all the writings. It reaches at such a level in *My Relations with the Church*, which is converted into proper and specific genre. The communication of his intimate experiences adopts the typical tone of the biblical and symbolic mysticism. Francisco Palau echoed the great teachers of the Teresian School. He portrayed in his descriptions and scenery the “visions, locutions, apparitions” and other phenomena similar to his spiritual tradition. It is not anchored on the strength on real facts, but on the communicative outline assumed by the author from his predecessors. The imitation of the typical prophetic and apocalyptic genre of the Sacred Scripture is evident in many of his pages.

Likewise, the frequent recourse to dialogue is a notable feature emphasized in the Palautian composition. It is assumed as a pedagogic method and a natural means of intimate expansion. He adopted direct forms as in the *Catechism of the Virtues* or indirect and fictitious forms as in *My Relations with the Church*. Colloquy and dialogue, as well as the evocative and figurative are very natural in Francisco Palau.

In his expressive habits the hyperbole reaches a very marked resonance. He is prone to exaggerate, withdraw affirmations, highlight qualifications and surpass the means. That tendency must be attributed evenly to his ardent

temperament and to a certain lack of concern to stylistic embellishment. This explains why the hyperbolic is accentuated more in the autographic and polemic pages than in the pastoral, which is destined directly for publicity.

Without being a professional writer Francisco Palau showed that he has a gift and potentiality for reflection and for creativity. The writings reveal that he hardly cultivated the natural qualities. No inspired pages and literally achieved periods are lacking. In general, however, he has not reached the level of a model writer.

In the face of artistic and literary valuation, his bilingualism has to be taken into account. Although the major part of his writings is written in Castilian, he also composed in Catalan and in French, preferring the dialectal forms in both languages more than correct grammar. Francisco Palau’s Castilian is loaded with linguistic phrases, idioms and Catalan expressions as was expected. It does constitute obstacle in understanding him but it has to be considered to avoid surprises.

The edition

The works of a pastoral or apostolic nature could have not achieved its aim if it had not reached the public. The author have understood it, such that he was able to publish a good part of them: *Struggle of the Soul*, *Catechism*, *The School of Virtue Vindicated*, *Month of Mary*, *The Church Figured by the Holy Spirit*, *the Constitutions of 1872* and an abundant series of articles. Naturally, the autobiographic pages were left unpublished. The present reader can count on the modern editions with full assurance. The works published by the author and some of those unpublished until now were re-printed in the series of *Palautian Texts*. The

collection already includes nine easy-to-handle volumes. The conscientious and precise publications of the principal autobiographic writings such as *My Relations with the Church* and the *Letters* are taken care of in another series of major format.

It can be said that the Palautian bibliographic panorama is satisfactory. Based on the publications mentioned, the message of Francisco Palau can be studied with complete guaranty. Likewise, a handy publication had been tried for the purpose of facilitating easy access to the texts of the Blessed (Burgos 1988). It is not easy to combine the requirements of similar purpose. The inclusion of all the Palautian pages in one single volume of acceptable proportion and easy handling runs into serious technical problems of composition. They tried again, practically accepting the “complete work, although stripped of illustrations and annotations that accompany the independent publications of each written work. One is obliged to recourse to it when clarification of delicate or confusing points is required.

The chronology had been the fundamental criterion in the regulation of the texts, although it is not always possible to maintain it with rigor, given the nature of some writings, like the *Letters*, the diverse pieces of the legislative body, including *My Relations with the Church*. All these writings prolonged their redaction for several years and they interfered or are incorporated with other concrete and determined dates.

Consequently, there is a need to opt for a necessarily elastic organization with regard to chronology. This warning has to be taken into account in order to understand better the sequence proposed in this volume that collects in practice all the Palautian production, except for the loose pieces of less interest because of the subject matter or repetitious arguments. These are gathered together in other pages that appear in this edition.

STRUGGLE OF THE SOUL WITH GOD

PRESENTATION

With this book Francisco Palau begins the apostolate of the pen. It is the first link of a project developed in the subsequent writings. He intended only to serve the Church and men. According to him, all believers are called to that glorious task. It is not a question of being privileged or super gifted, still much less, exclusive to priests. It is enough to love the Church sincerely and to be attuned with her in order to feel called to her "service."

*Francisco Palau was imbued with this idea and he proclaimed it more with example than with the pen. The book *Struggle of the soul with God* is above all a personal testimony; it later became a reference for teaching.*

First literary fruit. – *The composition took him a few months, that is, the last months of 1842. In the early days of the following year, he submitted it to the printing press in Montauban, where it appeared in 1843. The turmoil of the first "carlist" war confined him to France by the middle of 1840, after an intense priestly ministry in Catalonia. Since his*

violent expulsion from the Carmelite convent of Barcelona in 1835, he personally confirmed the dramatic situation of the Church in Spain. He committed himself to work for its recovery through the re-Christianization of the society, but the civil war “banished him to the strange port of exile.”

The situation, instead of getting better, was visibly worsening. He could do little or nothing from his place of exile; at least, it seemed thus at first sight. The preoccupation for the Church and for his country grew in his soul. From Rome Pope Gregory XVI called on the whole world to pray for the critical situation of the Spanish Church. It was impossible for Francisco Palau, who was competent in any ecclesial undertaking, to remain with crossed arms waiting for an uncertain outcome. He could do much for the Church, above all, to encourage others to work with him for that cause. So, he undertook the work.

Apostolic efficacy of prayer. – *By then Francisco Palau had already very clear ideas about the mystery of the Church and the “communion of saints.” Since his initiation into the Teresian-Carmelite spirituality, he knew perfectly the apostolic value of sacrifice and the life of prayer. His own religious vocation impelled him toward that direction. Seeing himself impeded from acting directly in the apostolic service, he revived in his soul the ecclesial impetus of Teresa of Avila. He relived experiences similar to that of the Saint and reacted in a “Teresian way.” Explicit confession of such harmony is found in this same book (3rd conference, art. 4).*

Together with the basic idea of the apostolic efficacy of the life of prayer and sacrifice, that which sustains the framework of the entire book, another reason arose: the urgency of sharing the same restlessness with other persons placed in the same situation. From this springboard he set out to write the Struggle of the Soul with God.

Apostolate of prayer. – *Francisco Palau did not content himself with applying his prayer and sacrificial offering of life in favour of the Church. He tried to influence other souls with the same desires and intentions. His apostolic projection sprang spontaneously from his Teresian-Carmelite root. Through it, it is necessarily converted into force of attraction.*

Francisco Palau did not feel satisfied with just personal work. The Church urged and stirred him towards more. In his apostolic journeys, and from the confines of solitude, he proclaimed unceasingly the crusade of prayer; he recruited candidates for the “struggle with God” in favour of the Spanish Church. From that ideal these pages were born. Some Jesuits, promoters of the renewed Ignatian spirituality, were on their way by then organizing the “Apostolate of prayer” in France. The exiled Carmelite knew nothing about it, but his religious formation impelled him towards the same direction. He proposed to teach how to pray efficaciously for the Church, no more no less. He sought for an original form, not through an organization endowed with statutes and regulations, but through a manual pedagogically well structured. That is what he wanted the Struggle of the Soul to be.

He declared it in the letter of introduction. His intention was to instruct souls in “the spirit of prayer that must be followed during the horrible tempest” that wrecked the Spanish Church. There were people who did not know how to respond to that Christian demand and accordingly could not support the invitation of the Pope. They needed orientation and concrete directives. Francisco Palau offered himself as mentor and guide for the many who loved the Church and who found themselves in similar circumstances.

The book intends to be “a methodological collection of all the ideas, which at present are within its reach, relative to praying properly for the Church.” Prayer is understood in a broader sense: as a style of life and a concrete practice of

prayer. He calls it frequently “prayer and sacrifice for the Church.” It presents “everything that can be humanly practiced by the ones who sincerely desire to cooperate with the Holy Spirit in this struggle.”

Paradoxical title. – The author did not title his book hastily. He thought of it slowly. The epigraph of the *Struggle with God* would not be bad as a treaty on prayer, but it needed to be clarified. He made it completely in the prologue to the reader. He proposed in it the theological bases on which the framework of the work was established. The title that we have given to the book we are presenting to you could not but surprise you, benevolent reader. Who could be so powerful as to struggle with the omnipotent? You might have said within yourself, what does this mean?

The apparent paradox of the epigraph is clarified by simple and at the same time profound reasoning. It is reduced to what follows. The evils and misfortunes that afflict the Church, as well as the societies, are the effects of sin and of infidelity to God, therefore, a just punishment. God does not will such punishment; on the contrary, “his will is that even we must not want it.” If he permits it, it is because “he wills his triumph and his crown.” Neither the Church nor the individuals must want them, but must “struggle with God” and ask him to save them from evil and from persecutions. He who, in his life, feels the concerns of the Church must exert all his strength to ask the Lord “not to manifest himself as God of justice but as God of peace, of blessing, of mercy and source of all good.” To transform into “mercy” the misfortunes allowed by God is equivalent to struggling with him as a judge with the laws of justice. He complies with the will of the Lord who wants us to do it that way. It is to bring the Pauline teaching to its last consequences [Eph 6,12] and to assume the theological elaboration of St. Thomas with respect to what God wants and to what is permitted.

The author synthesized it thus: “God, with his permissive will, wants the battle of the Church against the infernal powers. We must not want it. Herein lies the collision of wills: ours colliding with that of God, as if we oppose it and we do not want what God permits. So, we struggle with that of God who, for the glory of the Church, wills the horrible battles that the Church suffers from at present. We do not want these battles because it brings us to the edge of the precipice. This terrible struggle of the soul with God arises from here, about which we are going to speak in this book.” It aims, therefore, to disarm the divine arm through prayer and sacrifice of one’s own life.

Systematic manual. – Throughout the breadth and length of the pages, the pillars, on which the author’s line of argument is based, remain well fixed. But it is not theory that concerns him. He always looked for the practical and immediate: to put within the reach of any person a method that may at the same time be a manual of ecclesial prayer. As such, he would recommend it even to persons under his spiritual direction, like Juana Gratas.

The permanent reference is the painful situation of the Church, especially in Spain. He wrote it with dramatic intensity, rather overloaded, in order to convince others of the urgent need to apply its remedy, which is no other than prayer and sacrifice. Everybody is called to put it into practice and everybody can do it. A concrete and convenient manner is what is offered in the pages of the book. Therefore, he was satisfied with giving counsels and instructions. He even went as far as giving examples transcribing texts on prayer from the Bible, from the liturgy and from spiritual tradition. They are coordinated and distributed in such a way that the collection makes up all the forms and variations of Christian prayer: from personal or individual meditation up to

the celebration of the Eucharist, passing off as fitting samples of penitential and para-liturgical celebrations to community or group level.

Although many of the formulas of prayer offered in the book are no longer in use, like certain litanies, the general orientation continues to be valid within the inevitable accommodations to places, periods, circumstances and levels. In this sense the colloquial form adopted by the author has less impact and efficacy today than it was in his time and ambient. It was motivated by various convergent reasons: the preference of this literary genre on the part of Fr. Francisco Palau; the insistence to respond better to the pedagogical prayer that he intended to teach; the need to convince his readers who are not sufficiently prepared to capture his message. Having overcome such conditionings, the reader today can avail himself of the writing without giving special importance to the colloquial method.

*With this, the book underwent printing for the fourth time. The original printing published in Montauban in 1843 was followed by another edition that appeared in Barcelona in 1869. In the title page of both editions, the paternity of the writing is attributed to Francisco Palau and to Most Rev. Jose Caixal, D.D. The introduction to the modern reprinting (Rome 1981; "Palautian Texts," no. 8), tried to clarify what corresponds to each one of them. Regarding this matter, see the study already cited: *The writings of Fr. Francisco Palau*, pp.37-50. In the present edition the text of 1981 is substantially reproduced, eliminating many of his notes for reasons of space and adding the marginal numeration of the paragraphs to facilitate the use of quotations and references.*

* * *

STRUGGLE OF THE SOUL WITH GOD¹

CENSURE OF THE FIRST EDITION²

To Most illustrious Msgr. Guyard, Vicar General of the episcopate of Montauban.

Most distinguished Msgr.:

In fulfilment of your orders I have read the Spanish manuscript entitled *Struggle of the Soul with God*, and with much satisfaction I declare I have found nothing in it contrary to faith.

¹ In the two original editions the "censure" appears before the following text:

And Jacob was left there alone. Then some man wrestled with him until the break of dawn.

[Gn 32,25]

And in the meantime, you, venerable Brothers, continue, as you are certainly doing already, to offer to God, with us, continuous prayers and supplications for them (the Spaniards), and to invoke, etc. (Allocution of our holy father Pope Gregory XVI in the pontifical secret consistory on March 1, 1841).

² In the first edition of 1843 this French version is entitled: "Letter of Don Montferrand, Priest, Professor of the Minor Seminary." The rest is the same.

The authors of this book deal with the way a soul of prayer should behave in such a mode to oblige God in some way to place a prompt remedy to the evils which the Church is suffering, and in particular, to obtain the complete triumph of the Catholic religion in Spain.

This beautiful treatise seems to me, particularly in present circumstances, by its dramatic form, as well as by the matter, to be eminently suitable for leading pious souls to a pleasant and safe path to reach the important end proposed by our authors.

In almost the whole book I have admired a marvellous faith, an ardent zeal, and a vast knowledge of Sacred Scripture and the Fathers of the Church.

Its style is generally simple, but from the reading of certain passages I think I may say that it would all be just as magnificent and sublime if the modesty of the authors had not preferred to adjust itself to the capacity of most of the readers.

I earnestly desire that no unforeseen obstacle may prevent its speedy printing, because I am convinced that generally speaking, the Spaniard believers need a book of this kind. In it they will find good reasons for consolation and hope; they will gain from it the necessary strength to bear in a Christian way the weight of their ills, and the most lively lights for discovering the only means of fully overcoming them; and I am sure, without fear of being mistaken, that many of them, upon reading this book will soon obtain from the divine mercy, the happy fulfilment of their ardent prayers, which are the same in the whole universal Church.

I am very sorry that the state of my health did not allow me to examine the book sooner, for I could have enjoyed sooner the great advantages I have found in reading it; and above all I would have delayed less in offering you this slight

tribute of respectful obedience with which I have the honour to be your most humble and obedient servant.

Most distinguished Msgr.,

of Your Reverence, of the most humble and obedient servant,

MONTFERRAND priest, professor

Minor Seminary of Montauban March 20, 1843.

TO THE READER

1. The title we have given to the book which we now present to you, dear reader, *STRUGGLE OF THE SOUL WITH GOD*, must have surprised you. Who could be strong enough to struggle with the Omnipotent? You must have said to yourself; what does this mean? In order to understand it, it is necessary to remember that the will of God may be considered under two aspects: the first, concerning what he wants, and the second, regarding the end for which he wants them. In God to want is to act, and everything which he has done and is doing is meant to reveal his goodness, his grandeur and other attributes, from which comes his glory; and in this we are obliged to conform with the will of God. We must regulate our will and everything to the glory of God and the manifestation of his attributes; and the will which struggles against the divine is bad will. Hence the apostle St. Paul said to his disciples: "whether you eat or whether you drink, or whatever you do, do all for the glory of God [1 Cor 10,31]."¹

2. The same may be said about the things which God permits. If God permits that a man would sin, and then

¹ In the two original editions the biblical references were given in Roman numerals for the books and chapters. The abbreviations are not uniform, nor are they used today. Both were modernized as is noted in the introduction of this new edition.

through his penance he pardons him, God's mercy shines through in this; and because God wants to manifest this attribute, he allows this imperfection in us. So, the human will is right when everything it wants is aimed at manifesting the divine attributes, or the glory of God.

3. But looking at God's will with regard to the things which God wants, we are not always obliged to conform to it, and most often we should not. In order to make this clear² I shall make use of the simile used by St. Thomas to explain this doctrine. Let us suppose that a woman is married to a thief who having been arrested by the law, after due process is condemned to death. As this death is for the thief, it is a misfortune for his wife and family; the woman does not have to conform to it; neither should or would she want her husband to die. And so, she would act very well if she works with all her might to seek means and plead mercy for saving his life. So, if she begs for clemency from the king and the judges, and seeks powerful support, and obtains skilful lawyers to defend his cause and leaves no stone unturned to prevent the death of her husband, and yet if this will happen, she will feel it deeply, weeps and will be disconsolate. Who will find it strange? Who on the contrary, will not see in this and will not praise this woman's love for her husband?

4. Not even the king may want the death of the thief because of the sorrow and harm it causes for the wife and family, and as the privation of life of one of his vassals. And if the king is good he will seek reasons to save the guilty; not only will he not condemn the tears, the petitions and insistence of the woman, but he will be pleased that she

² 1st edition "to make this clear." Actually, the teaching and example are taken from St. Thomas *Suma Teológica*, 1-2, q.19, and a.10. All the doctrine of prayer proposed in this book is based on this question 19. It should be completed with St. Thomas' teaching on the divine will in the same *Suma*, 1, q. 19 in various articles.

struggles with him and with the laws of his justice on behalf of the criminal. The legislator's order of death to the thief is aimed at a much greater good than the life of this man and the well-being of his family; he is proposing for the common good of the society, which cannot be protected without the rules of justice, just as these rules cannot exist unless the law breakers are punished. It is the well-being of society which the king wanted when he sanctioned the laws of justice; and it is this same well-being which the upright judge wants when he condemns a guilty person to death. Consequently, the woman - who do not want the death of her husband as a punishment, and she should do all she could to impede it - seeing now that it is impossible to save her husband's life, should accept his death as a manifestation of the king's justice which is so necessary to control the audacity of the evil-doers.

5. *Let us apply this doctrine. A soul sins against God's majesty, and the punishment for his sins conforms to the laws of his justice. In the punishments which he receives, he should, on one hand, praise a God who is infinite in his justice and he should accept the punishment insofar as the attribute of divine justice shines in them. But whenever these penalties are contradictory and deprives him of a spiritual or temporal good, he is not obliged to accept them; rather he should work with all this strength to apologize and to give satisfaction to the judge, and to act in such a way that the divine mercy will glow with splendour rather than his justice.*

6. *When a soul is seen to be in great temptations and in danger of being lost, God is exposing it to such terrible struggles. So having attained a victory it may be crowned, and that God's goodness may shine out in the battle; that goodness which always gives to his faithful the help they need, not only that they may not fail, but that they may always come out the conquerors. In this he is obliged to accept*

God's will. But when these struggles and temptations cause him to be overcome and to offend God, not only should he not want them, but he should struggle with God asking him to save him in the storm, and he should work with all his strength to free himself from them. When a nation sins, Satan accuses it before the tribunal of divine justice and presents its sins. If the supreme Judge condemns in accordance with the laws of his justice, and sends pests, which consume it, hunger which devours it, wars which devastate and destroy it, and terrible earthquakes, and extraordinary hail storms. And if this nation, far from opening its eyes and being converted to God, becomes more obstinate in its sins and violates with them the blood of the last orders, and in a just punishment is handed over to the disposition of Satan and his evil sects, which, as instruments of divine justice kill its priests, destroy its altars, hand over to the flames or to the spire of the churches and sanctuaries, deprive them of the gift of preaching, dry up the sources of grace in the sacraments, and finally strips it of all its spiritual goods and of the hope of eternal ones, so that what was before the spouse of the King of glory is now converted into a vile slave of Satan.³ It is true that God wants his justice, and as a sign of that he orders those punishments; but because that nation is deprived of its spiritual and eternal goods. Not only does he not want them, but his will is that neither should we want them. The nation as a whole, and each individual should love a just God, and direct these punishments to the glory of a God who loves justice.

7. *But these very chastisement seen by the nation and by its individuals as depriving them of its most valuable*

³ These ideas must be kept in mind for the exact understanding of the book. They refer principally to the various meanings of "divine justice," to his relationship with individuals and with groups as a whole, and to the part played, according to the author and to theology, by the devil with divine permission. The author mentions his intervention both in the moral and in the physical and social spheres.

goods, are real evils, and in them they must not conform to the will of God. Neither does God want them to conform. On the contrary, they should exert all their strength to ask the Lord to cease manifesting himself as the God of justice, of anger and of fury, and to show himself as the God of peace, of blessing, of mercy and the source of all good. For this they must appear before his tribunal and - with prayers and sacrifices, with petitions, insistence and tears - defend their cause, alleging reasons for clemency, seek defenders and supporters, and not leave a stone unturned on the earth, in heaven, or even in hell, in order to convert the afflictions into mercies. To do this, struggle thus with the Judge, with the laws of his justice, against Satan and sins is to fulfil God's will, and he wants us to do this.

On behalf of the Church of Jesus Christ the soul struggles with God against sins, against Satan and the evil sects of impiety.

8. God wants to manifest his glory and to display in his Church the inestimable riches of his grace, like on the day of triumph to encircle her brow with a crown of infinite price and beauty, and so he wants her to fight lawfully and faithfully. "No one is crowned, says the Apostle except the one who fights lawfully" [2 Tim 2,5]. For this reason he exposes her to terrible combats, and sometimes let loose the powers of the abyss; and these forming evil sects oblige her to revive her faith, prove her constancy, her trust, her charity and other virtues.

9. But woe to the nation in which true piety has become cold, and the Church does not fight these battles of the living God with fervour as she ought. It is in great danger of perishing and of becoming a slave of Satan. God allows such cruel battles for the Church because he wants her triumph and her crown; and for the same reason he permits the disasters of a spiritual hostility such as the assassination of

her priests, the burning of churches, that many loss their faith, and other evils which we see and lament actually in our Spain and afflicts the churches in Tong-King,⁴ Poland and other countries. We should respect these plans of divine Providence in permitting such evil, and we should conform to God's will.

10. But as these attacks which sometimes occur against Peter's boat, putting the nations in danger of perishing and losing their faith and religion, turning into monsters of impiety, as has happened to many others, in this not only should its members not to conform to the will of God, but rather - covering their head with the helmet of hope, grasping the sword of prayer in one hand and the shield of faith in the other - [Eph 6, 13-16] they should earnestly and constantly battle against the powers of hell and of the country, continue prostrating themselves before God and asking the angels and saints to help them to obtain victory, especially to the Sovereign Queen of heaven, Mary, to whom it is given to crush the head of all errors and heresies throughout the world, and St. Joseph to whom it seems that the Lord has given the special charge of defending religion in Spain in this fifth attack of the revolution, or the power of darkness.

11. In these battles only God can give us the victory, only from God we can hope for it, and only to God must we beseech. Thus, he who struggles with God in prayer, gains victory and obtains already the triumph. With his permissive will God wants the Church to battle with the powers of hell. We should not desire them. Here is the clash of wills. Our will, clashing with God's will. This seems to be opposing him, and not wanting what God permits, and struggle with the will of God; that for the glory of his Church he allows the awful

⁴ Tong-King, written as is, according to the use of the time; equivalent to the present "Tonkin" or "Tonquin," that part of Indo-china along the Gulf of China, corresponding today in good part to Vietnam.

battles which the Church is suffering at present. We do not want them, because these battles keep us at the edge of the precipice. And from here is born and in this consists this terrible struggle of the soul with God, of which we are going to speak in this book. The victory consists in that God allows to be conquered by the insistence of the soul and that the Omnipotent will do the will of his creature, because it is written: "God will fulfil the will of those who fear Him" [Ps 144, 19].

12. To weep bitterly for the deep wounds of the Church, would be a false resignation to conform ourselves to the permissive will of God. He himself wants us to dispute this battle with courage, fortitude and decision. Happy, a thousand times happy the soul that struggles properly in this battle! Fortunate is the one who is so skilful and fights with such strength so as to gain the victory!

13. In this little work we shall present the Spanish people as a nation justly and in many ways afflicted by God's hand on account of its serious sins, and reconciled to God by prayer and sacrifice.

God grant that with our vigilance we will succeed in guiding and leading many souls of prayer in this glorious fight which is so great and interesting! Even if no more than one succeeds, we would consider our efforts very well paid. May the grace of God be with you. Amen.

LETTER FROM A DIRECTOR

To a spiritual daughter of his, in which he instructs her about the spirit of prayer which she should follow in the horrid storm which at present is disturbing the little ship of the church in Spain, and which may serve as an

Introduction to the work

Hail Jesus! Our Lord and King in the Blessed Sacrament and His holy Mother the Virgin Mary, may they be our salvation and guide. Amen.

Dear Teofila:

1. My dear lady and sister in Jesus Christ: may the grace of the Holy Spirit enlighten our hearts and guide my badly trimmed pen for writing to you on matters far beyond my poor capacity. Amen.

2. I have seen from your last kind letter that your spirit is also continuously preoccupied by the thoughts which do not allow my poor spirit a moment's rest. The sound of a

voice is also reaching the depths of your soul, saying without ceasing: “So, Catholic Spain must be abandoned to Satan and to the power of the sects of evil...!” I can see that this terrible scourge which our unfortunate country is suffering is lacerating your heart with much reason because for sure, the righteous hand of the Omnipotent could not chastise you with anything more cruel. I see that your firm Catholic heart cannot bear to see the ruin and total destruction to which the Catholic Church in Spain is being led - this good and tender mother of the Spaniards – a few spurious sons who at one time she embraced in her arms. I see this and more which you have told me, to my great satisfaction, for it is not a small thing, amid so much misfortune, to find someone who is experiencing the same sorrow which is consuming my heart, and one to whom I can communicate the sorrows which fill this heart of mine.

3. My sister, you want me to instruct you in the spirit of prayer which you should follow according to the disposition of your soul in the violent storm which is now perturbing the little ship of the Church in Spain. But, before acceding to your desire, it is precise that I must make some observations. And first of all, my sister are you not amazed and filled with admiration at seeing Jesus the Good Shepherd - that Shepherd who gave his own body as food for his sheep [Jn 10,11], the blood from his own veins to drink in order to quench their thirst; that Shepherd who when he lost one out of the hundred he was watching, left the ninety-nine in the desert, and walked solicitously and anxiously crossing valleys and climbing mountains, whistling and singing, listening from time to time for a response to his voice, not resting until he found the lost one, then carrying it upon his shoulders, takes it to the sheepfold makes a solemn feast of rejoicing [Lk 15,4-7]; that Shepherd, who is so good that merely to save a soul would, if necessary, come down a second time from heaven and suffer a death as cruel as the

first in order to save it from the claws of the infernal wolf - and as the Spanish people are his chosen flock, yet he opens not his mouth, and seemingly looks on with indifference when a horde of furious wolves throw themselves upon it, tear it to pieces as they will, and sip its blood? Why does he do nothing to defend his sheep? Why has he seemingly supported the plans of the wicked?

4. Besides this, my sister, the enemies are even taking from the spouse of Jesus Christ in Spain the final resources, they hinder all the means of salvation, surrounding her - in the words of the Prophet - with blocks of stone [Lam 3,9]. So, how can it be conceived that he allows this, that he suffers it, does not attempt her defence? Oh impenetrable secret! Oh, deep mystery! Faith teaches us that Jesus Christ does not lack power or desire. The wounds in his body, especially the one in his side, through which he shed all his blood for the Church, are the many languages which published aloud the immense love with which his heart is ablaze; and all the steps which he took for the salvation of mankind assure us of the strength of the desire which animates him for the salvation of his sheep. And yet, in spite of the efficacy of his power and desire to save us, how is it that he allows us to be victims of the monster of evil? How can he hand us over to the whim of evil sects? Why does he not calm the storm when all he needs is to order it? [Mk 4,39] Why does he allow the saving beast of evil to triumph, and abandon to their greed souls whom he loves so much?

5. Here is a mystery, my sister, which keeps me busy in deep meditations, and, if I am not mistaken, it is not licit for us to scrutinize without fear of being overwhelmed by the glory of the God of Majesty. At least I will encourage myself to do so in this letter, as I try to explain it to you with the greatest clarity and brevity possible, then from it you have to follow the course which your prayer will take.

6. Jesus can save our country from the monster of evil which wants to snatch away the inestimable treasure of our faith. He wants and he does not do it because there is no one who asks for it duly, that is, with the conditions that true prayer demands. Do not be alarmed or hasty in judgement until you have heard the reasons on which I base my response. You remember that one day when Jesus was sailing with his disciples on the lake of Genesareth, he was sleeping when a terrible storm arose, and the little faith of the Apostles believed that they were going to sink. The storm and the danger continue, but they did not turn to Jesus. But then, filled with confidences, they said; Lord, save us, we perish, *Señor, salvadnos, que perecemos* [Mt 8,25]. Our Lord arose, commanded the winds and the sea, and at the moment there was complete calm and tranquillity.

7. So in Spain the boat of Peter is tossed about by the fury of the winds of false doctrines, and by the waves of all human passions, so that the waters have covered her and all the faithful are in imminent danger of being drowned in schism. Jesus is now sleeping as he was then, or is doing with the Church as if he is asleep. He can order the hurricanes of error and the waves of passion to be calm. He wants to do it... So, why is he waiting? Is he perhaps waiting until they crash against a rock, are smashed and sink? Why, then does he not act? What is missing? What is missing is that the disciples are going to awaken him and say: "Master, do you not care that we are sinking? [Mk 4,38] He is waiting for the priests, filled with the faith of the disciples, stand in the sanctuary, and not stopping until they wake him, shout in his ears, with the words of the prophet Joel [2,17]: "Spare, O Lord, your people." And with the Apostles: "Lord save us, we perish" [Mt 8,25]. He is waiting for the Church to shout, saying: "Get up, why are you asleep, Lord? Save us for the glory of your holy name." He is waiting until we duly pray for this grace. If only I had the power to write this great truth in

such words as could be understood and read by such souls as those in Spain who believe they have the spirit of prayer. The Church in Spain is going hastening toward extermination, and only prayer can save her.

8. God in his providence has decided not to remedy our ills and not to grant us his grace except through prayer, and that by the prayer of some, others will be saved. If the heavens sent their dew from above and the clouds rained down to the just, if the earth opened and brought forth the Saviour [Is 45,8], God wanted his coming to be preceded by the cries and supplications of the holy Fathers, those of that singular Virgin who touched the skies with the fragrance of her virtues and drew the uncreated Word to her womb. The Redeemer came and by means of continuous prayer reconciled the world to the Father. It is true that the sins of mankind would not impede the effect of his prayer, with his life, passion and death he fully satisfied divine Justice, redeemed us with the price of his blood from the slavery in which Satan held us, and he earned glory for us with all the graces and helps needed to obtain it. But it is also true, and this is seen with sufficient clarity in the holy books, that for the prayer of Jesus Christ and the fruits of his redemption to be applied to any nation or people, there would be someone who would enlighten them with the preaching of the Gospel and the administration of the sacraments; it is indispensable that there will be someone or many who with groans and petitions, with prayers and sacrifices would have first conquered that nation and reconciled the people with God.

9. For this, among other aims are the sacrifices which we offer on our altars. The holy host which we present on the altars every day to the Father, together with our prayers, is not only there to renew the memory of the life, passion and death of Jesus Christ, but also to oblige the God of goodness to deign to apply his Son's redemption to the

nation, province, village, or to those persons for whom the Mass is being celebrated or heard. It is there that the redemption is negotiated with the Father, that is, the conversion of nations. Before the redemption is applied to the world, or before the standard of the cross is hoisted in the nations, the Father decreed that his only Son made flesh, should negotiate this with him with “continuous prayers, with loud cries and with tears” [Heb 5,7] with the anguish of death and with the shedding of all his blood, especially on the altars of the cross which was raised at the summit of Calvary. And the Son of God has arranged that before planting the tree of religion in any town, his priests in particular and all the faithful in general negotiate this with him and with his Father with supplications, with clamour, with tears and in a true spirit of prayer in the sacrifices which we offer to him, which, as I said above, were instituted for this end. So just as to plant the tree of the cross again in any kingdom there is need of a spirit of true prayer in the sacrifices, so, in order to preserve in it all its freshness and vigour – by means of the health-giving waters of the sacraments and the preaching of the Gospel – the same spirit in the sacrifices is also necessary, according to the will of divine Providence.

10. To what can we attribute then, the extraordinary strength which hell has acquired in Spain forming so many wicked sects? How is it that they have been able to obstruct almost completely the spring of living water in the sacraments; had closed the mouth of the preachers so that they cannot freely announce evangelically the divine word, except at the risk of liberty or life; and they trample, crush, and set fire the very standard of the cross, which we adore eternally in heaven and as the sign of our triumphs? How can Jesus allow us to be exposed to such frightful evils? He can and wants to remedy them. So, why does he not do so?

11. Do you understand now this mystery, sister? Have no doubt that sacrifices is lacking; we hear and celebrate the true spirit of prayer offered to God in order to oblige him to deign to preserve the Religion which we have professed until now. No one, or at least very few, reflect on this in their hearts with the concern which the seriousness of the matter deserves and this is the cause of our desolation, and will continue endlessly.⁵

12. According to these maxims, it is not difficult to point out to you the indefectible spirit of prayer that you must follow if you do not want to perish overwhelmed by the storm which is now perturbing the poor Church in Spain. And so I am going to mark out for you the route that you have to follow with constancy that will lead you safely and securely to the port of salvation. Primarily, as a spouse of Jesus since your baptism, and especially since you have consecrated yourself completely to God, you must clothe yourself with zeal for the honour of your Spouse. Be a true mother to all Spaniards, whether they are good or bad. Put them in your heart, as the hen protects her chicks under her wings [Mt 23,37], and risks her own life to defend them from the claws of the hawk, so you must consider them as your true sons, and cover them with the wings of your heart. Offer yourself to God for them, once and a thousand times, as a victim of propitiation, urge the Lord if he wants to chastise them with the punishments they deserve for their sins, to unload them all upon your head, because you also are a sinner and a Spaniard.

Then, as the enemies in Spain are destroying the walls and towers of the holy city of God [Jos 6,20; Heb 11,30], the

⁵ Notwithstanding, this was written in 1842, it seems that there was a movement among good souls to undertake this important task. This note was added in the 2nd edition taking it in note 1, p. 31. Implied reference to Jer 12, 11.

Catholic Church, you are no longer a weak cowardly woman, but as a valiant man, clothed with the uniform of Jesus Christ [Eph 6]. Put on the breastplate of justice, detesting everything in your heart which is opposed to the will of God. Gird your loins with the girdle of truth, which you will find in the teaching of the Church. Cover your head with the helmet of complete confidence with the help of the Almighty. Let your feet be shod with a bold and firm determination to acknowledge Jesus Christ, even at the cost of great sacrifice. Take hold of the shield of faith to quench the fiery darts of the evil spirit. And then hold on to the sword of the spirit, which is the word of God [Eph 6,11ff], from whom alone you can receive strength and courage invoking him in spirit and at all times with every kind of prayer, supplication, and petition with unceasing vigilance and perseverance that will defend and save the Church.

Clothed in this uniform which the King of Kings and the Lord God of armies sends you, be ready to go out to the battlefield against the powers of the earth and of hell; present yourself before the enemy and for the house of Israel, like an impregnable wall [Ez 13,5], so that he cannot penetrate into that holy city, and fight firmly and with constancy against Satan and his wicked sects in defence of the inhabitants, your neighbours, the Spaniards.

13. But I must admonish you that in order to overcome the armies of the enemy you must first of all struggle with the holy angels, and especially with the guardians of the kingdom, asking them their help and protection, and to surround you in the battle and together with you to oppose the enemy like a bronze wall for the house of Israel. You also have to struggle with all the saints in heaven, especially with St. James and the saints who gave the Church in Spain to heaven, that with their merits and prayers they may obtain the triumph of Religion for us. You have to struggle with the queen

of the world, the Virgin Mary, ask her to crush the head of the infernal serpent of evil in Spain. You have to fight like the mighty Jacob [Gn 49,24], with the Omnipotent God the Son, beg him unceasingly with tears to appease, to awake and save the Church; that in our sacrifices he may be offered to the eternal Father as a victim of propitiation for the sins of the Spaniards, and of one full satisfaction to his divine justice by offering him the merits of his blood. You have to struggle with the Omnipotent God the Father so that in satisfaction for the offences of the nation, he may deign to accept as payment and as the price of redemption, to his Son Jesus, and apply to our country the merits of his passion; and by turning his wrath upon the head of our enemies, we may see him as the God of peace, of blessing and of well-being. Finally, you have to struggle with the Omnipotent God, the Holy Spirit that he may be poured into the hearts of all the Spanish believers and may give them strength to resist the terrible combats with which Providence had exposed them and disperse the thick darkness of evil which covers the Spanish horizon, and that in this struggle he will communicate to you such spirit of prayer that you may surely attain victory.

If with the strength of your prayer you will touch the Father, the Son and the Holy Spirit and the whole heavenly court, they will protect you and together with you build a wall for the house of Israel [Ez 13,5], that is impenetrable for the enemy. Then, without doubt you will sing victory and the Church will be saved. If you are so strong in the struggle and know how to defend yourself against the Omnipotent, how easily will you overcome the demons and men? If you had the strength to conquer the invincible, how much more easily will you destroy the evil monster that troubles the Church in Spain?

14. This struggle is what gives the Church of Jesus Christ on earth the name of militant. God tells us through the

prophet Ezekiel [22,30-31]: “Thus I have searched among them for someone who could build a wall or stand in the breach before me to keep me from destroying the land; but I found no one. Therefore I have poured out my fury upon them; with my fiery wrath I have consumed them; I have brought down their conduct upon their heads, says the Lord God. Speaking about the same faith the book of Genesis says [32,23 ff.] “When Jacob had sent everything he had and crossed the ford of the Jabbok. Jacob was left there alone. And at the same time a man appeared who fought with him until dawn. This man, seeing that he could not overcome him, touched the nerve of his hip, which dried up at once. And the man said to him: Let me go, because it is now daybreak. Jacob answered: I shall not let you go until you bless me. The man then asked Jacob: What is your name? He answered: My name is Jacob. He replied: “You shall no longer be spoken of as Jacob, but Israel; because you have contended with divine and human beings and have prevailed.” If you have been valiant against God, how much more so will you be against men? And he gave him his blessing in that same place.

15. Meditate well, sister, on Jacob’s conduct in the passage of his life as mentioned in the last text, because there is much and profound teaching. This Patriarch was in imminent danger of falling with his whole family into the hands of Esau, his brother, who had sworn to ruin him, and who came against him with strength which he could not resist or escape. What did Jacob do when he saw himself in that difficulty? He believed that in order to conquer his brother he had first of all to conquer God. He began the fight, he overcame God in prayer and so it was easy for him to soften Esau’s heart, changing him from an enemy into a brother. And so the Angel called him Israel, which as St. Jerome explains means prince of God. As if God had wanted to say to him: As you have been able to fight with me, and I am the prince, you

also will be called prince so that even by your name it may be seen that if you have had the strength to fight with God, how easily will you conquer men? This fight, says a wise writer, is prayer by which, like other Jacobs, we overcome God, and consequently all our fears, troubles and enemies.⁶

16. Dear Teofila, with this you have now marked out for you the route you must follow in your prayer. May it be your constant occupation day and night to cry out to Jesus, saying with the apostles: “Lord, save us, we perish” [Mt 8,25]. This is the struggle which you have to begin, and you should never stop until you have sung victory. You have to persevere in it, if necessary, until death. And if the Angel, or the omnipotent God with whom you are struggling, says, in order to test your constancy, he will tell you: “Let me go” [Gn 32,26], stop troubling me, stop praying for that nation; its sins are infinite, enormous, horrendous, I shall not listen to you; I want to abandon you to the will of the demon and of the evil one; I want to punish you; you have been so negligent now the day is dawning... Oh, say to him with Jacob: No, no I cannot leave you until you give me your blessing; Lord, I shall not abandon the field until you have granted what I am asking of you. Or rather, like another Moses [Ex 32,31,32] tell him with holy audacity: “Lord, forgive the fault of your people or blot me out of the book that you have written.” If the Lord sees the courage and constancy, and that you persevere without giving in, he will allow himself to be overcome, just as he allowed himself to be overcome by Jacob. And having overcome the Omnipotent, who will be able to resist you? Ah! So with complete certainty you will be able to begin the struggle against the beast of impiety that destroys the vineyard of the Lord God of Sabbath!

⁶ As he states clearly this thought is taken from the biblical collection edited by J. M. Migne, entitled *Complete Course of Sacred Scripture*, vol. V (new edition Paris 1840) col. 605-612.

17. To undertake this struggle is so pleasing to the Father and the Son that they will send the Holy Spirit to you so that with his omnipotent assistance you sing victory. The Holy Spirit is the principal director in this fight. It is he who sends souls to the Father and to the Son and in them he sustains and negotiates the salvation of the body, which is the Church. The Holy Spirit helps us in our weakness, for we do not know how to pray as we ought, and it is only through his power and inspiration that we pray [Rom 8,26] properly and attain all that we ask. If the Holy Spirit possesses your heart he cannot but use it in negotiating with the Father and the Son for the salvation of the Church in Spain.

If you had some precarious wound in your body, what do you think your soul would do? I imagine that it will try with all its powers, senses and healthy members to alleviate and cure the wounded parts. The Holy Spirit is like the soul and the vivifier of the mystical body of the Church. What would you want him to do seeing that one of its members, the Church in Spain, is being consumed by the cancer of evil, but what your soul does for your wounded body? Apply all those healthy members of the Church to alleviate and heal the sick and the wounded. Apply all those souls possessed and inspired by him to save the whole body and each member. Some are inspired to write; others to preach; others to administer sacraments; others to look for medicines and to learn the way to apply them, or to prepare others; in conclusion, all are dedicated according to their talents and capacity. The body of the Church in Spain is devoured by a dreadful and hideous cancer that only a miracle of the Omnipotence can cure it. All human medicine has become useless; only the hand of God can heal its wounds, and in order that it may be healed it is necessary that we ask and pray.

18. Prayer, then, is the only medicine left to the Church in Spain in order to be saved; and in order that this prayer will

be duly made the power and strength of the Holy Spirit is necessary. And could the Holy Spirit do less than apply this medicine to the wounds of the body in Spain which he animates and enlivens? Will he cease to apply it continually for the salvation of the whole Church to all those souls who are completely his and are one same thing with him? Will he cease to send them to Jesus so that they may shout loudly to his ears, saying: "Save us Lord, for we perish" [Mt 8,25]. And clamouring in their hearts with unspeakable groans, will he not send them to the Father so that they will be told in the words of the prophet Joel: "Pardon, Lord, pardon your people?" [Jl 2,17]

19. On the other hand, these souls possessed by the Holy Spirit, seeing that the member of the Church to which they belong is in serious danger of death, just because they are healthy members, will they be able to rest, or will they day and night be occupied in other things that in shouting and clamouring to God for the salvation of the Church? Certainly not; they will not be able to do anything, neither would it be possible for them, even if they wish and wanted to forget the evil that consume the Church, because they consider it as their own. Poor souls who are in that state! Poor souls! Indefectibly all the shots which the wicked ones direct to the Church will stop to your hearts. Poor and afflicted souls! But I am wrong; such sorrows do not deserve other name than the saying: So, Happy souls! A thousand and one times happy!

20. So, the Holy Spirit is inviting you to this struggle. And see, this is so necessary that if no one is duly employed in it the Church in Spain, far from singing victory over its enemies, will carry on worse each day until it reaches total ruin. All Spaniards, without exception, have a real obligation to take part in it. This obligation among other reasons is grounded on the filial love which we must have to our

spiritual mother. This tender mother is in anguish, in danger and in the throes of death, and inasmuch as prayer that is duly directed to God for her salvation is an efficacious medicine, the only thing that could confirm her; it is then our austere and rigorous duty to offer her prayer, all the more for we have them in our hands.

If you were to see your natural mother prostrate on bed in the throes of death, would not charity and filial love oblige you to provide her with all the possible alleviations, especially if you had them on hand and knew that her cure depended on them? Ah! When there is true love, all steps are taken, and no medicines are left untried; all resources are used, and even one's own life is exposed.

Ay, my dear! Take a look at the mother who conceived you and in baptism led you to Jesus Christ by the sacrament of faith. Look at the sad situation of the Church in Spain, and see her covered with wounds, burdened with horrid chains, placed in the agony of death, and if no assistance will come promptly from above, she will breathe her last sigh. Would not your heart be touched, and your filial love determined to spare no means or efforts to obtain all the help you can? Her tears, her sighs, her weak moans, will they not touch your heart and oblige you to look for doctors and medicines? The doctors of your spiritual mother are the eternal Father and his only Son, and the medicine is prayer in the strength and power of the Holy Spirit. And this prayer duly addressed to the Father and to the Son is such an effective medicine that it is sufficient to heal completely all her wounds. This medicine is in your hands, and your strong faith is enough to restore her to perfect health. So, will you heed in difficulties, in sorrows, and work? Certainly not! So, what shall we do? To work! Quick, without delay!

21. Notwithstanding, I do not doubt that you will undertake this course with fervour, yet I still want to offer you

reasons in some way superior to what has been said. Let us suppose that the life of your dying mother depend on your well-being and even your life and that of your whole family. Up to what point will your duties for her not increase? In that case you would not be obliged to help her but only for love and gratitude, but even for necessity and for the danger of losing her; it seems that all duties would be there together to impel you. And this is precisely where we are, my Teofila. Spain is threatened with a schism like that in England, and many dioceses are already schismatic. If the schism is complete, where are we going to stop? Leaving the ark of Noah, the Roman Catholic Church, where alone is found salvation; we will be swallowed up by the disasters which cover the earth.

In the fatal state in which Spain now finds itself, think of how many souls who will surely remain in hell, even if they had the good fortune to die in time of glory and splendour for the Church, which perhaps have been saved by the care and solicitude of this good mother. Day by day the nation is being left without Catholic priests, and so without sound teaching, without sacraments and without religion.

22. From what has been said it can be seen that since prayer is the only remedy left to us to save the Church, we are strictly obliged by the precept of St. James which says: "Pray for one another that you may be saved," because continuous and fervent prayer of the just can do much. Elijah was a man, like us, subject to all the miseries of life, nevertheless, after he had prayed to God with great fervour that it should not rain, the rain stopped over the earth for three and a half years. And, after he had prayed again, heaven gave the rain and the earth produced its fruit [Jas 5,16-18].

23. Our Lord Jesus Christ through the words of St. James is ordering all the sons of the Church to pray for each other so that all might be saved. And that same Lord,

through the mouth of his present vicar the Roman Pontiff Gregory XVI, is telling us to pray for the faith and religion of the kingdom, so that we ourselves may be saved and that the Church may be saved.

In the pontifical secret consistory of February 2, 1836 the Cardinals, after lamenting the evils which the Spanish Church had suffered up to that time, and still greater perils which threatened her, concluded by saying: “In the meantime, on the solemn commemoration of the Presentation of the Virgin Mother of God in the temple to present to the heavenly Father his only Son, the Angel of the Testament, the Prince of peace, so long awaited on the earth, we exhort you most earnestly, you who are gathered here to share our sorrow, to go humbly to her, and together with us beg her help on behalf of the matters of the Church which is in such bad state, so that She, who has power to put an end to all heresies, may remove all discord, put a stop to disorder, and restore peace and calm, so that the daughter of Zion, with her tears wiped away and her mourning removed, may appear adorned with all the finery of rejoicing.”⁷

24. Unfortunately, this allocution of the Pope was hardly known in Spain, and so the voice of the supreme pastor was not heard and bore almost no fruit, perhaps because of the lack of a great announcer to publish it. So, when the Holy Father saw that far from improving, the evils were increasing every day, he spoke for a second time in the pontifical consistory on March 1, 1841 to give us a salvation warning, and here is how that memorable allocution ends: “So we have a well-founded hope that our Lord, who is rich in mercy, will deign to look with favour upon his vineyard. And you,

⁷ Text taken from the allocution of Pope Gregory XVI (1831-1846) in the pontifical secret consistory on February 1, 1836 on the religious situation in Spain. The words between commas are from the Spanish version of the said allocution.

venerable brothers, may continue, together with us, as surely as you are already doing, to offer to God continuous prayers and supplications through Jesus Christ on their behalf, and to invoke the loving intercession of the Immaculate Virgin Mother of God and Patroness of Spain, and also of all the saints who belong to that kingdom, so that as in their own days they sanctified and instructed their country with their virtue, teaching and working and by shedding their blood as witnesses to their faith. In this manner they may defend it and with their pious prayers may obtain the grace and mercy of Our Lord for their compatriots, with his necessary help, and overcome all the calamities and dangers which surround and oppress them.”⁸

25. Finally, as nothing has yet sufficed to deter the torrent of iniquity which is destroying the Church in Spain, not even the tears and groans of the supreme Pastor of the Church, raise your voice still higher, convoke the Church throughout the whole world to fall at the feet of Jesus Christ, and by means of a solemn festivity invite all the faithful to raise their hands to the Father of mercy, and with their fervent prayers oblige him to look at the Church in Spain with compassion. And among other precious things say the following: “No one can avoid taking part in this grief and sorrow, as the cause of pain in such great danger for the Religion and faith is the same for all, so everyone must help to obtain the remedy.”⁹

26. Rome has spoken, sister, I can tell you, and so there is no doubt that we must all apply to our dying mother, the

⁸ From the new allocution of Pope Gregory XVI in the pontifical secret consistory on March 1, 1841, in response to the anti-ecclesiastical means of the Spanish government.

⁹ Text taken from the *Apostolic Letters* of Gregory XVI, February 22, 1842 to the Christian world asking for prayers for Spain, granting a plenary indulgence in the form of jubilee.

Church in Spain, the remedy of prayer to save her from total ruin. So, Jesus, our Good Shepherd calls us from heaven through the mouth of His Vicar the Pope, calling out continuously: “Go on praying without ceasing for the faith and religion of Spain.”¹⁰ It is establish in the laws of the dominion of the Church of Jesus Christ that no graces are granted unless they are asked and prayed for; and so, as the loving Spouse, wanting the good of his spouse, and wanting to save her, he invites her to pray earnestly. I think that I can always hear the voice of our adorable Redeemer calling us aloud from the tabernacle: “Knock on the door and it will be opened for you” [Lk11,9]. “I give you my word, if you are ready to believe that you will receive whatever you ask for in prayer, it shall be done for you” [Mk 11, 24]. “I give you my assurance, whatever you ask the Father, he will give you in my name. Until now you have not asked for anything in my name. Ask and you shall receive, that your joy may be full” [Jn 16,23-24]. “Who among you, if your son asks for bread, would give him a stone; or if he asks for a fish, would give him a serpent or a scorpion when he asks for an egg? And if you, being evil, know how to give good things to your children, how much more will your heavenly Father give the good spirit to those who ask?” [Lk 11,11-13]

27. It also seems to me that our pastor and father, Pope Gregory XVI, is crying out from the height of his papal throne: “Continue to pray with me for the salvation of the Church.” “Pray with me,” he said to his Cardinals in March 1841¹¹; pray with me, he says now to all the Spanish bishops, to the bishops of the whole world; pray with me, he says to all the clergy; pray with me, he is saying to all Catholic people; pray with me, he is saying also to you. But it is not enough to hear the voice of the pastor and to stay unmoved, as many do. It

10 From the *Allocution* of Pope Gregory XVI, MARCH 1, 1841.

11 Phrase of the quoted allocution of March 1, 1841.

is necessary to do as he says. The supreme pastor of the Church has raised his voice; he has spoken to all souls of prayer. Listen to him, obey him and follow him, all his sheep who want to be saved from the voracity of the infernal wolf. You too, listen to him. It is sufficient for you to understand that the will of your spouse Jesus is for you to be totally occupied in praying constantly for the salvation of the Church.

28. From what has been said, my sister, I suppose that you are already determined to take part in this holy war, or in this struggle with God and his angels and saints against the powers of hell and of the world. But I imagine that you will have inconvenience because you do not know how to manage in this war as you do not know the method and do not have spiritual skills. Your will ask me:” How can I struggle with a strong powerful and invincible God? Who will teach me this method so I will have spiritual skills?

The principal director and master in this tremendous fight is no other than the Holy Spirit. It is he who leads souls to this arena; it is he who teaches the method, for them to develop spiritual skills which must be observed in order to attain success; and it is he who is one in spirit with the soul, gives strength and power to struggle and triumph the omnipotent God the Father and the omnipotent God the Son. But it is necessary to hear his lessons through the pronouncements which he wants to show us and has pointed out to us. These are, as you know already, the Sacred Scriptures and the tradition given by the holy Fathers and by the Judge and Magisterium of the Church. In these books we have to study the way to negotiate with Jesus Christ and his Father a matter of such great interest and with so many difficulties and sorrows, if we do not want our work to be in vain.

29. It is nothing less than snatching a whole nation from the claws of the devil. And if this enemy presents so many difficulties and temptations to a soul which is trying to save itself and one another, what scheme of war will he prepare against that generous soul who aims at victory for Jesus Christ or to preserve a whole nation? My God, what temptations! What fears, what doubts, what difficulties to cause dismay and withdrawal! There is no war, no struggle, no combat in the world to compare with this. How many conventicle meetings will the demons in hell have every day trying to find means of making her lose faith, and confident of gaining victory! How many legions of these infernal powers will not continually fall upon her like raging lions to oblige her to abandon the battlefield!

30. This furious attempt of hell, besides the above mentioned motive, is founded on another, no less serious; because hell knows by experience that these souls with their prayer disturb the situation and condition of the nations. It knows that they ridicule its sinister plans, upset them, overturn them and destroys its kingdom. It knows that the affairs of the world are settled, not according to the ideas of the politicians, but how these souls conform to God in prayer. And it also knows that the permission granted by the Most High to cause great or lesser evils is always limited according to prayer. Oh, my dear! How blind are human beings! How erroneous are they on this matter! They are miserably deceived. It is not the fortified cities, nor those great well-disciplined armies, nor the formidable squadrons, nor all the supplies of war that the kings have which alert hell and make it tremble. Sometimes it is just one hidden soul, unknown to the world but who had virtues drawn up like a formidable army, which terrifies it, confuses and destroys it. They send their charges against her. Against this spiritual tower they direct all scheme of war, because they do not bother about the rest, and it disperses like smoke. The

widow Judith on her own destroyed Holofernes and his army which had conquered many nations [Jdt 13,1-9]. Moses, alone, praying on the mountain caused the troops under Joshua to advance or retreat according to whether his arms were sustained or were drooping in prayer [Ex 17,11].

31. And as the fight is so terrible, there is a need for courage not to flee like a coward, but also much instruction on how to manage in all the difficult moments that will occur. No doubt, we are many who pray for the salvation of our country, but there are probably few who are duly prepared; some lack determination, others lack the necessary instruction. And although it is true that the Holy Spirit supplies for the lack of instruction when we do all that is on our part, yet God is not obliged to reveal to us what we should know through ordinary means, such as the Scriptures and teachings of the Church for priests, and the words of the priest for the faithful. For this all must know the manner to negotiate duly with God for the peace of the people; and so in this he is not obliged to substitute.

32. As you have made me the director of your soul, and in order to serve your chief director and of all souls, the Holy Spirit that is in you may negotiate with the Father and the Son the concerns of Catholic religion in Spain. I am sending you a book that includes a systematic collection of all the ideas that are within my grasp at present relating to praying duly for the Religion of the kingdom; I have entitled it *The Struggle of the soul with God*.

In this book I have tried to present to you everything you can humanly practice in order to cooperate fully with the Holy Spirit in this struggle, if you take care to pray according to the spirit taught in this little book; I think that you will do what you can and ought to do, and God, the director of all souls will supply what is lacking.

33. I have adopted the form of dialogue, colloquy and of conferences between you and myself, because it, seemed to me that this method give more liberty for the spirit to be manifested, and because it fits in better with the simplicity with which I want to express myself in order to be well understood by you and by all souls of prayer, to whom I principally address, and who are generally simple people; also because it will be less dry and will hold your attention more.

34. I have strictly observed the dialogue between you and me, until the fourth conference, you asking me questions and I answering, and giving all the light I deemed necessary. But as my aim is not only to enlighten your understanding and to teach you what you have to do, but to make you enter fully into this struggle which takes place in interior of the spirit, and as far as I am able, to enter into your soul and there guide you and lead your steps in the manner in which you have to behave in prayer when you - determined now by the first three conferences to fight these battles of our Lord - now enter courageously into this difficult and glorious fight, when it is no longer your tongue which speaks, but your soul which is working then to make this necessary change felt, I introduce the spirit speaking about you with the name of *Soul*, and in order to tell you what the faith or the saints teach us about the matters we are dealing with, or about God's manner of acting etc., I make Jesus, Mary the Divine Judge, etc. answer. When Satan himself takes part in the dialogue, because he is the enemy who - with his suggestions, with fears, shocks, etc.,- does all he can to upset souls, and so it is essential for them to know him well, and because he is, as the holy Scriptures describe him [Jb 1,9-11; 2,4-5; Rv 12,10], the perpetual accuser and calumniator of the servants of God in the divine tribunal.

35. But, do not imagine, on account of what I have said that you will have revelations or visions of Jesus Christ or of

holy Mary, etc., or that you will hear words of the divine Judge or of any other. God may very well speak to your heart, enlighten it and even visit it in a special way, if that is his divine pleasure, and is useful for you; but the visits spoken of in this book are those made by Jesus Christ to the souls which receive holy Communion, and the words which he speaks and the promises made are those found in the holy Scriptures, the words of which I have retained literally as far as possible are in the teaching of the Church. I mention these things to prevent any mistake on such important matters.

36. Before concluding this letter, which has become longer more than I wish, I must let you know why I have to send it to you printed, and hiding your true name under that of Teofila, or lover of God. I am sure that you will believe me when I say that you need this book. But, although I am far away from you, I can still read in your heart the anguish of death caused by the evils of the Church. I saw your great desires for her salvation and the determination you undertook for the good of the Church and everything which a daughter can do for her good, beloved mother. The doubts which afflicts your spirit about whether it is more pleasing to God to neglect oneself and to occupy oneself completely in praying for the needs of the Church, or perhaps to forget everything created and to occupy oneself only in the sanctification of one's own soul, and your anxieties and fears about how to behave in prayer, etc. etc. It seemed to me during my prayer that I could see your spirit and your need for instruction on these matters as speculative as practical, and for this I determined to write the enclosed book. But as I figured out that you are not alone who has this need and who could gain much fruit from it - as I know by experience how muffled is the spirit of prayer for the common needs of the Church in the souls of prayer on account of the lack of necessary instruction, so that very often, through lack of materials or not

knowing how to do it, many find themselves on the battlefield like soldiers without arms or munitions - then the thought came to me that perhaps it might be the will of God to have this printed so that it will be profitable to many.

37. This thought caused a terrible struggle for my spirit, which lasted until I handed it over to be printed. On one hand, my heart struggled with an endless number of problems – I see my sorrowful mother the Church in Spain submerged in the ocean of tears, the deep wound in her heart caused by impiety, the dangers in which I see her, the strange forgetfulness of so many of her sons to apply the only medicine, the only means of salvation which is prayer and sacrifice, the lack of instruction on the need, use, obligation and the way of making prayer for the salvation of the Church, and many other thoughts were struggling in my heart urging me to bring this book out into the light of day. On the other hand, my inability and lack of style, especially in a work of such interest, the sight of the abyss of my weaknesses, and knowing that books on prayer bring more or less fruit according to whether the author has more or less of the spirit of God, and having noticed several times that to discredit prayer it is sufficient for me to pronounce or to write its name, all this and many other considerations held me up and made me hesitate. This interior struggle reached such a point that I had to place the matter in the hands of others. I showed the book to persons who were able to give me advice, and they thought that it should be printed.

38. One of the strong reasons which prevented me, not only from publishing the book but also from writing it, was my uselessness, simplicity and uncultivated style. But when I read in the pious Ludovico Blosio (*His Eminence Cardinal of Quiñones*): “The simplicity and uncultivated style is the friend of piety and religion, and I do not know why ornate and fussy words that generally do not penetrate into the heart as much

as they please it.”¹² I decided to write it in my simple, natural way because I would not be happy if it will merely please the heart of the reader. My desire is that upon reading it, the readers must pray duly day and night for the salvation of the Church. I will consider my work worthwhile even if only one soul profit from it, even if it would be only you. And so, because I am sure that the spirit of the Lord - whom I see is moving you to practise what is contained in this book - will teach you clearly what my poor pen can only sketch, I have expounded in this writing my thoughts and desires, paying no attention to the style or the elegance of the phrases or to the beauty or sonorous composition of the clauses. I have to confess simply that I have thought of this so little, and cared only for the spirit; whenever several ways of saying same thing have occurred to me, I have preferred the simplest and most common in order to be understood more easily.¹³

39. My dear Teofila, with this book, I aim only at teaching you how you have to prepare yourself to be able to say in some manner with the disciples of Jesus on the lake of Genesareth “Lord, save us, we perish” [Mt 8,25], so that you will succeed in awakening him, and save the ship of the Church on this raging sea. To pronounce this four lettered word little time is needed; but to say them duly, speaking according to ordinary law or minding the ordinary course of grace, it is necessary that long hours of prayer precede

¹² The phrase between commas are from the well-known spiritual author Liou de Blois (1506-1566) Spaniolized as Ludovico Blosio, *Sus Obras espirituales* (Louvaine 1568; Amberes 1632) are dedicated to Francisco de Quiñones, Cardinal of Santa Cruz.

¹³ In the 1st edition p. 58, this paragraph reads: I always preferred the most ordinary and common in order to be easily understood. And although I asked a friend to correct this book and to add anything he thought necessary, it was with the condition of preserving its natural simplicity.” The reference to José Caixal is clear. It is also clear that Fr. Palau is the author of the work, the sole author, and it was written before he wrote this introductory letter.

them. Because it is clear that it is not sufficient to recite them mechanically, as I have written them, but it is necessary to know clearly beforehand the dangers of the boat of Peter, where the one who has to save it is in it, and why Jesus is sleeping so soundly, and why he is not saving it; also, the need to wake him to put a stop to the tempest, and the way of doing it; the faith and confidence we must have that he will hear us, that he will awake, and will command the winds and the sea [Mt 8,24-26; Mk 4,37-39; Lk 8,23-24], and that thus we shall see the Church in peace. etc.¹⁴ These and similar meditations must come first, and this is the reason for my book.

So, read carefully the index of contents, and then you will see that the whole book aims solely at saying duly: “Lord, save us, we perish” [Mt 8,25], or with the prophet Joel: “Pardon, Lord, pardon your people” [Jl 2,17]. And to add, with the real prophet [Ps 78,6]: “Pour out, Lord, the cup of

¹⁴ For having awakened Jesus the Apostles were reprimanded as men of little faith. Why will we not let him sleep and wait with firm confidence that he will wake up by himself and will save us? But they have spoken badly because the Apostles were not reprimanded for awakening Jesus or for not asking his help – for this proved that they had little faith – but it is because of their fear of being lost while they were with Jesus. The boat of Peter is a figure of the universal Church which will never sink however many storms are raised against her by the powers of earth and of hell; nevertheless, we say every day to Jesus: Arise, O Christ and save us. But the particular churches may sink, and not because of lack of confidence to call to Jesus to wake up and save our Church in Spain, but it is a duty imposed upon us by the instinct for our own preservation and the precept to pray in order to be saved.

This note with the n° 1 in the 2nd edition is placed with an asterisk in the 1st edition at the foot of the page. The Latin text which is written “we say every day,” it is not from the Bible. It is from an antiphon in the Ritual and Roman Missal, and before the last liturgical reform, was used at the beginning of the procession of the greater Litanies (feast of St. Mark), and in the Lesser Litanies (Rogation Triduum before the Ascension). It was also recited at the blessing of the candles on the feast of the Purification of Mary, February 2nd.

your wrath upon the people who do not know you and upon the kingdom which have not called upon your name” [Ps 78,6; cf. Jer 10,25].

40. This is what it seemed to me that I must say to you in answer to your last appreciated letter in which you ask me which spirit of prayer you should follow in order to avoid being crushed in the midst of the terrible storm which rocks St. Peter’s little boat in Spain.

I commend myself to your prayers, and I ask our Lord, who is the giver of all grace, to grant your heart well enlightened, eyes to know what is the will of God, what is pleasing and what is perfect [Rom 12,2], and the necessary strength to fulfil it. Receive the blessing which your spiritual father, and the most unworthy of priests, invokes upon you in the name of the Father and of the Son and of the Holy Spirit.

*Fr. Francisco Palau of Jesus Mary Joseph
Discalced Carmelite*

THE STRUGGLE OF THE SOUL WITH GOD

***(Dialogue between a soul of prayer
represented with the name of Teofila and her director)***

FIRST CONFERENCE

The director reveals to the soul the cause of his sorrows and composed the four points on which the five following conferences are dealt with.

1. TEOFILA: Father, I cannot endure any more. I have to speak to you about the terrible sorrow I feel in the depths of my soul. I wish to speak, but words fail me. I feel that my heart is deeply wounded. I feel the anguish of death. . . Oh, Father! If I had been at least submissive and could conform myself to God's will! I am afraid that my sorrow has no fruit or merit at all. On one part, I feel the evil, I wish to be cured, I look for medicines, and do not find them. On the other hand, my heart turns away from medicines and wish to die of sorrow. I want, and I do not want. I do not understand myself. Oh Father, please ask me questions; perhaps as a doctor of souls whom God has made you, you will guess the evil from which I am suffering.

DIRECTOR: Can you tell me what dart pierces your heart, which hand shoots you, why and for what purpose?

TEOFILA: I can tell you nothing about that. I have already told you, that I do not understand myself.

DIRECTOR: Are the evils of the Church causing you much sorrow?

TEOFILA: Oh! Who could alleviate its anguish even if it is with my own blood! How gladly would I give it! I cannot explain it. This is the only sorrow that afflicts me.

2. DIRECTOR: Good... Very good... I am infinitely pleased that this is the sorrow that afflicts you. And as you are unable to explain it to me, let us see if I can manage to explain it to you. The Spanish people have sinned, and they have lost the rights to glory which they acquired at baptism and the means which God had disposed to lead them to it, such as the preaching of the Gospel and the administration of the holy sacraments. The Spanish people have sinned, and God in his justice had judged them unworthy to possess the sacred tree of Religion, which until now had been protected with its shadow. In order to cut this tree and take it away, as they deserve, God has made an axe and used the devils of hell as the principal instruments, and all those bad Spaniards who, remained obstinate in their sins and do not want to bear the yoke of the Lord's law, have declared war to the Almighty and are called wicked. With this axe God is giving blows to the tree of Religion in Spain, and these blows inflict and gripe completely the Spanish hearts even if they are Catholics. The more a Spanish heart retains its religion, or the more they partake of the tree, the more harshly they feel the blows.

3. But the wicked man, urged by the infernal spirit and as the instrument of divine justice, tears to pieces the standard of our holy Religion, pulls down the altars and smashes the statues of the Saints. These blows are going to

fall directly to the hearts of the Catholic and, who would believe it! They fall all the more with so much force upon those with religion and more of the spirit of God. It seems impossible; but so it is.

And who sees that those blows given by the evil one are going to wound the heart of the souls of God. It is God himself.

With which knife does he pierce them? With the knife of the instruments with which the evil one destroys Religion and pulls down the building which Jesus Christ erected upon the foundation of Peter [Mt 16,18]. So, the more pure a soul is, the more of God and religion he has; as much as he shares in the life and vitality of the tree and has more spiritual sensibility the more he feels the blows. Inasmuch as it is God through the wicked ones discharge these blows, God afflicts and torments the religious souls, and nails a heart-rending dart in their heart.

4. And you will tell me, why? What plans cause him to afflict his own in this way? Why are the hearts of those Spaniards who are truly Catholic, apostolic, Roman, so deeply wounded? The answer is easy. He does it so that this small portion, that is truly his, called in the Gospel the little flock [Lk 12,32], seeing this so wounded and afflicted, will be forced to search for medicine, the only medicine which is left in such difficulties, which is to clamour to heaven and hope only from there for the medicine and salvation.

Since it is God who afflicts and torments the heart, conformity is no use to you, because God does not afflict you so that you may be resigned if the nation is abandoned and loses its faith. Quite the contrary, all his efforts is to place you in such a situation that you use all your powers to make atonement for the sins of the people, and in this way you oblige his divine justice to lift the punishment. Do not get tired of searching for other medicines for your sorrow. Only

by taking up this noble endeavour with all your heart and with all the strength of your spirit and by praying without ceasing for the salvation of the Church in Spain, will you find some relief. So in this case, what is God's aim in increasing the sorrow which you feel in your heart at the sight of the immense evils which weigh upon our Church? What do you think? Do we understand each other?

5. TEOFILA: Ah, Father! Truly you have touched the wounds in my heart, and have taught me the medicine for it even from afar. So, in order to find a remedy for my ills, do I have to be completely occupied in praying for salvation of the Church in Spain? But, this is precisely what I do, and had been doing it for a long time! But I have to confess ingenuously that I did it as I am forced, obliged by sorrows; it seems to me, not knowing what I am doing. It seems that a greater strength drags me to it; but I am reluctant, because of fear whether it would be possible to appease a God so justly angered by our sins. I wanted to accept that God was justly abandoning us, but I could not. The greater strength compelled me and obliged me to pray. Now you see how great my misery is. Guide me with kindness and graciousness and direct my steps in this way of prayer and give me all the instructions you deemed convenient.

6. DIRECTOR: Of course I cannot refuse you. My ministry and the charity I owe you oblige me, as well as to my afflicted mother the Church in Spain. But in order to proceed systematically and clearly, I will reduce to four points the instructions I consider you need to appease an offended God, or to save the nation from the dangers of losing the Catholic religion.

1st First, let us deal with the afflictions that Spain is suffering, the causes why God is punishing her, and show the conformity of the punishments with the laws of divine justice, the possibility of remedies and prove that there are no other sufficient than prayer and sacrifice.

2nd In the second we will expound how and why even though the punishment is just and the laws of divine justice are severe, you can, as a spouse of Jesus Christ, negotiate with your Spouse the triumph of faith and the extermination of evil.

3rd For this I will instruct you how precise you will present yourself before the tribunal of divine justice to defend the cause of Religion and of the kingdom. And with this aim I will let you know the practical way of doing it.

4th Once the cause has been accomplished in the tribunal of God in favour of the Church, you have to introduce the case against the wicked ones. You have to be the prosecutor, and I will teach you how to act in order to succeed in his expulsion and destruction.

7. If we attain this, we shall infallibly sing victory, and the wicked one will have to fall without remedy and religion will triumph, because nothing is done on earth except what is accomplished in the tribunal of God. Proceeding in this manner, my instructions will be more deeply engraved in your spirit, and you will be able to present to me all your doubts without fear that any of them will be forgotten; neither will you oblige me to make useless repetitions. We will examine each point in one conference except the first, which, I will divide into two in order not to overwhelm you. For today be satisfied with what has been said and pray on the first point which we will begin to develop in the conference tomorrow. Goodbye.

SECOND CONFERENCE

The afflictions which the Spanish nation is suffering, the causes why God is punishing the country and its consistent punishments with the laws of divine justice.

1. TEOFILA: Remember, my Father what I told you yesterday of a doubt that kept me from praying, if it is possible or not to appease a God so justly angered by our sins. I am not alone in having this doubt or fear. You cannot imagine how common it is, even among good, prayerful people. You will hear virtuous persons and seemingly all for God, saying words of distrust and discouragement thinking they are honouring God by saying the following, or something similar: “God is punishing us justly; how can God give us a remedy if our sins are so many and enormous? Spain deserves to be abandoned by God and to be handed over to the evil sects. “Even my heart has uttered these and similar words many times with a kind of discouragement, mistrust and even despair. Sometimes there is within me a sort of restlessness and impatience, and I murmur complaints against God because he does not give us a remedy for so many evils. I wish Father that you could give me the reason for all this and explain from what principle it comes.

2. DIRECTOR: Do you know from what principle you speak with such distrust, discouragement and even with impatience? I shall tell you. It comes from the imperfection with which you and other persons, whom you have heard of, receive the light of God about them. In order that the light of the Holy Spirit about these propositions may be called pure, the soul must be instructed perfectly on the following points: 1st You must be convinced that these terrible evil which at present afflict Spain are real and actual afflictions from God’s

hand. 2nd That these afflictions are sent to the Spanish people because of the enormity of sins they yielded to live. 3rd That these afflictions are in accordance to the laws of divine justice. If the light is imperfect, if it stops here and teaches the soul nothing more, this naturally turns to distrust, because it sees the evil and does not see the means of avoiding it. But if God’s light can penetrate into the soul with all its purity it reveals. 4th That the remedy is possible and it is only to present it in prayer. 5th That prayer alone is not sufficient because its effect is impeded by sin, and 6th therefore it has to be accompanied by sacrifice. And when the light is pure and genuine it is from God, it does not stop here, but it also teaches each one how to apply these remedies and gives strength to do it, and not little is needed. It teaches in a practical way how to pray for the salvation of the people, and how to offer the sacrifices to God to appease him. I am going to speak to you about each point in order to give you a true and precise light that will teach you everything that is convenient for you to know in order to pray duly for the needs of the nation. Let us begin with the first point.

ARTICLE 1. – The terrible evils that actually torment Spain are real afflictions from the hand of God.

3.. DIRECTOR: God, the sovereign legislator of the universe has promulgated his laws for mankind that will lead him to glory which is his final end. God promises and gives rewards in this life and in the next to those who observe them faithfully, and he threatens and imposes punishments in this life and in the next to those who break them. The punishments of the next life are hell for those who die in mortal sin, purgatory for those who die in grace but still have some atonement to make to divine justice, and limbo of the little ones, or whatever it may be called, for those who die

unbaptized and with only original sin. Some of the punishments which God sends us in this life are spiritual, and others temporal, or of the goods of this world. Some are personal and others general or common to a city, province or kingdom. I will speak about them here. Among the temporal punishments are droughts, bad harvests, hail storms, locusts, plague, hunger and war. The last three are the most common and the most terrible. There are many others, such as earthquakes, excessive cold and heat, storms at sea, floods, etc. People hardly take notice of these, and they do not consider them punishments, but as natural calamities; but the truth is that all of these are afflictions from God.¹

4. Most people consider hunger, plague and war to be punishment from God because in them they see more clearly the hand of divine justice that afflicts the nations. But these adversities, however great and terrible they may be, do not appear as punishments if we look with the pure eyes of faith illuminated with the light of God and compare them with other afflictions of the justice of an offended God. These are spiritual punishments which consist in decreasing the good effects of religion in a town, province or kingdom, or in stripping them, or in the withdrawal of God and abandoning them to the disorder of their passions, to error, to heresy, in one word to Satan's claws. As there is no greater good in the world than true faith and the Catholic religion, neither can there be a more cruel, more terrible more terrifying affliction for a Catholic nation than being handed over to the devils and to the wicked sects so that in punishment for their sins they root out the holy tree of Religion. As a consequence, they burn the churches, kill the priests and remove all the

¹ It is essential to keep in mind this providential idea of the author, for the theme of his discourse is based on this throughout the book. Those natural disasters are attributed to God in a relative sense, that is, as acts through so-called secondary causes, and not his own direct actions.

visible signs of faith. Temporal punishments, properly speaking, are not real punishments, but rather mercies of the Lord, that with them it would oblige persons to wake up from the lethargy of vices and sins, to return to God and be converted. But spiritual punishments are of wrath, indignation and fury. They are the true outcome of the anger of a God who turns the obstinate sinner away from him. They are the real temporal abandonment, the source and the reason of that eternal abandonment where the demons and those who are condemned in hell. So, Teofila, see if there could be a worse punishment, or one more worthy crying. So now, let us come to the point.

5. In the 42 years of this century we have seen in Spain the war with the English, the fatal effects of which were the complete loss of our fleet in the waters of Trafalgar, and the country of the Magallanes and Pizarros almost blotted out from the maritime nations. Forthwith the war with Napoleon, or the war of independence, when the whole nation was handed over to the sword, fire and the brutal robbery of soldiers who were the scum of all the countries of Europe.² In 1820 a military rebellion that brought about the loss of our rich possessions from America incited civil war in Spain which would have consumed it if a loving glance from heaven had not suppressed it. And, from 1833 until 1840 there was the dreadful war of which we have all seen the disasters. During the interval, our unfortunate country had been inundated with the blood of her own sons, beheaded by their own brothers, and their beautiful, fertile fields converted into vast cemeteries, where the bodies of our brothers, if only it had been so, would always have found a grave; then they would not have become so often the food

² This refers to the so-called War of Independence against the French invasion ordered by Napoleon (1808-1814). The description is quite realistic.

of wild beasts. We have seen devastation, horror and death everywhere. We have seen..... so many things that it is better to bury them in oblivion that they may not be an eternal disgrace for our country. In fact, of the 42 years we have lived in this 19th century, at least for twenty God stretched out his arm over Spain afflicting her with war, and the rest have been more of a truce than true peace.

6. In addition to war there was hunger in 1812, when bread was sold at five *reales* a pound; countless harvest were lost, obliging almost the entire country to migrate. And above all, the contagion of the year 1811 almost universal in the whole kingdom; the yellow fever in Cadiz and Barcelona, and the fearful cholera which divested the chief cities and entered even the most isolated villages. I'll say nothing about the awful earthquakes in Orihuela in 1829, and a multitude of other afflictions; now general, and now partial, which we have seen in our days almost continuous, and which were not seen, or were rarely seen in previous centuries. But all these were temporal punishments, merciful punishments, which our Lord - who has always shown a preference for Spain - sent us so that we might know that he was offended and we would open our eyes.

7. But instead of opening to the disillusion, we opened to vanity and error, receiving with applauses the fashion styles and its usage and immoral and malevolent books of the French. Every temporal punishment, if we look well has only served to closed more our eyes to God's light, and we have forsaken more his ways. This angered the Lord and has turned his back on Spain, he has withdrawn, and although up to the present he has not abandoned her completely, notwithstanding, we can see that from the lovely garden that was - populous with luxuriant trees laden with sweet-perfumed flowers and delicious fruits, closed to all heresy and evil, cultivated by an infinite number of zealous priests

and apostolic preachers, irrigated by the crystalline waters which flow from the seven sacraments, and, in fact, a complete delight for our Lord Jesus Christ - it has turned into a forest covered with thorns and weeds, where wild beasts have their den, dangerous and poisonous animals, watered by the black putrid water of Voltarian doctrines, and the apostles of Satan distributing in all parts their wicked books and turned it into a dwelling place for demons. My God! How tarnished is the gold, how changed the noble metal [Lam 4,1]. Oh, Spain! Oh, my delightful country! So rich and powerful when your rulers were truly Catholics; being true Catholics, they were the first to prostrate before the presence of God, and did not allow the blessed soil to be profaned by the steps of anyone unclean or uncircumcised: when your sons without distinction of age, condition, nor sexes, all came to bend their knees before God in the blessed sacrament, to hear with docility the word of life, to receive the sacraments of salvation, and to offer the sacrifice of praise to the Lord God who fills them with his blessings. And now, how many of your sanctuaries do we see deserted, profaned and robbed? How many are turned into horses' stables, into worldly theatres, into barracks for soldiers, and abode for abandoned women? How many grazing ground had been blazed and made tombs for their holy dwellers? And how many have been destroyed? And those which are still open in order not to offend too much the proverbial piety of Spain, in what state of misery and abandonment they are in! As exposed continuously to the irreverence and jeers of the profane which had multiplied without end. We see from the roads and streets the disappearance of the innumerable monuments that proved their piety; and in their place the wicked symbol of liberty has been erected, liberty to sin, liberty to live without bit of bridle to the disarray of passions and separated from God. Oh, Spain! The wicked one is still cutting branches from the holy tree of the Catholic religion.

The blows are continuous. The aim is complete destruction and uprooting. And if the God of mercies - who had planted it in your soil, who watered it with the blood of so many martyrs and the sweat of so many pontiffs and priests, and who gave it such a great increase - if he does not stop the hand of the evil one, he will succeed in his aim. Because you see that some blows are already directed at the root; you can see the schism formally proposed, and the clergy who dare to raise the voice and manifest adherence to the centre of Catholic unity, which is the Pope, are persecuted.

8. TEOFILA: Excuse me, Father, if I interrupt you. I hear much about schism, and I see it is depicted as a very great evil. As you have told me that it is threatening us, will you be kind enough to explain what it is and what are its evil consequences?

DIRECTOR: The Church, my daughter, as St. Paul says [cf. 1 Cor 12,27] is like a human body vitalized by the soul. Suppose that a hand rebelling against the body is separated from it, or cut off, what would happen? Just as the human spirit vitalize its members when they are united to the body, so at the moment when the hand is separated, or cut off, it would cease to participate in the action of the spirit, and would die without remedy. It would endeavour for strength and courage or remedy but in vain. It would never be the same as it was before, and would give no signs of life unless by a miracle it returned to its previous union. In this manner a particular church, member of the mystical body of Jesus Christ the universal Church, cut off by schism and separated from the Holy Spirit the life-giver, infallibly and necessarily dies. And although this Church may endeavour to preserve its exterior forms which it had before, in administering the sacraments, in preaching the same Gospel, and in saying that it is catholic, none of this will be of any benefit. It will be more of the liquor and balms applied to the cut-off hand, that

even its exterior form has been conserved; the element of life can never be restored because it comes only through the communication with the head.

9. The accomplished schism therefore is the total death of the true faith of a nation; it is a real abandonment of God; it is open to the corruption of all errors and sects; it is to go into slavery and barbarism, just as the schismatic churches of the East are clamouring with a loud voice. See now, my daughter, if God would send to a nation more cruel and dreadful afflictions, then this afflictions will embrace all the punishments that God could send to a nation on earth. So, God, who is so merciful, before casting away the schism, multiplies the other punishments without end to force us, so to speak, to open our eyes and to have recourse to him. As I expect so much of his goodness that he will not abandon us completely, I am afraid that his tremendous sword will not be taken from above our heads: what grief and sorrow we have begun even to drink of the chalice of God's fury; I am afraid that now the afflictions will begin.

10. TEOFILA: And why does such a good God treat us with extreme severity?

DIRECTOR: You word your question badly, my daughter. You should have asked me what crimes the Spanish people committed to be treated with such severity. And by making an enumeration of them your question would be answered and the justice of our good God justified. So, I am going to do that in order to satisfy you.

ARTICLE II. – *The sins of the Spanish people are the real cause why God punishes them.*

TEOFILA: For God's sake, Father, don't speak to me about the sins of the Spanish people. I am sufficiently horrified. Let us go on to another point. You do not stop horrifying me.

Why, Oh my God, to what extreme has the perversity of this nation reached!... My tongue cannot articulate it... Let us not speak of this, because my hair stands on its end. Let us end this with just one word. Let us say that in Spain all possible crimes were committed against God. Ah, Father! Knowing the sins of the nation I am sufficiently instructed. I fear so much, hence from here come my anguish and dismay that I have to find a remedy, because I do not see one.

11. The iniquity of Spain appears to me at times like a black, repulsive, abominable, noxious mountain and so extensive that it embrace the whole nation. The ambition, avarice, luxury of the whole repulsive race, the robbery, the assassinations, the injustice, the oppression of the poor and handicapped, and the sins of those who sin against charity, either because of weakness or through ignorance, are the foundations of this mountain. These constitute the sins of those bad Catholics who deny their faith and become sinful and irreligious; that those who are obstinate in their sins scorn the work and things of religion. Here is the place of irreverence in the churches, despising the ministers of the Lord, ridiculing and sneering the solemnities and feasts, ignorance and oblivion of the mysteries of faith, neglecting in meditating them and the lack of prayer.

12. The sins of heresy, of apostasy and all kinds of wickedness form the peak of the mountain. And at the peak are the sins of those who with a dagger in their hand, spewing blasphemies against the Almighty, and emitting the foam of their hatred, fury and rage against everything sacred, swearing that if they could thrust the heart of our adorable Redeemer Jesus, and point it against him, of his Church, and his priests.

At other times I see the iniquity of Spain like a stormy sea, which breaking through all barriers, inundates the whole Spanish territory and beats with fury against all Spaniards with the exception of a few who have been saved in the boat

of Peter, but who are in great danger of sinking or of being smashed on some rock if they do not try quickly to awaken Jesus, who is asleep, so that he may calm the storm and command the winds [Mt 8,23-27; Lk 8,22-25]. But enough, my Father, I am horrified again recalling them. Let us go on to something else.

13. DIRECTOR: Good, but allow me to make some observations which I see that you need, before I comment on what you have just said. So, you are seeing the mountain of iniquity which the Spaniards have created with their sins, and you are hearing the frightful roars of the sea of crimes in which the Spanish people are immersed, and that the clamour of so many sins aroused the anger of the Lord God of vengeance? You see how the people have sinned and are sinning there. This is the cause of the evils which oppress them and will oppress them. With their sins, as I already asked you to observe, the Spanish people lost the right to the glory and the means to obtain the possession of the Religion. So God has given permission to the demons, as instruments of his justice, to rise up from hell, to envelope poor Spain with darkness, form and organize wicked sects and to snatch their catholic faith. The nation has sinned... here is the reason why they are left without Religion, and consequently without priests, without solemnities, without churches, without God and abandoned to the whims of wicked sects; those who sneered him have celebrated the services of the Holy Week with great solemnity while the clergy are struggling with the agonies of death for the terrible misery they are in.³

³ This was written soon after the Holy Week 1842 when by order of the Government (see that – an example of their schismatic piety); the celebrations were just ending with all the old pomp, and as the newspaper announced that His Excellency Allué y Sessé – Patriarch of India, and a canon of Palencia had died in great misery, and that the poverty of all the clergy was terrible. – Note of the two original editions.

14. How often, oh blindness! we are filled with indignation against those whom we consider are the prime causes of such ravage. Wicked ones! We say they are holy but are full of fury, wicked more than wicked! Devils! They want to whisk away the Church! To rob us of the only consolation, of the Religion of our fathers! Wicked! Burning our churches and convents! You bewildered us! We cannot believe that there can be such wicked men in the world . . . But a soul that is truly enlightened by the light of the Holy Spirit thinks and says the same, although in a very different way. Not to provoke anger against them, before having compassion, and seeing them as men through their own fault and pride abandoned by God and are left to the disposal of hell so that through them we are punished in spiritual things on account of our sins.

Yes, sister, our sins are the cause of all the afflictions which distress Spain. Our Lord is just and he treats us as such because we have forced him to do so. The afflictions with which he punishes us are but the execution of the penal laws that reign in his justice in governing the nations, as I am going to prove to you.

ARTICLE III. – Laws of divine justice by which the Spain is justly afflicted by the hand of the Lord.

15. TEOFILA: Actually is there really a penal code, so to speak in today's language, in which God orders these punishments that he imposes upon us? I have never seen it in the Gospel.

DIRECTOR: The laws of the Lord are not only in the Gospels. Jesus Christ did not come into this world in order to destroy the law, as he tells us, but to fulfil and to perfect it. The ceremonial laws and the political laws of the Jewish

people were abolished because they failed in their aim. The moral laws were confirmed and restored to their original purity. [See Chapters 5, 6, and 7 of the Gospel of Matthew]

The laws of punishment ought to remain enforced because of their effect on the observance of moral laws. In proof of this we have only to look at God's action with the old churches of Africa and with those of the Greek Church in the East, and it will be seen that God dealt with them according to the code of laws of his justice which he had established of old for his people.

16. Why is it that God, as the supreme legislator, has dictated laws for his people, and he rules and governs according to them? In them he promises eternal and temporal goods, spiritual and corporal if they observed them faithfully, and also he threatened them with eternal and temporal punishments, spiritual and corporal if they violate them. God fulfilled these promises faithfully, and his threats were not merely written on paper. And God's action towards his people was so clearly seen that it became known even to the gentiles who lived round about the chosen people. We have a well authenticated proof of this in the book of Judith. Holofernes was about to attack Bethulia and he was surprised at their resistance when all the other places had surrendered to his iron yoke; He called the princes of Moab and the chiefs of the Ammonites and asked them who were the Hebrews. Achior, the leader of all the sons of Ammon, answered him and after telling the story of all that God had done for them, he concluded by saying: "They have entered every place, without bow or arrow, without shield or sword, because their God fought for them and conquered. And no one dared to insult this nation except when they neglected the worship of the Lord their God. Every time they adored another God they were handed over by their own to destruction and the sword and shame, but when they did

penance, the God of heaven gave them strength to resist. . . While they did not sin before their God, they enjoyed all the blessings because their God hates injustice. Oh, my Lord, see if they have committed any injustice against their God, and if they have, we shall march against them, and without fail their God will hand them over to your power. But if this nation has not sinned against their God, we cannot resist them, because their God will defend them and we shall be the scorn of the whole world” [Jdt 5,3.16-25].

17. Such was the idea which the chief of the Ammonites had formed about the justice and mercy of God towards his people. Now let us see some of these laws of God’s justice so as to know if they are in accord with the disasters which Spain is suffering.

FROM CHAPTER 26 OF LEVITICUS

VERSE 2. *You must keep my Sabbath and reverence my sanctuary. I am Yahweh.*

14. *But if you do not listen to me, and do not observe each one of my commandments;*

15. *If you refuse my laws and disregard my customs, and break my Covenant by not observing each one of my commandments;*

16. *See here how I shall deal with you; I will chastise you promptly with want and with consumption and fever that waste the eyes and exhaust the breath of life. You shall sow your seed in vain – your enemies shall feed on it;*

17. *I shall fix upon you the eye of my anger; you shall fall before your enemies, and you will not be subject to those who hate you; and you shall take flight when there is no one pursuing you;*

18. *And if in spite of this, you do not listen to me, I will still punish you sevenfold for your sins;*

19. *I will break your proud strength. I will give you a sky of iron, an earth of bronze;*

20. *You shall wear out your strength in vain; neither your land shall yield its produce any longer nor the trees their fruit.*

21. *If in spite of this, you still oppose me, and will not listen to me, I will send these plagues on you in sevenfold punishment for your sins.*

22. *I will let wild beats loose against you; they will consume you and your cattle they will reduce you in number until your roads are deserted;*

23. *And if you still set yourself against me, and do not wish to amend;*

24. *I too will set myself against you and I will strike you with sevenfold punishment for your sins.*

25. *I will send out the sword against you, to avenge the Covenant. And when you take refuge in the towns, I shall send pestilence among you, and you shall be delivered into the hands of your enemies;*

27. *If you still do not want to listen to me, even after this, but set yourselves against me;*

28. *I will set myself against you in fury and punish you sevenfold for your sins.*

29. *You shall eat the flesh of your sons and of your daughters.*

30. *I will destroy your high places, and smash your altars of incense, I will pile your corpses upon the corpses of your idols, and I will cast you off.*

31. *I will reduce your cities to ruins, and lay your sanctuaries waste; I will no longer breathe the fragrance that would appease you.*

32. *I will make such a desolation of the land that your enemies who come to live there will be appalled by it.*

33. *And I will scatter you among the nations. I will unsheathe my sword against you to make your land a waste and towns a ruin.*

34. *Then indeed the land will observe its Sabbath while you are in the land of your enemies.*

35. *When you are in the land of your enemy, it will find rest and observe its Sabbath as it never did when you lived in it.*

36. *I will strike fear into the hearts of those of you who are left; in the land of their enemies the sound of a falling leaf shall send them fleeing as men from a sword and they shall fall although there is no one pursuing them.*

37. *They shall stumble over one another as if the sword were upon them. No one of you will dare to resist your enemies.*

38. *You shall perish among the nations and you will die in the land of the enemy.*

39. *And if any are left among them you will perish in the land of your enemies and you will be afflicted for the sins of your fathers and for your own.*

40. *Until they confess their sins and the sins of their fathers by which they broke my commandments and set themselves against me;*

41. *I also will set myself against them and take them to the land of their enemies. Then their uncircumcised heart will be humbled and they will atone for their sins.*

42. *I shall remember my covenant with Jacob, Isaac and Abraham, and I shall remember the land.*

43. *Then they will pray for their sin because they spurned my orders and despised my laws; and I will grant them an effect of my goodness.*

44. *Thus they will see by a happy experience that I did not destroy them entirely and I did not spurn them so as to destroy them altogether and break my covenant with them. For I am Yahweh their God.*

45. *And I will remember the covenant I made with them when I brought them out of the land of Egypt in the sight of the nations to be their God, I, Yahweh.*

TEOFILA: Father, I am frightened with these tremendous treats all the more when I see they are being fulfilled among us; although the last words you read to me have given me great confidence.

DIRECTOR: It is not all here yet, my daughter; when God renewed his law in Deuteronomy, he also renewed his threats, or the penal laws, and in it we read:

CHAPTER 28 OF DEUTERONOMY

VERSE 15. *But if you do not obey the voice of Yahweh your God, do not keep and observe all those statutes that I enjoin on you today, then the following curses will come up with you and overtake you.*

16. *You will be accursed in the city and be accursed in the country.*

17. *Accursed will be your pannier and your bread bin.*

18. *Accursed will be the fruit of your body, and the produce of your soil, the increase of your cattle and the young of your flock.*

19. *Accursed will you be coming in and accursed you will be going out.*

20. *The Lord will send hunger and the desire to eat upon you, and curses on all your work until you are reduced to dust and exterminated in a short time on account of your perverse behaviour and for abandoning me.*

21. *The Lord will infect you with plague until you disappear from the land you are going to possess.*

22. *The Lord will wound you with great poverty with heat and cold and burning fever; he will persecute you until you perish.*

23. *The heavens above you will be brass and on earth beneath you iron.*

24. *The Lord will send dust instead of rain and I will make ashes fall from heaven until you are reduced to dust.*

25. *The Lord will strike you down before your enemies; you will come to them by one way and flee before them by seven, and you will be dispersed among all the kingdoms on earth.*

26. *You carcasses will become food for all the birds of the air and for the beasts of the field with no one to frighten them off.*

29. *You will always be calumniated and oppressed by violence with no one to set you free.*

30. *You will betroth a wife and another man will sleep with her; you will build a house and not live in it. You will plant a vineyard and you will not gather its fruits.*

31. *Your ox will be killed before your eyes and you will eat none of it; your donkey will be carried off in your presence and not restored to you. Your sheep will be given to your enemies and no one will come to your help.*

32. *Your sons and your daughters will be handed over to a foreign people. Your eyes will be worn out watching their miseries, and your hands will have no strength to free them.*

33. *A nation you do not know will eat the fruit of your soil and of your labour. You will always be exploited and crushed continually.*

34. *You will be driven mad by the sights you will see.*

35. *Yahweh will strike you down with boils on knees and legs for which you will find no cure from head to foot.*

36. *The Lord will lead you to the king you will choose, to a nation unknown to you or to your fathers and there you will serve other gods of wood and stone.*

37. *You will become a thing of horror, a byword among all the people where the Lord will take you.*

38. *You will sow much and gather little because the locusts will devour it all.*

39. *You will plant a vine and cultivate it, but you will gather nothing from it, and drink no wine because it will be eaten up by the grub.*

40. *You will have olives in all your land, but you will not anoint yourself with oil because your olive trees will be cut down.*

41. *You will have sons and daughters, but they will not be yours because they will be sent into captivity.*

45. *All these evils will come upon you and will oppress you until you perish, because you have not listened to the voice of the Lord your God and have not observed his laws and commands that he has enjoined on you.*

46. *All these curses will come upon you and stay with you and upon your posterity, as a sign which will cause wonder at the anger which is upon you.*

47. *For failing to serve the Lord your God in the joy and happiness due to this abundance of everything.*

48. *You will be the slave of an enemy when the Lord will send; and you will serve him in hunger, thirst, nakedness and total destruction. He will place an iron yoke upon your neck until you perish.*

49. *The Lord will raise against you a far-off nation, from the end of the earth like an eagle taking its wing, whose language you do not know.*

50. *A very daring people with no respect for age or pity for the young.*

51. *They will eat the offspring of your cattle and neither the produce of your soil until you perish, leaving you neither corn nor wine nor oil nor increase of your cattle nor young of your flock until they make an end of you.*

52. *They will reduce you to dust in all your towns and all the strong, high walls in which you placed your trust throughout the land; it will be reduced to dust.*

58, 59, 60. *If you do not keep and fulfil all that is written in this book of laws, in the name of this glory and awe: Yahweh, your God, the Lord will increase your wounds and the plagues of your descendants, great, obstinate plagues, pernicious and enduring diseases. He will bring on you all the plagues that afflicted Egypt that you dreaded, and they will afflict you.*

Then in verse 63 is the conclusion:

63. *Just as the Lord took delight in giving you prosperity and increase, so now he will take delight in bringing you ruin and destruction. You will be torn from the land which you are entering to make your own.*

64. *The Lord will scatter you among all peoples from one end of the earth to the other, and there you will serve other gods of wood and stone that neither you nor your fathers have known.*

65. *Even among those nations you will find no rest or repose, no rest even for the sole of your feet. Because the Lord will give you quaking heart, weary eyes, a soul always plunged in grief.*

66. *Your life will be a burden to you; you will be afraid day and night and will be uncertain of your life.*

67. *In the morning you will say: How I wish it were evening! And at night, how I wish it were morning! Such terror will grip your heart, such sights your eyes will see.*

TEOFILA: Father, is there still more? I do not know what to do? I am afraid.

DIRECTOR: Yes, daughter, there is still more, but what I am going to say now is less distressing than what I have said already.

IN THE CHAPTER 30 OF DEUTERONOMY

The law giver of the Jewish people adds the following:

VERSE 1. *When all these words come true for you, and you have received the blessing and the curse I have set before you, and if you repent in your heart wherever among the nations the lord your God has set for you;*

2. *And if you with your children return to him and obey his commandments with all your heart and all your soul, as I command you today;*

3. *The Lord will bring you out of your captivity. He will have pity on you and he will gather you together once again taking you out from the peoples where you have been dispersed.*

4. *Even if you have been dispersed to the end of the world, the Lord your God will bring you back from there.*

5. *He would come to reclaim you and lead you to the land your fathers possessed, and you will possess it again; and blessing you he will make you grow to greater numbers than your fathers were before.*

7. *The Lord will make all these curses fall upon your enemies, against those who hate you and persecute you.*

8. *But you repent and will listen to the voice of the Lord your God; and you will observe all these commandments that I give you today.*

9. *And the Lord your God will give you great prosperity in all your undertakings in the fruit of your body, the fruit of your cattle and in the produce of your soil and in the abundance of everything. Because the Lord will come back to you, and he will delight in your prosperity as he did with your fathers.*

10. *If only you obey the voice of the Lord your God, and observe the precepts and laws which are written in this book of laws, and if you return to the Lord your God with all your heart and with all your soul.*

This continues in verse 15:

15. *See that I put before you today life and prosperity, death and disaster;*

16. *If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to occupy.*

17. *But if your heart strays, and you refuse to listen, and if you allow yourself to be deceived, worshipping and serving other gods.*

18. *I warn you today and declare that you will perish, and you will not live long in the land of promise.*

19. *May the heavens and the earth be witnesses today that I set before you life and death, blessing and curse. So choose life so that you and descendants may live.*

Finally in

CHAPTER 7 OF THE SECOND BOOK OF CHRONICLES⁴

After the building of the temple God appeared to Solomon and told him that he had heard his prayers about the temple, and he made several promises for him and for his people; but he added immediately that if they break the law and turn against God:

20. *I shall tear you out of the land which I gave you, and this house which I consecrated to my name, I shall cast from my presence, and make it a byword in the world and an example for all the nations on earth.*

21. *And this house will become a proverb for all those who pass by, who will say in surprise Why has the Lord done this to this land and to this house?*

22. *And the response given to them will be: Because they abandoned the God of their fathers who brought them out of Egypt . . . that is why all these disasters have come upon them.*

18. I could mention to you many other laws of justice through which God threatens to punish his people when they break his laws, precepts and customs; but the foregoing are sufficient. The laws of justice of which the Pentateuch speaks, if seen only from its outside appearances, it seem that it has no aim but temporal or corporal punishments

⁴ Denomination of the Vulgate Bible: *Book of Paralipómenos* (1st and 2nd Chronicles).

because they are directed towards a vile nation attached to the goods of this world. But as *omnia in figures contingebant illis*⁵ applied in the spiritual sense hidden under the outside appearance; they aim at stripping a Catholic nation of all the spiritual and eternal blessings induced by Religion when by their sins they have become unworthy of possessing them. A truly Catholic nation which enjoys the peace Jesus Christ brought us from heaven is really in the Promised Land, when it begins to enjoy in this life that rest and eternal peace which God has promised for the glory.

19. But from the moment in which people will forget God and his holy law it becomes unworthy of this peace and deserves to be stripped of all the blessings induced by Religion. From the moment it sinned, it lost the claim to glory and the means which Providence has given to lead to it. And, as those means are found only in the Catholic Religion, in this manner it deserved to loose it and to be abandoned to the disposition of the unbelieving angels and the wicked sects.

20. The succeeding books of the Holy Scripture, inspired by the same Spirit which prompted Moses, take away all doubt on this. In the text of the Second Book of the Chronicles you have noticed that God threatens to destroy the temple which Solomon had just built, turning it into a legend for those who see it, that is the same which threatened the Jewish people depriving them of the benefits of Religion. The prophet Hosea [(9,15-17] speaking of the people of Israel, says it even more clearly: “Because of their evil deeds, says God, I shall drive them out of my house. I will love them no longer... Ephraim is stricken, their roots are dried up; and they shall bear no fruit. They have been disowned by my God because they would not listen to him;

⁵ That is: “All these things happened in figure” 1 Cor 10, 11.

and they will be wanderers among the nations.” Or as he had said before [3,4]: “For many days the sons of Israel will be without sacrifice, without altar, or without religion.” Jeremiah seated amid the ruins of obstinate Jerusalem and weeping for the disasters of his country, was most upset by the spiritual punishment and the abandonment of God when he says [Lam 2,5-7]: “The Lord has become an enemy, he has consumed Israel: Consumed all her castles and destroyed her fortresses; for daughters of Judah he has multiplied moaning and groaning. He has demolished his shelter like a garden booth, he has destroyed his dwelling; in Zion the Lord has made feast and Sabbath to be forgotten; he has scorned in fierce wrath both king and priest. The Lord has disowned his altar, rejected his sanctuary.”

21. Finally, the prophecy of Isaiah has become too well-known; he announces to the Jewish people their spiritual rejection by God, saying in chapter 5 of his prophecies that He will take away their religion; I cannot omit that. The Prophet presents the people of God under the figure of a chosen vine, planted by the Lord with his own hand; he put a hedge around it; built a tower with its wine press, etc. But seeing that it did not produce grapes, but only sour grapes, he said: “I will show you what I shall do with my vine: I will take away the hedge and leave it exposed to be robbed by all; I will ruin its wall and it will be trampled upon. I will lay it waste. It will be unpruned, undug, overgrown with briars and thorns, and I will command the clouds not to send rain upon it” [Is 5,5-6]. The holy fathers explain that this is an announcement of the complete spiritual abandonment under which the Jewish people were groaning for 18 centuries. But Jesus Christ himself says it clearly when he gave the same similitude [Mt 21, 43] to the chief priests and to the elders concluding: “The kingdom of God will be taken away from you and will be given to the nation that will yield rich harvest.” Those words revealed that all the threats and penal

laws written against that nation in the law and the prophets were going to be completely fulfilled.

22. But what is most frightening is, St. Paul speaking of this spiritual and temporal condemnation and abandonment of the Jewish nation, says the Gentiles who have become Christians (Rom 11, 18 ff) “Do not boast about the branches which were cut off . . . remember that you do not support the root; the root supports you.” The Jews who have lost the true Religion. . . rather you should fear because if God has not pardoned the natural branches, he is not likely to pardon you. Marvel at the severity and goodness of God: the severity for those who fell, the goodness of God for you; but on condition that you persevere in goodness, otherwise, you too will be cut off. There can be no clearer proof, my sister, that the commandments of the Old Testament regarding the rule of the people of God for all times and for all nations that are to be called to form this people.

The Lord has sworn with an oath to fulfil quite literally everything that has been written. “Do not think that I have come to abolish the law and the prophets, I have come not to abolish them, but to fulfil them. Of this much I assure you: until heaven and earth will pass away, not the smallest part of a letter shall be done away with it until it all comes true” (Mt 5, 18; Lk 16,17). The promises and threats which God made to his people have been verified at all times. It is an eternal truth that if the nation sins it is afflicted by God’s hand.

23. TEOFILA: Father, will you be good enough to tell me some of the facts which prove what you have just said?

DIRECTOR: Among the many things I could mention I will keep to those which are more to our case. First of all, when Adam sinned, the whole human race lost the original justice together with all the blessings connected with it. There you have a spiritual punishment: Illness, death, wars and all the

works of this life, the difficulty in obtaining means of living, by the sweat of the brow, with all the other miseries that would burden them are all bitter fruits of that sin; and there you have the temporal punishment. Finally, in purgatory all the just souls that were not purified in this life will be chastised; limbo is the punishment of the original sin, and hell is the endless punishment for the sins added by man on it.

24. The deluge in which God submerged the world 1656 years after creating it was the punishment which God sent upon the abomination of the human heart. Listen to the words of the Sacred Scripture: “When the Lord saw how great was man’s wickedness on earth, and how no desire that his heart conceived was ever anything but evil, he regretted that he had made man on the earth, and his heart was grieved. So the Lord said: I will wipe out from the earth the men whom I have created, and not only the men, but also the beasts and the creeping things and the birds of the air, for I am sorry that I made them. . . I have decided to put an end to all mortals on earth; the earth is full of lawlessness because of them. So I will destroy them and all life on earth” [Gn 6,5ff].

25. The abominable cities, or the kingdom of Sodom and Gomorrah present another fearful chastisement: “The clamour – says the Scripture – [Gn 18, 20-21] of the Sodomites who had multiplied and their sins had aggravated in excess, God said, “I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out.” This outcry was the shouts of the demons shouting for justice in God’s tribunal against the sins of the Sodomites which were so many and so great. The descent of the Lord is the strict examination made in his tribunal on the good and evil of the nations; and the rain of fire and brimstone which consumed you and your inhabitants, miserable cities of Pentapolis, is the fearful execution of the decree of that upright tribunal.

26. The people of Israel sinned immensely in the desert, and in many ways were afflicted by God’s hand.

They were already in the Promised Land and they sinned against the Lord, and the curses of the law rained down upon them, as the Lord had said and had confirmed with an oath. For eight years they were under the slavery of Cushan-rishathaim, king of Aram Naharaim (Edom);⁶ for eight years; eighteen years under Eglon king of Moab; they suffered the tyranny of Jabin, king of Canaan; and they were reduced to misery for seven years under the Midianites, and besides, they were handed over to the Philistines. All of these were in punishment for their sins, as expressly stated in the Book of Judges.

27. If we go on to the Book of Kings and the Book of Chronicles reading the history of the Hebrew people, divided at once into Judah and Israel, it seems that we are reading nothing but the fulfilment of the promises and threats of the law. The people of Judah, after suffering every kind of punishment on account of their sins, as told by the Prophets, especially Jeremiah, after suffering hunger, plague, war and other curses of the law, were taken from their country into captivity in Babylonia, crossing over burning ashes of renowned Jerusalem, the glory of Zion.

The people of Israel were dispersed throughout the nations of the world, and they saw their own land occupied by the gentiles sent there by Salmanazar. But before this final calamity they were afflicted in thousand ways, then God took care to announce beforehand to make them turn to Him and to renounce their evil ways. There the threat was fulfilled that they reached such a state that they were obliged by hunger

⁶ It says in the edition: “Cusan King of Mesopotamia”. The references to various texts of the Bible, the Book of Judges, are the following: 3,8; 3,12; 4,2; 6,1-6; 3, 3-4; 10,7; 15,9.

to eat the flesh of their own children. For in the reign of king Joram, as we read in the 2nd Book of Kings [6,24 ff]:⁷ “As Ben-hadad king of Aram, gathered his whole army he set siege to Samaria. Because of the siege the famine in Samaria was so severe that an ass’s head sold for eighty pieces of silver, and a fourth of a kab of wild onion for five pieces of silver. One day, as the king of Israel was walking on the city wall, a woman cried out to him, “help, my lord king!” “Save me, my Lord and my king.” The Lord does not save you, said the king, how can I save you? . . . What do you want? Lord, answered the woman, this woman said to me: ‘today we eat your son, and tomorrow we shall eat mine. So we cooked my son and ate him. The next day I said to her: “Bring your son, and we shall eat him.” And she had hidden her son.”

TEOFILA: How awful, my God!

28. DIRECTOR: Wait a moment, sister. The people of Judah did return from captivity and one part of the people of Israel joined them little by little, because the punishments mentioned above were only announcements of the extreme punishment they received later and which alarmed even the instrument of divine justice, the Emperor Titus. And it still continues because by their sins they obliged God to let fall upon them, according to the words of Jesus Christ [Mt 23, 35], all the just blood shed upon earth since the blood of the just man Abel until the blood of Zechariah who died between the temple and the altar. Then the Jewish people added to their many sins the horrendous crime of deicide by crucifying their own God and Saviour, and in punishment for that, this nation, so much loved by the Lord, has been completely abandoned by God, and now for eighteen centuries has

⁷ In edition: Book IV Kings; according to the Vulgate division, which is equivalent to the 2nd in the present. Books 1 and 2 of Samuel began the series of the 4 Kings.

been without prophets, without a temple or priests, exiled from their country, hated and persecuted by all the nations on earth. Jerusalem was completely razed to the ground; the temple consumed by flames even to its foundations; and in the siege which put an end to the misfortune, the mothers arrived to eat the fruit of their bodies, and the carnage was so great that according to Josephus Flavius, the Jewish historian (Book III of the Jewish War)⁸ one million one hundred thousand persons died in Jerusalem; and ninety-five thousand were made slaves and received the most awful bad treatment, without counting the tragedies of the rest of the nation which was finally destroyed.

29. We have only to open the histories of the Church to see that Jesus Christ, supreme law-giver of all nations, as he was of old for the Jewish nation, observed the same conduct as before with regards to the punishment of his people when they sinned. You have already seen how he punished the people of the North of Africa, whose churches were at one time a pleasant garden of the Church where the bright lights were the Ciprians, the Augustinians, the Fulgencios and countless illustrious martyrs; who saw born among them the Antonios and Pafnucios with the armies of holy monks who followed them; who possessed the city of Oxirinca, whose holy inhabitants were monks, or were living as such, and then they were left without a single faithful person to adore Jesus Christ.⁹ I have also spoken to you about the Greek

⁸ The notes taken by the famous Jewish historian JOSEFO FLAVIO of the *Jewish War*, were passed from author to author without much precision. It seems that Fr. Palau also took them from another author. In the original work they belong to Books VI and VII, not to III as quoted by him.

⁹ S. *Cipriano*, Bishop of Carthage suffered martyrdom in the persecution of Valerian in the year 258. St. *Augustine*, Bishop of Hippo died in 430 during the siege of the city by the vandals of Jansen. S. *Fulgencio*, Bishop of Ruspe, valiant defender of orthodoxy against the Pelagians and semi-Pelagians, died in 533. S. *Antonio Abad*, considered the father of

Churches and I could tell you things just as sad about the other nations “which have been cut off from the tree of faith on account of their sins, that tree into which, according to the words of St. Paul [Rom 11,17] they had been inserted. Almost all of them have returned to their primitive barbarism or they are in a state of degradation that shocks the traveller who dares to travel through them. So severe is the divine justice towards those nations admitted to the faith of old with the Hebrew people when they were the heirs of the promise. There are only two differences: first that the totality, or the Catholic Church of the new people, will never disassemble completely, or be abandoned by God as were the nations of old; and secondly, we now have more remedies against sin than before; but also our ingratitude if we reject them, and so our – punishment should be greater. There is no remedy that Catholic nation which forgetting the means given by Jesus Christ for its salvation, give way to the disorder of its passions, and breaks the divine law, has to experience more or less the region of divine justice according to its sins.

30. And turning to our own country, sister, you are seeing the mountain of iniquity which it has raised against heaven. You can hear how the cry of the Spanish sodomites rises up to the tribunal of the omnipotent judge of all the earth, and the deafening noise of the torrent of crimes which inundates the whole country. On the other hand, we have seen the laws of justice according to which God, the just and upright Judge punishes the infringement of his precepts. You have heard the threats which he makes to those who break

monks. He died aged over 100 years in 356. He withdrew to the desert of Egypt and was soon followed by many disciples who led a solitary life under his direction. There were various saints called Pafnucius, priest and martyr in the persecution of Diocletian; S. Pafnucio called “El Búfalo” for his love of solitude; he never left his cell except to go to church on Saturdays and Sundays. – Original note.

his law, and I have given you some examples from all ages that you may see how faithfully these are fulfilled. So, will it be surprising if heaven sends hunger, wars, plagues, locusts and other calamities which afflict the temporal things? But really we should not consider these ills as punishments because in reality they are mercies from the Lord. Let us speak of the calamities which really are punishments, the afflictions of anger and fury. These are the spiritual ones, those which aim at stripping the country of all the blessings of the religion of Jesus Christ. The nation lives handed over to every kind of crime and God punishes it . . . God grant with the deluge of water and fire! God grant with the punishment of the abominable cities. God destroys it! . . . God grant with a plague that will consume them all once and for all! In this way only the present generation would be punished, which is the one that has sinned . . . God afflicts . . . And how? With the last, most fearful of all afflictions, with rejection . . . oh my God! And, why do you reject us? Here is the how and the why:

31. The nation has sinned and is sinning; and, as I have said to you so many times, with its sins it has lost the rights and claim to glory and to the means given by Providence to obtain it. Those means can, if you wish, be reduced to only one which includes them all, and it is the Catholic, apostolic Roman religion. The nation sinned, and hence lost the rights to possess the Religion, and with its sins it becomes unworthy to possess such a great treasure and deserves to have it taken away by God.

In order to cut this tree, divine justice has taken the infernal spirits and the wicked sects as instruments. The powers of hell, set free by God have converted some of the miserable Spanish people into wicked sects in order to carry out through their means in our country the decree of divine justice. The wicked ones, then, as instruments of divine

justice, in order to strip themselves and the whole country of spiritual and eternal blessings have now, for seven years, been forbidden to ordain new priests. With this alone, and without any noise, they have finished with the Church of Jesus Christ.¹⁰

32. In order to understand this well, imagine that someone tries to put an end to the whole human race. Could he adopt a more efficacious or more certain means than to prevent it, if it were in his power, all mothers from conceiving and giving birth? If this were attained, the people now living would soon come to an end, and with them the whole world. So, say the wicked ones, at least by their acts: when there are no priests, nothing is left of the mission of Jesus Christ, the teaching, the sacraments and consequently, the Church. Let us get rid of the priests without making a noise. And in order to do that, there is nothing else to do but to tie the hands of the bishops so that they will not ordain new ones. We may leave in peace those who already exist; they will come to an end, and when they are finished we have finished with the Church of Jesus Christ. Because, even apart from the fact that without a head there is no body or it will soon disappear, if anyone cuts the hand which stoked the fire and cuts in wood, will not this soon disappear? So, say the wicked ones, let us cut off the priesthood which is the hand which stokes the fire - fanaticism – and extinguishing the fire.

33. The wicked sects that are in Spain - those Spanish people handed over by their sins to the prince of darkness so

10. The royal decree of 8th October 1835 prohibited bishops to confer major orders or to give permission to receive them. In the allocution of the same Pope Gregory XVI mentioned, on the 1st of March 1841, among other decrees against the Church in Spain, the one of 10.12.1840 forbidding the conferring of holy orders; and those of 6,9,13 of the same year which placed the convents of religious under the governments and the sale of temples and buildings – Original note.

that at his will they become instruments of a God stirred up in anger to punish the country in the spiritual and eternal - in the excess of their criminal fury put an end to all the religious orders, they have burnt the convents, pulled down the temples and altars, and have killed a good number of priests. They have forced another portion to escape and be dispersed all over the world, so there is hardly a nation or large town in which there are no Spanish priests. And those who are left, who are very few considering the many spiritual needs, they are so oppressed that they have not even the liberty to weep for the ruins of Zion. They have closed their mouths so that they cannot even complain or preach with evangelical liberty: and if anyone raises his voice - as many are doing for the consolation of the Church and the eternal confusion of the tyrants, - and speaks openly of his faith and his adhesion to the See of Peter, he is persecuted, and exiled from the country if any wicked person betrays him.

34. In previous years they had robbed and stripped the churches of their sacred vessels, precious adornment, and even of its vestments; but on 1st October 1841 was the day of general stripping, robbing the churches of everything, leaving her in such a state that some priests have died of sadness;¹¹ and in addition to that they obliged them to celebrate the solemnities of the last Holy Week while they were having a public auction of the last goods of the churches. And although up till the present they have not turned out from their houses all the religious women – because the heroism and fidelity of these exceeds the barbarous fury of their enemies – you know that they have to live on alms, that they are humiliated in many ways, they are moved from one place to another, and two or more

11. This was a radical application of the previous decree of (19.2.1836). On 2.9.1841 the decree was published which put up for sale the property of the secular clergy which is mentioned in the text.

communities are gathered together into one convent just for the pleasure of destroying one convent. You also know that for the last eight years it has been forbidden to accept anyone.¹² In fact, the tree of the Catholic religion has been uprooted from the Spanish soil in order to plant in its place the philosophy of freedom, or of being whatever you like except being good, or the brutal indifference or coldness of atheism.

35. The Catholic priests who are still left will soon come to an end. The present persecution and the miserable state to which the clergy have been reduced will make it impossible, or at least very difficult, to have more, even if the order forbidding ordinations is revoked. So the waters of eternal life which flow through the seven sacraments will be exhausted and the pleasant pastures of the Lord will be dried up more and more each day and will become uncultivated land; the bread of life, Jesus in the Blessed Sacrament will come to an end; preaching the Gospel will come to an end; sins will increase; wickedness will increase with the vices and ignorance. And here is the nation completely stripped of the spiritual and eternal blessings of Religion. I do not know if we shall reach that extreme. What I can see is that we are going to that direction. Oh, the curse of rejection by God, how tremendous you are! It is impossible to prevent the hair standing on its end of all who still conserve truly Christian blood. This curse is taking place in Spain.

36. TEOFILA: Father will it be completed by any chance? Will the whole of our country be abandoned to the power of the prince of darkness? Could the Lord, our good Father, continue the punishment until the cup of his wrath is emptied upon us? What a terrible affliction, Father!

12. By the decrees of 8th March 1836 the convents of nuns were reduced. They were not allowed with less than twenty professed religious, and no more than one convent was allowed in any town. – Original note.

DIRECTOR: I have already told you, my daughter, that I do not know; but what I know and see, and you also see, the people are multiplying their sins and are far from amending. It is certain that God has handed them over to the whims of the wicked sects, as a punishment. And although they are instruments in God's hand, they are dragging them hastily to their eternal ruin, and a total loss of their spiritual blessings. Oh, Spain! Oh, my dear country if the prince of darkness sets the throne on which he is seated, in your midst! Woe to you if the remedy from on high does not come! Little by little your wounds will become incurable. Woe to you, if your God finally closes the doors of mercy against you!

Do you understand well now, my daughter, the meaning of this: God afflicts the Spanish nation for its sins? We have spoken of afflictions; we have seen the sins of Spain which caused the afflictions; we have read the laws of justice according to which God punishes the infringement of the law, observing how he does this in Spain. So, what is missing? What shall we speak about now?

37. TEOFILA: Tell me, Father, if there is still some hope of salvation; if there is redemption in the world; if there will still be some mercy in God for us. It is true that the nation has sinned; God is just, and he justly punishes her according to the laws which you have read to me. But, must we despair of the remedy? I am afraid and horrified, and nearly desperate for the salvation of my country. My spirit sees only sins and more sins; punishments and more punishments, justice, anger and fury. I see God always as a severe Judge who, sword in hand is always punishing. I cannot meditate on anything but that, and I am in constant fear. It seems to me that it would help me very much if you would answer the following questions:

1st How does God act towards a people who observe his law?

2nd How should a nation act which sees itself scourged by God's hand? I also need to speak to you about God's goodness and mercy.

38. DIRECTOR: With great pleasure, my daughter, and all the more so when I see that you need instruction on this matter. We have to look at God not as he is painted by our passion or temptation, but as shown to us by our faith. God is just, he is strict; but also his mercies are infinite and they surpass all his works. If we speak of justice, we must also speak of mercy. Anyone who is not well instructed on these two points is in danger of falling into presumption or despair. Through lack of good foundation on these two points, a good number of Spaniards although good persons, and even priests – upon seeing so much evil, say to themselves in a mood of desperation: There is no remedy. Don't you see so many sins? God is justly punishing us. Certainly they are saying a great truth; but they are speaking badly, because they lack confidence in their heart. They lack faith. God's light in them is very weak and imperfect, and it only shows them the bad things and their causes; but it does not reflect so as to show them where the remedies are and how they should be applied to the wounds. So now I am going to answer your questions. But I think we should do well to leave that for tomorrow because we have done a lot today.

TEOFILA: Just as you think, Father, although I can assure you I shall wait anxiously for tomorrow's conference. Goodbye.

DIRECTOR: Goodbye, sister.

THIRD CONFERENCE

CONTINUATION OF THE EXAMINATION OF THE FIRST POINT

Article IV. – How God acts towards a nation which observes his law, and the remedies against the afflictions which saddened the Spanish nation

1. How God acts towards a nation which fulfils His law

1. TEOFILA: Yesterday, Father, you explained how God deals with the people who break his laws and commandments. Now I hope, even if only to relieve me of the fright and horror caused by so many threats and fearful chastisements, you will tell me how God treats these people when they fulfilled his laws.

DIRECTOR: I will tell you that. All that there is to say about God's goodness to his people who observe his holy law, if I read to you the first twelve verses of

CHAPTER 26 OF THE BOOK OF LEVITICUS.

which say:

1. *I am the Lord your God.*
2. *You must keep my Sabbaths and reverence my sanctuary. I am Yahweh.*
3. *If you live according to my laws, if you keep my commandments and put them into practice I will give you the rain you need at the right time.*
4. *The earth shall give its produce and the trees their fruits.*

5. *You shall thresh until vintage time, and gather grapes until sowing time, you shall eat your fill of bread, and live secure in your land.*

6. *I will give peace to the land, and you shall sleep with none to frighten you. I will rid the land of beasts of prey. The sword shall not pass through your land.*

7. *You shall pursue your enemies and they shall fall before your sword.*

8. *Five of you pursuing a hundred of them, and one hundred pursuing ten thousand. Your enemies shall fall before your sword.*

9. *I will turn towards you, I will make you fruitful and multiply, and I will uphold my Covenant with you.*

10. *You shall eat your fill of last year's and still throw out the old to make room for the new.*

11. *I will set up my dwelling among you, and I will not cast you off.*

12. *I will live in your midst; I will be your God and you shall be my people.*

Notice well those last words, my daughter: He says: "I will be your God," your one and highest good, your protector and Father, your happiness, and the object of your thoughts and desires, "and you shall be my people," that is, my chosen property, my Church, my favourite vine which I will have it cultivated with all care by many workers whom I will pay myself, and watered by the streams of grace which spring from my holy sacraments, will produce plenty of delicate grapes; a closed garden, which tended by my careful, skilful gardeners, will be the place of my rest and of my delights.

TEOFILA: Enough, Father, I understand. The nation which observes the precepts of the Lord, which is truly Catholic, apostolic, Roman and with good works, is truly happy, it is an earthly paradise and had found true peace and common well-being.

DIRECTOR: That is so.

2. TEOFILA: And if it does not observe the Lord's precepts, or is Catholic only in name? It has already been said: curse upon curse, unhappiness in this life and in the next; unbridled passions, disorders and disasters; afflictions upon afflictions. This is in payment for disobeying the Lord. Anyone who wants to see a living sketch of the horrors of hell should go to see a Catholic nation which abandons God. We have already said this, and unfortunately for us we experience it too much. Let us go on to the other question: What remedy is there for a Catholic nation that you see being afflicted by God for its sins? Or, more clearly: What remedy is there for Spain for the evils it now weeps in order to avoid the great ones which now threaten? If there is a remedy, what is it, and how should it be applied?

2. Remedy for the afflictions under which the Spanish nation is groaning

First remedy: penance

3. DIRECTOR: For a nation which has sinned, and which you see it afflicted by the hand of God, it is easy to suggest a remedy. When a cause is taken away, the effects are also sent away; if the sin is taken away by penance, then the nation is saved from the afflictions of divine justice, which the Lord sends only for its conversion. You will remember the words which I quoted previously, p.104¹, of chapter 30, vv. 1-3 of Deuteronomy in which we read: "When all these things which I have set before you, the blessings and the curses, are fulfilled in you, and from whatever nations the Lord, your

1. In this new edition, in pp. 82-83.

God, may have dispersed you, you ponder them in your heart: then, provided that you and your children return to the Lord, your God, and heed his voice with all your heart and all your soul, just as I now command you, the Lord, your God, will change your lot; and taking pity on you, he will again gather you from all the nations wherein he has scattered you.”

4. In chapter. 18 vv. 6-9 of Jeremiah we also read the following passage: “Can I not do to you, house of Israel, as this potter has done? says the Lord. Indeed, like clay in the hands of the potter, so are you in my hand, house of Israel. Sometimes I threaten to uproot and tear down a nation or a kingdom. But if that nation which I have threatened turns from its evil, I also repent of the evil which I threatened to do... I promise to build up and plant a nation or a kingdom.” And in chapter 25, v. 4-6 of the same prophet, God says: “Though you refused to listen or pay heed, the Lord has sent you without fail all his servants the prophets with this message: Turn back, each of you, from your evil way and from you evil deeds; then you shall remain in the land which the Lord gave you and your fathers, from of old and forever. Do not follow strange gods to serve and adore them. Lest you provoke me with your handiwork, and I will bring evil upon you.” Which is the same as saying: Do not sin and I will not chastise you: be converted, do penance and my afflictions will cease.

5. TEOFILA: Very good I understand that penance is the most direct means to cure the Spanish people of the spiritual wounds which they are receiving from the wicked ones.

But, how will they do penance for their sins? Who will urge them to do it? the priests, by any chance? Normally, the priests are the ones who make the people understand the ferocity and dreadfulness of the punishment of the abandonment of God, and realize that this horrible affliction

of a schism that falls upon the nation on account of its sins, they must detest and be converted to God, and do penance etc. But this is not possible now in the position in which they are situated; the mission used to do this, but they were sent out of the Spanish country seven years ago.² Can the Spanish clergy now make the people turn to penance by showing them the abyss unto which they have fallen...! If they dared not to do that when they had their mouth less covered than they have it now, at this time when they can hardly dare to breathe... each one who is truly Catholic, and those who have eyes and see, they begin to think of a place in which to hide in order to be saved, so now... will they reveal their wickedness to the people?

If the afflictions that sadden the Spanish people were a plague, hunger, earthquakes or other epidemic which deprived them materially; if it were a disastrous war and nothing else, and not the affliction of abandonment by God and the loss of Religion, that would be good. The Spanish clergy could sound the trumpet of alarm, call the people to do penance, and with their example and with public prayers and processions invite them to it. If the priests would fulfil their duty, and in view of the punishment, they could make the people open their eyes and be converted to God. Perhaps, God did not want to give us this opportunity in punishment for our sins, or we have to miss it because we were not on the watch as we should have been. But, now . . . it is impossible. If the Spanish people have to appease God with penance, they will be eternally abandoned. Right path leads to penance. These thoughts, Father, trouble my spirit, and from that point of view give me no hope of salvation . . . See if you can find something which will console me.

2. And now it has been also – added note in the 2nd edition, referring to the anti-cleric laws of the Spanish government in particular to the suppression of the religious orders.

6. DIRECTOR: There is no reply to your thoughts; and unless God by a miracle of his omnipotence, desire in an extraordinary way to change the heart of the Spaniards and give them the spirit of contrition and of tears, it is impossible that penance could save Spain. But, even without penance there is still a means of salvation. And that is prayer, the only sure means, but efficacious and infallible if accompanied with sacrifice.

Second remedy: Prayer accompanied with sacrifice

7. TEOFILA: Please explain that to me; you do not imagine how much anxiety you will take from my troubled heart.

DIRECTOR: Yes, daughter, prayer, petitions are the only remedy left for Spain in the wickedness which she now mourns. The supreme Governor of the universe has ordered that we shall only be freed from the wickedness that afflict us or threaten us except by means of prayer, because it is just that we acknowledge him as giver of all things, the source of the highest good and all graces. So, God in his providence has arranged not to give us his gifts unless we ask for them.

8. Some men are so unhappy that of themselves they cannot ask God for graces, either because, they are unfaithful and do not know him, or because they are determined not to know him, like the obstinate people and those who hate God. Very often he gives them his graces without their asking, as he gives faith to the unbeliever, conversion to sinners and heretics. But even this, God does not usually do except through prayer. He does it through the prayer of others. If God enlightens an unbelieving nation with the light of faith, if an obstinate sinner is converted, someone will have arranged that with God in prayer. In order to grant his grace even to those who do not or cannot or do not want to ask for it, God ordered “Pray for one another, that you may

be save” [Jas 5,16ff]. If God gave the grace of conversion to St. Augustine, it was due to the tears of St. Monica; and one Holy Father said that the Church would not have St. Paul, if not for the prayer of St. Stephen.

9. And it is worth noting here that the Apostles, sent to preach and teach all nations, acknowledge that the fruit of their preaching was more of the effect of their prayer than of their words, when at the election of the seven deacons, who had to take charge of the external works of charity, they said: “This will permit us to concentrate on prayer and the ministry of the word” [Acts 6, 4]. Notice that they say they will concentrate on prayer, and only after that to the ministry of the word, because no doubt they never went to convert a town until they had succeeded in converting it by prayer.

Jesus Christ spent his whole life in prayer, and preached only for three years.³

10. God does not give his graces to men except through prayer, because he wants us to acknowledge him as the source from where all good springs, neither does he want to save us from dangers or heal our wounds or console us in our affliction except through prayer. And, because not all who are suffering are prepared to ask God for a remedy, in order not to exclude them from his protection and mercy, he is satisfied if others pray in their name. So he said: “Pray for one another that you may be saved” [Jas 5,16ff]. Which is the same as saying: God has disposed that prayer should be the means by which we receive his graces and are saved from dangers and wounds are healed, because he wants us to

3. The Church in the prayer proper of Apostle James does not say that he brought the first light of faith, but can be obtained: *Lucem salutis primitus, oris iberis impetras*, “Alcanzas el pimero para España la luz de la salud”, says the hymn of the Vespers. As to make us understand that the Apostles conquered first the nation with prayer, and immediately marched to preach the Gospel. – Note of the two original editions.

acknowledge him as the giver of life and death, of health and of sickness: “For he scourges and then has mercy; he casts down to the depths of the nether world and he brings up from the great abyss.” [Tb 13,2]

This being so, the remedy for all the wickedness which afflict poor Spain is to ask and to pray to God; and it is the only remedy.

11. Besides this, the greatest evil of the Spanish nation is the destruction of the majestic edifice of the Church. This edifice, as faith teaches us, is not built by man’s hand but by the power of the Father, by the infinite wisdom of the Son, and by the ineffable goodness of the Holy Spirit, depending on God’s hand as much as for its existence as for its conservation. Therefore, as only the omnipotence, wisdom and goodness of God could construct this most beautiful building, so nobody but he can preserve its loveliness and beauty. It is written [Ps. 126,]) that “Unless the Lord build the house, they labour in vain who build it. Unless the Lord guard the city in vain does the guard keep vigil.” So, when Satan gathers his forces, prepares his scheme of war, lays siege to the holy city in any Catholic nation, lines up his batteries and aims his shots with fury to destroy it, alas for her if God’s hand does not uphold her! Alas for her if the inhabitants do not pray duly! As human strength is powerless against the power of hell without due prayer to preserve her, the divine strength needed to sustain her will be lacking, for indefectibility is promised to the universal Church and not to the individuals. So, her walls will shake, they will fall to the ground, and then she will be converted into a mountain of ruins and a dwelling place for demons.

12. Satan has gathered all his forces in Spain. He has prepared and invented all his schemes of war. He has set his repeated importunities against the Church, and for more than seventy years it has been aiming at her formidable

shots. And, what has he gained up to the present? What destruction has he caused? What is the state of the Catholic religion in this kingdom? We already said, that all of us who have eyes do not want to be deceived; we see quite clearly that only the right hand of the Most High can snatch the Spanish Church from the claws of hell and save her from total ruin. That only an extraordinary light from the wisdom of the Word can guide her safely through the paths of truth and prevent the pure light of faith in her from being extinguished amidst the dark clouds of errors and heresies which hell continually spew upon her. And only the goodness of the Holy Spirit can with his omnipotent grace grant her the strength needed so as not to weaken and give up in the battle against all the wicked in the world, and to render useless all the efforts of hell. We all know that, and so we are full of bewilderment and fear as we say: only a miracle of the Almighty can save the Church, the faith and religion of the kingdom; only God can save us; only from God comes salvation; all human hopes have vanished; our remedy has to come from heaven; or other similar expressions. Even the enemies agree in that. And so, jumping for joy in their triumph and exchanging fraternal embraces in the excess of their satanic satisfaction, they say we shall devour them – “now we are going to swallow them; now the edifice of the Church has collapsed to the ground; this is the day we have longed for; we have it now; we are seeing it” [Lam 2, 16].

13. So, what has to be done, so that God may make this miracle? God has no need of Spain, neither will his promises become less firm and valid if our country closes its eyes entirely to the faith. Only prayer, that is duly directed, made and said, with its omnipotent strength will conquer the invincible and make him work the miracle, and thus it is ordained in his providence. In Spain the little boat of Peter, tossed by the furious waves of sin and error, is in imminent danger of sinking. Jesus is asleep in the stern; what can we

do to prevent the ship from sinking and to halt the storm? There is no human power for this. The sailors were already wearied from rowing, they have given up, and are waiting for the moment when the ship will be dashed to pieces and they clinging to a plank hoping to be saved with that. There is no other recourse but that which Jesus Christ by the all-powerful strength of his word may order [MK 4,38ff; cf. Mt 8,23-27; Lk 8, 22-23]. But in such conditions, why does he not wake up and do it? Does he not know what is happening? Then, why is he waiting? He is waiting for his disciples to ask him duly; he is waiting for us to say with all our heart that brief prayer: “Lord, save us, we are perishing” [Mt 8, 25].

14. TEOFILA: And if there is no one to awaken him, if we are all dumb, or if we do not shout rightly and properly into Jesus’ ears and awaken him, what will happen to us? Will he always stay asleep, and we in danger?

DIRECTOR: No; He will go away and abandon the ship to the fury of the winds and the waves. He will go away and the nation will be left to the fancies of the wicked.

TEOFILA: That is a terrible thing, my God! And he will abandon us?

DIRECTOR: Yes, my daughter, terrible and frightening is the situation in which we find ourselves. We can do nothing but lift up our hands and our eyes to heaven, and ask in a loud voice for the help which can only come from there.

15. If you open the holy Scriptures you will find this consoling truth printed in them, that when the chosen people were afflicted by the hand of God, and have prayed and called to heaven, they have always been heard, and God has returned them to his grace. In the book of Leviticus [26,41,43ff] already quoted, God, speaking to his people dispersed among the nations and persecuted even there by the Lord’s sword, says; “Until your uncircumcised hearts are humbled

and they make amends for their guilt, I will remember my covenant with Jacob, Isaac and Abraham; and of the land, too, I will be mindful. Then you will ask pardon for your sins, because you spurned my precepts and abhorred my statutes.” Then, that is, when you will be afflicted by my hand.

16. After Solomon had built the temple in Jerusalem, he made the following prayer to God at the solemn dedication: [1 Kings 8,46 ff] “If they sin against you – for there is no man who does not sin, - and in your anger against them you deliver them to the enemy, so that their captors deport them to a hostile land, far or near, may they repent in the land of their captivity and be converted. If then they entreat you in the land of their captors and say, ‘we have sinned and done wrong; we have been wicked’; if with their whole heart and soul they turn back to you in the land of the enemies who took them captive, pray to you toward the land you gave their fathers, the city you have chosen, and the temple I have built in your honour, listen from your heavenly dwelling. Forgive your people their sins and the offenses they have committed against you, and grant them mercy before their captors, so that these will be merciful to them. For they are your people and your inheritance, whom you brought out from Egypt, from the midst of an iron furnace.” In the following chapter it says that God heard his prayer.

17. The prayers, supplications and cries freed the sons of Israel from the oppression of Pharaoh. God said to Moses: “I have seen the affliction of my people in Egypt, and I have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey...” [Ex 3,7-8].

As they travelled from Egypt to the Promised Land, they were afflicted many times and punished in many ways on

account of their sins: “We have sinned, we and our fathers; we have committed crimes; we have done wrong” [Ps 106, 6].

In chapter 3,7-9 of the book of Judges we read; “Because the Israelites offended the Lord by forgetting the Lord their God, and serving the Baals and the Asherahs, the anger of the Lord flared up against them, and he allowed them to fall into the power of Cushan-rishathaim, king of Aram, (Mesopotamia) whom they served him for eight years. And they cried to the Lord who sent them a deliverer, Othniel, son of Kenaz, who rescued them.” They sinned again, and he gave them into the power of Eglon the king of Moab and served him for eighteen years. Again they cried to the Lord and raised up for them a saviour, Ehud, son of Gera who rescued them.

After the death of Ehud they sinned again and the Lord delivered them into the hands of Yabin King of Canaan: “And the sons of Israel cried to the Lord... because they had lived under harsh oppression for twenty years;” and through Deborah, the prophetess, and Barak He brought them out of slavery [Jgs 4,3].

The sons of Israel sinned again, and the Lord left them in the power of the Midianites for seven years; they were oppressed very cruelly: “Israel was greatly humiliated by Midian and cried to the Lord asking for his help against the Midianites” [Jgs 6]. And He gave them liberty by means of Gideon, who overcame the army of the enemy.

18. The whole world knows what happened to the city of Nineveh. God had decided to destroy it if it was not converted and did penance for its sins. Jonah was sent by the Lord; he made one day’s journey to the city and began to shout with a message from God: “Forty days more, and Nineveh shall be destroyed” [Jon 3,4]. The inhabitants of Nineveh believed in God and announced a fast, and put on sack cloth from the greatest to the least. These words

reached the king of Nineveh, and he rose from his throne, took off his royal robes, put on sackcloth and sat down in ashes. He then sent a proclamation from himself and his ministers: “Men and beasts, herds and flocks must eat nothing, they must not drink water. Men and beasts are to put on sackcloth and cry with all their strength to the Lord, and everyone must leave his evil ways and the sins he has committed. Who knows if the Lord will be kind and will pardon us, and mitigate the fury of his anger, and we shall not perish?” The Lord saw that they had turned from their evil ways, and he had compassion on them, and he did not inflict on them the evil which he had decided to send.” [Jon 3]

It is also well-known that by calling out day and night the prophet Daniel succeeded in ending the captivity in Babylon, and the people of God returned to their homes, and once more could make Zion resound with their hymns to the Lord.

19. In every age in which the Church has been greatly afflicted, in need and in difficulties, she has cried out to the Lord and has been heard, because “it is impossible that the prayers of many should not obtain what they ask,” says St. Ambrose [Commentary on Rom Ch.15].⁴ In all her troubles the Church has no other recourse but to raise her pure hands to heaven and by means of prayer to implore help from on high; but on this condition God always relieves her. The Greater Litanies contain the formula of prayer for her needs, which, inspired by the Holy Spirit were composed to be heard.⁵ They are the reminder presented to God that he may grant her the remedy for her needs.

4. This refers to the Commentary of St. Ambrose on St. Paul’s letters – Letter to the Romans chap. 15, 31. But the text is taken from the Ascetic Directory of JUAN BAUTISTA SCARAMELLI 1st treatise, art. 6, chap. 2. No doubt he read the Spanish version in one of the editions existing in 1789-1790.

5. Greater Litanies were prescribed for the liturgy on the feast of St. Mark 25th April. Those recited on the three days before the feast of the

20. This great truth is well-known throughout the whole Christian world that the Catholic nations, provinces and towns have already made it a custom to walk in the rogation processions to find the remedy for all the public evils, be it plagues, hunger, wars or anything else.

21. TEOFILA: That is very good, Father: I am convinced about what you are saying. But, how is it that Spain does not have public prayers in order to be saved from the worst of punishments, which is to be abandoned to the caprices of the wicked sects, not even when the whole Catholic world is praying for her?⁶ If few days will pass without rain - even just now - they hasten to the church, dust their statues, take them in procession and pray until they obtain rain. Yet, although the drought of God's word becomes more frightening every day, and on account of the lack of heavenly waters, souls are drying up and dying, no one thinks of rogations. Why do we not have rogations when we see how the crystalline sources of the holy sacraments are drying up? Why do we not have rogations when the plague of sin is causing such havoc everywhere? Why do we not pray when we see that the wind boar of the heretics and the evil ones is destroying the Lord's chosen vine? [Ps 80,14] Oh, strange blindness of the Spaniards! We are sensual, and we only see God's hand when it touches our flesh. And we are losing our soul. Religion is disappearing from among us and we are going to be changed into a horde of savages, and now we

Ascension were called the lesser Litanies. Hence, the name Rogation Days is given. They correspond to the "Litanies of the Saints," while others mentioned a particular mystery, feast or saint, such as Mary or St. Joseph. The "Rogations" were a ceremony with a procession to ask for God's blessing on fruits, fields, etc. or to pray for freedom from punishments and dangers. They were used frequently in the time of Fr. Palau, hence his references to them.

6. He alludes to the Jubilee granted to the Church in Spain by His Holiness Pope Gregory XVI on 22nd February 1842 and was published throughout Christianity.

take no notice, neither of our wickedness nor of our needs. Oh impenetrable utter darkness of the XIX century!

But, what can I say? And who will lead the rogations in Spain? Will the wicked ones perhaps do in order to obtain from the Lord the destruction of their wickedness? Will the rulers do it? There would be the rogations of the Emperor Charles V for the freedom of the Pope, whom his troops had taken prisoner in Rome, although they lacked the good will which they needed to be heard, as that Monarch had.⁷ The rulers of Spain... My God! If they are the ones who have just pulled down the Church with their decrees... It is they who for nine years had her tied so tightly and with such strong chain that they do not allow her to breathe... The rulers? Ah! I have no doubt that they would order with pleasure a *Te Deum* to their idol for obtaining the extermination of the Spouse of Jesus Christ, but would they decree solemn supplications in rogations to save her?

22. Who would do so, then? The clergy? Poor clergy! Poor priests! They are not safe neither in the church, nor at the altar, in a corner of their house, and not even in a hut, and will they dare to unfold their banners and walk in procession through the streets asking the Lord to deign to preserve the holy Roman Catholic religion for them in the kingdom? Who will do it? ... No one... It is not possible now to apply to the Church this unique medicine... Poor Church! Your deep wounds are becoming incurable! Who will heal them for you? Are you now, by any chance, without hope of salvation?

What a loss! Has anyone thought of having rogations in procession for the salvation of the Church? After so many

7. Refers to the sad event of the siege of Pope Clement VII in Castel Sant' Angelo in Rome during the sack of Rome on 6th May 1527 which put an end to the war between the Pope and his allies in the League of Cognac against the Emperor Charles V. In view of the excesses of the soldiers; the Emperor himself ordered the rogations mentioned in the text.

years, is it only now that we think of this medicine? Now, when it is already impossible to apply it? My God, how blind we are, now lost! For an insect bite, a pin prick, or a slight headache - I mean, for droughts, plagues, or other temporal evils - the Church of Spain has offered rogations to God, and in these recent years, when the infernal tiger is tearing to pieces the mystical body of Jesus Christ, no prayer is offered to ask the Lord to save it from its claws and greed! Now no prayers are said, now that the wounds are so deep, that, as you have told me, only the omnipotence, the wisdom and goodness of a God could heal them... now no... Oh, my Father, how often I fear that our Lord has closed all the doors of his mercy against the Spanish people, and what . . .!

DIRECTOR: Stop, sister, don't speak to me so despairingly.

23. TEOFILA: What do you want me to say, Father? As I have seen so many persons who lived for many years with hopes that at the end were left in vain - even my heart always feared because I never saw a return to God - I also fear I may be misled by vain hope.

DIRECTOR: I have already told you, and I repeat, that the troubles of the Church in Spain are so great that only a miracle of the Almighty can produce a remedy, and prayer is the sure, efficacious means of obliging God to work this miracle. We see now that public rogations are impossible for this end, how can we pray in such a way that God would be impelled to do it.

24. TEOFILA: There is my whole difficulty.

DIRECTOR: Yes, there indeed; but it is not an insuperable difficulty. Let us see if with the Lord's grace I can explain it to you. First of all, you must realize that it is not necessary for all the people to gather together in a crowd and in a spirit of prayer in order to ask and obtain from God the preservation

of Religion. Only ten just men would have been sufficient to save the cities of Pentápolis if they had negotiated with God. [Gen 18,32] So, it is sufficient even for some persons to pray in the name of all, as long as it must be done rightly and properly. Secondly, it must be supposed that the Holy Spirit, the author of the supplications, will inspire a good number of Spaniards to ask for remedy for the needs of the Church, and teach them how to ask, and must wait that the Spirit, whose acts are always perfect, will give them the necessary strength to persevere in their petition until they see the afflictions of our Mother caused by evils are healed. This choice portion, which is like the heart of the Church, presents without doubt the living. God attends to that and the matters of Religion are settled on earth according to what these souls achieve from heaven. And it is possible that there may be one with so much faith that she alone will suffice to gain it for all.

25. Yes, my sister, it is possible that the faith of a soul of prayer is so great that she alone could disarm the justice of God and opens the treasures of his ineffable mercies. I do not want you to believe merely on my words about this, because this truth, which in some way is the foundation of all that we shall say later. I believe it is in Holy Scripture, and here are some of the reasons upon which I base my words:

26. In Bethulia under siege by the army of Holofernes and reduced to the last extreme, there was only Judith to negotiate rightly for the well-being of Israel. The ancients' elders and the people had lost hope of any remedy. She was the only one who still trusted in God, and her faith was so strong that having cut off the head of Holofernes, Israel gained a complete triumph over that strong dangerous enemy [Jdt 7ff]. The prayer of Moses tied God's hands was as such. And on a certain occasion when the angry Lord wanted to exterminate the people of Israel, Moses opposed him with all his strength. The Lord insisted in wreaking

vengeance and he said to Moses, “Leave me, do not tie my hands, I am going to consume this obstinate people” [Ex 32,10]. Moses remained firm against imposing punishment, and Moses won the case.

27. The Lord wanted to punish the obstinacy of Jerusalem and to fulfil the many, repeated threats made through his Prophets; and so that Jeremiah would not prevent him [Cf. Jer 7,16] he ordered him not to pray for them, because he said he would not listen to him. This command, regard God’s dealing with his saints, is nothing else but taking away from their heart the spirit of prayer for Jerusalem, or the effective desire coming from the strength of the Holy Spirit which attains what it asks. Because when God explained through the prophet Ezekiel [22,30-31] why he had dealt so harshly with his people, he said: “I searched among them for one man who could build a wall or stand in the breach before me to keep me from destroying the land; but I found no one. Therefore I have poured out my fury upon them; with my fiery wrath I have consumed them; I have brought down their conduct upon their heads, says the Lord God.” Those words are worthy of attention: I searched for a man. So, one could have been enough if he would be firm as a wall and capable of struggling with God.

28. Afterwards when God wanted to cease the punishment and liberate his people from captivity, the Lord found that man whom he had previously sought in vain. He was the prophet Daniel, - prostrating before the majesty of God to pray and to implore for the captivity of his people, after much prayer and many tears and fasts, asking the Lord to have pity on the desolation of his sanctuary not only did he deserve to be heard, but the Archangel Gabriel came and assured him that in heaven sentence had been pronounced in his favour, from the beginning of his petitions [Dn 9, 23], and enlightening him also that they would be fully accomplished.

29. From the writings of St. Teresa of Jesus, our country-woman and doctor of the Church, we know that she offered her prayer to obtain from God the preservation of the Catholic religion in Spain, that it might not be infested with the infernal breath of the foul beast of Protestantism which, at that time was working havoc in the neighbouring kingdom of France. It seems that her prayer was heard, for she tells us herself (Second account) that she never asked for anything in prayer which was not granted; and even now when all errors find the doors of unfortunate Spain wide open, there is no echo there of the worm-eaten heresies of the XVI century.

30. St. Dominic Guzman with the prayer of the holy Rosary and with his virtue appeased God, destroyed the sects of the Albigenses, the heretics of XIII century who did so much harm to the Church and devastated the countries to where their greed could reach, and that like the patriarchs as the real fathers of impious masonry of our days. No doubt they had negotiated with God before hand, and attained the triumph of faith against those sects. I do not mention many other cases supplied by Church history, because it seems to me that what we have already quoted are sufficient.

31. To this we may add that when a soul pray for the Church, and in the name of the Church, which every member is encouraged to do every day by the Popes, in this condition indulgences are granted; the efficacy of the prayer that the Holy Spirit gives is so great that it obtains what it asks. Let all souls of prayer understand this, strengthen their petitions, redouble their clamours, sadden their heart in the presence of the Lord, like Daniel, wearing sackcloth and hair shirt, apply all the strength of his spirit to appease a God angered by the sins of the nation. Let each one strive to be the fortunate one who gains victory in the fight and obtains for us the triumph of the Catholic religion in the kingdom; and not to doubt that all together, or some of them will succeed.

32. Do not doubt that God is searching among us a person who will dispute and struggle with him [Ez 22,30ff], so that in the fulfilment of the laws of his justice he will not be compelled to destroy us. God gives to your heart repeated importunities which will oblige him to do this; for sure many souls experienced this. It does not matter that this person is a priest who, like another Moses, goes up to the holy mountain of the altar, raises his hands to God who is so angry with us, and presents Jesus to him as a victim of propitiation, and says: “Lord, forgive our people their sins; if you will not, then strike me out of my book” [Ex 32,32] - with this blood of your Son he overcomes and sings victory, - or be it any other soul among the faithful, which like another Judith, hopes against all hope in God the salvation and Victory for Israel, obtaining from the Lord the extermination of the wicked sects, that like the command of the infernal Holofernes to his armies, have besieged the Church in great fear. It matters little if it is the whole people who pray and obtain the salvation of the Church, or only one individual; whether be it a priest who negotiates at the altar as one of the essential duties of his state, or be it any other soul, urged to deal with God by the precept of charity or for any other reason. God is so good that he is pleased if there are some who pray for others in the name of the people that he may grant it to us. That is why we have the commandment: “Pray for one another that you may be saved” [Jas 5,16].

33. TEOFILA: If the Church has to be saved by that group of souls who pray for the needs of that great Mother, would it not help, Father, to form them an association that they may continue and encourage each other to dispute with all the strength of their prayer in a way that one man with the God who afflicts us terribly? [Ez 22,30] And even more as I remember reading in Scaramelli that St. Ambrose says: “When many small ones join together in the same spirit, they become great, and it is impossible that the prayers of many

should not have an effect.” There must be in Spain a good number of holy souls who, if they are not praying with all their strength for the needs of the Church, it is because of the lack of someone who can instruct them about it. And if the directors of the association took care to instruct and encourage them, oh! I think that our Lord could do no less than allow himself to be overcome by this spiritual army. What a war that would be against hell!

34. DIRECTOR: And do you want to be one of the associates? Do you want to be one of those valiant fighters?

TEOFILA: Does such an association exist, by any chance?

DIRECTOR: Oh, yes! it exists already, although still in its beginnings, for we are forming it.

TEOFILA: What must I do to belong to it?

DIRECTOR: Nothing more for the moment, but to use all the efforts of your spirit to struggle with God in prayer and to see how to snatch from his hands the sword with which he is wounding us.

TEOFILA: Heroic idea! I on my part, offer myself for everything for which the other brothers and sisters have offered themselves; but Father, you will have to instruct me how to do it.

35. DIRECTOR: That will be a great pleasure for me, and as your Director in this battle, I will give you all the instructions that you need. And, in the first place, begin this struggle with God as if there were no one in the kingdom who thinks of settling the affairs of the Church with him in prayer, and thus you have to make sure that your faith is sufficient to take away the punishment. Then realize at once that it is you alone who can attempt to heal the wounds of the Church, and that your faith has to make up for the lack of the others and be sufficient for the remedy. And, finally, begin this struggle with as much courage as if it is you alone who has

to fight and win. But, at the same time, you must think that you are the most cowardly of all the sisters, and filled with holy rivalry, try to imitate them.

36. TEOFILA: Oh, Father, I have to struggle with the Omnipotent? I have to snatch the sword from the hand of a terrible Judge who is relentless? What will an ant like me do against the Lion of Judah? [Rv 5,5] With what strength, with what virtue will I struggle with God?

37. DIRECTOR: Be careful, my daughter, to think that you have to struggle with your strength alone. That would be the most stupid madness ever seen. That is not so. You have to present yourself before the Omnipotent God the Father sent by Jesus Christ his Son, equally Omnipotent, and impelled and fortified by virtue of the Omnipotent Holy Spirit, who will “help us in our weakness for we do not know how to pray as we ought; but the Spirit himself makes intercession for us with groanings . . . “ [Rom 8,26] for the needs of the body to which he gives life, which is the holy Church.

38. TEOFILA: And how shall I know that Jesus Christ sends me to do this?

DIRECTOR: How? By that rule previously cited, which was announced by the apostle James “Pray for one another that you may be saved,” [Jas 5,16] which in the present critical circumstances strongly oblige everyone. And when God commands, and you abandon the field because you believe that you are not capable of doing what God orders, it is not humility but intolerable pride. They have already the commission from Jesus Christ. And if he see that you are prepared to fulfil it, as he knows that you cannot do it properly without the power of the Holy Spirit, he will not fail to send him to you, and then being made one with the Holy Spirit - through his power and strength - and in the name of Jesus Christ, you will be able to present yourself before the Judge, though he may be strict and Omnipotent and appears inexorable.

TEOFILA: But Oh my God! And I have to disarm the Omnipotent God who is afflicting us terribly? What a dreadful struggle that will be for my weakness! But if God wants it, if he commands it, there is nothing I can do; Teofila, hands to the work! I am going - although trembling of my wretchedness, good that I am fully confident in the power of God - to present myself, Father, before the tribunal of divine justice, but at once I was obstructed with an impenetrable barrier, with the sins of the nation which, like a dense cloud, [Lam 3,44] prevented the prayer from reaching the divine obeisance. How many times has this horrible cloud frightened me, and made me turn back! I have already told you that these sins of the nation depressed my spirit and discouraged me, because I found no means of taking them away before the Lord and making my prayer penetrate into his ears. So, when Satan, the perpetual accuser of my brethren, [Rv 12,10] standing before the formidable tribunal of God’s justice, presents to the supreme Judge the sins of the nation, and reminds him of the laws of his justice, according to which they should be punished and deprived of their Religion because they have become unworthy of it, what shall I say? Which arms shall I oppose against the infinity of sins? When the Judge compares my request and my petitions with the justice with which he has to punish the sins of the nation, what shall I respond? When the Judge shows me the sins of all the people, Oh, how confused I shall be! I shall bow my head and escape from the presence of the Judge!

39. The sins of the nation are the arms with which God’s tribunal will contest with Satan against the souls of prayer. I have felt it many times. They are the sticks which feed and sustain the fire of divine indignation, the chief obstacle which prevents God from hearing our prayers. Precisely I have to contest against them, to disperse this cloud, and if you do not teach me the means to make them disappear from God’s presence, it is useless for me to present myself at the tribunal.

DIRECTOR: Yes, daughter, I will place a sharp sword in your hands with which you will be able to cut at your pleasure all the heads of this hydra which gives you so much advertence, and not without reason, and which could impede the effect of your prayer. I will tell you how you must contest the sins and defeat them: it is with

3. The sacrifice of the cross renewed every day in the sacrifice of the altar

40. If, you stand before God's tribunal, Satan presents as usual, the sins of Spain, and the Judge says to you: the people have sinned and still sin, with their sins they lose their rights to glory and to the means of reaching it which are all contained in the holy Religion, and so, according to the rules of my justice, I must punish them and pull up the tree of Religion from their soil and transplant it in other countries where it will produce fruit in abundance; do not be alarmed at this. Prostrate yourself before God's majesty, and with your mouth on the floor of the church, while the priest is celebrating the holy sacrifice of the Mass, tell him with humility but with complete confidence; Lord, we have sinned: we have committed every kind of iniquity and evil; we are under sentence of death and unworthy to possess the Religion which You have entrusted to us; You are just, Lord, and your anger is just; You are just and your judgements are right. But listen, Lord, and see that Jesus Christ, your Son, with his life, passion and death has earned for us glory and the means to attain it, which are those which are offered by Religion. There is the blood of Jesus Christ in which all his merits are contained. Preserve our religion for us by that.

41. Lord, we have sinned, and by our sins we have aroused your anger. In order to appease you, here is Jesus

Christ your Son, made for us a victim of propitiation immolated on that altar.

Lord, we have sinned, we have offended you who are God of infinite majesty, and with our sins we have contracted enormous debts with your justice. But here, before your eyes in complete and superabundant payment for all these debts, is a pledge of infinite value, a coin worth more than all our debts; behold a host pure, holy and without spot, infinitely satisfactory; here is the body and blood of Jesus Christ sacrificed on the altar.

Lord, we have sinned, and in order to chastise us as we deserved you abandoned us to the awful slavery of Satan and the wicked sects, as instruments of your justice. But, Lord, here is the ransom, the price of our redemption, the body and blood of Jesus. And, in this way, add what faith teaches and all that inspires your heart.

42. This is the right way in which you have to contest sin. The holy body of Jesus Christ and his precious blood which we offer to the Father every day, or which is offered unceasingly in the whole Church, are the powerful, invincible arms with which you have to contest all the sins of the nation. For your information you must know that on the holy mountain of Calvary the tree of the cross produced the following fruits for all the nations of the world:

1st First of all, *he merited the possession of glory* for all nations, and in this life the means necessary to attain it, those which are found in the Catholic religion. To Jesus Christ the grace was given, not as to an individual person, but also as Head of the whole Church, and with that he could merit and in truth did merit with all his actions for mankind, the possession of glory and all those graces and helps that we need to attain it. He attained everything for us, as yet what we have lost by the sin of Adam.

2nd *He reconciled us with God.* By Adam's sin, and by our own which we added, we become enemies of God. Jesus Christ on the cross with the blood of his testament entered the *Holy of Holies* and reconciled us with the Father [Heb 9,11-12].

3rd *He expiated our debts.* St. Thomas (3rd part of the *Summa Theologica* q. 48 a. 2) says: "Strictly speaking, a person is recompensed if he is given something which he loves as much as or more than he dislikes the offence." Man sinned, and by his sins against the laws of divine justice contracted debts which are in a certain way infinite, because the person offended is infinitely good. But, Jesus Christ, in order to give satisfaction to the Father for the debt incurred by the sins of humanity up to that time, and which would be contracted until the end of the ages offered Himself on the cross as a living host, pure and holy, together with everything done by mankind. And thus he gave the Father much more than the whole people could owe his justice. The Father had to accept the oblation offered by his Son and so expiation was made for all the debts which mankind could contract by sins.

4th *He redeemed the world from the clutches of Satan.* God handed over the human race to the slavery of Satan for two reasons: First, because man had allowed himself to be defeated by sin: "The one who allows himself to be overcome by another becomes his slave." Second, it was just that the devil, who had conquered man in the contest, should be the minister of justice to punish his scandalous audacity. Jesus Christ offered himself as the price of redemption, the Father accepted the offer, and we are redeemed by the death of the Son. The reasons why God abandoned us to the power of the devil were the sin that we committed and the punishment we deserved. Jesus destroyed the first by meriting for us the grace to efface it, and the second by making superabundant expiation to the

laws of divine justice; and thus we are completely saved from the power of Satan. The Apostle St. Paul explains this to us very emphatically in many of his letters, especially in what he has written to the faithful of Colossae, telling them that when they were dead on account of their sins, God had returned them to life through Jesus Christ "pardoning all your sins, destroying our death warrant; he has done away with it by nailing it to the cross" [Col 2, 14].

43. All of these were merited by Jesus Christ for us on the cross, which is the same as I said before, in two words; that is, he merited glory for us in the next life, and in this the possession of the Catholic religion which includes all the helps we need to attain it. When God plants Religion in a nation it means offering the fruits of redemption, or rather applying this redemption to it. And what is the plan of divine providence for the tree of religion to be planted in the nations? And, after the planting, how is it to be preserved? Or, what is to be the same, what has Jesus Christ arranged so that his redemption may be applied to the nations?

44. As the holy Fathers teach unanimously, and St. Thomas confirms it (4th Sent. Dist. XV, q. 3, art. 2), ordinarily mankind neither received spiritual blessings nor are freed from evils, except by means of prayer, which is the real key to open the heavenly coffer. So the providence of God has decided that such an extraordinary grace, such a great favour, the greatest which God can grant to a nation, such as the Catholic religion, is granted only through prayer. So, before sending the Apostles to preach to the nations and to incorporate them by faith into the inheritance of Jesus Christ, he had arranged that his own Son to whom he had said in Psalm 2, 8: "Ask me, and I will give you the nations for your inheritance," would have negotiated with him beforehand, this conversion, and that the Apostles also should negotiate

in prayer the conversion of each one; They prayed for it and they obtained it, as I pointed out to you above. Jesus Christ was sacrificed on the cross so that the sins of the world would not hinder the effect of this negotiation. And he instituted the tremendous sacrifice of the altar so that the sins of each nation, people or individual should not hinder the application of the fruits of the Redeemer's passion, and that these fruits might always be fresh, alive and life-giving, he instituted the tremendous sacrifice of the altar. Through him we oblige the Father to apply them to that nation, province, city or person for whom it is celebrated, or heard. Hence, in celebrating Mass for a nation means praying to the Father through the life-giving: blood of his Son, to deign to plant there the tree of Religion if it is still unbelieving; and if it is Catholic and is threatened as in Spain at present - with the loss of Religion, that he may deign to cleanse away the filth of evil, of vices and sins.

45. According to this doctrine, when the true spirit of prayer is missing in those who celebrate or hear the sacrifice of the Mass, if there is no one there who works for the preservation of Religion in such a way as to obtain it – be it on account of a long peace which produces slackness, or because the servants of the Father are asleep [Lk 12,38] - what has to happen? It always happens that Satan, who never sleeps, presents immediately their sins before the tribunal of divine justice, and as there is no one to destroy them through the means which God has ordained, which are prayer and sacrifice, he has to hand it over more and more to the power of the spirits of darkness who, by sowing weeds [Mt 13,25] and forming wicked sects, place Religion in more or less danger with greater or less haste according to their greater or less attachment to the sacrifices of the true spirit of prayer offered to God to obtain the preservation of the Church.

46. TEOFILA: But, Father, with the many sacrifices which are still celebrated in Spain, is it possible that God will not be appeased? Why can he not be satisfied seeing that they are instituted to expiate his justice? And as the ransom is offered to the Father every day for the nation, why is the yoke of evil not broken? Why, on the contrary, does it become worse each day and it is pride that triumphs? But I do understand now, Father, we lack the true spirit of prayer in our sacrifices, and we have only to take a glance at our churches to realize that.

DIRECTOR: You know already which arms have to be used to fight in the tribunal of God's justice. With his death Jesus Christ conquered hell, chained the strong one [Mt 12,29; Mk 3,27; Lk 11,21-22] and disarmed divine justice, because he destroyed sin on the holy mountain of Calvary. We have to do the same in the holy sacrifice of the Mass using his merits and his redemption that is, making them applicable to ourselves. Do you understand well all this?

TEOFILA: I already understood these truths substantially, but I still have much darkness and I would like more light.

47. DIRECTOR: If you do not understand them well, do not be upset by that. These matters can be understood very badly if not enlightened by the light of the Holy Spirit interiorly. Pray fervently for this light, and wait patiently, because when you are seen to be ready, it will be given to you. Spend much time on these meditations and little by little they will expand your heart.

With this I think I have given you sufficient instruction on the calamities with which the hand of God punishes poor Spain; about the causes, which are the sins; about the laws of divine justice, by which God arranges his judgements; about the possibility and existence of efficacious remedies to heal the wounds of the Church and how to apply them.

48. TEOFILA: Yes, Father. It seems that now I have sufficient instruction on this first point, although without that clear light which I would like, as I have said. I will pray to God for that, and I trust that he will give it to me, because it is something that pertains to his glory. I have been praying for a long time for the needs of the Church, but now I see that I was only wasting time and wearing myself out miserably. I am resolved to start again on this holy war. I trust that your charity which has urged you to instruct my ignorance, will also urge you to teach me how I should behave in practice in order to win the battle and gain the victory.

DIRECTOR: Daughter, I will do all in my power to complete what I have offered to you, as prescribed in my ministry. Tomorrow receive holy Communion and ask the Holy Spirit to enlighten me, and we shall see how - in spite of the justice of the chastisement and the severity of the laws - You, as a spouse of Jesus Christ, will be able to negotiate with your Spouse for the salvation of the Church in Spain, which is the second point which we must treat.⁸

8. So, he follows the plan treated at the beginning (cf. end of 1st Conference), although the external division does not correspond to the four points of the first basic scheme.

FOURTH CONFERENCE

TEOFILA NEGOTIATES WITH JESUS IN THE BLESSED SACRAMENT, HER SPOUSE, FOR THE EXTERMINATION OF THE WICKEDNESS AND THE TRIUMPH OF THE HOLY FAITH IN SPAIN

Article I. – *Jesus visits the soul of his spouse to succour in her needs; he promises to grant everything she asks. As she neither knows what to ask, nor how to ask for it, she invokes the aid of the Holy Spirit.*

1. DIRECTOR: I suppose, sister, that you have done what I told you yesterday about receiving holy Communion.

TEOFILA: Yes, Father, I have. My good Jesus has deigned to pay me a visit. But, what a visit, Father! Oh, how shall I be able to repay such tenderness, such kindness and love! Oh, how extraordinarily loving is my beloved Spouse today! What lively communications about the great concern which troubles us! Oh, my Jesus how good, how excessively good you are!

2. DIRECTOR: And can you not explain to me what has happened there within you with Jesus Christ?

TEOFILA: I do not know if I shall be able to do so, Father. I will try to repeat conversation which took place between my soul and my good Jesus, without adding or subtracting anything as much as I know. As soon as I had received holy Communion I tried to withdraw with my beloved Spouse, filled with the ideas which you kindly communicated to me in the conference yesterday. Bewildered and completely confused my soul lay prostrate before Jesus and said to him,

3. SOUL: Lord! How is it that you have lowered yourself so much as to come to a house so oblivious as mine? What do you want from my poverty, my Spouse? And why have you come to my miserable heart?

JESUS IN THE BLESSED SACRAMENT: I come to relieve your needs and to console myself with you and to console you.

SOUL: To console yourself with me! Oh, my loving God! Do you not see that I am submerged in an abyss of afflictions and bitterness? What consolation can you find in one who is sadness itself? To be consoled with me! Are you by chance suffering for the same reason as I? Do the wounds of your spouse the Church afflict your heart? To be consoled with me. . .! Your heart perhaps is in anguish for the wickedness of the Church in Spain, will it seek consolation with those Spaniards who are wounded with the same evils?

4. JESUS: And are you very sad? What is the matter, my daughter? What do you need? What is the cause of your affliction? Is my visit and my presence insufficient to cure it?

SOUL: And how is it possible for me to be happy, oh my Jesus? I cannot find any consolation. Ah! My goodness! I am the saddest and most distressed of the daughters of Spain. You know that I am a daughter of the Church of Spain. You can see the situation of my dear mother. How lamentable! Oh my Spouse! Her enemies have managed to plunge the dagger into her heart, and she is suffering the agonies of death. I can see your eyes changed into two fountains of tears, your heart split by the grandeur and harshness of your sorrow, and torn by bitterness and desolation, because in your very presence pack of fierce wolves is wreaking the most horrible slaughter upon your sons. And do you expect me not to be afflicted? Will rest be possible for me? Ah! For that, my heart which loves my mother more than the apple of my eye would have to be removed.

What I do not understand, Jesus, is that as You have a father's heart and the love of a spouse for the Church, you have had, and still have, patience to see your spouse become a victim of the fierce beast of evil. And you, my love, do you not feel it? Lord! How is it possible that you have forgotten the love of a father and of spouse for the Church in Spain? See that to abandon her to the powers of evil is to take from her at one blow all the means of salvation. See, that is contrary to the aim of your salvation. Oh love, love! How cruel you are! The desire that I have for the salvation of my mother leaves me without a moment of repose. To relieve my misery I would like to forget this, but love awakens the memory. Lord, is there any remedy for the deep wounds of my soul? Either heal them or take away my life, for I cannot live any longer with them. The medicine is in your hand. You can heal them, and it is very easy for you. Could it be by any chance that you do not want to do so?

5. JESUS: I am the medicine for all wickedness, and it is I who has passed on to you those wounds which torment you so much. If you feel the ruin of your mother and brothers, I feel much more than you the ruin of my spouse and sons and daughters. If you are longing anxiously for the salvation of your mother, just imagine that my anxiety for the salvation of my spouse is as great as my love for her, and how much it costs me! Do you know why though it is easy for me to heal her wounds, and as I want so much to do so, nevertheless, I do not do? I am going to tell you. I love my Church as my own blood. But I am the sovereign ruler of the world, and in my providence I have arranged that neither grace be given to anyone, and nor be saved from dangers or be cured from wickedness, unless they are asked from me rightly. You see that the condition is quite just, neither can my glory demand less for the dignity and infinite value of my gifts; therefore, is there anything, by chance, however small that is not worthy to ask?

6. Therefore, when a nation sins, my justice demands its punishment, if prayer does not take the affliction from my hand, because it does not do penance, then it must experience the severity of my indignation. And if, punished for its sins, the nation does not send up prayer to disarm my justice, the punishment continues and increases until it ends in the total abandonment of the dominion of Satan and of his wicked sects. Spain has sinned and is sinning. My justice demands that it must be punished. In order to lift the punishment, how do they pray? Who is he that with his whole heart, with all his strength and with his whole soul, day and night, morning and evening is negotiating with me and with my Father for its salvation? There is no remedy; it is ordained by me and by my Father that prayer and penance are to be the means by which mankind receives graces, and to be free from their wickedness. And the Spanish people will receive greater or lesser benefits and will be more or less freed from the wickedness which afflicts them according to the spirit of prayer which animates them. How shocked you would be, daughter, if you could see how these are stifled by true spirit of common prayer for the body of the Church! Ah! If you knew how forgetful the souls are - even those considered to be souls of prayer - of negotiating with me the salvation of my Spouse, there is really nothing extraneous. Where are the masters of true spirit of prayer? Who, seeing the Church struggling against the storm will teach the soul with all its efforts to pray earnestly for peace and tranquillity of the nation? And if there are no fathers who could engender and form souls who in time of struggle will know how to fight such a cruel war, will there be?

7. SOUL: And among the many souls of prayer in Spain, is there not a single one, my Jesus, who prays to you duly and rightly for the salvation of the Church?

JESUS: No, and when there is I will do what is asked of me. When there is a soul which duly negotiates with me for

the forgiveness of the sins of the people, the punishment will cease. It seems that you are astounded at what I have just told you, and you have good reason to be astounded. But for your information I want to explain to you the manner with which they have to ask publicly the religion of the kingdom.

8. First of all, I have in Spain a portion of good and prayerful people according to others – yet do not even think that they have to pray for the needs of the Church, except when, with very little spirit they want to gain an indulgence. They think that the whole of their perfection lies in loving God but in their work they exclude the love of neighbour.

9. It is true that there are some who pray to me for the salvation of the Church; but they pray in such a way that they grumble interiorly: “God will not do what I am asking; the sins are too much that . . . how is it possible for God to hear me? In their heart they do not have confidence that they will obtain what they asked for. They do not ask me properly and I assure them that they will not succeed.

10. There are others who go a little further. They pray especially for the Catholic faith because they see that the nation is in danger of losing it, they ask me for its preservation and triumph. Sometimes there are some who pray with confidence, but then the devil comes and says in their heart: “Yes, yes, shout, shout; sins clamour for justice; the Lord will justly abandon us to the power of the devil for our sins.” As if God is obliged by justice, he would rather not do for mercy if there was anyone praying properly to attain it. They believe in the devil that inspires distrust, more than in me who teaches them to hope with magnificent promises, even hoping against all hope if necessary. Because they doubt, they will not succeed; they do not pray properly.

11. Let us go to the holy people, to the people of prayer and who do penance. As soon as they begin to negotiate with me and with my Father for the salvation of the Church,

the multitude of devil assault them cunningly appearing as angels of light, suggesting these or similar ideas: “And what are you pretending. . ? Alone you can gain the triumph of religion for the whole nation?... Go on; go on, so you think that God will be persuaded to preserve the Religion in the kingdom because you are asking for it? Do you think that God has to listen to your supplications or take any notice of your prayers? What a presumption! And how will you make expiation for all those sins which obliged the Lord to abandon us? Don’t you know that God is just and that the afflictions which saddened the people are sent by God’s hand? Who are you to be so daring? What audacity! Are you mad? Where are your virtue, merits and perfection that you presume to obtain such a great favour from God such as the preservation of the faith in the whole kingdom? Go on ... let it pass; here is the new Moses, the Jeremiah and the Ezekiel of our times. Can you not see the new Judith cutting off the head of the wicked Holofoernes? Foolish one! With your prayer you want to appease an inexorable and justly angered God? When you have the holiness of the saints and the perfection of the perfect, perhaps you will be able to think of obtaining what you ask. But for now, do not presume. Stop these mad ideas which make you waste time. The sins of the nation, which you cannot prevent, will always hinder you from being heard. Try to save yourself, in case by attempting to save the others from shipwreck, you will be drowned with them. God will be appeased when he is tired of chastising us, and then our Religion will return to us. They think that this is my light, notwithstanding in my Scriptures I give a different one, and they think they are doing me a favour. If they do persevere in the struggle, they do not do so with such determination that they believe and hope to gain victory. Since they do not ask me properly so they will not succeed.

12. Let us go to the priests. Is there one among them who, with a deeply wounded heart, as it coincide, caused by

the same dagger with which the wicked one pierces the Church, after meditating seriously on the deep wounds of my mystical body, examining the causes, the remedies and how to apply them, acknowledging that he is a minister of peace, of salvation and blessing, seeing his own priestly character, a character which imposes upon him the duty of reconciling the people with God, - I say - who is the one who goes up to the altar as sent by me and by my Church to the Father to negotiate with him the salvation of the people, presents his *reales* (Spanish coin) for peace and salvation for a people who believe themselves abandoned before the tribunal of a God who is deaf to the voices of creatures, and seeing that the sovereign Judge refuses to accede to their request on account of the infinity of sins committed by the people, nevertheless does not falter or withdraw, but rather, filled with holy daring draws nearer to the altar, takes into his hands the holy body which I gave, and the chalice of salvation with my precious blood, raises on high this victim of propitiation, and, completely certain of being accepted, without wavering in his faith and with complete confidence that he will obtain his request, presents it to the Father, saying: “Father, we have sinned; we have incurred and deserve death. We have given you the cause for annoyance. By our sins we have contracted infinite debts with your justice. You have justly handed us over to the claws of the monster of iniquity. We have sinned, and have lost the rights to glory and to receive from you all helps we need to obtain it. So you justly take from us our Religion, which is the means by which you offer them to us. But, holy Father, deign to look upon this victim of propitiation which I present to you to appease your anger. You cannot refuse it because it is your only Son, with whom you are always pleased. Just Father, may your justice prevail. If our debts are greater than the price I present to you, chastise us. Lord, abandon us. But if the merits of the body and blood of Jesus Christ infinitely exceed all that we owe to

your justice, give sentence in our favour, and proclaim quickly our salvation and the destruction of evil.” And thus gain the reconciliation of my people, and if the Father delays giving a good reply to the petition, far from diminishing in confidence, he re-doubles his prayer, repeats the sacrifices, and thus perseveres, determined not to desist from the fight until he sees that God is ready to save the Church from the terrible tempest which is troubling her? Who is this one, and we shall praise him? [Eccl 31,9] Who is this which, as a true father of the Church, takes her into his fatherly arms, holds her against his heart, considers her wounds as his own, agonizes with her agonies, and who feels such sharp sorrow for her in his heart that he cannot think of anything else, but of how to heal her? Who is he? Oh, my daughter, they leave me alone, alone on the cross!...

13. So, my daughter, some souls are deceived by the prince of darkness with false humility persuading them that this is presumption to think that with their prayer they can save the faith of the kingdom; and he deceives others with an unpardonable egoism, thinking that with this they would lose their own good; some in this way, others in another. And here you see why I permit the wickedness for which your eyes weep.

But you, my daughter, must not behave like that, neither must you ask me for this great favour as I have told you that others do. You, with a holy daring and with a holy presumption that I shall do as you ask, must never be silent, but you must cry out with my disciples: “Lord, save us, we are perishing” (Mt 8,25). Do not abandon your people. You have to purify this unhappy nation from so much filth of the wicked. If you believe that, and if you hope to succeed, I shall do it. Remember that in the whole kingdom there is no one besides yourself who thinks of the salvation of the Church, and that it depends on you, and negotiate it with me

as one who is determined to succeed. My daughter, do you know the chief reason why I have come to visit you today?

14. SOUL: What is it, my spouse, and what do you want from me?

JESUS: I want to grant you a grace, and it will be the one for which you ask me. I order you to ask for it, for your own good or that of the Church. I am the one who tells you and to the whole world: “Pray to God for one another that you may be saved” [Jas 5,16]. I pledge my word to give you what you ask. So, attend to the promises which I have made, and which I repeat to you and to all.

1st “Ask and you will receive;¹ seek and you will find; knock and the door will be opened for you. Because the one who asks

1 1st “I say to you, ‘Ask and you shall receive; seek and you shall find; knock and it shall be opened to you. “ For whoever asks, receives; whoever seeks find; whoever knocks, is admitted. [Lk 11, 9-11]”

2nd Jesus said: “Believe me, if you trust and do not falter, not only will you do what I did to the fig tree, but if you say to this mountain, ‘Be lifted up and thrown into the sea,’ even that will happen. You will receive all that you pray for, provided you have faith.” [Mt 21,21-22].

3rd In reply Jesus told them: I solemnly assure you, whoever says to this mountain, ‘be lifted up and thrown into the sea,’ and has no inner doubts but believes that what he says will happen, shall have it done for him. I give you my word, if you are ready to believe that you will receive whatever you ask for in prayer, it shall be done for you. [Mk 11,23-24].

4th If any of you is without wisdom, let him ask it from the God who gives generously and ungrudgingly to all, and it will be given him. Yet he must ask in faith, never doubting, for the doubter is like the surf tossed and driven by the wind. [Jas 1,5-7].

5th Because I go to the Father, and whatever you ask in my name I will do, so as to glorify the Father in the Son. Anything you ask me in my name I will do. [Jn 14,13-14].

6th On that day you will have no questions to ask me. I give you my assurance, whatever you ask the Father, he will give you in my name. Until now you have not asked for anything in my name. Ask and you shall receive, that your joy may be full. [Jn 16, 23.24].

7th If you live in me, and my words stay part of you, you may ask what you will – it will be done for you. [Jn 15,7] Note of the original edition.

receives, the one who seeks finds and the door will be opened for the one who knocks. In fact, what father is there among you who gives a stone to his son when he asks for bread; or if he asks for a fish, would give him a serpent; or would give him a scorpion when he asks for an egg? So, if you, being evil know how to give good things to your children, how much more will our heavenly Father give the good spirit to those who ask him? [Lk 11, 9-13].

2nd “In truth I say to you, if you had faith and did not waver, not only would you do what I have just done to the fig tree (he had cursed it and it had died), but if you said to this mountain: ‘Go and throw yourself into the sea,’ it would do it. And if you have faith you will receive everything you ask for in prayer” [Mt 21, 21-22].

3rd “Have faith in God... I say to you, whatever you ask for in prayer, believe that you will obtain it and it will be given to you” [Mk 11, 22-24].

4th “If there is any one of you who needs wisdom, he must ask God for it, who gives to all freely and ungrudgingly and it will be given to him. But he must ask with faith, and no trace of doubt, because a person who has doubts is like the waves thrown up in the sea when the wind drives. That sort of person, in two minds, wavering between going different ways, must not expect the Lord to give him anything” [Jas 1, 5-7].

5th “Everything that you ask the Father in my name I will do, so that the Father may be glorified in the Son. If you ask anything in my name, I will do it” [Jn 14,13-1].

6th “I tell you most solemnly, everything you ask the Father in my name I will give you. Hitherto you have not asked for anything in my name. Ask and you will receive so that your joy may be complete” [Jn 16,23-24].

7th If you live in me and my words stay part of you, you may ask what you will - it will be done for you” [Jn15, 7].

15. DIRECTOR: Now, sister what do you think of the magnificent promises which your Spouse has made to you?

TEOFILA: Ah, Father, they have expanded my heart in an extraordinary way; how good is my Jesus! But, allow me to

finish our loving colloquy. When He finished the promises, he added:

JESUS: There, daughter, I have promised to give you everything you want, desire and ask. Do you believe I shall do so?

SOUL: Heaven and earth will pass away [Lk 21,33], but your word will be completely fulfilled, I believe, Lord, but help my unbelief [Mk 9,23].

16. JESUS: Do you believe that I can and will fulfil my promise, and that I will faithfully fulfil the word I have given to do what you want, desire and ask in my name, that is, what is suitable for the honour of my Father, for the good of my Church and yours?

SOUL: I want and desire to believe it. And if my faith does not suffice, use that of my mother the Church. Lord, if on earth the king’s word suffices, why my God, will not yours suffice, you who are the King of kings, and the Lord of those who govern?

JESUS: So, now that I have come to visit you and I am in your house as the God of grace, of salvation and of blessing, see what you lack, think of what you want, and ask if they are for my glory, as I have said, for your good and the good of my spouse the Church.

17. TEOFILA: The colloquy ended here and I have come at once, Father, so that you may tell me what I should do.

DIRECTOR: When I read in the holy Gospel the promises made to us by our Redeemer, if we ask rightly that he will give us everything we ask, promises made not only to the perfect and holy, but to everyone provided that we are in a state of grace, and that we pray with humility, with faith or confidence, with perseverance and for things helpful for our salvation, I don’t know what to admire most, God’s generosity or our incredulity. What obstinate blindness of

mankind! We never believe in a God, whose word cannot fail, and so we stay poor and we die of hunger. With those promises God himself has bound himself to your will; by them he is bound to carry out with his omnipotence all that you want and ask for. What more could you desire? To pray rightly is to oblige God to do what we want. With prayer our will is done and is omnipotent, as the holy Fathers tell us clearly. Oh, immense goodness of our God! What more could he do than to bind and give himself up by his promises to the will of his creatures? What more do you want from the goodness of Jesus than to surrender himself to do your will?

18. Just as when this beautiful queen Esther knew that the King, her spouse, had issued a decree ordering death on the appointed day of all the Jews living in his kingdom, she went to King Ahasuerus' room and asked him to withdraw the decree because it included her because she was a Jew, and the King told her that he would give her whatever she asked [Est 5] with this promise Ahasuerus was bound to Esther's will, and so the most loving king Jesus with his great promises has bound his will to yours, and has pledged his omnipotence to grant you the life and liberty of the Church in Spain, and with that your own salvation, provided that you duly pray for it. So, like another Esther, act with love towards your people. For you also are outlawed like Esther in the general ban; but, like her, you also have the promise that you will be granted all that you ask for.

She did not want to ask immediately, she wanted to prepare her request well. You do the same. Now go before Jesus in the Blessed Sacrament and invoke the help of the Holy Spirit. In the afternoon you will go to consult your Mother, the Blessed Virgin about what you must ask. I will be there to guide you and we shall continue this conference.²

² Our pen directs to the spiritual benefit of persons of prayer. With the desire to shine with the affectation of mathematical method, we have no

19. TEOFILA: I am going at once; and you, Father, help me with your fervent prayers.

SOUL: My good Jesus, encouraged by your promises, I am going to explain to you my need, and to present to you my request. But we cannot pray, and do not know how to pray, or to understand what we must pray for, nor how nor when. We can only pray well and rightly and with the necessary faith when the Holy Spirit, who knows all our needs, and with unspeakable groans, prays in our hearts, and moves us to pray, teaches us what we have to ask, and makes us ask [Rom 8,26]. So my dear Lord, in order to think of what I should ask, and to pray for it properly, and thus fulfil the command you have given me to pray to you, I need the help of the Holy Spirit. Send this divine Spirit into my heart, and he will pray in me, he will teach me what I have to ask, how and when I must pray, and he will give me strength to persevere in my request until I have obtained what I wanted. I ask you for this grace now so that afterwards I may know how to pray properly for what your Holy Spirit teaches me. Remember your promise that you would send him to us to inspire us and teach us to do all that you command us. You said: "The Paraclete, the Holy Spirit, whom the Father will send in my name will instruct you in everything, and remind you of all that I have told you" [Jn 14, 26].

difficulty in interrupting for three times this conference, even though we do not express them except here to avoid fastidious repetition. We have thought to assume in one morning the articles 2nd, 3rd, and 4th for in this way the unity of the conference could be drawn, and to avoid dissonance that seems to be necessary to make one conference interrupted for three times. We intended also to make each article the matter of a conference. But after considering much, we decided to leave it as is, because the persons of prayer can find it convenient for practice and easier to learn practically this way of prayer, which is the object of this book. - The note of the two editions. It explain well how to carry on a regulated program since the intention is to teach prayer in concrete, not to speculate on prayer, as affirmed explicitly. In this sense you have to understand with respect to the indications of the concrete hours of the morning, afternoon, etc.

My Lord, God, you are the Spirit who give life, who enlightens and unites the members of the mystical body of Jesus Christ.

You are the Spirit who with inexpressible groans prays in our hearts (Rom 8, 26) for the remedy of the needs of the Church. We only succeed when you pray within us. Our desires, sighs and tears have great value when they come from you, and when you inspire them. We do not know how to pray, or what to ask for, or when. We pray well only when you make us pray. So, come, Oh Holy Spirit, enliven my heart, guide my will and desires. Open the lips of my soul and teach me to speak to my God. Speak and pray in me so that I may obtain what I ask. May you be the one who prays in me to the Son; Jesus then sends me to his Father to ask him for graces. And how can I go to the Father if you do not take me by the hand? How can I pray if you do not inspire me? So, then, Come Holy Spirit.

WORDS TO THE HOLY SPIRIT

*Oh, divine Spirit
come down from the heights
give to your creatures
a ray of your light.*

*Loving Father of the poor
Giver of unspeakable gifts
And of refulgent light,
Of our hearts. Come.*

*Sweet guest of souls
Kind consoler, repose in our
weariness, and calm
in distress.*

*You alone amid the cries
of this valley of tears*

*Our sweet solace art; You are sure
peace of our heart.*

*O pure, ineffable light
more radiant than the dawn,
fill the hearts of those
who adore you.*

*Without your sacred spirit
man is but nought,
his inheritance ill-fated,
ignorance ill-wrought.*

*Heal the deep wounds
in the hearts of the prayerful,
Wipe out the dark stains
water their dryness.*

*In their mad wanderings
lead them straight to heaven
melt their harsh coldness
and bend their stubbornness.*

*And pour out in abundance
the inestimable fragrance*

*of your seven gifts
on your faithful people.*

*Who place their trust in You,
ask the reward of their virtue
the grace of salvation
and everlasting joy. Amen*

Article II. - *The soul consults her holy Mother, the Virgin Mary, about what she should ask of Jesus, her Son. Mary tells her to pray for the preservation and triumph of the faith and Religion in the kingdom.*

20. DIRECTOR: Come, daughter, place your concern with complete confidence in the arms of your holy Mother. Kneel before her statue and speak to her about what you must ask of her Son in virtue of the promises he has made. I will be here to guide You.

- Kneel Teofila before the Blessed Virgin and put through between the two the following colloquy:

SOUL: Oh, Mary, my Mother! Mother of grace and queen of mercy, this morning the King, my Spouse and your Son came to visit me. He told me to ask for a grace, promising me that he will grant what I ask. So, I come to your feet that you may deign to tell me what I should ask [Mk 6,24]. What shall I ask of your Son? But, my Lady, a daughter whose mother is in the most fearful slavery, burdened with iron and chains, what must she ask for from an omnipotent king but her liberty? A horrid serpent has come out from the abyss and is proudly passing through the Spanish territory. With the fumes of error which he continually breathes he has seduced a multitude of careless, presumptuous and wicked people, and has formed wicked sects with them; and thus he holds our poor mother the Church in such difficulties, so tied up, that he is going to suffocate her if help does not come

quickly from on high. So, what must he asked from the Almighty but to take out his mother from so much anguish by breaking the head of the serpent? What must he asked but a prompt and complete triumph over the infernal dragon? Lady, what must we pray for but the destruction of the infernal serpent and his wicked sects, which he has spread over the Spanish nation, so that our country may soon see days of glory and of triumph for our faith and Religion? What shall I ask, my Lady? What shall I ask? [Mk 6,24]

21. BLESSED VIRGIN MARY: My daughter, do not ask for anything else but the destruction of the infernal serpent and his wicked sects, and consequently the triumph of the Church. This is something so pleasing to my Son and to me that you cannot desire, wish or ask for anything which would give us more pleasure or would be more pleasing to my Son. You will ask for it tomorrow when he comes to visit you.

SOUL: My Lady and my Mother, pardon me I am going to take the liberty with you. If you are such a good mother I have no doubt that you will listen to me without becoming angry. Why is it that as you are such a good mother and our Immaculate Patroness, and that you love us so much that there never has been and never will be in this world another mother like you who will look with such tenderness on her children as you look upon the Christians, I ask again, why when you see them torn apart by the evil monster like sheep without a shepherd you do not go out to defend them? Your little children in this country called not without reason, your inheritance and your dowry, are perishing through lack of bread of eternal life, Jesus in the Blessed Sacrament, the bread of the divine word and sound doctrine, and the waters of grace in the holy Sacraments, because there is no one to distribute them, or those who are still here are afraid to do so. And you do not supply this need? What has happened to that merciful heart, which no one could ever call upon in vain,

as your great servant St. Bernard assures us? Could it be that you do not mind if we are lost? Mother!... have you also abandoned us and forgotten us? Or can it be that the number and enormity of our sins surpass the power of your omnipotent supplication, and you consider us now as lost childræ? If this is the case, make your servants the saints keep silence, and forbid them to publish the greatness of your power and the inexhaustible kindness of your goodness. Make silent especially St. Bernard and not say anymore; that if he finds one person who has recourse to you and receives no help, there must be no more talk of your mercy³ because those very needy Spaniards may be deceived by going to you and are then left unaided.

22. But, Oh Mother! Powerful and in a certain way, omnipotent Mother! If Divine Omnipotence does everything you want and ask, if the angels are just waiting for you to utter on your lips to fulfil speedily all that you order, if the whole of hell trembles at the mere mention of your name, is it possible that being able to help us you do not want to do so? OH, Mother! Oh, merciful Mother! My lips could not utter such a cruel offence to your maternal heart; my spirit could not even suspect it. How? Would you not be compassionate, whoever was in need? Could you cease to be Mother of sinners, whatever their sins were? That would be to erase the most glorious of your titles the one which pleases you most. Oh, Mother! So then, show yourself a Mother⁴ give us examples of a good mother.

³ St. Bernard's words in his first sermon on the Assumption are: "Oh, Blessed Virgin, I agree to say no more about your mercy if just one person can be found whom you have failed to help in their needs after you had been invoked." Note of the two editions. The text of St. Bernard in the edition PL 183, 415; cf. B.A.C. n° 110, pp. 702-705. – Must have corresponded to the Sermon 4th of the Assumption: PL. 183, 425, B.A.C. 110, pp.717-724.

⁴ From the hymn "Ave Maris stella" verse one of the 4th stanza.

You are mother, and the tenderest of mothers. Which mother who has seen and who did not want the well-being of her children? And if she sees them in danger or lost, the danger itself is a reason for seeking every means to save them. So, as you are able to take them away from such a terrible slavery, why do you not do it? Is it perhaps it would not be good for us? Ah, Lady! Is it not suitable for us to have Religion? Our religion is absolutely necessary for the salvation of the children of a nation. A people without faith are a legacy of the devil. St. Paul says it is impossible for them to please God [Heb 11,6]. The Religion is the only thing in this world which is good for us; why? Then since religion is necessary for us, and you are able to preserve it for us by defending it from wicked sects, and you want to do so, yet you do not do it? This is a mystery which confuses me. Mother, does our great ingratitude oblige you to erase us from the number of your children, and deprive us of recourse to your refuge? No, we shall always sing: Refuge of sinners, pray for us. The more we have sinned, if we truly have recourse to you we believe that we are more greatly in need of your compassion and we shall consider ourselves the first vassals of your kingdom of mercy. How is it, Lady, that you do not help us? How is it that we do not deserve your protection?

23. MARY: You lose because you do not ask. Do you not know that in heaven no grace is sent to earth except by means of prayer? I want and can do what you ask, but I do not do it, because I want to do it on condition that you ask me for it rightly. There are many who ask for my intercession; but, seeing that it is difficult - as if I could not do great things! - they ask with lack of trust and confidence whether I will do or not do what they ask; my hands are tied by their doubts and they become unworthy of what I can do. My Son detests so much this distrustful prayer that he always refuses everything that is prayed for in that way.

SOUL: I want to pray to you rightly. How shall I pray in order to obtain your intercession?

24. MARY: When children ask their mother for bread, which they know she can and wants to give them, how do they ask for it? Are they not sure that she will give it to them as soon as she knows that they need it? Do they have any doubt whether she will give them the bread they are asking for and which they need in order to live? So, my daughter, if what you are asking is just as necessary for the Spanish people to live spiritually as the bread for the life of the body, you must expect that I will do what you ask me, without restrain and doubt or even to wonder if I will do it or not. It is faith that works and succeeds in prayer. If you pray and believe that I will not do what you ask, and at the same time if you doubt or hesitate, you may be sure that thus it will be. Prayer obtains everything that you believe and hope to obtain, and nothing else. Daughter, always think well of my goodness. It is sufficient that you need something and ask me for it, and I grant it to you. Extraordinary blindness of the children of men! They know that when they ask me for something necessary for their salvation, that I am such a good mother that, if their request is accompanied by the confidence of children, they oblige me and force me to give them what they ask. Nevertheless, they prefer to die of hunger rather than ask me for bread, or if they do ask, they distrust in their hearts, doubting my goodness. So, encourage yourself with this confidence, see what you want of me and ask me for it.

25. SOUL: What I ask, dear Mother, is that as you are the giver and distributor of God's graces which never come down to earth without passing through your hands, and as your divine Son has never denied you any grace, I ask that tomorrow you will present me at the audience of your divine Jesus, and give him with your own hand my request that

Catholic Spain may soon be fully purified of the wicked sects which are perverting her.

Holy Mary, pray for us,
 Holy Mother of God, pray for us.
 Holy Virgin of Virgins, pray for us.

MARY: I will do just as you ask, what you believe and hope, but I must tell you that, to present myself rightly at the audience with my Son, I have to be accompanied by my whole court. And you must pray for the intercessions of all the angels and saints in heaven.

SOUL: That is very good, Mother. I am going.

26. TEOFILA: Father, have you heard what our Mother says? What must I do?

DIRECTOR: Recite with great devotion the Litany of the Saints. That is the most efficacious means to obtain what you ask: From you to Mary, from Mary to Jesus and from Jesus to the Father. The Father does what the Son asks him, the Son does what his Mother asks, and the Mother never refuses her children any grace if they pray with full confidence. But if you want to oblige Mary more certainly to grant the grace you ask, add, as she has asked, the intercession of all the angels and saints especially that of her spouse St. Joseph.⁵

27. If you can get St. Joseph on your side, with him you will have Mary, with Mary to Jesus, and with Jesus to the Father. And St. Joseph's heart is so compassionate, and his influence is so powerful that holy mother Teresa of Jesus (in her Life) says of him: "I took for my advocate and master the glorious St. Joseph and I commended myself very much to

⁵ It seems that in some special way God has entrusted to St. Joseph the charge of the salvation of the Church during these storms, especially in Spain. Note to 2nd original edition.

him. I saw clearly that in this need (I had given up all hope in doctors), as in other greater ones this Father and Master assisted me with much more than I had been able to ask. I cannot remember ever asking him for anything which he has not done. It is amazing to think of the great mercies that God has granted me through this blessed saint, the dangers from which he has saved me from, both of the body and of soul; it seems that our Lord gave other saints the grace to help in ones particular need, I have experienced that this glorious saint helps in every way and our Lord wants us to know that as he was subject to him on earth so in heaven he does whatever Joseph asks. Some other people whom I advised to pray to him, have also experienced this and have seen the result; and there are many who have become devotees again through experiencing his help. I would like to persuade everyone to be devoted to this glorious saint through the great experience I have of all that he obtains from God. I do not know anyone who is really devoted to him who has not become more virtuous; because he gives great help to those souls who commend themselves to him. For some years I have noticed that if I pray for something on his feast day I always receive it; if the petition is not quite correct, he adjusts it for my good... I ask only, for love of God that those who do not believe me give it a trial, and they will see by experience how good it is to commend oneself to this glorious patriarch and have devotion to him. Persons of prayer should always be devoted to him; I don't know how anyone can think of the Queen of the angels, of the time she spent with the Child Jesus, and not give thanks to St. Joseph for the help he gave them. Anyone who has not found a master to teach them prayer should take this glorious saint and they will not be on the wrong road."⁶

⁶ St. Teresa, Life 6, 6-8.

28. I wanted to quote for you the whole of this interesting passage, so that you might know that not a stone must be left unturned in heaven in order to obtain our requests in prayer; and chiefly you may realize that in this great saint we have a powerful advocate for everything, especially to attain the aim of our requests. Yes, sister, without any doubt, St. Joseph is the strongest protector for attaining the triumph of the Catholic religion in Spain. Because you must know, and I would like all souls of prayer to know, that one of the greatest works, perhaps the greatest, on which all the others depend, which St. Teresa obtained from God by prayer, was the preservation of the Catholic religion in Spain. She urged all souls to pray for that, and she united all the Discalced nuns, telling them that they were unaware of their vocation if they were not continually praying to God with all their strength for the holy Church and that the torrent of heresy will cease which was then threatening to devastate the whole Catholic world. And in this noble enterprise her director, protector and master was St. Joseph.⁷

29. And our struggle is exactly the same as then, for the evil which we are fighting for now is nothing more than the result of the alleged reform or the general overflowing of all the errors of Luther and his followers. So, in this terrible struggle which has begun with God, take St. Joseph, not only as your advocate, but as your master, and you will see that he will teach you how to manage the spiritual arms just as he showed St. Teresa. So, if you want faith and religion to triumph quickly invoke all the angels and saints one by one, especially good St. Joseph who will oblige his spouse the Virgin Mary to obtain it from her Son Jesus.

Soul: St. Michael, pray for us
 St. Gabriel, pray for us
 St. Raphael, pray for us.

⁷ Cf. St. Teresa, *Way of Perfection*, C. 1.

Most Holy Mother, here you have all your heavenly court gathered together, especially your spouse St. Joseph whom I take from this moment as my special master and protector, after you. So, great Mother: “May he who deigned to become your Son accept our prayers.”

30. MARY: Seeing that your petition is for something necessary for the preservation of the Catholic religion in the kingdom, I promise you, my daughter, that I will do all that a mother can do on behalf of her children who are in the greatest difficulties. I compromise my word that I will do everything you want and ask suitable for the matter which concerns you so much. I will do all that Mary can do with Jesus. If you know that I can do something, you have only to suggest it and tell me with full confidence: Mother, do this. With that same freedom you must have recourse to my spouse St. Joseph, because his intercession is so powerful that he obtains from my Son everything he asks for. He does not refuse him any grace. My daughter, be a soul of prayer. If you knew the power and domain of a soul of prayer! Being queen of the universe, I give way to her, my Son yields to her, the Father yields to her, to her the Omnipotent yields, the angels obey her, before her the demons tremble and terrified, flee before her. She, in fact, commands in the heavens, on earth and in the abyss.

ARTICLE III. – *Jesus visits his spouse again, and she presents her request*

DIRECTOR: Be assured my dear sister, of the sovereign protection of the Queen of heaven and of the whole court according to the promises she made yesterday, approach the holy Mass, then Jesus in the Sacrament comes for a visit. Look! Comes Mary accompanied by the whole celestial court. They will not leave her; they will assist her in support

of the request that you have to present today to his Son. I will be there near you to help you with my prayers and counsel.

–Receive Communion and after a while say to Jesus -

SOUL: My good Jesus, trusting in your promises, and sustained by your Mother's protection, I have considered what I should ask of you.

JESUS: And what is your request, my daughter?

SOUL: What do you want us to ask of you, Oh my All-powerful God? Take a look, oh my good Jesus, and see the sad situation in Spain of my mother the Church. See how your wicked unnatural sons fled from her arms and from her maternal womb, and not contented they have formed a horrid conspiracy against her, they plan to exterminate her, that her name will no longer be pronounced in the land of the James and Fernandos . . . Poor Church! Poor mother of mine! See, Lord, how they are reducing her to the last agony . . . And as I am one of her daughters, although the most unworthy, what do you want me to ask of You, Omnipotent God, just and upright Judge, but that you judge the cause of my mother and your spouse the Church, and you avenge the horrible treatment they have committed against her, and still are doing, your sons the apostates and wicked rebels? Listen, Lord, and attend to the cries which my sad, disconsolate mother exhales with her last breath . .

LAMENTATIONS OF THE CHURCH IN SPAIN⁸

From chapter 1 of the Lamentation of Jeremiah

9. *Look O Lord, upon her misery, for the enemy has triumphed!*

11. *Look O Lord, and see how worthless I have become!*

⁸ These lamentations are based on those in Jeremiah, using his same words as far as possible. – Note of the original edition.

12. *And you, oh Catholic peoples who in the whole earth are on the way to the heavenly Jerusalem, look and see if there is any suffering like my suffering, my priests have been murdered in my presence, and my sanctuaries burnt, a horde of ferocious evil ones are even now devouring my sons the faithful Spaniards.*

16. *At this I weep, my eyes run with tears; Far from me are all who could console me, any who might revive me; My sons were reduced to silence when the enemy prevailed.*

18. *The Lord is just; I had defied his command. Listen, all you peoples, and behold my suffering: My maidens, my youths and my priests have gone into captivity.*

21. *Give heed to my groaning; there is no one to console me. All my enemies rejoice at my misfortune: it is you who have wrought it. Bring on the day you have proclaimed that they may be even as I.*

22. *Let all their evil come before you; deal with them as you have dealt with me for all my sins; My groans are many, and I am sick at heart.*

FROM CHAPTER 2

3. *What grieves me most is that the Lord in his anger has shattered the stronghold of Israel; He has withdrawn his right hand which held back the enemy.*

4. *And, acting as if he were my enemy, and has made me the target of his arrows, he has allowed his hand to fall on me as my enemy, and has killed everything beautiful in the tent, of the daughter of Zion, and has poured out his anger upon her like fire.*

5. *The Lord has destroyed Israel as an enemy; he has pulled to the ground all her walls and fortresses.*

6. *And he has demolished her tabernacle. The Lord has wiped out the memory of the solemnities and the Sabbath in Zion. He has repudiated the king and the priest.*

7. *The Lord has been removed from the front of his altar, cursed is the sanctuary, he handed over to the enemy the battlements of her towers; and the enemies shouted with joy at the destruction of the house of the Lord, as if it were a solemn festival.*

11. *How great is my affliction! I have lost my sight through so much weeping, my heart is dismayed; on seeing the loss of my sons my heart dropped to my feet, and there is no one to relieve me and give me consolation.*

16. *All your enemies opened their mouth against you; they shouted they ground their teeth and said: Victory! Victory! We have won, we have devoured her. Now, we swallow the Church and no one can stop us, all her defenders have disappeared; this is the day we were waiting for so anxiously to fulfil our plans; we have found it now; it has come at last.*

32. And what makes my heart sad, above all my sorrows, is seeing that my Spouse seems to abandon me to the full force of my anguish. How sad I am! Is it real, is it true by any chance, the evil which I lament? And can I believe it? Oh my God and Lord! Oh my sweet Spouse, Jesus! Where have you gone? Where are you hidden? Why have you abandoned me? Have you perhaps parted with many of your priests threatening every day to take away from me the few that are left, leaving me alone with my poor children, exposed to the voracity of the wolves of evil? Without you, without priests, without feasts or solemnities, without the sweet, comforting bread of the Eucharist and the limpid waters of the other sacraments, without the disposition of the free preaching of the divine word, what will become of me and of my poor children? Listen, my good Jesus, to my laments, lest I give way to the force of sorrow...

CHAPTER 3

6. *And that my sorrow may have no remedy, He has placed me in the darkness.*

44. *And on account of the sins of my sons you have placed between yourself and me, Oh my God! a dense cloud which hinders the passage of prayer.*

8. And, worst of all, having demanded the cry of my petitions, you have rejected my prayer.

55. But, Oh Lord! I have called upon your holy name from the depths of my abasement.

57. *Come near to me and say: Do not be afraid. Oh my children! Those who love the Lord from their heart do not forget or leave your mother in the greatest of all her needs. May your eyes be a torrent of tears. Do not rest, because my relief is in your hands.*

And to crown my affliction a melancholy rumour has been spread around, a sad voice of my dear sons repeating that all hope is lost they say: "There is no remedy for our mother; Spain is already abandoned by God; let us think no more about her; our country is now in the hands of the demon, let us leave her and go to other countries." Ah, my children, I repeat, the medicine to cure my wickedness is in your hands.

CHAPTER 2

19. *Awake, get up from your sleep and from the beginning of your vigils direct your praises towards the Lord. Pour out your heart like water in his presence. Lift up your hands to him crying out for the poor little ones who will die of hunger in the street and crossroads through lack of anyone to give them bread.*

33. SOUL: Lord, have you heard the lamentable cries of my disconsolate Mother? So my request is: That you give her a prompt, complete triumph over her enemies let it be soon, because every moment is a century; this is what I truly desire, want and ask for.

JESUS: Daughter, are you really convinced that I will do what you ask?

SOUL: And should I not be? But sustain my little faith. I believe and hope that you will do what I ask; I completely trust in your word. Since what I ask is something so necessary and so urgent for the salvation of the kingdom, to doubt that you will do it after you have been asked, is to doubt, either your goodness or your omnipotence or your fidelity. You can do it, you want to do it, it is necessary for us. And having asked you for it, I believe with confidence that you will do it, which the contrary seems to me more difficult like the lack of water in the sea and of stars in the sky.

JESUS: If you believe it; I will do it; but if you doubt, I will refuse you. "Let it be done according to your faith" [Mt 8,13].

You will make this same request to my Father. On my part, I give you my word that I will do whatever you ask; and the Father will do whatever you ask in my name.

–See the promises on p. 190 and the following.⁹

DIRECTOR: My Teofila, this evening we shall go to present ourselves to the Father to ask him to give a prompt, complete triumph to the Church in Spain. In the meantime I am going to an urgent need of my ministry. You, get everything ready, come as soon as you can, and while waiting for me to arrive, recite the Litany of the Saints. Goodbye, my daughter, I'll bring the petition all ready for you.

TEOFILA: Goodbye, Father.

ARTICLE IV. – *The spouse of Jesus negotiates with the Father for the peace and triumph of the Catholic religion in Spain; in order to grant this, the Father asks her for some expiation for the sins of this unfortunate kingdom, and she promises to give it to him in abundance.*

9 In the new edition pp. 137 ff.

34. TEOFILA: Father, in fulfilment of what you ordered this morning, I invoked all the angels and saints in glory, especially my father, St. Joseph, St. James, our patron the Guardian Angel of the kingdom, and the guardian Angels of all Spaniards. I ask them to accompany me in this passage. And at once I turned to my Mother, Mary the Queen, asking her by all her titles and praying her Litany, to keep her promise and take these matters as her own.

DIRECTOR: So now there is nothing to do but to present your petition to the eternal Father with full confidence. Here you have it.

35. SOUL: Our Father who art in heaven, Jesus your Son and our Redeemer, left for us written in your holy Gospel: "Everything you ask the Father in my name I will do" [Lk 11,9; Mt 7,7]. Ask and you will receive" [Jn 14,13].

–See the promises on p. 190 and ff.¹⁰

I, although unworthy to appear before you because of my profound wretchedness and for the accumulation of my iniquities and ingratitude, yet animated, encouraged and taught by these promises of your Son, and sent to you by him as stated in them, in his name and through his merits I come to ask for a grace, and it is this, that in the whole world, and especially in Spain "may your name be hallowed" [Mt 6,9; Lk 11,2]. Lord, close those mouths from hell which utter without ceasing such awful, abominable blasphemies against your holy Name, and against everything holy and sacred in heaven and on earth; and listen now to the canticle and hymn and the praise of your holy and terrible Name, in this kingdom which is unhappy in every way. Lord, come back; come back for your honour, and upon the wings of the wind come for your honour.

10 In the new edition pp. 137 ff.

36. “Thy kingdom come” [Mt 6,10; Lk 11,2]. May the prince of darkness with his wicked sects pretending to establish his dominion in Catholic Spain, go to the abyss. Enthroned Jesus your Son once again in Spain to guide it to glory with its legitimate ministers, and may it be governed by civil authorities who are not only truly Christians, but who will allow the Church in full liberty and to abolish the clasp of the treacherous counsels they have imposed.

37. “Thy will be done on earth as it is in heaven” [Mt 6,10]. Give your grace abundantly that just as in heaven there is but one will, because all the blessed conforms perfectly to yours and all factions will be taken away and there will be but one will in the whole nation. May this be your will, and for this, may everyone observe your precepts and your laws. And, likewise, may they be free to follow your counsels; and equally observe the precepts of your Church and of the earthly authorities, who will give us only just and holy laws.

38. “Give us this day our daily bread” [Mt 6,11; Lk 11,3]. Father, do not allow hell to snatch from us the tree of life, the Catholics, Apostolic, Roman religion which you have deigned to plant in our country that we might be saved and live for ever by eating of its fruits. Father, the little ones are asking for bread, and since there is no one to give it to them, they are dying of hunger. Lord, give us the bread of your word, and for this send labourers into your harvest [Lk 10,2], send to this nation preachers full of your spirit, who, with apostolic zeal will share your divine word with your people and with their activities will compel the wicked ones to be converted to the faith, sinners to do penance, strength to the weak and health to the sick; and satisfy the hunger of your little ones. Lord, send us fervent ministers who will distribute the bread of life, Jesus in the Blessed Sacrament, to the people, after preparing and purifying them by the administration of the other sacraments. Oh, how many are

dying through lack of the bread of your word, and the super-substantial bread of Jesus in the Blessed Sacrament, and the souls are sent down into the abyss by the infernal spirits!

And if for our sins you take from us the bread of life, if through them we have lost the right to glory and to possess the religion which leads us to it, Lord, see, we have forgiven our debtors from our heart. Forgive us also the debts we have contracted with your justice by our sins for which you are striking our nation so terribly. Forgive us our sins as we forgive those who offend us [Mt 6,12; Lk 11,4]. Lord, forgive, forgive your people [Jl 2,17]; let not you anger last for ever. I, in the name of all ask for mercy.

39. “And lead us not into temptation” [Mt 6,13; Lk 11,4]. Father, the faithful in Spain are in danger of losing their faith because impiety is dominating all, and on account of the infinite scandals they present, and for the lack of sacraments in many dioceses governed illegally!¹¹ If it is not purged soon of its obscenity, if restitution of legitimate pastors are not attended to promptly, thousands of souls will fall into temptation having neither light nor strength to resist, and they will be swept along by the torrent of impiety which is destroying everything. Do not allow us to be tempted beyond our weakness [1 Cor 10,13]. Lord, send your Holy Spirit to strengthen that weak nation, so that it may resist faithfully and overcome the dangerous temptation which you have permitted. Annihilate that multitude of wicked sects that they have in imminent danger of making them lose its faith and separating it from the centre of unity, the seat of St. Peter. Father, do not allow us to fall into temptation.

40. “But deliver us from evil” [Mt 6,13]. My God, how many souls have already fallen into temptation or have

11. This was true in 1842 when this was written. The note added in the 2nd original edition to clarify that the circumstances had changed.

sinned of impiety! How many souls, some unknowingly and others knowingly, have drunk the poison which the infernal dragon [Rv 17,4: 18,3] offers in his filthy cup to the sons of Spain. So many have fallen into such spiritual blindness! Heavenly Father, free them from such great evil, open their eyes quickly, and let the pure, brilliant light of faith shine soon on the Spanish horizon, that its rays may in an instant dispel the dense clouds with which the followers of Satan try to extinguish. Lord, free us from all evils, present, past and to come. This is what I ask in the name of Jesus, it is what I desire and efficaciously want. Lift quickly the horrendous affliction with which you are wounding us, this punishment of abandonment which makes us tremble. Amen. Thus I hope and trust.

41. FATHER: How is your faith, daughter? Do you believe that I will do what you ask? What you ask is not little. You ask for the complete triumph of the Church in Spain, and you are anxious to obtain it. Heroic enterprise! Noble undertaking! Let us examine your faith. You will obtain as much as you believe and hope to attain.

SOUL: Father, everything is possible for you. You can easily do what I ask and what you want to do, for you do not want your people to be lost, but that they should be converted and live [Ez 18,23]. You can and you want to do it on condition that you are asked properly. Because of the mission given to me by your Son to come to You and ask for graces, and on the strength of the word given to me that you will grant everything I ask in your Name, I have told you my desires, I have prayed to you, and now again I ask that the Church in Spain may soon, very soon, triumph over her enemies. You are so faithful to your promises, you desire so earnestly the fulfilment of your word, that the whole activity of the universe will be upset rather than one iota [Mt 5,18; Lk 16,17] of all that you have written should be unfulfilled. I have

plenty of reasons for hoping that you will do what I ask and what I have asked. You can do it, you know how to do it and you are so good that you have given us your word that you will do it if we pray for it, you are faithful to your promises, I have prayed to you, and I will persevere in my request, always hoping until you have fulfilled it. But, Lord, let your mercy and the faith of the Church make up for my lack of belief.

42. TEOFILA: And now, Father (to her Director), what must I do?

DIRECTOR: The petition which the Church usually presents before the throne of the God of mercy to obtain the graces needed is in the form of the greater Litanies. Present your petition to the Father in that way, reciting them with great devotion and spirit.

SOUL: Kyrie eléison, Christe eléison, Kyrie eléison.
 God, heavenly Father, have mercy on us
 God the Son Redeemer of the world, have mercy on us
 God the Holy Spirit, have, etc.
 Holy Trinity, One God, have, etc.

43. FATHER: "Let this be done to you according to your faith [Mt 8,13]. But notice, daughter that the immensity of sins committed every day by all the nations are presented before my tribunal by Satan who is continually crying out for justice against Spain. Those sins are the cloud which impede the rising of the prayers of earth to me, and causes them to be unattended [Lam 3,44]. So that your desires will be fulfilled, it is essential to dispel this cloud; and this cannot be obtained unless you give me unabated atonement for them. Only then will I open the goodness of my heart and my graces will rain down; they will convert the sinners and the wicked, and I will exterminate the obstinate by shaking the earth like a sieve with the power of my arm [Mt 3,12; Lk 3,17]. How will you do that? Will you undertake to give me this full atonement?"

SOUL: Heavenly Father, I know all the depth of my wretchedness and that my righteousness is like filthy clothing [Is 64,6]. Before I answer, permit me to consult my director.

44. TEOFILA: Will it not be imprudent, Father, to pledge this abyss of wretchedness, which is incapable of making atonement for her own sins, and to atone fully for the sins of the whole nation? Shall I pledge?

DIRECTOR: Without delay. It would be imprudent if you will think of paying with your own money. We have a good guarantor [Heb 7,22] and his coffers are well provided for this and for much more. Do not be afraid and offer yourself for everything.

SOUL: Heavenly Father, Yes, I will give you full atonement for the sins of the nation even though they may be immense in number and enormous. I will undertake everything, and if I fail, let the punishment fall on me that will unburden now my mother.

FATHER: Well then, it will be necessary that in the tribunal of my justice the cause of Religion in Spain will be discussed. And will you have the courage to appear there on her behalf and to defend her against all the charges brought against her?

SOUL: Helped by your grace, Lord, I offer myself for everything.

FATHER: So, tomorrow you will appear before my tribunal to which the enemies of your cause have been convened. Be brave and skilful in handling the matters, and in fighting the contest of your God.

45. DIRECTOR: Now my daughter, we are in the fiercest part of the combat. Have courage and fortitude, as you have been told. Make the prayer which I told you about in the third conference, article 4, n° 4, on the second remedy against the

wickedness of the nation, which is prayer accompanied with sacrifice; especially what is said on p.173 and following¹². Invigorate your trust in the Lord to the highest point, basing it not on your weakness, but on the blood of the Redeemer. Take advantage of the time and come back early in the morning when I will give you the rest of the instructions needed and we shall both go to the tribunal. Stay with the Lord, my daughter.

TEOFILA: May the Lord be with you and guide you, Father.

FIFTH CONFERENCE

THE CAUSE OF RELIGION IN SPAIN IS JUDGED IN THE TREMENDOUS TRIBUNAL OF DIVINE JUSTICE: THE SOUL STRUGGLES WITH THE JUDGE AND WITH THE LAWS OF HIS JUSTICE AND AGAINST SATAN ON BEHALF OF THE CHURCH, AND COMES OUT VICTORIOUS

ARTICLE I. – *The soul prepares to appear before the tribunal of divine justice*

1st *For this she gathers information about the state of the case of Religion convoking a congress of all the holy guardian angels of Spain to which the Blessed Virgin Mary is present and assures her protection and that of all the angels and saints whom she invokes.*

1. DIRECTOR: Sister, it is necessary for you to know perfectly the pursuit you have contracted and the horrible struggle which you have pledged so that you may be conveniently prepared to work with prudence and not to

¹² In this new edition pp. 127 ff.

despise any means in order to ensure a happy outcome and complete victory. If you know how to fight that is infallible.

2. You aim at abolishing the reign of the Beast [Rv 11,ff] who has enslaved the holy Church in Spain and which is now at the point of death. This monster is nothing but a mob of infernal spirits which the justice of God has allowed to come out from its dark dungeons in order to punish the earth and test the faith of his Church. Those rulers and captains of the wicked sects want to uproot the sacred tree of the Catholic religion from Spanish territory. As the nation is committing all kinds of crimes it has lost all right to the Church and to the possession of the Catholic Religion which provides all the helps needed to obtain them. Satan presents all its evil deeds before the throne of God, and God, the just judge, cannot but punish the nation which has allowed Satan and his spirits of darkness to form wicked sects and with them to root out from Spain a Religion of which it has made itself unworthy. The infernal beast, that gathering of devils and evil spirits, is but an instrument in the hand of the divine Judge with which he afflicts Spain by imposing upon her the most tremendous evils.

3. So, in order that you may exterminate Satan with his wicked sects it is necessary to appear before the tribunal of divine justice and give the Judge full atonement for the sins of the nation. As sins are the arms with which the devil fights and the wood which feeds the fire of the divine anger, if you succeed in giving the Judge full atonement for them, with this alone sins will be abolished, Satan will be disarmed and the fire of God's anger will be extinguished. Divine mercy will regain its rights and he will be the God of goodness and the loving Father, while at present he acts as the God of wrath and vengeance; then, as a proof that he does not want to punish us anymore, he will do what he has promised, and what he has always done in similar cases – he will turn his

anger against those who have been afflicted and will hurl them into the fire, and he will turn what has been a club into ashes. Or, he will disperse the evil sects, chain up the infernal powers in the abyss, and destroy that monster of wickedness. So, you can see that for this it is necessary to take the part of the divine Judge and struggle with God in his tremendous tribunal of justice. Will you have that much courage?

TEOFILA: I trust in the one who gives it.

4.. DIRECTOR: As you have to appear before the tribunal of divine justice, first of all you have to know the state of the case of the Catholic Religion in Spain, convoking all the guardian angels of the kingdom by means of your guardian angel, and then you have to struggle with all of them, especially with the guardian of the whole kingdom, so that in their activity in defending the Church they help you in the tremendous combat. Then you will call upon Mary to act as Patroness of Spain, and upon the heavenly court, asking for their powerful mediation. And, finally, struggle with Jesus that he may offer himself to the Judge as a victim of propitiation and present to the Father the treasures of his passion for the debts contracted with his justice by the Spanish people, and his infinite merits for our great offences.

TEOFILA: I am going to practise it.

5. SOUL: My guardian angel, would it be possible to form a congress of all the angels who guard the provinces, cities and other towns of Spain, in order to discuss the affairs of the Religion? Pardon my daring. What do you think? Will they be displeased with me?

ANGEL: It is possible, very possible. And why should they be displeased? Is it a greater privilege to deal with angels than to be the spouse of the Lord of angels? Our Lord and King is not disdain to betroth you; he comes to your house,

he speaks to you: will the angels deal less with the one who is thus treated by the King? Do not be scared by the serious or important matters you are dealing with or the dignity of the persons who come to treat you. Everything is consonant with the high dignity of the spouse of the King of glory. Cheer up your heart, and spread your wings according to the high dignity you have received. What could be more suitable than for the spouse of Jesus to deal with us who are his ministers about the matters which the King her Spouse has entrusted to her? Yes, it is possible to form a congress, and it will please the whole gathering. You want it? Then do it. Here we are all together ready to serve you. What is to be done?

6. SOUL: My Lords, is not the Church in Spain entrusted to your care? How is it that Satan has enough strength to ruin it? You certainly know about the terrible slaughter inflicted upon the sheep of Jesus Christ by the infernal wolf . . . My God! My angels! Poor Mother! Poor children! If the Church of Spain were properly prepared and could fight according to the rules of spiritual tactics against the powers of the enemies on earth and of hell, it would be a great consolation to see her in the struggle which could only be victorious. But, oh my God, what a sad sight! She has no strength now for fighting! It is no longer an army, but rather a field covered with corpses and fugitives which are going to fall beneath the knife of the insolent conqueror! . . .

My Lords and angles, my Spouse, King and Lord Jesus has entrusted me to care for his honour. In baptism I swore allegiance to his banners and eternal war against Satan, and I have renewed my first pledge a thousand times. This oath obliges me to fight now against that monster that is waging such a cruel war against the Church in Spain. The decision I have made and my pledge is to exterminate Satan with all his wicked sects, and those who are fighting against us, and not to stop or leave out any means to achieve his complete

destruction, and that the Church in Spain will be triumphant and be in full splendour. Certainly the task is arduous; but indispensable considering my Christian character and at the same time a spouse of Jesus Christ to which his sovereign condescension alone has raised me.

7. And who is Satan? Is he not by any chance, a rebel slave, chained by our King, a despicable instrument in the Lord's hand? And what does that traitor count on? With what arms does he make war upon us? Are they not by chance the sins of the nation? Certainly, I shall take them away. That is what I am going to do. I shall make atonement for the sins before the Judge, and Satan will be conquered. For this I count on the Omnipotence, wisdom, goodness and fidelity of God, who has made me the most magnificent promises; with the merits of the blood of Jesus, which He has placed in my hands; and with the intercession and protection of our great Queen Mary and of all the angels and saints; especially with the activity and zeal with which you, oh heavenly princes, protect the holy Church. So, let's get on with it: war to exterminate Satan and the wicked sects. I am determined not to leave the battlefield until I am victorious. I must not leave a stone unturned in heaven, on earth or in hell.

8. Oh, Archangel St. Michael! Oh glorious prince of the heavenly army and protector of the Church! Unsheathe your sword, come to the battle, and come with your heavenly armies to cut off the head of the infernal dragon, our chief enemy.

9. Oh Archangel St. Gabriel, the redemption of Jesus Christ has to be applied to Spain, and so I ask you to deign to present yourself with me to the Father as a victim of propitiation to Jesus his Son in the tremendous sacrifice of the Mass which is celebrated on our altars.

10. Oh powerful fighter St. Raphael! The powers of hell must be chained up so that they will not persecute the

Church any more. You have to pour out upon the realm of the Beast, that is, the wicked sects, the cup of the anger of God who lives for ever and ever, which you have in your hand [Rv 16,10] God's medicine which has to heal the cruel wounds which Jesus has in his mystical body.

11. And you, holy guardian Angel of Spain, have you by any chance gone to sleep? Will it be in vain that our Church instituted and celebrates your feast in order to ensure your protection in the dangers which surround her? Great prince of victory, we must go on and attack the enemy and cast him out of the country which God has entrusted to your care.

Holy angels and my lords, defeat the wicked soon and complete; what do you think of my ideas and challenge?

12. ST. MICHAEL, president of the congress. Generous soul, we must applaud your heroic resolutions and encourage you in a work so necessary for the salvation of the Church, so pleasing to your Spouse and King our Jesus, and so worthy of a daughter of the Church militant. We offer you our full protection in everything. You must know that according to the orders of the Most High we give Satan more or less permission according to the ardour of prayer in the land. We will fight just as the men of prayer fight, we always have our sword in hand ready to defend the Church; but we only work according to the courage of those who pray. As far as they go, we will work; and according to how they ask, we act. Let us see what you are asking us.

SOUL: I have already told you. I ask for the extermination of the wicked sects in Spain, the triumph of faith, and that this be done soon. You must help me with your protection.

ST. MICHAEL: You really want it like this? Good, then let's get down to it. We go to exterminate the Beast. But this has to be negotiated with our Queen and Lady, the Virgin Mary.

SOUL: With Mary? She has already offered me all her protection for this matter.

ST. MICHAEL: So, let our Queen preside at our congress, and we shall do with pleasure all that she orders. Go and ask her to deign to come.

13 SOUL: Holy Mary, pray for us
Holy Mother of God, pray for us
Holy Virgin of Virgins, pray for us
MARY: What do you want, my daughter?

SOUL: Mother, You know that my challenge is to crush the head of the infernal serpent who in Spain is spreading contagion with his noxious boldness to the sons of the Church, and this is something reserved for you. In order to succeed I must present myself before the tremendous tribunal of divine justice and there to defend the cause of Religion. Spain is one of your possessions and Jesus Christ gave it to you as dowry and inheritance. Spain salutes you with the title of their Patroness, and had provided always a great part of your glories. Our Lady, the moment has arrived when you have to show that you are our patroness and you have to support the cause of your unhappy people before the divine tribunal. Mother, in what state this nation has before God?

MARY: Bad, my daughter, very bad.

SOUL: Mother, how is that? What terrible sorrow fills my heart on seeing so many and such deep wounds in the mystical body of Jesus Christ in this kingdom, your protégé. Until when, our Lady, until when the infernal serpent has to march proudly. You are in charge of crushing its head [Gn 3,15]. So, why don't you do it? What has to be done for the cause of Religion to go well? Why is it going badly, and so badly?

14. MARY: Guard against mistrust. I have told you that it is going badly because the sins and crimes of this nation are infinite, and Satan is taking advantage of this and presents

them before the tribunal of God; and the ardour of prayer which oppose him are insubstantial and skin-deep! . . .What a calamity! What a disgrace! It is the greatest which this unhappy nation can experience. As there is no one who is struggling rightly with God against Satan, that Beast will prevail in the divine tribunal.

The afflictions must not rain down upon Catholic Spain! We are going to defend the cause of Religion before the tribunal of divine justice. What sorrows, my daughter, will you have to bear in this struggle! Notice that Satan will not leave a stone unturned either in hell or on earth, in order to wear you out, to discourage you and make you give up your challenge.

15. SOUL: Our Lady, what greater sorrow than the one I suffer on seeing his triumph? Let the sorrows come, the torments, the persecutions, the martyrdoms, provided I gain the victory.

People (to the whole congress), what is lacking to do now?

MARY: You already have my protection and that of my angels; now you have to pray to my whole of court of angels and saints to help you in that terrible struggle, presenting to God on your behalf and for your cause your merits and prayers.¹

SOUL: Help this congress
St. Michael, pray for us.
St. Gabriel, pray for us.
St. Raphael, pray for us.
All the holy angels and
archangels, pray

All the holy orders of blessed
spirits, pray
St. John the Baptist, pray
St. Joseph, pray
All the saints, patriarchs and
prophets, pray

¹ Each one can invoke in a special way the angels and the saints to whom he has special devotion. This note is in the 2nd edition but not in the 1st. As can be seen here it is apart from the greater litanies forming as in other places a kind of para-liturg.

St. Peter, pray
St. Paul, pray
St. Andrew, pray
St. James, pray
St. John, pray
St. Thomas, pray
St. James, pray²
St. Philip, pray
St. Bartholomew, pray

St. Matthew, pray
St. Simon, pray
St. Thaddeus, pray
St. Matthias, pray
St. Bernabas, pray
St. Luke, pray
St. Mark, pray
All the saints, apostles and
evangelists, pray

PRAYER

16. Oh heavens! Oh holy apostles and evangelists! What has that torch of faith done which burned so brightly in your breasts, with which you lit up the whole world? The clouds of darkness have taken the place of its radiance in our country. The wicked lewd, encouraged by Satan, has become an instrument of the hand of the God of vengeance; pulling up with all haste from our soil the holy Religion, which you planted with so much work and sweat, and which you water with your blood. You especially, St. Peter, who ordained and sent to Spain seven apostolic missionaries, the founders of our Church, you, St. Paul, who twice manifested your ardent desire to plant the faith in Spain, and as some believed, did actually come and preach in Tortosa and Tarragona, admirer of your great disciple Thecla, have you forgotten us now? St. James, did God not entrust you with the defence and the care of the kingdoms of Spain? Are you not the defender of Religion and the Spanish case in the tribunal of divine justice? You know my challenge. This is the moment for you to fulfil your charge of protector of the cause of Religion. It does not matter that it is in a state of perdition;

² Influenced by Catalan the Latin "Jacobus" is translated as Jaime instead of Santiago in the list of the Apostles.

by compulsion you have to exert your utmost strength and courage and prove your worth before God. Let us go to the fight.

And you, apostles of Spain, Saints Torcuato, Tesifonte, Segundo, Indalecio, Cecilio, Esiquio and Eufrasio,³ do you see the idolatrous nation which you made Catholic? And is this that garden of lovely flowers, which you planted with so much fatigue and sweat among the forest of long ago idolatrous Spain? Ay! How your blood shouts against our cowardice! Come with me to defend her before the tribunal of God, as you cannot do it now on earth. I trust in your merits and prayers.

All the holy Innocents, pray for us.	Sts. Fabian and Sebastian, pray
St. Stephen, pray	Sts. John and Paul, pray
St. Lawrence, pray	Sts. Cosme and Damian, pray
St. Vincent, pray	Sts. Gervasio and Protasio, pray
	All the martyrs, pray ⁴

³ This refers to the so-called “seven apostolic men” who according to a certain tradition had preached the Gospel in Spain, ordered directly by the Apostles. The same affirmation appears in *The School of Virtue Vindicated*, in “Palautian Texts” 6. p. 33, notes 14-15.

⁴ You may also invoke the holy Spanish martyrs, as the Pope states in his allocution of 1st March, and add:

St. Hermenegildo, pray for us.	Sts. Narciso and Felix, pray
St. Eugenio, pray	Sts. Justo and Pastor, pray
St. Fermin, pray	Sts. Servando and Germano, pray
St. Magin, pray	Sts. Emeterio and Celedonio, pray
St. Pedro Armengol, pray	Sts. Acisclo and Victoria, pray
St. Anastasio, pray	Sts. Luciano y Marciano, pray
St. Eulogio, pray	Innumerable saints of Saragossa, pray
St. Pedro Arbues, pray	St. Engracia and companions, pray
St. Jorge (patron of Aragon), pray	
Sts. Fructuoso, Augurio and Eulogio, pray	

PRAYER

Saints in heaven, all those who in this life shed your blood and fought in defence of the faith in testimony. Holy Martyrs of Spain, especially those who in these days have watered with your blood the tree of Religion in our country, help me in this struggle. Present to the God of mercy your prayers, your merits and your blood. Come with me to the divine tribunal to sing before the Judge the song which you sing beneath the great altar: *Usquequo, Domine Sanctus et verus*. Until when, O Lord of holiness and truth, will you delay to do us justice, judging the cause of the wicked and not to take vengeance for the blood which we scattered on earth iniquitously? [Rv 6,10]

Come with me and shout into the ears of the Judge, that he may judge the cause of his Church, and turning away his anger, turn it against their enemies.

St. Silvestre, pray	All the saints Pontiffs and Confessors, pray
St. Gregory, pray	All the saints doctors, pray
St. Ambrose, pray	St. Anthony, pray
St. Augustine, pray	St. Benito, pray
St. Jerome, pray	St. Bernard, pray
St. Martin, pray	St. Dominic, pray
St. Nicholas, pray ⁵	

⁵ St. Armengol, pray	St. Braulio, pray
St. Odón, pray	St. Tomas de Villanueva, pray
San Justo, pray	St. Olegario, pray
St. Paciano, pray	St. Bernardo Calvo, pray
St. Valero, pray	St. Julian, pray
St. Toribio of Mogrovejo, pray	St. Toribio de Liebana, pray
St. Damaso, pray	St. Rosendo, pray
St. Isidoro, pray	St. Prudencio, pray
St. Leandro, pray	St. Froilano, pray
St. Fulgencio, pray	St. Atilano, pray
St. Ildefonso, pray	

St. Francis, pray ⁶	St. Agueda, pray
All the saints priests and levites, pray	St. Lucy, pray
All the saints monks and her- mits, pray	St. Agnes, pray
St. Mary Magdalene, pray	St. Cecilia, pray
	St. Catherine, pray ⁷

PRAYER

St. Ignatius of Loyola, St. Francis Xavier, Sts. Francis Borgia and of Assisi, St. Dominic of Guzman, St. Peter of Alcantara, St. Teresa of Jesus, St. John of the Cross, St. John of God, St. Joseph of Calasanz, and all the saints of heaven, to defend the holy city of God, the Church militant, you formed in your strong walls with your convents that you

6	St. Ignacio, pray	San Isidro, pray
	St. Pedro de Alcantara, pray	St. Alfonso Rodriguez, pray
	St. Juan de la Cruz, pray	St. Luis Beltran, pray
	St. Pedro Nolasco, pray	7
	St. Raimundo Abad, pray	St. Teresa, pray
	St. Jose de Calasanz, pray	St. Maria Cervello, pray
	St. Juan de Dios, pray	St. Florentina, pray
	St. Fernando, pray	St. Madrona, pray
	St. Vicente Ferrer, pray	St. Eulalia de Barcelona, pray
	St. Francisco Javier, pray	St. Eulalia de Merida, pray
	St. Francisco de Borja, pray	St. Leocadia, pray
	St. Raimundo de Peñafort, pray	St. Maria de la Cabeza, pray
	St. Ramon Nonato, pray	St. Isabel, pray
	St. Pascual Bailon, pray	St. Blanca, pray
	St. Juan de San Facundo, pray	St. Liberata, pray
	St. Diego, pray	St. Quiteria, pray
	St. Frutos, pray	Sts. Justa and Rufina, pray
	St. Millan, pray	Sts. Juliana and Semproniana pray
	St. Domingo de la Calzada, pray	

St. Filomena may also be invoked. It seems that with the help of God she confounded the wickedness of this century. As may be seen from notes 12, 14, 15, and 16 which are from the original editions, the saints of the Spanish Church are added.

have founded in Spain. For what have your Orders, congregations and confraternities come? St. Teresa, where are your castles? The king of locusts has destroyed them all [Rv 9, 11]. Oh, and what damage he is doing in our holy city! Let us all go. Let us go to exterminate the exterminator, the king of locusts and angels of the abyss. Where are your sons to help us? What a terrible dispersion!

All the saints of God, intercede for us.

PRAYER

Saints in heaven and all those at this congress, you know my determination and concern. Once again I ask you all to present to God your merits and prayers for the salvation of the Church which is in such difficulties everywhere, especially in Spain.

17. THE WHOLE HEAVENLY COURT: We shall do all that you want, ask and hope in order to protect the cause which you propose to defend.

MARY: Lords, this is my daughter; she is a generous soul who has directed the flight of her prayers to my heart in order to oblige me to smash the head of the infernal serpent that has the mystical body of the Church in Spain held in such difficulties. I cannot resist her request and she insists on her demand until she sees the Church triumph. I have to unsheathe my sword which the Father places in my hands there in paradise, raise my hand and let it fall with fury against that monster of iniquity who is destroying and devastating the vineyard which my Son has entrusted to me. Necessarily, we must take as our own the cause of Religion in Spain, which this spouse of Jesus has decided to defend at all costs before the tribunal of divine Justice.

THE WHOLE COURT: Give orders, Lady. We will fulfil exactly all that is ordered by your sovereign will.

MARY: Let us negotiate the matters with my Son.

2nd *The spouse negotiates with Jesus Christ who offers Himself to the Father as a victim of propitiation for the sins of Spain.*

18. DIRECTOR: Now, my Teofila, you have to make a visit to Jesus in the Blessed Sacrament. When you are in his presence you must imagine that you see him seated on a throne of infinite majesty and glory, surrounded by all his court, our Lady is seated at his right and that everyone is listening to your desires and challenges, to what you are thinking and asking. If you have received Holy Communion you must imagine that this throne is in your heart. The soul of the just is the throne of the Son of God, the wisdom of the Father. If you have not received Holy Communion, think that the tabernacle is God's throne.

TEOFILA: I have not received Holy Communion, Father, and since this matter is so difficult, would it not be good to strengthen my weakness with this bread of the strong?

DIRECTOR: Yes, daughter, you are right. Go to the communion rail, and I'll be there in a moment. As soon as you have received Communion, pay that visit to Jesus which I have spoken to you.

TEOFILA: I am going, Father.

19. After receiving Holy Communion she said the Litany of the saints to Jesus:

SOUL: All you holy men and women. Saints of God, intercede for us.

Be merciful, spare us, O lord.

Be merciful, graciously hear us, O Lord.

From all evil, deliver us, O Lord.

From all Sin, deliver us,

From your wrath, deliver us,
 From the snares of the devil, deliver us,
 Through the mystery of your holy Incarnation, deliver us,
 Through your coming, deliver us,
 Through your nativity, deliver us
 Through Your baptism and holy fasting, deliver us
 Through Your cross and passion, deliver us,
 Through Your death and burial, deliver us,
 Through Your holy resurrection, deliver us
 Through Your admirable ascension, deliver us,
 Through the coming of the Holy Paraclete, deliver us
 We sinner, we beseech you hear us.
 That you would spare us, we beseech you hear us.
 That you would pardon us, we beseech you hear us.
 That you would bring us to true penance, we beseech you hear us.
 us.
 That you would vouchsafe to govern and preserve your holy Church, we beseech you hear us.
 That you would vouchsafe to humble the enemies of holy Church, we beseech you hear us.
 Son of God, we beseech you hear us.
 Lamb of God, You who take away the sins of the world, spare us O Lord.
 Lamb of God, You who take away the sins of the world, have mercy on us.
 Lamb of God, You who take away the sins of the world, have mercy on us.
 Christ, hear us.
 Christ, listen to us.

My good Jesus, you see me prostrate before your throne. You have given me your word to do what I ask, and you know already what is my challenge and my request: the head of the infernal serpent has to be crushed, and the wicked sects which he has organized in Spain must be dissipated quickly and abased. What is the state of the Catholic religion? Is there any difficulty in granting what I

ask? Yes, O my God, there is one, and not a small one – the immensity of sins of this nation. These are the arms with which Satan is fighting against me. This is the difficulty to which our eternal Father has objected. You sent me to the Father to offer Him my petition in your name. The Father answered: What about the sins of the nation? I want full atonement for them. The cause which my Spouse has, I want to defend and have to be discussed in your tribunal. The first thing that the Judge will say to me will be: “I punish this nation because they want justice. They have sinned, the punishment is just. So, what shall I answer? What shall I say? With what arms shall I defend myself?”

20. Before appearing before the tribunal I have to ask you:

1st The people have sinned. And with their sins they have provoked the anger of the Lord God of Vengeance, and so we are justly punished. Do you want me to offer you in the great sacrifice of the Mass as a victim of propitiation to the Father, and in sacrifice to be applied and make amends for the offences of my country?

2nd The people have sinned and with their sins they have contracted debts of sorrows, afflictions and punishments, - because the offences was against a God of infinite excellence – with the laws of his justice, and so the Father deals with the nation severely. Do you want me in the holy sacrifice of the Mass to offer your body and your precious blood to the Father to repay all the debts which my country is continually contracting against your laws of justice? Oh, how pleased would the Father’s justice be with a coin of such great value, if you thus want it!

3rd The people have sinned, and in just punishment the divine Judge has handed them over to the horrendous slavery of Satan and his sects, that as instrument of divine

justice they may punish them, afflict them, enslave them and root out the tree of the Catholic Religion. In the sacrifice of the Mass do you want to offer with me to the Father all the price of our redemption, your holy body and precious blood? This is the price with which you bought our souls on the cross, and with this price you have redeemed all nations from the horrendous slavery of Satan.

4th The people have sinned, and with their sins they have lost all the rights to glory, and as an inevitable consequence, have also lost their rights to possess the Catholic Religion, where all means and graces are offered that are needed to attain it. In order to take away the Catholic Religion of which they had become unworthy, the Judge has used as his instruments Satan and his wicked sects. What a misfortune for the unhappy evil ones! What blindness of so many Spaniards who are still not convinced that our sins are the cause of the present persecution of the Church! Jesus, do you want to offer yourself with me to the Father in the holy Mass, with your body and blood, your life, passion and death, your work, tears, prayers, sighs and all that you did to earn for us the glory and the possession of the Catholic Religion, will you give us everything we need to attain it? If you want this, we shall once again have the right to possess the Catholic Religion, and the wicked sects – which until now have served as instruments to deprive us of it – will be considered now by the Judge to be useless, and he will see the need to throw them into the fire. The prince of this world will be judged and sent away. Perhaps, the wicked ones will be converted, or you will annihilate them if they are obstinate. You will open the eyes of the blind they will extol your mercies.

21. My good Jesus, the nation’s sin is the wood which sets alight the fire of the Judge’s indignation, and the arms with which Satan, fully armed, keeps my country at his feet

[Lk11,21]. In order to struggle rightly before the divine tribunal I have no arms but your holy body and your precious blood, which we offer every day on our altars. This is the water capable of extinguishing that fire. These are the only arms with which I can disarm divine Justice and restrain the strong squadron and take from them the spoils of my country. My dear Jesus, Lion of Judah [Rv 5,5] do you want to offer with me to the Father in the tremendous sacrifice of the Mass your holy body and precious blood?

JESUS: Do you want that?

22. SOUL: My Jesus! You know that in all the Masses that I attend, my intention, desire and will is efficaciously offered to the Father for the said end.

JESUS: If this is really your intention and will, it is also mine. I have given to the Church my body and blood to be offered to my Father in sacrifice in atonement of the sins of your sons, as the price of their redemption and to make up for their failings. So, it is truly your treasure and that of all your sons, because I left it in my last will and she offers me to the Father as belonging to her. And when she offers me, it is not she alone; I am always the chief offerer, the hosts and priest. So, you can offer my body and blood to the Father. Knowing that I shall be with you in this august function, I shall be the priest, the principal offerer for the intentions which you propose. I have given my body and blood to the Church as offensive and defensive arms, to resist and destroy the power of hell; you may and should fight, and I want you to fight with these arms. If you pour my blood confidently upon the flames of the Father's anger, even though it burns more than the horn of Babylon [Dn 3], it will be put out in a moment, and I order you to do that.

SOUL: Armed with such a good weapon, I will surely be victorious if you support my weakness, Oh good Jesus. So I

am going to present myself before the tribunal of divine Justice.

ARTICLE II. – *The tribunal of divine Justice is opened in heaven to judge the case of the Church in Spain, and the discussion begin.*

23. DIRECTOR: This morning you will come to hear Mass which I shall offer for the triumph of the Church in Spain. At the place of sacrifice you must imagine that you see God's tribunal opened to judge the cause of the Catholic Religion in Spain. And don't think that this is just figures of speech; it is a reality; for faith teaches us that the sacrifice of the cross is renewed on the altar where the Father is seated as the most righteous Judge, the Son presented himself and with the blood of his testament, won the case and drew out Satan's captives from the deep lake. In order to get an idea of how terrible is this tribunal, you must imagine that you see there a throne of immense glory, majesty and grandeur, and on it is seated the Father with the insignias of the most severe and most loving judge of all justice. See, pictured in his face the terrible sight of the God of vengeance, burning with wrath and fury against the Spanish nation and sending the rays of his anger against her. Gaze upon his eyes, like a flame of fire, a sign of the anger and fury which is burning in his heart. On his right see another throne with the same majesty and glory, and seated upon it is Jesus Christ, not as a Judge, but as advocate and mediator in the form of a meek Lamb. With open wounds and the cross in his hand, as a sign that he is ready to return for the cause of his spouse the Church. Next to the throne of Jesus Christ see two more thrones, and seated on one is the Queen of the Universe, Mary, in order to defend – as Patroness of Spain – the cause of the Catholic Religion which we have entrusted to her. Her

insignia is that of the Empress of the world. Seated on the other throne is St. James⁸ to support the cause of our Religion, which he came to plant in our land with so much pain to sustain us at the cost of so many great things.

Imagine that all around you see the hierarchies of angels and all the saints of the heavenly court, each one seated upon a throne in order to pronounce judgement. In the judge see a relentless God, deaf to the cries of his creatures, and angered to the limits by the insults which the people have made to him and are still making, and see how in his presence, bowing and filled with respect, the strongest pillars of the firmament, and amid the raptures of their admiration and wonder are singing without ceasing that old and ever new canticle "Holy, Holy, Holy is the Lord God of Hosts; the whole earth is filled with your glory." Finally, on the left, there in a corner, see Satan, filled with pride and with a huge notebook in his hands in which he has noted all the sins of Spain to present them to the Judge and to call for vengeance.

24. When you have considered all this as vividly as possible, take your place before this tremendous tribunal and think that all is in complete silence, waiting and listening for what you are going to say. Contemplate the eyes of all fixed upon you, and the whole assembly completely expecting to see who is this heroin and how is she to struggle with an Omnipotent God and with a terrible, angry judge, vexed by the sins of the nation, in which you are concerned.

25. So, prostrate before the throne of the Judge on the pavement of the Church. Break the silence, and with much feeling say with me:

⁸ Perhaps it would be better to place St. Joseph according to the note on p. 209, and to Santiago to its left. Note of the 2nd edition. The page corresponds to page 194.

TEOFILA: "Lord, forgive your people; do not be angry with them for ever. Until when will you continue to strike Zion and the cities of Judah with whom you are angry?"⁹ Until when will you continue to punish my country so terribly?

26. JUDGE: The fire of my anger will burn for ever against this evil nation. On the one hand the torrent of evil which swamps her has awakened my anger and fury with the sound of its waters, for all its wickedness has been presented to this just tribunal. On the other hand, in order not to be obliged to treat this ungrateful nation with the utmost rigour of my justice, I sought among her sons a man who would place himself as a wall to defend them, between them and their enemies and would oppose me strongly, struggling with the laws of my justice, so that I would not be forced to vanish the earth. I sought but I did not find one. So I have poured out my indignation upon these people. I am punishing severely their sins and am consuming them with the fire of my wrath [Ez 22,30-31]. And if I do not find the man I am seeking I will also increase my fury and the terrible punishment, and I will end my anger with them, and will exhaust the cup of my indignation [Rv 16,19] even abandon them in the darkness of evil, until they are abandoned completely.

27. SOUL: Lord, you are just, and your judgment is true. Distrusting myself completely, and trusting only in the strength of the Holy Spirit, in the merits of Jesus Christ your Son, and in the protection of the whole court, I offer myself for the struggle.

JUDGE: Who has given you this commission? Who has sent you?

28. SOUL: Lord, it is your Church. The Church militant sends me to your tribunal to defend the cause of the Spanish people; and to prove this I am going to read my credentials:

⁹ Liturgical text taken from the penitential prayers for the time of Advent: Cf. Book for the Mass and Office, (ed. 1957) p. 1868.

“Venerable brothers:

For more than five years we have mourned in our meetings with you over the misfortune which the Catholic Religion was suffering in Spain, etc. And you in the meantime, continue – as surely you are doing – to send up prayers and supplications to God in union with us, through our Lord Jesus Christ, on behalf of that country, etc.”¹⁰

“Pope Gregory XVI. - In perpetual memory. – The cause of the Catholic Religion, etc. And in the midst of the great disorder of the Catholic Religion in Spain, desiring to refrain as far as I can the evils which are always increasing, and to offer our help to the beloved faithful . . . we have decided to have recourse to the prayers of the whole Church . . . We exhort again and again each one of the venerable brothers, Patriarchs, Primates, Archbishops, Bishops in the whole Catholic world who remain still in the grace and communion of this apostolic See – by the charity with which we are united in our Lord and by the faith with which we form one body – that, joining their tears with ours, they work to lessen the divine anger and to implore together the mercy of the Omnipotent God on behalf of the unhappy kingdom of Spain, and to try to urge the clergy and people in their care to offer fervent prayers for the same effect . . . And so, that each and every one of the faithful – whatever their degree, order or condition – continue with prayer and supplications, with more fervent charity and with more rich fruit, we have resolved to pour out the treasure of heavenly gifts with a liberal hand, etc, etc.”¹¹

29. Lord, it is the Church, it is her Head and Supreme Pastor and Vicar of Jesus Christ, who orders me to struggle

¹⁰ From the allocution of Gregory XVI of the 1st March 1841.

¹¹ Text of the Apostolic Letter which he calls “encyclical” of 22nd February 1842.

with You in prayer for the salvation of the Church in Spain, in the exhortation of 2nd February 1836 and 1st March 1841 – which I have read – and in the encyclical for the jubilee on behalf of that Church, published on 22nd February of this year.¹² So, the Church orders me, and I, trusting in you and in your Son that you will send the Holy Spirit so that I may fulfil my mission [Jn 14,15-26] – I have offered to struggle. I come also sent by Jesus Christ, your Son, who is the head of the Church; and I come inspired by the Holy Spirit who is the soul which animates, inspire the members and gives them life.

JUDGE: Your mission is real and legitimate. Now let us see how you fulfil it.

SOUL: Lord, representing the Church, I say to you: Judge me, Lord, and discern my cause from that of evil people [Ps 43,1]. Lord, discuss and judge in this tribunal the cause of Catholic Religion in Spain, without including the crimes of her enemies.

JUDGE: Let it be done. Open the books, and begin the trial. Let the one appear here who is accusing this nation before me day and night [Rv 12,10].

30. SATAN: Here I am, Lord, what do you offer?

JUDGE: Where have you come from? [Jb 1,7; 2,2]

SATAN: I have gone around the earth, and I have visited all.

JUDGE: Have you visited well the whole of Spain and have not seen there anyone who rightly disputes with you the possession of that kingdom?

SATAN: Lord, “the land is inhabited and contented with the peace which I have given it [Zec 1,11]. If anyone stirs, all are

¹² This refers to the apostolic letters of Pope Gregory XVI asking for prayers for Spain (see notes pp. 46 ff of the introductory letter).

coward and faint hearted; and that man whom you seek to wage war on me, to disconcert me and destroy the kingdom I have formed there, does not exist; and so the country must completely be in my power, because nobody properly armed faces up against me.

JUDGE: That spouse of my Son, that woman had appeared before my tribunal to struggle with me – like a strong man – with the laws of my justice, and against you and the wicked sects which you have in Spain. You must be ready to defend yourself, if not, you are going to be destroyed.

SATAN: A woman! That does not frighten me. That does not trouble me.

JUDGE: Daughter, present your request and your petition.

SOUL: Lord, my request is the following: The Catholic Religion in Spain must soon and completely triumph over all the wicked sects which are attacking her.

JUDGE: A noble enterprise! Your challenge is great and generous; but you have to prove, with the rights that you have in your favour that what you ask must be granted to you.

SOUL: Very well, Lord. They are the following:

ARTICLE III. – *The soul offers four reasons on behalf of her challenge*

FIRST REASON

The supreme goodness of God, and misery of the Spanish people and their greatest need

31. My God, to compel you to grant what I ask, what reason do you want me to present first, but that of your

supreme goodness and the extreme need of the people for the grace which I am asking? We are miserable people, incapable of doing anything good, and the good that we have comes from you. You are the source of all goodness, and the Supreme Being to communicate. You certainly do not desire the death of the sinner, as assured by a prophet, but that he be converted and live [Ez 18,23]. It is not your will to lose us, but to save us. You do not like to refuse us any grace which we need, but to give them to us in abundance. Lord, it is sufficient that one needs only a grace for his eternal salvation that will serve as sufficient reason to ask and hope for it from you.

32. Lord, I do not come here as an individual, but in the name of the Spanish people, sent by the Church to present their greatest needs to you and to ask your prompt remedy. Do not look at your poor creature, but at your Church which sends me. Lord, either I ask for nothing, or ask for what my nation needs for its eternal salvation; and you either grant me nothing, or you have to give what I am asking. Religion is a need, so that the nation may be saved. Only through her they find the assistance and graces needed, only by that the nations are saved; and so I ask you for your prompt and complete triumph over all the wicked sects. To ask you then for the grace which I beg and hope from you, it is sufficient for me to know that you are the source of all goodness. You bestow to men the graces for their eternal salvation they need. The Religion of the kingdom which I ask of you is a grace which the people need in order to direct their steps to glory. Thus, Lord, it is sufficient to know that you grant your blessings to all those who want and desire them, ask for them and hope for them, so that with my desires and petitions you will be compelled to grant my request. But from the immense ocean of your own goodness you have wanted to give us a

SECOND REASON

The fulfilment of God's Word

33. You have promised us in writing that you would give us all the graces that we need and pray for. Your Son, sent by you into the world, told us in your name: "Everything that you ask in prayer, believe that you will receive [Mk 11,24; Jn 11,22; Mt 21,21-22; Mt 7,7]. The Father will give you everything you ask in my name . . . ask and you will receive." [Jn 16, 23-24]

Upright Judge, your word has to be fulfilled, even though the sun has to stop and go back, the seas opened, the rivers stop flowing and the whole scheme of the universe disordered and afflicted. Knowing your goodness in making those promises, I am going to present to you on behalf of my petition the reason of justice. Based on the fact that You have promised to grant us everything that we ask and need, and also because having prayed and asked efficaciously for the total destruction of the wicked sects in the kingdom of Spain and the complete triumph of the Catholic Religion, I must hope from the ocean of your mercies that you do just as I ask, want, desire and hope.

THIRD REASON

Based on the person who asks, that is the Church

34. Lord, I have presented to you my petition in the name of the Church, my mother, and whose credentials I will expose to you. It is she who is asking for me. It is to her that you will grant or deny the grace which I am asking in her name. For two reasons you cannot refuse to listen to your Church in these petitions:

1st Because in her it is the head, Jesus Christ your Son who is praying, and Jesus cannot be left unheard. So, I come in the name of Jesus. Because of this, Jesus as the head of the Church sends me to you. It is he who says: Truly, truly I say to you, everything you ask of the Father in my name will be given to you. Ask and you will receive . . . Everything which you ask the Father in my name I will do" [Jn 16,23-24; 14,13]. (See promises 5th and 6th on p. 138).

Most Just Judge, you are the Father to whom Jesus sent me, and in his name I ask that in Spain the Church may soon triumph completely over all the wicked sects. It is not a poor, miserable creature who is asking this from you, but the one who sent me told me to ask. It is not I, it is Jesus Christ "who in the days of his mortal flesh, offering with great cries and tears his prayers, supplication and entreaty to you, who could have saved him from death, was heard by his humble respect to You his Father."¹³

2nd The other reason why you cannot refuse my request is that I ask in virtue of the Holy Spirit, who is the life of the

13 If it is a priest who is asking, standing at the foot of the altar, with all right and truth he can say that it is not he who is asking but Jesus and his Church. And he could add mentally the following or similar words: Lord turn your eyes from my sins, faults and personal failings; do not see me now as an individual; see me clothed with the priestly insignia and character, which give me the full power of the ministry of the Church and of Jesus Christ her Spouse, and as such you cannot but listen to the petitions which I present to you and attend to my desires. Look, Lord, engraved in my heart and on my brow is the sacred name of Jesus Christ and his Church, listen to what I ask in his name and as his envoy and representative. If you ignore me, you will not be despising a man, but Jesus Christ and his Church. The people, the Church of Spain have made me their minister, to present their needs to you, and to ask you for a remedy, and to negotiate with you at the altar their eternal salvation. The people is in my duty and they hope that by fulfilling my duty, I will negotiate with you the peace for which they long, and that I will give them in your holy name. Lord, do not confound me in my ministry because my confusion would redound ultimately upon your only Son Jesus. - Note of the original edition. Taken from Heb 5,7.

Church. In fact, it is the Holy Spirit who enlivens the Church, who unites all its members so that they form one body, and it is he who with unspeakable groans in the heart of his sons for all their needs [Rom 8,26]. The one who has presented my petition to you is not purely my soul, but together with her is the Holy Spirit who in my heart and mouth with tears and ineffable groans asks you to save the Church of Spain from the disastrous storm which is disturbing her. The Holy Spirit – who knows all things – knows what is best, always asks duly, and thus always obtain what he asks because, his virtue is of infinite merit. And the prayers and supplications which arise from him merit infinite and eternal blessings. Hence, for this reason you cannot refuse what I ask.

JUDGE: It will be granted according to your faith.

SOUL: Lord, do not examine my faith. I ask you with that same faith that the Church has presented to you all their supplications. Do not hearken to my faith, but to that of our Mother the Church.

FOURTH REASON

Based on the intercession of Mary and the whole heavenly court

35. SOUL: To compel you, my God, to grant what I ask, I am going to take advantage of a very reliable intermediary, Mary, the patroness of Spain. She is entrusted with the cause of the Spanish people in this tremendous tribunal. I will prostrate at her feet to compel her with my urgings to fulfil her office of Patroness, to prostrate at the feet of her Divine Son and to present the petition in the name of the Spanish people. Since Mary is such a good Mother and takes such great interest in the cause which the nation has entrusted to her, she will do it, I have no doubt; in the same way that I am going to ask.

Just as a good son on this earth never denies his mother any grace which is just and necessary, still less will Jesus Christ in heaven refuse his Mother, since it is so just and necessary. Even more so because it is believed on earth that so far Jesus Christ has never refused his Mother any grace which she has prayed for, and Mary does the same with us her children. Jesus, touched by the prayers of his Mother, will present my petition to you; and you cannot refuse what Jesus Christ asks of you. So in this way my concern is settled, for it is infallible.

Holy Mary, pray for us.
Holy Mother of God, pray
Holy Virgin of Virgins, pray

Monstra te esse Matrem; sumat per te preces qui pro nobis natus tulit esse tuus: “Show thyself a Mother, and may he for our sake deigned to be your Son, receive our prayers through your intercession.”

36. Our Lady, this is the moment that you have to give a proof that you have a mother’s heart for the people of Spain and that you are the patroness of the cause of the Catholic Religion. So, take charge of presenting my challenge and my supplications to your Son that he may present them to the Father.

MARY: In order to take this step I need the vote of my whole court. See if you want to join me in my petition.

SOUL: All choirs of blessed spirits, pray for us.

All men and women saints of God, pray for us.

THE WHOLE COURT: Lady, your will is that of all of us. We all unite our prayers and desires with yours.

37. MARY: My Son, I cannot resist the prayers which my children offer to me in the depth of their affliction. They remind me of the maternal love which you have given me; that for them, the tender, maternal love with which I have

always helped them; and the duty of Patroness entrusted to me to defend their cause in this tribunal; the charge given me by the Father to crush the head of the infernal serpent who through his wicked sects is uprooting the tree of the Catholic Religion from its soil. This and many other reasons which they continually proposed to me compel me to prostrate at your feet so that you may grant what they ask and obtain it from your Father.

Do not do it because they deserve it, for I do not know their faults neither on account of my merits. If I carried you in my womb for nine months, if I fed you with the milk from my breasts, and suffered so much anguish and difficulties with you for their salvation, if the bitter sorrows caused by your passion and death and all the services I offered you in my love for you do not deserve to be noticed, do it at least for the sake of the blood which you shed for them. This, my Son, is the reason why I prostrate at your feet with all my court.

38. JESUS: Be seated, Mother. Spain is your possession. You wanted to go there in mortal flesh to establish the Catholic Religion.¹⁴ You must take care that now Satan will not uproot what you yourself have planted. Since you are the foundress of the Catholic Religion in Spain, it is right that the Spanish people have given you the commission to support their cause in this tribunal. And, as you raised the standard of Religion in those countries, it is your duty not to allow it to be trampled underfoot by my enemies. Spain is your heritage; what you want will be done in her. Look, Mother, it

¹⁴ This refers to the tradition of the Church of Saragossa that our Lady while still in mortal flesh appeared to St. James the Apostle. Nevertheless, from what is said in the letter (pp. 46-47) we thought that these words could be attributed to Jesus out of respect owing to such an outstanding, ancient Church, and for the constant monument of that apparition in the miraculous, famous statue of our Lady of Pillar. - Note of the 1st and 2nd edition. They remained faithful to the Marian tradition of the Pillar.

is time now for you to grasp your sword and run to cut off the head of the infernal serpent that is causing so much wickedness in that country. My Spouse the Church, like a woman suffering the pains of childbirth, is crying out, and the infernal dragon is waiting in order to devour the fruit of her womb [Rv 12,4ff].

MARY: My son, your will is mine.

39. JESUS: "Father . . . I have made your name known to the people . . . I pray for them efficaciously. I do not pray for the world, but for those you have given me . . . Holy Father, keep those you have given me true to your name so that they may be one in spirit and heart as we are one by nature. While I was with them in the world, I kept them in your name . . . I have given them your word and the world hates them because they are not of this world, as I am not of the world. I do not ask you to take them from the world, but to keep them from evil . . . Sanctify them in your truth; your word is truth. . . I pray not only for them, but also for those who will believe in me through their words, that all may be one in us, as You, oh Father are one in me and I in you" [Jn 17,6-29].

40. JUDGE: Is it possible to refuse what my Son, his Mother and my whole court ask of me; what heaven and earth are asking? Who is in charge of opposing the cause of Catholic Religion in Spain in this tribunal?

SATAN: I am, Lord.

JUDGE: This Spouse of Jesus has already proposed her challenge in this tribunal, and has expressed several reasons in favour of her cause in order to compel me to pronounce the sentence of extermination of the wicked sects which you have made in Spain. If you cannot defend yourself I am going to turn the fury of my anger against your head; and if you defend yourself duly I am going to finish your wicked sects. Say: Do you give yourself up as conquered?

SATAN: Conquered! I am still here with all my strength. I am going to insist that you declare null all those reasons which that woman has alleged and still do allege in favour of her cause. If you allow me, most just Judge, I am going to prove with the law in my hand that Spain should not only continue, as she is now – under my dominion, but should even be completely divested of her Religion.

JUDGE: You may allege what you like. Let us see how you defend yourself and prove your demands.

ARTICLE IV: *Satan struggles with the Judge and refute the case of Religion in Spain with reasons based on the laws of divine justice and on the sins of the nation*

41. SATAN: I could produce an infinite number of things, upright Judge, reduce to dust everything alleged by your servant, and to prove that her prayer, her supplications and her challenges are in vain, that they cannot and must not have the desired effect, and must not even be admitted in your tribunal. But I'll be brief out of respect for your sovereign Majesty.

First, the prayers, supplications and challenges of this servant of yours cannot and must not be admitted in your tribunal. Because it is written that the sins of a nation form a cloud between you and the earth which prevents the smoke of the incense of the prayers of the people [Rv 8,4] from rising into your presence, and the sins are like a wall between you and the sinful people [Lam 3,44; Ps 140,2]. I am going to show to your tribunal how countless and horrible are the crimes of Spain, and until they dispel this cloud and destroy this wall which prevents you from hearing their petitions, you should not, most upright Judge allow into your tribunal the demand of your servant.

42. Although through your exuberant mercy you want to admit them, they cannot and must not have the desired effect, but rather you must confirm my permission to root out this treacherous nation a Religion of which for various reasons it has become unworthy. Because - according to the laws of this tribunal - any prayer that is said for a country or for any particular sinner to have the desired effect it is necessary that this be duly directed. You made them to say through your apostle James [4,3] "You ask and you do not receive because you ask wrongly, with a view to squander what you receive on your pleasures." One of the indispensable conditions for a person or a treacherous nation to be heard in this tribunal is that expiation must be given to your justice for the sins of the one for whom the prayers are said. In order that the prayers of your only begotten Son be expedited, you have decided that it was necessary that he must make an expiation for the sins of the world by dying on the cross. And has this servant of yours given full atonement to your justice for each and every sins of her obstinate nation? No, certainly not. As long as this is not done, her prayer must not be accepted or have any effect.

JUDGE: There is no need for you to discuss this point any more. Do not insult my inexhaustible wisdom and go ahead.

43. SATAN: I am going to moulder now all the reasons which this woman has presented on behalf of her case and to prove that Spain on account of her sins, her obstinate and impenitence, her hatred to the Catholic Religion, etc, and the laws of your justice – should be handed over completely to my power so that I may uproot the tree of the Catholic Religion.

This woman has alleged in her favour the immensity of your mercy. That reason – has its place only when a sinful nation is converted, when it deplores its wicked ways and destroys the idols of its transgressions – only makes her

more blameworthy and more deserving of your punishment when your goodness is mocked when it is made a motive for insulting you, and when the afflictions of mercy only make things worse, as I am going to prove in this tribunal that has happened in Spain.

Because, Lord, you can see the mountain of iniquity which the Spaniards have raised up against you and you hear continually the harsh noise of the torrent of crimes which is inundating her. You can see how I, the dragon with seven heads, walk proudly and triumphantly in this country which I control peacefully. My seven heads [Rv 12,3], symbol of the seven capital sins, are adored in general; and wherever I go, the sons of Spain come out to meet me full of enthusiasm shouting cheers at the liberty to sin.

44. In the year 1793, you humbled this nation on account of the chaos of its princes and of its people; you made her accept a shameful peace, which made her a slave of my handiwork: the republicans of France. Far from amending, it obliged the Pontiff to allow them to sell the seventh part of your patrimony, the property of the Church. Their exuberance multiplied in spite of the disasters which you sent them by sea, so much so that their iniquity had reached its height when you sent your affliction in 1808 against Napoleon. They came out even worse from this trial. You punished them again in 1820; worse.¹⁵ And with the present afflictions, who has improved? Has not the general demoralization, the licentiousness, and the wickedness become more general? You see your forgetfulness of the whole law of justice and

¹⁵ References to the well-known episodes in Spanish history: the war with France, and under the “convention” the peace of Basel between Spain and France (1795) which began the friendship with revolutionary France; the sale of pious works established in 1798 and the transfer of the seventh part of Church property imposed by Godoy in 1806-1807. The defeat of Trafalgar (21-10-1805); and the war of Independence against Napoleon and the unsparing three years anti-religious of 1820-1823.

decency in one fearful part of the nation? And what shall I say about the greater or lesser relaxation which I have introduced into the religious houses, and even into the entire Orders? No one can deny that, seeing my advances, the spirit of fervour in many of the clergy is rather diminishing, without counting the few whom I have well entangled in other defects. Lord, let us say it once and for all: In Spain you see an incorrigible and obstinate people, a nation wicked than Sodom, and more ungrateful than Jerusalem. The cries of the Spaniards, similar to those of the people of Sodom and Gomorrah have reached you, and have provoked your anger so much that you have handed them over to my power and that of my sects. And now that these people are making fun of you and trampling upon your mercies, will there still be someone who dares to appeal on their behalf?

45. And what shall I say about the second reason presented on behalf of the vain ambition of this woman based on your word? Have you, God of holiness and of justice, ever given your word that you would leave crime unpunished, that you authorize the criminal with perpetual silence, and so encourage him in his career? If they would at least ask your pardon, and did not embrace your mercy with hisses and jeers, you could perhaps prove that you had pity on them. But now? . . . Fulfil your word Lord, of handing them to their condemnation and authorize me to give them what they deserve.

46. The very honour of your Church, which is terribly persecuted, while the others look on with the most sinful apathy and indifference; the honour of your Son, whom they have trampled upon so often, and whom they would crucify again if they could get hold of him to contempt [Heb 6,6]; the honour of your Holy Spirit whom they grieve [Eph 4,30] continually in Spain with so many crimes and dreadful blasphemies; the honour of your Daughter Mary, whom in

Spain they are treating worse than a harlot; all this requires of you, most upright Judge, not only to refuse to grant the request of your servant, but to uproot from it a religion which it hates, which it persecutes and of which it has made itself more unworthy than the Jewish people; and you must hand them over completely and for ever to my power and to that of my sects.

47. Most upright Judge, seeing that here your word has been invoked against me, Lord, let your word prevail. It is written: "If you and your sons - You said to your people - depart entirely from me, without following me or keeping my commandments and the ceremonies which I have laid down...., I will take Israel from the land I gave them, and this temple which I have sanctified for my name, I will take away, and Israel will be the laughing stock of all peoples. And this house will be a warning; everyone who passes by will be astounded, and will whistle and will say: "How can God send such a punishment to this house and this land? And they will be told that it is because they abandoned their God who brought their fathers out of the land of Egypt " [1 Kgs 9,6-9].

48. Lord, you are just, and your judgement is right [Ps 119,137]. In order to make these erring people tremble and to oblige them to be converted to you, after trying other punishments, you gave me permission to begin to demolish the house of the Church, which you had made for your name, and to undermine the tree of the Religion which until then had sheltered them with its shade. As soon as I had shouted my first long live the liberty to sin! When, far from becoming indignant and all turning against me, some of them became bewildered, the others received it with enthusiasm; and some took a hatchet and ran to cut down the tree, and others took the pick to cut up the roots, and some even set it alight in order to reduce it to ashes.

A few tried to keep the tree; but I disunited them, I filled them with vices, I scorned their efforts, and they abandoned the field. The whole nation applauded and celebrated my triumph, the triumph of my sects, and consequently celebrated their abandonment of you, an abandonment which I am making more general each day. Just Judge, demolish also even the foundations of the Church in Spain, until the Catholic nations of Europe say: Why has God thus treated the Catholic people who were called his own? And they are told: because they had abandoned their God [Jer 22,8-9; Dt 29,24-25; 1 Kgs 9,8-9].

49. Oh, how heartening we laughed when those say are Catholics in Spain blame all the destruction and wickedness which they see in this persecution to one or many of those who have taken part in this struggle, the English Protestants, the evil revolutionaries of France! Blind ones! I am the author of the persecution and of all its havoc, taking advantage of some of my docile slaves, for thus you allow me to punish their sins and their abandonment of you. We also make fun of the way the carlists aimed at defending the Catholic Religion. Ah! ... We made fun of them for a long time! Without thinking of returning to you with all their heart, they thought that the case of the Religion should be defended only with human efforts; they thought they could fight with my armies with arms, politics with politics, and writings with writings. Now they have seen. Oh, how we were amused by their foolishness!

50. So, I call for justice, Oh upright Judge, justice against the governors who have perverted these people; justice against the pastors, because they allowed their sheep to be robbed, and they did not defend them from my claws with more decision and unity; justice against the clergy, because the defence was not sufficiently prepared in prayer so that it would be vigorous than the attack; justice against

the whole nation, because it has become unworthy to possess the Catholic Religion any longer. Heaven and earth, all princes who take part in this tribunal, you also, most upright Judge, witness what I am about to say: the Spanish people, far from doing penance for their wickedness, far from returning to you, multiplied more their sins every day, turn their back from you, and separate themselves more from You. So, fulfil what the law has established, make use of your justice, give the last definite order, and I - as the instrument of your justice - will finish cutting down the tree, I will uproot even the smallest roots, I will burn even the scattered leaves, I will fan the ashes and see that not even a memory is left in Spain that it was once Catholic.

51. Yes, Lord, this is what you must do, and this I demand in the name of the laws of your justice. You searched and are searching in that entire nation a man who could be an impregnable wall, and who, facing this tribunal will struggle with you on behalf of the Catholic Religion with prayers and supplications; and now that the nation does not do it, he at least would give you some atonement for the sins of Spain, and thus you would not be obliged by the laws of your justice to dispel them [Ez 22,30]. And have you by any chance found one? You had inspired many souls to be like Moses, but with my cleverness I had prevented them from corresponding to your desires. I have gone around and walked with great vigilance against the souls of prayer. If at times I have seen one who thought of praying for the Church, I have attacked her with all the strength of my perversity, I have used all my arts and all my strength to stop her, and if I did not succeed in making her completely forget common prayer, at least up till now I have prevented her from doing it duly. I have gone very carefully around all the corners of the churches, oratories, cells and other places where they usually pray and - as I know that this is now the only means left for the Spaniards to stop me - I have given orders to all

my legions that if they find any soul trying to save Spain with the strength of her supplications, they should at once direct against her all their shots, leave all the rest and employ all their schemes to make her abandon it. And who is he who until now has not done so? Who is the one who has duly appeared before your tribunal?

52. This servant of yours who has appeared before this tribunal to defend the case of the Catholic Religion, I have already proven that she must not be listened to. Rather, she should give you full atonement for each and every sin of the nation. She has to shed some tears and suffer some agonies! We shall see, we shall see how she defends herself and refutes all that I have opposed and have to dispute against her petition. We shall see that “when the Son of Man comes, will he find any faith on the earth?” [Lk 18,8], hers will be sufficient to save a whole nation. We shall see how she will persevere steadfastly and without hesitation in the struggle she has undertaken. And in the meantime, judge especially all who assist at this tribunal, Oh upright Judge, if it is just for me to continue to destroy the building of the Church in Spain until not a stone is left upon a stone or any sign of its existence, and I will be erecting my throne on its ruins for the eternal punishment of their sins and a threat for the other nations who want to imitate it.

53. THE PATRONESS OF SPAIN. Lord, you gave me Spain as my possession, and for me to take root there. Spain has placed in my hands the case of her Religion, and I must defend her and I want to do so. The tree of the Catholic Religion which I myself came to plant in those regions, has always been, and still is under my vigilance and care. Lord, I do not want my possession to be divided, but complete. The Catholic Religion must triumph completely in Spain over all the wicked sects which attack her. This daughter of mine – upon hearing the voice and command to pray to God with

supplications asking for mercy, etc.¹⁶ and the papal bull for the jubilee of the Vicar of my Son, Gregory XVI - has come to this tribunal to do that; she knows very well how to defend the case under discussion, and I will take care to instruct her and assist her in this struggle.

54. JUDGE: This is very pleasing to me. Let us see, my daughter, how you carry on your struggle and defend yourself.

SOUL: "I prayed to the Lord, my God, and confessed, Ah, Lord, great and awesome God, you who keep your merciful covenant toward those who love you and observe your commandments! We have sinned, been wicked and done evil; we have rebelled and departed from your commandments and your laws. We have not obeyed your servants the prophets (preachers) who spoke in your name¹⁷ to our kings, our princes, our fathers, and all the people of the land.

Justice, O Lord, is on your side; we are shamefaced even to this day; the men of Judah, the residents of Jerusalem (the Spaniards), and all Israel, near and far, in all the countries to which you have scattered them because of their treachery toward you.

O Lord, we are shamefaced, like our kings, our princes, and our fathers, for having sinned against you. But yours, O Lord, our God, are compassion and forgiveness! Yet we rebelled against you and paid no heed to your command, O Lord, our God to live by the law you gave us through your servants the prophets. Because all Israel (the whole nation of Spain) transgressed your law and went astray, not heeding your voice, the sworn malediction, recorded in the law of Moses, the servant of God, was poured out over us for our sins.

¹⁶ Gregory XVI – Allocution in the secret consistory of 1st March 1841.

¹⁷ R.P. Fr. Fernando Mena, a Dominican religious, preaching in 1816 in the presence of Fernando VII took for his theme those words from the Gospel of Matthew 21,41: "He will bring that wicked crowd to a bad end and lease his vineyard out to others who will see to it that he has grapes at vintage time." He threatened the wicked which Spain is suffering now. - Note of the 1st and 2nd editions.

You carried out the threats you spoke against us and against those who governed us, by bringing upon us in Jerusalem (Spain) the greatest calamity that has ever occurred under heaven. As it is written in the law of Moses, this calamity came full upon us. As we did not appease the Lord, our God, by turning back from our wickedness and recognizing his constancy, so the Lord kept watch over the calamity and brought it upon us. O Lord, our God, are just in all that you have done, for we did not listen to your voice.

Now, O Lord, our God, who led your people out of the land of Egypt (Spain from idolatry, and then from the yoke of Mahomet, that it might become a Catholic nation) with a strong hand, and make a name for yourself even to this day, we have sinned, we are guilty" [Dn 9,4-15].

55. With our sins we have lost the right we had to glory and to possess the tree of the Catholic Religion which you planted among us with the strength of your arm so that it might produce the fruits of eternal life for us; and so, with all justice you have given Satan permission to uproot it. But, oh our good God, shall we give ourselves up to despair? Shall we say now that in you there is no mercy or hope of salvation? Shall we say that there is no redemption in the world, that the abandonment is so great that there is no hope of returning to your grace and friendship, that on earth there is neither remission of sin, that for a nation which has sinned and which sees itself abandoned to the tyranny of the evil one, there is nor remedy nor salvation nor pardon nor atonement, nor reconciliation nor mercy?

No, my God, no, not that. Despair of your mercy! No, no. Fall into the horrible sin of despair to which Satan urges me with all his arguments ... I may have committed other sins; that is so: but despair! Not that. I am going to place my lips to the ground to see if there is in you, oh my God, hope of salvation.

"Oh, Lord, in keeping with all your just deeds, let your anger and your wrath be turned away from your city Jerusalem (Spain, your people) your city and your holy mountain. On account of our sins and the crimes of our fathers, Jerusalem (Spain) and your people have become the reproach of all our neighbours. Hear, therefore O God, the prayer and petition of your servant; and for your own sake, O Lord, let your face shine upon your desolate sanctuary.

Give ear, O my God, and listen; open your eyes and see our ruins and the city which bears your name. When we present our petition before you, we rely not on our just deeds, but on your great mercy - not on account of our merits, but because of your great mercies and the merits of your Son Jesus Christ. O Lord, hear! O Lord, pardon! O Lord, be attentive and act without delay, for your own sake, O my God, because this city and your people (Spain) bear your name” [Dn 9,16-19].

56. I offer myself to give you full expiation for the sins of the nation whose case I proposed to defend in this tribunal.

JUDGE: You are authorized to present the expiation which you have offered.

ARTICLE V. – *The discussion of the case of the Catholic Religion in Spain continues. The soul gives the Judge full atonement for the sins of this nation. This is taken from the sacrifice of the Cross renewed and applied in the Holy Mass insofar as it produces the following fruits; propitiation, satisfaction and impetration, on which the following reasons are based:*

FIRST TITLE

The Sacrifice of the Mass as a propitiatory

“Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted.” [Is 53,4]

57. SOUL: Most holy Judge, I am going to fulfil what I had promised: I am going to give full and complete satisfaction to the laws of your justice. But do not refuse to answer a question I am going to ask: If Jesus your Son, made a pact with you that to appease your anger he offered himself to receive on our behalf all the afflictions, all the pains, all the punishments we deserved by our sins; if you in

fact accepted the pact of substitution: if indeed your justice discharged upon Jesus all the afflictions, pains and punishments which now your hand lets fall upon our heads, would you pardon us? Would your anger be satisfied? Would you lift at once the chastisement of abandonment in which we are situated?

JUDGE: Yes, and it must be done in justice.

58. SOUL: Then, my Jesus Redeemer of the world, the Lamb sent by the Father to take away the sins of the world [Jn 1,29], you see me here prostrate at your feet. This is the moment when you have to help me, as you have offered. The salvation of our mother the Church is in your hands, and you alone can save us from the power of the prince of darkness. My Jesus, do you want to offer yourself to the Father as a victim of propitiation to appease his just anger, as payment for the infinite punishments we have contracted, and as the price of redemption from the slavery in which God holds us under the power of Satan? Do you want to offer him your merits in order to blot out our wickedness?

59. JESUS: I made the Church the depository of all my merits. I surrendered to her my body, my blood, my all; and also to each and every one of her children; so you may offer me as something of your own to the Father for the intentions which you ask. Do you want that? If you really want it, I also want it; it is for this purpose I instituted in my body and blood the tremendous sacrifice of the Mass.

SOUL: Most upright Judge, here is Jesus. Here is the Lamb which takes away the sins of the world [Jn 1,29]. Your Son has offered himself voluntarily to receive all the afflictions, punishments and chastisements which we so much deserve for our sins: *Oblatus est, quia ipse voluit*¹⁸

¹⁸ Liturgical text of the 5th antiphon of Lauds on the feast of Maundy Thursday according to the Roman Breviary before the last reform of Vatican II: “Christ offered himself because he himself wanted” for our sins.

Think of the punishment you want to give him. He is prepared to accept anything however horrible, and he would suffer joyfully the most cruel death for the salvation of his people. That is how he loves us!

60. JESUS: Holy Father, “I am the good Shepherd. The good shepherd gives his life for his sheep” [Jn 10,11]. The Spanish nation is a part of my flock, which now on account of their sins is fiercely torn to pieces by the wolves of evil; I cannot but offer my life for their salvation. Father, “I offer you my life for my sheep” [Jn 10,15]. I offer myself to receive on my shoulders all the afflictions, pains and punishments which your justice allows to fall upon them, and all the severity of your justice to fall upon my head. Be appeased, Holy Father, for I shall pay their debts even though suffering the most awful death.

JUDGE: My Son, the odour of the sacrifice of yourself which you offer me in expiation for the sins of my people is infinitely pleasing and I cannot but accept it. In order to save that part of your flock which you have in Spain it is essential for you to go once again to earth in order to be (mystically in the sacrifice of the altar) sacrificed by the people and for the people.

JESUS: Holy Father, I am going at once.

THE PASSION AND DEATH OF JESUS RENEWED MYSTICALLY
IN THE HOLY MASS

61. DIRECTOR: In order that you may prepare well to hear the Holy Mass, in which full satisfaction will be given to the Father for the sins of Spain, it is necessary to remember that the sacrifice of the Mass was instituted not only that men might obtain their own salvation, that of another person, or of a city, province, nation and even of the whole world; but

also to show us actively the passion and death of Jesus Christ, so that by this means its memory must always be alive in the Church. Jesus Christ is immolated and mystically suffers passion and death every time the sacrifice of the cross is renewed in the Mass. So, remember in the Mass which I am going to celebrate, and at which you will be present, you propose to negotiate the salvation of our country in this sacrifice and to defend with its virtue the case of the Catholic Religion in the tribunal of divine Justice. Remember that Jesus Christ in the sacrifice, as an expiatory victim receives all the sufferings and afflictions which we deserve; and, in order to help you to meditate on this, I want to suggest a few reflections to you.

62. First of all, filled with a holy fear, contemplate the passion and death of Jesus Christ, the righteous hand of an Omnipotent God who wreaks harsh vengeance for all offences against him, and Jesus Christ who, - as a victim of propitiation - receives voluntarily upon himself all the afflictions, all the sufferings and chastisements which we would have suffered for our sins.

And, following the movement of the passion, contemplate how he prostrated in the garden of Gethsemane to satisfy his Father and expiate our indolence in praying for our salvation. What weariness, what sadness, what anguish of death were yours, Oh my Jesus, on seeing yourself the target of the anger of your Father on account of our wickedness, ingratitude, and indolence. His agony was so great that his sweat became a flow of blood which ran down to the earth.

63. Judas, one of the Apostles, had sold him to the leaders of the priests and the Scribes and Pharisees, and there came a crowd with lanterns, hatchets and arms to arrest him. Like fierce wolves they threw themselves upon him and tied him up with cords, giving him a thousand

punches, blows and kicks, spitting to his face; then with a thousand insults, jeers and scorn they took him with an uproar to the house of Annas. You observe how, - in order to compel the Father to withdraw us from the tyranny of the prince of darkness and to break the harsh chains with which we are tied by that monster of iniquity who has emptied the abyss into our country, - Jesus is handed over to the fury of that infernal mob, how he allows himself to be tied, chained and enslaved; and see how the betrayal of Judas makes satisfaction for the many betrayals of which our country is guilty before God.

64. In the house of Annas a shameless servant strikes the divine face with a horrible slap, accusing him of answering the high priest badly, when his reply had been meek and most respectful. Oh Father! Oh upright Judge! What cruel expiation you demand to your Son for the contempt of your majesty by these men who rebel against you and insult you to your very face! Ah! How well you satisfy the good Jesus the sacrilegious attack which my country commits by raising her arm against you!

65. From the house of Annas they took him that same night to the house of Caiphas. There the priests, the scribes and pharisees gathered to judge the case of Jesus, and they all with one voice declared him worthy of death, accusing him of blaspheming against God; and they put him in prison, where for the rest of that night he was the object of the jeers and scorn of the soldiers who, covering his face and mocking him, they struck him saying: "If you are a prophet, guess who it is that has struck you" [Mt 26,67-68; Lk 22,64].

Most upright Judge, it is true that the Spanish nation has blasphemed against heaven with the most horrible blasphemies, against you, against your Son and his Religion, against his ministers and sacraments, against his body and most pure blood, against his holy Mother and her virginal

purity, against the saints and against everything most sacred that you have in heaven and on the earth. But, do you see how the good Jesus in order to give you satisfaction, suffers joyfully to be in a tribunal on earth condemned to death for blasphemy?

Holy Judge, precisely for the sins of your children you have placed the Church in Spain in an awful prison, guarded by the same demons and wicked sects, who are amusing themselves in striking him, laughing at him, and making fun of him. But see, Lord, that Jesus is put into prison by your righteous hand to bring out from her his spouse the Church. Do you not see how costly is the price of the jeers of your bad sons?

66. From the house of Caiphas they led him to Pilate, president for the Romans, who knowing that Jesus was from Galilee, sent him to Herod who considered him mad so he clothed him in a torn, white tunic, as a sign of a madman, and sent him back to Pilate.

Upright Judge, your people, that nation, which on account of its zeal in propagating the faith, and its constant adherence to Catholic doctrine and to the centre of unity, for its wisdom, prudence and other virtues, - deserved among all the Christian nations, the glorious title of Catholic, that Catholic Spain has truly become mad. Overcome by an evil frenzy she has lost her mind. But notice, Lord, that your Son, to make satisfaction for that madness and to restore her sanity, has put on the garment of a madman and as such is walking through the streets of Jerusalem.

67. Pilate found no reason of death in Jesus, nor reason for any punishment, so in an attempt to take him out of the hands of his enemies, he handed him over to the brutality of the soldiers to scourge him and thus stir up sympathy for him from the people. The soldiers stripped him of his clothes and tied him with strong cords to a pillar in the pretorium, and

then they struck him with fierce slaps until they had exhausted all their anger. They placed an old, torn purple mantle on his wounded shoulders, made him hold a cane as a sceptre, put a crown of sharp thorns on his head and seated him on an old chair as a throne, all to make fun of his divine Majesty. They knelt before him, saluting him with ridicule as king of the Jews accompanied by horrible slaps as well as striking the thorns on his head. Pilate presented him to the people in this sad state so that their wrath might be satisfied at seeing him so dreadfully punished. But far from being satisfied, they shouted still more loudly: “Crucify him, crucify him” [Lk 23,21; Jn 19,6].

68. Here, full of holy zeal, invoke all those present at the divine tribunal to judge the case of the Catholic Religion in Spain, and say to them: ‘Truly the nation has sinned, and with their iniquities they deserve the afflictions which saddened them. But I present Jesus in their place, as the object of the divine justice. Oh, see how the sorrows and punishments which Spain deserves to free her from the wrath of the Judge, fall upon his head like a huge shower of sorrows! Do you see his resignation and the ardent will with which Jesus receives upon his shoulders all the afflictions which the nation deserves? Do you see how the good Jesus makes satisfaction for our debts? He certainly satisfies well for the pride, ambition and other aversions of our princes, governors, magistrates, towns and other governing bodies.

69. Then consider how Pilate, seeing that he had no possibility of freeing Jesus without risking the loss of his own post, meekly seated himself in the tribunal, and while protesting his innocence, condemned Jesus to death on a cross. And turning to the Judge, you tell him - that the Spanish people have been judged in his tribunal on account of their sins, and condemned to abandonment in this life, to lose the faith and to be handed over to the powers of

darkness of evil and heresy, and consequently to eternal abandonment in the dungeons of hell - and note that Jesus is dragged from tribunal to tribunal, accused falsely of crimes, and then condemned to the fearful death on a cross that we might not be condemned and left with the sentence of abandonment; that this might be revoked and we be reinstated with the full rights of the sons of the Church.

70. See Jesus burdened with the huge weight of the cross, which in addition to the many torments around him, make him fall to the ground three times. Oh, my Jesus, bearing upon your shoulders all the weight of your Father’s justice! “Truly, Lord, you have taken upon yourself all our infirmities and you carry all our sorrows” [Is 53,4ff]. Truly you satisfied your Father all the debts contracted by the sins of the nation.

71. When Jesus reached the holy mountain of Calvary they removed all his clothes, placed upon his head once again the crown of thorns and with heavy nails fastened him to the cross opening in his body four copious rivers of blood, and they raised him up in the air as a trophy of victory which they thought they had attained. Oh holy Judge! Hell has opened in the mystical body of Jesus, the Church in Spain, such deep wounds that if help from on high will not come soon he will bleed to death and be buried. But notice how Jesus opens in his body four real fountains of balm to cure them. Oh precious balm! Oh efficacious and unique medicine to heal the wounds of my afflicted mother! Listen, oh terrible, severe Judge, hear the cries that the blood of your Son on our behalf, stronger than those against Cain shed by his brother Abel. Listen, and you will be compelled to lay aside your task as judge and to take the heart of a loving Father for your desolate people.

72. *Cosummatum est*. It is finished [Jn 19,30], said Jesus shortly before dying. The work of redemption was over. The world is already saved. The power of hell

destroyed. The debt of sin is expiated; divine justice satisfied and my Father appeased. Eternal Father, Jesus has ascended the tree of the cross, he has stretched out his arms on it, and he embraced his spouse, the Church, he has brought her out from slavery, has healed her wounds with his blood, has washed away her stains, leaving her whiter than snow. *Consummatum est*. It is finished. The work of our redemption is finished now, and you must be satisfied.

“My God, my God, - says Jesus - why have you forsaken me?” [Mt 27,46; Mk 15,34] Father, look at me, forsaken on this cross to the terrible anguish of such a fearful death, without receiving any consolation from my disciples, who have gone away; or from my Mother, whose bitter sorrow flows through my heart; and not even from you, my Father. But I bear it all joyfully so that you may not abandon my people by withdrawing their spiritual assistance and handing them over to the tyranny of the wicked and to the darkness of heresy. Father, rescue my only spouse the Church. “Father forgive them, for they know not what they do” [Lk 23,34]. Just Father, it is against the laws of your justice to punish the same fault twice. Forgive their sins which are the cause of the terrible afflictions which you have given them, for I have received on my shoulders all the afflictions which they deserve. Do not punish them any more for you have punished me enough. Do not forsake them because your only begotten Son, the object of your eternal pleasure, has been abandoned for their sake. All that your justice claimed has now been expiated and all their debts I have satisfied, and for this I offer myself to you in a living host, pure, holy and immaculate. This is the satisfaction which they give to you and I give to you for them.

My sorrows and anguish, my body, my blood, my soul, my divinity, with all the actions I have done since my conception until the last moment of my life, these are the

price of their redemption. The part of my flock which I have in Spain is redeemed now by my blood from the claws of evil. If they have made themselves unworthy by their sins to be part of my inheritance, I do not renounce the right I acquired over them with my blood, once again I offer my blood for this my people.

“Holy Father, into your hands I commend my spirit...and bowing his head, Jesus died [Jn 19,34]. One of the soldiers opened his side with a spear, and there came out blood and water” [Lk 23,46].

73. In these or in other similar considerations which the Holy Spirit may suggest to you, you may spend much time on this kind of prayer, but especially during the holy sacrifice of the Mass. Never abandon your meditation, on the mystical death of Jesus. That is what will give value to your prayers, and that is how you will be able to sing victory.

When the mass is over the soul continues to defend her cause giving satisfaction to the Judge for the sins of her nation.

74. SOUL: Upright Judge, the angels, the saints and Mary, the Queen of all, with all those taking part in this tribunal, the heavens, the stars, the elements all the inhabitants of the earth, and even the devils themselves witness to me that just now your Son Jesus has died to save the Spanish people from the power of the prince of darkness to whom you had abandoned for their sins. They are witnesses to me that Jesus is dead now; he is the victim of your wrath after being the target of your arrows, and is now sacrificed upon the altar with the intention¹⁹ and aim of appeasing the wrath which so justly you had conceived against my unhappy country, and to give you complete satisfaction for their sins.

¹⁹ It is presumed that the Mass be celebrated or be heard for the needs of the kingdom of Spain. - Note of the 1st and 2nd editions.

They are the faithful witnesses of all that has just happened in Jerusalem. Jesus has really offered himself to bear on his shoulders all the afflictions which these wretched people deserve. You have accepted the change of victim. You have let loose your indignation upon him and have made him the target of your arrows. Truly Jesus has received with an ardent will, with the deepest humility and patience all the afflictions which your justice should discharge upon our heads. The garden of bitterness, the houses of Annas, of Caiphas, of Herod and of Pilate, the streets and squares of Jerusalem, the whole city with its inhabitants, this holy mountain, this altar, this church, the holy body of Jesus with all his wounds, the blood in the chalice which the priest has in his hands and all the instruments of the passion of Jesus are all witnesses of that. There are so many tongues which shout before this tribunal: peace, reconciliation, propitiation, mercy and blessing upon the people whose cause I am defending.²⁰

²⁰ If it is a priest who is celebrating, he may say in spirit instead of the foregoing just and holy judge, on seeing that a violent storm from your throne was roaring over my country and sending countless rays of your anger and indignation against her, completely finishing us; on hearing your order which you gave us through the Vicar of your Son, Pope Gregory XVI, offer prayers and supplications to God through Jesus Christ, etc. I ran quickly to put on the priestly vestments, the insignia of the ambassador of Catholic Spain, I gathered carefully the desires, the vows, the petitions and supplications of the souls, villages, cities and the whole nation; I have examined them and found that the desire and the petition of your Catholic, apostolic, Roman people, the prayers of the vast majority of the true Spanish people is reduced to just one wish, a single desire, which is, the complete satisfaction of the wicked sects and a complete prompt triumph of our holy Religion. Having seen and examined the will of your people and finding myself clothed in the priestly character, I have entered your sanctuary with confidence, and with the names of your people and of your Church engraved upon my breast and shoulders, I have presented myself before this tremendous tribunal.

Great and terrible Lord, God, I have now presented to you the petitions, the tears, the prayers, the wishes of your people; I have explained the afflictions, the anguish, the needs and pressures they are suffering; I have

75. Lord, Jesus is dead now, and with his death he has saved the Spanish people from your wrath and anger. If a king ordered one of his vassals to be hanged because he

shown to you the open wounds in the body of the poor Church in Spain, and I have recorded my request on their behalf. Satan has been rather daring, and has followed my steps and has entered this tribunal with me to fight against the cause which I am defending; against my petition he has opposed the sins of the Spanish people; he has gone to the farthest corners of the Peninsula, gathering all the sins and abominations which the nation commits, and holding the laws of your justice in his hand, he has presented them to your tribunal as an obstacle against my request. In this sight I have taken this chalice which I have in my hands, I have gone through all the streets and squares of Jerusalem, I went into the pretorium, and ascended the holy mountain, and there I collected all the drops of blood which Jesus shed for the salvation of the nations, and the water which flowed from his side.

– ON RAISING THE CHALICE –

Heavenly Father, here you have the chalice of the blood of the new and eternal testament which your Son shed for the remission of sins, to earn for us the glory and all the helps we need to attain it. On that is based the right which we have to your kingdom, and to possess in this world the Catholic Religion, which holds the keys for opening its doors. If the people by their sins have lost their rights, they have recovered them now with this offering of the blood of Jesus, which I present in his name and in that of the Church.

I have done even more than that, my Lord and God: I have taken a clean, white sheet (the corporals) and have spread it on the holy mountain of Calvary at the foot of the cross, I took down the dead body of your Son, I have taken it in my arms and . . .

At the breaking of the host, or its elevation. Here I present it to you, sovereign Judge of the universe. Do you see this body, torn to pieces? These, my Father are from the afflictions of your anger, made to avenge you for our sins. Do you see this head riddled by the thorns, those eyes closed by the sleep of death, that disfigured face, the dust, the saliva and the blood, that breast opened by a hard lance, those hands and feet pierced by the nails? Eternal Father, do you recognize your only Son, the object of your pleasure? Are you still not satisfied? Has he still not paid sufficiently for our debts? Lord, take a glance at this altar and look at the face of your only Son. He has no appearance, there is no sound part in him, and if you still want to wound him more, you will find nowhere to direct your afflictions. Look, Lord, I present him to you, I have placed him between your justice and your people, and Jesus, to save them, has accepted all our afflictions upon himself. – Note in the two original editions. The biblical text alluding to the remission of sins comes from the synoptic: Mt 26,28; cf. Mk 14,24; cf. Lk 22,20.

had committed a crime of lese-majesty, and when he is being led out for punishment the prince, the only son of the king, offered himself to be hanged instead of the criminal so that he might not only be saved but re-instated in the king's friendship, but with all his rights, honours and dignities; if the king accepted the offer and sacrifice of his only son, and if the prince was in fact hanged, would not the entire nation, and even the whole universe, if it came to know it, would cry out: The criminal is saved by the death of the prince...? What would the world say if together with the prince, or afterwards, the criminal was also hanged? Would not the gibbet, the cords, the hangman, the body of the prince, all cry out with one voice: The criminal is saved by the death of the prince; the sentence on the criminal is an atrocious injustice?

JUDGE: There is no doubt. This criminal must in justice be given liberty, it will be wrong to condemn him.

76. SOUL: So, let your justice prevail, most upright Judge. We have sinned. We have committed every kind of crime of lese-majesty; your people have earned your wrath; they were worthy of death and deserve to be handed over to the tyrant of evil, and to uproot the Catholic Religion; they will die spiritually. But the merciful heart of your only Son Jesus could not accept that horrible disgrace without being affected. He offered himself to you to die on a cross, and expiate all our crimes and satisfied all our debts, so that you would be appeased and would save your people from the darkness of evil. You accepted the offering and the sacrifice, Jesus has died, see him now dead upon your altar. And is it surprising that the whole universe cries out today that the Spanish people are saved by the death of Jesus?²¹ Does not every drop of blood, this blood-stained cross, this crown of

21 This refers to the prayers addressed to God at this time of the Jubilee by the whole Catholic Church. Note in the two original editions, referring to the above mentioned Jubilee proclaimed by Gregory XVI in 1842.

thorns, those afflictions, those nails, the streets and squares of Jerusalem, this holy mountain, the heavens and the earth which have seen this horrendous suffering and have trembled at the sight, this holy host, this chalice and the priest who has presented them to you, do they not say: The Spanish people are saved by the death of Jesus?

77. JUDGE: You are right, but now I want to examine your faith. Knowing that my Son in his goodness wanted to ascend the scaffold of the cross in order to save his people, I must in justice save them if the power of this sacrifice is duly applied. But for you to rightly apply it so that my justice could not refuse your request, it is necessary that your faith must be unflinching. In this tribunal it is faith that conquers. Anyone who does not believe firmly or who hesitates, by that alone is considered unworthy to receive what he is asking for. Do you believe that this sacrifice which has just been celebrated has sufficient efficacy to appease my anger? Do you believe that one of its effects is to be propitiatory?

SOUL: Our mother the Church commands me to believe that, and so I want to believe it.

78. JUDGE: Do you believe and are you fully convinced that with this sacrifice and with the others which you offer me will appease my anger and my arms be disarmed towards Spain, and do you trust without any doubt that I will withdraw the punishment which is oppressing her?

SOUL: I do believe that and I want to believe it, so I trust that you will do it. But, Lord, I have offered this sacrifice to you in the name of my mother the Church; do not take notice of my sins or of my little faith, but of the faith with which the universal Church offers it to you every day in the whole world. I believe it and she believes it, and I believe that you are satisfied with her faith and I hope that the punishment will cease now.

JUDGE: Let it be done as you believe.

SECOND TITLE

The Mass as a satisfactory Sacrifice

Follow the way of love, even as Christ loved you. He gave himself for us as an offering to God, a gift of pleasing fragrance. (Eph 5, 2)

79. SOUL: Most upright Judge, we have sinned and your people have given themselves up to the most atrocious crimes. With them they have contracted an enormous debt with the laws of your divine justice, in certain infinite way by your infinite excellence against which we have sinned. We have not repaid a single farthing of this debt, which grows exorbitantly every day, and alone we cannot make satisfaction. So, as you demand complete satisfaction, your inflexible justice inflicts so much punishment on us that it consumes us. But, Lord, if your only begotten Son, our Saviour Jesus takes charge of expiating for our debts and presents you with credits not only equal but infinitely greater and you really accept the oblation, the host and the satisfaction. Are you contented, paid and satisfied? Will you give peace at once to your people?

JUDGE: In justice they deserve.

80. SOUL: So, in justice I ask of you, most upright Judge, that you will be satisfied and give peace to your people. And if not Lord, take a glance at this holy altar, on this living presentation of the sacrifice of the cross, and see how Jesus your Son has offered himself to you in pure sacrifice, holy and immaculate, in expiation of our debts and of the great debt of sorrows which your people have contracted by sinning against your laws of justice. See that the host which we offer, and the gift which we present to you in payment and complete satisfaction of the debts of the Spanish nation, are not made of gold or silver or precious stones [1 Pt 1,18].

They are excessively despicable to pay such an enormous debt. It is Your only Son, in whom all your pleasure rests [Mt 3,17], and in whom are hidden all the treasures of the Divinity [Col 2,3]. It is the holy body of Jesus, here upon this altar of holocausts as a victim. It is his precious blood, presented to you by the priest in the chalice in satisfaction for all the sins of the sons of Spain. It is the very person of the Word, equal and consubstantial to You, who through the Holy Spirit has offered himself to You as a spotless, fragrant sacrifice [Heb 9,14]. Do you still want more? With Jesus we present all the sorrows, work and anguish he suffered from the moment he was conceived in the womb of Mary until he expired on the cross. Only one drop of Jesus' blood, just one sigh which he breathed sufficed to make satisfaction not only for the debts of the Spanish nation, but of the whole world; and here we present to you all his blood, all his sighs, all the anguish and pains of our adorable Redeemer, with all the immense superabundant satisfaction which he gave you for us.²²

81. Most upright Judge, let us sum up. If Jesus your Son had not given satisfaction which is infinitely greater than our debts, lay your hand upon us and abandon us completely if you wish. But if the work of Jesus and his satisfactions exceed all our sins and debts, as faith teaches us, then raise your hand, let your punishments cease at once, and give your people peace, a real peace, a solid, holy peace, not the false peace which we have had until now.

Do not allow the abyss of my ingratitude and sins prevent you from giving this ruling of justice. No, my God, It is not I, a sinful soul, weak and unworthy of notice because of my ingratitude, no I am the one who offers you this sacrifice and holy oblation, this priceless gift. It is the holy Church, this

²² Here if the spirit inspires you, you could make a detailed offering of the life, passion and death of Jesus. - Note of the 1st and 2nd edition.

immaculate spouse of your Son who - seeing herself terribly afflicted by the arm of your justice on account of the sins committed by her sons - offers to you in expiation and vindication, Jesus your Son and her Spouse, inspired by the power of the Holy Spirit which animates her. It is your own Son Jesus, who - as the eternal priest and principal offerer of this sacrifice - placed on the holy mountain of this altar, he really and truly offers himself with all the work, sufferings and anguish which he suffered for us and for our sins, in an offering and fragrant sacrifice that you might be completely satisfied. As Jesus is the chief offerer, he must be heard. As he himself is the gift we offer, he must be accepted by you. So, you cannot reject our offering and sacrifice, neither the gift which we offer, which is no less, Oh God the Father, than God, your Son, nor the one who offers it, who is - in us and with us – your very own Son in the integrity of the Holy Spirit. And so you must consider yourself fully expiated, contented and satisfied.

82. Great Patroness of Spain, Mary, at this moment I need all your help and protection. Be with me united with your whole heavenly court present before the justice of God the Father, Jesus your Son as an oblation, as a sacrifice and victim for our debts.

MARY: I and my whole court must conform to my Son. We join him in the offering.

SOUL: And will it be possible, Lord God of power, for you to scorn the sacrifice presented to you by the Church militant and triumphant together with Jesus your Son at its head? Will you not be paid and satisfied for all the debts which the people had incurred with your justice by their countless and serious sins?

JUDGE: If that is what you believe I am contented, paid and satisfied. Do you believe that in this tremendous

sacrifice the host which is offered to me pays the debt fully and completely?

SOUL: That is what my Mother the Church teaches me, and thus I want to believe.

JUDGE: Do you believe that with this sacrifice which you offer to me for the salvation of the Spanish people, every debt will be paid, in whatever way it had incurred with the laws of my justice?

SOUL: Do not examine my faith, Lord, or pay attention to my sins or to my unbelief, but to the faith of our mother the Church, in whose name I have offered it to you. I believe as she does and as she orders us to believe.

JUDGE: Let it be as you believe.

THIRD TITLE

The sacrifice of the mass as imploratory

In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. (Heb 5,5-7)

83. SOUL: Holy, just and terrible Judge, that cloud of sins which prevented the incense of prayer from penetrating as far as your throne is now dispersed [Lam 3,44]. The whole debt which the sins of mankind had contracted with your justice is now satisfied, and the obstacle suggested by Satan to prevent my petition being heard in this tribunal no longer exists. With the fragrance of the holocaust of the body and blood of Jesus Christ which I have presented to you, your justice has been disarmed. You no longer look with a frown upon poor Spain or on the case of the Catholic Religion. In

the future I do not want to call you Judge, but our Father, I shall say to you, who art in heaven. Now, at last, Satan is disarmed and conquered by the sacrifice of the cross, and there is no one who opposes the petition I have begun in this tribunal. Holy Father, don't take it badly if I ask a question: If Jesus, your Son asked you for anything, will you refuse it?

JUDGE: I cannot. My Son is always heard by me.

SOUL: If someone else sent by him asks you for it?

JUDGE: That is just the same.

SOUL: My God, do not be upset, if I, although but dust and ashes, continue to ask questions. If the Church your spouse or the one sent by her will ask you?

84. JUDGE: I could not deny that, either, because when the Church or one of her messengers asks it is Jesus who is asking as her head and it is the Holy Spirit who with ineffable groans is asking for a remedy for the needs of the body to which he gives life [Rom 8,26]. The Holy Spirit always prays well and rightly in the heart of the Church and of her sons, whom he inhabits and rules. And so the one sent by the Church always succeeds.

SOUL: My Lord and Father, it is your Son who sends me to you and who tells me to ask you. "I give you an assurance, whatever you ask the Father, he will give you in my name - he has told us [Jn 16,23-24] - until now you have not asked for anything in my name. Ask and you shall receive, that your joy will be full." In his name I present my request to you, and you already know that what I want is nothing less than the extermination of all the wicked sects which are afflicting the Church in Spain, and the prompt, complete triumph of the holy faith.

The Church gives me the same commission in terms which I cannot renounce. The Church in Spain is in such trouble and afflictions that only a miracle of your

Omnipotence can save her; and in order that you may work this miracle you know very well that it is indispensable that we ask you for it. Therefore - although enslaved by her enemies and so burdened with fetters that she can hardly breathe - she has made a new effort, she has raised her voice, and with groans and sighs has called and is still calling on all those who have remained faithful to her in the whole nation; she reveals to them her deep and humanly speaking incurable wounds; telling them that the only remedy left in her desolation is to call upon you day and night and she says: Come and offer to God the Father through Jesus Christ my Spouse, continual prayers and supplications for my salvation and the healing of all the wounds which I have on my body. So, go that it may be done, etc. (Allocution of the Pope).²³ Following this command I have presented myself before your tribunal to defend her cause, and I have made my petition in her name. Now with the cloud of sin dispersed which prevented the prayer from the earth from reaching your ears [Lam 3, 44], and the prayer presented by the Church and by Jesus himself, through his messenger, you cannot, holy Father, do anything but grant my request, and with your wisdom and Omnipotence, bring about its prompt and complete effect.²⁴

²³ Allocution of Gregory XVI in the secret consistory of 1st March 1841.

²⁴ If he who is defending the cause of the Church is a priest, he could continue saying: See me, my God, at the foot of this altar. See my priestly character: these hands consecrated with holy oil and these sacred vestments, true insignia of your only Son, with which the Church has clothed me to present myself, as a plenipotentiary minister before you. And by order of your visible head the Roman Pontiff and in virtue of the Holy Spirit, I come to claim the prompt despatch of my request. I am a minister of the Church militant, sent by her and her head, Jesus Christ.

Holy Father, on account of the immensity and enormity of the sins which her sons had committed your Church in Spain is horribly afflicted by your hand with the most awful of punishments, which is to be abandoned into the power of the wicked sects. Jesus Christ and his Church have placed upon

85. JUDGE: Let us see your faith. Do you believe that I can and want to grant what you ask of me?

SOUL: Lord, do not examine my faith, because I am a sinful soul, and unworthy to appear before you. I do believe it, and I want to believe it with that same faith with which the Church believes and order us to believe; help my unbelief.

86. JUDGE: Do you hope that with my omnipotence I will do what you ask?

SOUL: "I have raised my eyes to you, Lord, who live in the heavens. Just as the eyes of the servants are upon the hands of their masters, just as the eyes of the maid are upon the eyes of her mistress, waiting for the sign she may deign to give, so our eyes will be always fixed on you, Lord, without ever ceasing until you deign to have pity on us. Have pity on

my shoulders and on my breast the names of the provinces of Spain, and they sent me to you so that, with my feet standing on the foothold of this altar, holding in my left hand the holy chalice, and in my right the sacred body of your Son with tears, sighs and sobs, with persistence, with lively faith, and never faltering I may pray, beg of you, Father of mercies and Omnipotent God, the prompt triumph of the Church over all the wicked sects. They have made me ascend the steps of the altar so that I may call out with a cry which penetrates heaven: Lord, spare your people, spare them, so that they may strive against your wrath and fury and do not stop until they have broken the sword with which you wound us, of a God of anger, of fury, or vengeance and of relentless justice, which you have been for us until now, we see you converted – as in the days of our fathers – into a God of peace, of clemency, of mercy and of grace. This, Lord is my communion and this is the charge which Jesus Christ and his Church have given me.

In virtue of my mission I presented myself before the tribunal of your justice to defend the cause of my Church. I told you of her anguish, her afflictions, her desires and her petition. The sins of her sons were placed as an obstacle. With the power of the sacrifice which, as a priest, I offered to you, this obstacle disappeared. So, what is lacking, Lord? Can you by any chance refuse what Jesus Christ and his Church have asked and are asking? Lord, to disregard my petition it would be necessary to blot out from my soul the priestly character engraved upon it, and to divest me of this sacred vestments in which as a minister of Jesus and his Church you see me clothed. Note of the two editions. The Latin text is taken from Joel 2,17.

us, Lord, have pity on us because we are filled with contempt, and because our soul is weary of the scorn of the rich and the jeers of the proud" [Ps 122].

87. JUDGE: Sin has been the arm with which you have fought until now in this tribunal against the Spanish nation. My servant here has completely satisfied the laws of my justice. So you are left unarmed and confused. What is your answer to the points produced in this tribunal on behalf of the case of the Catholic Religion in Spain, against your wicked sects and against yourself? You are silent? ... Ah, wretched one! You have lost the case.

THE JUDGE ADDRESSES THE WHOLE TRIBUNAL. – Gentlemen and princes of my kingdom, Satan, the great prosecutor and perpetual accuser of Spain have become silent now. He has no answer for the points produced here on behalf of the Church in Spain. So, Judge now, all who are present before this tribunal if it is just for us to cast out this dragon and old serpent [Rv 12,9] from our presence and from the whole Spanish territory, and that we grant the Church a complete triumph over the wicked sects with which he persecute Spain. See if it is right to crush the reign of wickedness in Spain, and that my Son will be there to enthrone and establish anew his kingdom.

MARY: You are just, Lord, and your judgements are right [Ps 119,137]. It is just, Lord, that I unsheathe my sword and go to cut off the head of the infernal serpent, that monster of wickedness who perturbed my sons and presumed to ruin the inheritance which You have given me. It is just Lord, that he be cast out of your presence and out of the whole of Spain with his wicked sects, for he has lost his case in your just tribunal. I have taken Spain under my protection, I have placed her under my cloak and I shall defend her from the powers of hell.

89. ST. MICHAEL: You are just, Lord, and your judgements right. What this spouse of Jesus asks in the name of the Church must be granted. She has struggled so strongly in this tribunal against the old serpent that victory must be given to her. The execution of the request must not be delayed. In your name Lord God of armies, I am going to plant the standards of the Catholic Religion of this country in all its provinces, cities, towns, villages, and with the great armies of angels which you have put under my command, I am going to shout “who is like to God?” [Rv 12,7-12]. I am going to send to the deepest dungeons of hell this whole mob of demons which is perturbing that kingdom with its evil sects.

90. ST. RAPHAEL: You are just, Lord, and your judgement is just. Your Son’s Spouse has gained victory; and I must go to tie up with strong chains the hideous beast, the angel of the abyss, Abaddon, or Exterminator, king of locusts [Rv 9,11; 19,2], so that he will cease to devastate the Church in Spain. I am going to cast the cup of your wrath [Rv 16.10] on the throne of the wicked sects which had formed in that nation, oh immortal King who lives forever and ever. I am going to restore the sight to those people blinded in their wickedness.

91. THE HOLY MARTYRS: You are just, Lord, who at last avenge all the blood of your servants which that beast had scattered in the whole earth.

THE WHOLE TRIBUNAL: “Lord, You are just, and your judgement is just [Ps 119,137].

JUDGE: What must we do with the wicked sects that Satan has in Spain? What must be done with the wicked one?

SOUL: Lord, judge his case in your tribunal. Let him be judged, and be condemned in your judgement.

JUDGE: Fiat, fiat.

ALL: Amen, amen.

SIXTH CONFERENCE

THE ONLY ARTICLE. – *The case of wickedness in Spain is discussed in the tremendous tribunal of divine justice, and its total destruction is decreed*

1. JUDGE: Who is he who defends the case of the wicked one in this tribunal? Who is the advocate of the wicked sects in Spain?

SATAN: The wicked sects are the throne of my kingdom, and so their case is my affair. This is my case and I shall defend it.

JUDGE: And who is the accuser and the opposing party?

SOUL: I am, my God, and most upright Judge, who ask for justice in your tribunal against all the wicked sects in Spain. I, in the name of the Church call for their prompt and total destruction. Just Judge, use the laws of your justice against them and turn your wrath, fury and indignation against their head.

JUDGE: And what are the alleged reasons to prove that the wicked sects that Satan has in Spain be exterminated?

SOUL: Many, Lord, are the reasons why you must exterminate the wicked sects in the kingdom of Spain, but I am going to reduce them to three:

FIRST REASON

The first reason is based on the divine protection for his people

2. SOUL: Lord, united in spirit with your priests and with Jesus, the main offerer of our sacrifices, in the name of the

whole Church and for the salvation of my country, I present to you every day the chalice of salvation with all the blood of redemption. In the holy chalice are encompassed all the actions with which Jesus merited for the Spanish people and for all nation - which are her inheritance – your special protection, and with her the glory, assistance and graces needed to attain it. Consequently, he merited the Catholic Religion, apart from which, there is no salvation, and neither would there be your protection or the assistance which you give. But, Lord, a crowd of evil sects are cutting down with all haste the holy tree of Religion in Spain, and if you allow them to continue, they will soon succeed. It would not be sufficient, Lord, just to chain them up, because they have become too numerous now, and the ten years of fatal experience from 23 to 33¹ prove that if you do not exterminate them with your Omnipotent arm, your people would always be at the mercy of the Philistines of the abyss. And so, in virtue of the right which Jesus' blood which has merited for us to possess the Catholic Religion, I call upon your justice for their prompt and total extermination.

3. Besides, Lord, in the blood of Jesus which we offer you upon our altar, the Spanish people have a well-founded claim upon you to cover them in the day time by means of a column of cloud to show them the way, and at night by means of fire to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of them [Ex 13,21-22], and that with miracles and wonders, if necessary, you lead them from Egypt of this world to the glory which is

1. This period of ten years has various denominations among the historians of Spain; among others: “*década ominosa*,” “*restauración fernandina*,” which began with the intervention of the “Hundred thousand sons of St. Louis,” the French. See A. PACHO, *Fr. Palau in his historic moment, a charismatic figure*, pp. 50-69.

the true promised land. For this you gave them your law and Moses, the bishops and priests. For this you open the waters of the Red Sea in Baptism [Ex 14,15ff], make the living water spring from Christ (1 Cor 10,4), true Rock of Horeb [Ex 17] and feed them with bread from heaven in the Eucharist [Ex 16,15; Wis 16,20].

But, my Lord and my God, the infernal Pharaoh with his whole army - the sects of the wicked ones - has been persecuting us for a century now and keeps Israel - your Catholic people - in such anguish that, according to prudent human calculations he will very soon devour them completely. The weak one and the people with little faith believe this and they are shouting against Moses [Nm 14,1ff] And so I ask, Lord, that you raise your staff [Ex 14,16], and open up for us a safe road which will lead us to the port of salvation, and open the hole which they dug it deep and recoil upon the enemies who want to devour us the waters of that abyss which they themselves have opened [Ps 7,16; 56,7; Sir 10,8].

4. The same blood of Jesus, which the Church in Spain has offered to You and does offer in the tremendous sacrifice the Mass every day also deserves that right; marching to the heavenly promised land as it travels through the desert of this world, having always the bright pillar of faith shining [Ex 13,21], - which illumines the darkness of this wicked century - you lead her and protect her against all her enemies who try to block her steps. Look then Lord that Amalek [Ex 17] with all his forces, Satan with all his infernal legions and with his sects of wicked ones, have come out to meet us to prevent our passage. So, what must we do, oh Omnipotent God? Amalek does not want to give in, he is using all his efforts to destroy the true Israel, he has declared war upon her, war of extermination. We have no strength to overcome him [Ps 142,7] you alone can defeat him. So, Lord, place upon that holy mountain of the altar, raising my arms to you

like Moses [Ex 17,11-13] and displaying to your sight your only Son crucified, I beseech You, to destroy, annihilate and obliterate the new Amalekites from Spain. Lord, let there be no more abandoned in my country. Remember, Oh kind Father, that at the time of our fathers you made the cross to appear resplendent in the battle of the Navas of Tolosa, which routed the army - of whom 200,000 died on the battle field - and gave complete victory to the Spanish Catholic army.²

SECOND REASON

The second reason is based on the justice of God disarmed by prayer and sacrifice

5. SOUL: Lord, Your people with their sins became unworthy to possess the Catholic Religion, and You punish them with the most tremendous and dreadful punishments which is stripping them of their spiritual and eternal blessings which the Catholic Religion produces, handed them over to the power of Satan by forming wicked sects, and uproot from Spain the holy tree of Religion. Lord, the demons of hell and the wicked sects are cruel and dreadful afflictions placed in your righteous hands.

Oh upright Judge, now that your justice is satisfied by the sacrifice which I have presented in the name of the Spanish people in the body and blood of Jesus, and with that have given you full payment for all the debts we have contracted; as you are now completely appeased, will you

2. The famous battle-victory of the Navas de Tolosa (a plain to the south of the Sierra Morena) took place on 16th July 1212 and was decisive in the re-conquest against the Arabs. The figures given by historians with regard to the number of dead on the battle fields are very uncertain differing according to the sides.

still continue to punish us? And will your justice, so protective and vindicator of the innocent and severe chastiser of the culpable permit that? And if now you have no reason to chastise us more, why will these afflictions come? For what is the staff still raised up?

As a sign that we have attained mercy and that you no longer want to punish us with such a dreadful punishment, break the staff, Lord, and throw it into the fire; empty the cup of your wrath upon the head of our enemies and put an end once and for all to the wicked sects, *gentes paganorum et haereticorum dexterarum tuae potentia conterantur*³ “with the power of your arm break up all wicked sects.”

6. JUDGE: And why must I throw my afflictions into the fire?

SOUL: What else must you do with them? As the wicked sects are useless instrument now, where do you want to put them? Neither the demon nor the evil ones have a place in heaven. Neither do we want them on earth in Spain or in any other part, because they cannot be without hurting and abhorring the spiritual and even temporal matters; wickedness is a plague which infects everything. Their destiny can be no other than hell; this is the proper abode of the demon and of the wicked man who dies in his wickedness. But, Lord, if it is possible, listen to my prayer and do not reject my petition. If possible, when you disperse the wicked sects and throw them into the abyss, save the wicked person, convert him, Lord, make him a good Catholic and thus the wickedness will be fully dispelled, the afflictions destroyed, and you will have more stones to rebuild your Church and your glory will shine more brightly.

3. From the collect “Et famulos tuos” which by a concession of Pius V and Gregory XVI and according to the formula of the SRC of 13th July 1675 may be said in Masses celebrated in Spain and in its dominions.

So, my God, just as in the days of your anger you allowed the bad Catholics to become wicked in order to afflict us, so now in the days of your mercy, make the wicked become Catholics. As one day you formed the demons and wicked ones into cruel afflictions to punish the Catholics, now, in order to punish the wicked ones, form the angels and Catholic into an instrument of mercy which by destroying the wickedness in the evil one, convert him into a Catholic. This, as you know, oh my God, my intention when I ask you for the destruction of the wicked sects and to throw them into the abyss. Throw into hell the demons – that constitute the interior of the afflictions - and close the eternal doors upon them; but the wicked men, who are the exterior visible part, the devil's instrument, - convert them and make them zealous, apostolic Roman Catholics, who will give you more glory with their penance and fervour than they took from you with their wickedness.

THIRD REASON

The third reason is based on the horrendous crimes committed against God on impiety and in the fire of divine anger lit for them

7. SOUL: Lord and just Judge, Satan presented against my challenge the sins committed in Spain, confusing the sins of his own followers and of his agents with those of the faithful sons of the Church. I am going to present before this upright tribunal the iniquities and horrendous crimes that the wicked sects committed, and to remind you of the laws of your justice so that you may punish them according to those laws.

Lord, great and terrible God, listen to the hideous blasphemies which the foul Beast places in the mouth of the wicked ones against your holy Name. Do you see how many

wicked deeds the enemy has committed and is still committing in the holy place? Do You see the insolence and pride with which they have profaned your altars and have cast many temples into flames? Encouraged by their satanic hatred against you and against your Christ, they have unfurled their rebellious banner, and now that they cannot ascend into heaven to dethrone you, they have made and are making all their effort to ensure that you will not reign on earth. So, they have turned their anger against the spouse of Jesus, they have ruined in their own arms your best beloved sons, the priests; they have calumniated, oppressed, enslaved the Church; and if you do not move soon they will put an end to her. They have thrown down the crosses, dragged out the statues of Jesus Christ, of Mary and of several saints; they have struck, scoffed, mutilated and frequently shot at them. And to show more clearly all the fury of their anger against you, they have taken the consecrated hosts, thrown them on the ground and trampled upon them, have given them to the horses, nailed them to the Church doors and shot at them. Oh, with what satisfaction would they crucify Jesus again if they could lay hands on him. What evil have they not committed against Him? Oh God of vengeance, who is able to recount the evils of that people who have taken on all the fury of hell to wage war against you? Lord, you love justice, you have said that you will shake the earth and make the evil ones jump from it. Will you let this wicked mob go unpunished? Will these hideous crimes remain unpunished? Holy angels! Oh heavens! Will you not return for the honour of God and of his holy Mother? Are you still not going to finish with that monster of impiety? Thus, I claim in this tribunal, and thus I demand the laws of divine Justice. Therefore, the Church and the universality of all creatures claim.

PSALM 79, 1 – 6. 10

1. “Oh God, the nations (the wicked) have come into your inheritance; they have defiled your holy temple, they have laid Jerusalem in ruins.

2. They have given the corpses of your servants (the priests and many faithful) as food for the birds of heaven, the flesh of your faithful ones to the beast of the earth.

3. They have poured out their blood like water round about Jerusalem, and there is no one to bury them.

4. We have become the reproach of our neighbours, the scorn and derision of those around us.

5. O Lord, how long? Will you be angry with us forever? Will your jealousy burn like fire?

6. Pour out your wrath upon the nations that acknowledge you not, and blasphemed upon the kingdoms – the evil sects that abolished on earth the cult of God – and call not upon your name.”

8. Most upright Judge, this mountain of wickedness that Satan raised in Spain, has it not called your attention? The clamours and screaming of the evil ones did they not reach your ears? The violent, clashing noise of the wickedness that inundates Spain, have they not aroused your anger? Lord, in the name of your trampled Church, and of your downtrodden honour, I invoke the laws of your justice, just quoted; and I ask that just as Heliodorus [2 Mc 3,7-40] learned of the protection with which you guard Israel, when he had profaned the temple of Jerusalem, and you sent your angels with a terrible punishment, so now you will send your angels to pour the cup [Rv 16,10], your anger upon the throne of the Beast, the wicked sects, and they will recognise the hand which is punishing them, and all these people who ridicule of your protection of your people, said and are saying:

Verse 10. “Where is their God? What is their God doing, in whom they trusted? Look at those who trusted in God! Their God has not been able to save them from our hands.”

Lord, do not mix the case of the Church with that of the evil one in your tribunal. Separate one from the other. I am determined to defend the case of your people and to fight the evil one. Lord, the evil one deserves to be exterminated. Look all you who assist in this tribunal and judge and heed if the reasons I have exposed must or must not decreed the total destruction of all the wicked sects that perturb the Church in Spain.

9. JUDGE: Who will requite the case of the wicked one? The evil one has nobody here that can defend his case? Satan, have you not declared to be its advocate?

MARY: Lord, Satan is full of confusion and must not be heard anymore in this tribunal. Those wicked ones whose case is being discussed, are they not Spaniards? Well, Lord, I am the Patroness of Spain, and I want to protect even the wicked ones.

JUDGE: And what do you allege, Queen of Mercy, in favour of the wicked ones?

MARY: As Queen of Mercy I have nothing to allege except to ask that You send upon them a chastisement of mercy, an affliction which will humiliate them, will make them know the hand that punishes them and compel them to cry out like the Egyptians at the Red Sea: “God is fighting on behalf of his Church and against us. It is God who is punishing us” [Ex 14,25]. Without any doubt, all who are present at this solemn act will agree with this; this is the will and the unanimous vote of all, and these are the desires of the triumphant and militant Church.

10. CHURCH TRIUMPHANT: This is our will. We agree with our Queen in everything.

SOUL: As the representative of the militant Church I must declare that these are the petitions which I have presented in your name and which I present again.

JUDGE: This means that I must exterminate the wicked sects which are in Spain, but in a merciful way, or in such a way that they may know that it is I who am punishing them and who returns for the honour of the Church.

ALL: This is what we ask. These are our votes.

JUDGE: Satan, what is your answer to that? How great is your confusion! You have lost your case, and I am going to exterminate your wicked reign.

11. THE WHOLE TRIBUNAL: Alleluia, salvation, glory, honour and power to the Lord our God [Rv 19,1-2] because his judgements are true and just. Lord, it is right that your angel should take the cup of the wrath of the living God for all age and ages, and should pour it out upon the throne of the Beast [Rv 16,10].

JUDGE: Let it be done. Cursed Satan, leave my presence, and go to the eternal fire which was prepared for you and for your angels from the beginning of time.

CANTICLE OF VICTORY

12. “And then I saw something like a sea of glass mingled with fire. On the sea of glass were standing those who had won the victory over the beast and its image, and also the number that signified its name. They were holding the harps used in worshipping God, and they sang the song of Moses, the servants of God, and the song of the Lamb: “Mighty and wonderful are your works, Lord God Almighty! Righteous and true are your ways, O King of the nations! Who would dare refuse you honour, or the glory due your

name, O Lord? Since you alone are holy, all nations shall come and worship in your presence. Your mighty deeds are clearly seen.” [Rv 15, 2-4].

“You have redeemed us, Lord, with the blood of the Lamb... Worthy is the Lamb that was slain to receive power, divinity, wisdom, strength, honour, glory and blessing.” [Rv 5,9-12]

ALL: Amen. Let it be.

THE VISION OF ST. JOHN

The Book of Revelation, chapter 15

Verse 5. After this I had another vision. The heavenly sanctuary which is the tent of witness opened up,

6. And out of it came the seven angels holding the seven plagues. The angels were dressed in pure white linen, each with a sash of gold about his breast.

7. And one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of the God who lives forever and ever.

8. Then the sanctuary became so filled with the smoke which arose from God's glory and might that no one could enter it until the seven plagues of the seven angels had come to an end.

Revelation Chapter 16

Verse 1. I heard a mighty voice from the sanctuary say to the seven angels, “Go and pour out upon the earth the seven bowls of God's wrath!”

10. And the fifth angel poured his bowl on the throne of the beast. Its kingdom was plunged into darkness; men bit their tongues in pain.

11. *And blasphemed the God of heaven because of their suffering and their boils. But they did not turn away from their wicked deeds.*

PROTEST

We submit everything we have said in this book to the censure of our holy mother the Roman Catholic Church, in whose faith and beliefs we want to live and to die.

END⁴

THE SOLITARY LIFE

4. The following note is in the 1st edition: “His Excellency D. Antonio Fernando de Echánove y Zaldivar, Archbishop of Tarragona, grants an indulgence of 80 days to all the faithful who read this book, hoping that the illustrious Prelates of souls who accept this will assent to such pious desires.” Then the list of errata (p. 376 of the 1st edition). This was kept in mind in the 2nd edition.

PRESENTATION

*From the moment he arrived in France in 1840, Francisco Palau promptly put into practice everything he had taught in his book *Lucha del alma* (Struggle of the soul). The exile compelled him to live almost permanently in strict solitude, much of which he shared with his friends and followers. It was not something new to him: he took it upon himself when he embraced religious life years before in the Carmelite monastery. He remained steadfast in his desires and intentions. He had experienced the awareness of contemplative vocation in personal solitude immediately after the violent exclaustation of 1835. He could now testify with deeds to the intimately matured conviction he had had at the moment of his religious profession. He said: "I was very well convinced that I could comply faithfully with its rules until death." He needed only the vocation, and "to live like an anchorite, a solitary or hermit, I did not need buildings that were to tumble down soon."*

He had complied with everything faithfully when he set to write the pages of this booklet. The ecclesial flame burned ardently in his soul; he yearned to fight against evil, but he could only "struggle with God" on behalf of the persecuted Church. He had no other alternative than to pray and to

sacrifice himself for his ideal. It was the only way to serve the Church. He assumed the solitary and penitent life with total self-giving.

The Purpose of the Writing. – Those were hard times for such a kind of life. That life was much more heroic than what people today think. In Caylus and Cantayrac (Montauban), where Francisco Palau and his companions passed the days in work and in prayer, very few grasped the sublime significance of the evangelical life. Among those who showed incomprehension and hostility were a good number of the clergy. The enemy nestled even among the local hierarchy, which lent its support to the civil authorities. Persecution and harassment became intolerable.

Francisco Palau, compelled by the force of circumstances embraced the solitary life, was also obliged to defend it. It was his “*apologia pro vita sua*.” This is what he intended to say in these pages addressed to an ecclesiastical authority whose name he did not identify. The composition of the booklet was done towards the middle of 1849. He also wrote another collection of writings which forms a kind of companion volume to *The solitary life* on 1st April 1851 in Cantayrac.

The written pages are treated with passion and warmth, but without well developed scheme. It is a brilliant allegation dictated more by the heart than by the intellect. His defence of his own lifestyle is made under the guise of the apology of the “*Solitary life*.” The subjective and objective arguments interlace and inter-cross constantly in the course of the writing.

The Central Idea. – The thread that is woven into a dense fabric of reasonable proofs is spun from a single basic premise: solitude is not opposed to, or incompatible with, the social condition of man. The legitimacy of the solitary life has a natural, anthropological and Christian foundation.

According to this second point of view, “the solitary, from his rock, renders to the divine nature of religion a public testimony as that of the preachers of the Gospel.” This affirmation has no other aim than to reiterate the thesis of *Lucha* regarding the apostolic value of the contemplative life. The solitary associates himself, without difficulty, with the preoccupations of the Church and of the world by making them his own.

With that thought as a starting point, he realized perfectly as a solitary his Carmelite life. Although solitary life was imposed upon him by the circumstances, he accepted and fulfilled it with all the accompanying consequences and with an awareness of his vocation. Francisco Palau avails himself of the opportunity to keep alive the profound motivations which made him opt for the religious life and definitely for Carmel. He now knows with certainty that his vocational discernment was clear and coherent.

The solitary life is not incompatible with his condition as priest, contrary to what is rumoured and spread around about him. He accepted the priestly dignity in the full knowledge that it was not opposed to the realization of his religious vocation. If both are compatible, the solitary life that he lives at present cannot be contrary to the priestly mission.

This is another point he wants to clarify because “what I have thought of - he writes - and what I should have liked to convince you about is that the solitary life was not alien to the functions of the priest at the altar. We believe that this is erroneous and that, on the contrary, we can prove that they are compatible.” He insists to his satisfaction on the fundamental characteristics of the solitary and his concern for the Church and the world: witness of the Gospel, permanent opponent of evil, prayerful and intercessor, supporter of the apostolate. When he abandons the solitude and launches himself to the ministry, he becomes irresistible.

Francisco Palau argues also from the legal point of view. He asks his adversaries about the meaning and the consequence of the liberality in France. It turns out that they are proud about the laws of tolerance and liberty they had recently obtained, but they are alarmed by the presence of a solitary foreigner. It is an amusing way of understanding and practising the liberty. This ironic allegation shows fully the incongruence of the persecution unleashed against this kind of life. The investigation concludes; “The honour of my state of life compels me to defend it.”

* * *

The original in French was lost. The text has reached us today in Fr. Alejo of the Virgin of Carmel’s translation into Spanish. It serves as the basis for the edition of the pamphlet in the Palautian Text N° 2 series (Rome 1976). The reprint is taken from this edition, but the division and the title of the paragraphs are slightly modified for the guidance of the reader.

To the continuation of “The Solitary Life” published another very similar writing. It is a self defence redacted by Francisco Palau in 1851, before he left France definitely. He addressed this to the bishop of Montauban, Jean Marie Doney, and endeavoured to prove the course of the accusations and calumnies beset at him and his lifestyle. The treatise is dated on 1st April 1851 and signed by Francisco Palau, and is declared by him as “The Solitary of Cantayrac”, what has been made the bases that changed inadequately in the title or epigraph of the writings. This has reached today in a fragmented condition: scarcely a small part was the original, written in French and translated in Spanish by the same Francisco Palau. It is convenient to complete the reading with the Letter n° 8 of the same edition.

PROLOGUE

1. I entered France in 1840 together with the rest of the army of Charles V. I went about, then, dressed as a religious and did not set aside the holy habit I wore.

The French seeing me in the caves and mountains in such situation in which they do not know the religious habit, were of the opinion that I must remove it, or stop celebrating the Holy Mass, because it seemed that the poverty of the Carmelite habit was unbecoming for a priest.

To justify myself, I wrote the following booklet addressed to a very respectable ecclesiastical authority, a friend of mine, whom I trusted fully, informing him about it and explaining to him the reason of my behaviour. The reader will see here my concerns at that time.

1. Eulogy of the Solitary Life

2. There was a Philosopher who conceived a noble idea on the solitary life and believed that, in order to embrace it, one must be either a god or a beast: “He who does not associate nor communicate with others is either a beast or a god.”¹

1. ARISTOTLE, *Primo Politicorum* cited by St. Thomas, II-II, q. 188, a. 8 and 5: *Qui aliis non comunicat est bestia vel Deus.*

St. Paul the Apostle, in his letter to the Hebrews, included among the heroes of the people of God the solitary. “Others went about in sheepskins and goatskins, destitute, afflicted, tormented. . . they wandered about in the deserts and on mountains, they dwelt in caves and in holes of the earth” [Hb 11, 37-38].

3. The solitary from large rocks, renders to the divinity of religion without the noise of words, a public testimony as brilliant as that of the preachers of the Gospel. In the deep silence of solitude and seclusion, he continually meditate about the comparison between the society of men and the society of angels, between the humid cave and the palace of a king, between the field arrased of grass and flowers and the house of a prince, between a silky armchair and rock, between the light of a chandelier and the sun and the moon.

4. The solitary believes that God has created intellect which are purely spiritual, much more sublime than man, these are the angels whose number exceed the grains of the sand in the seashores, to the stars of heaven, and the leaves of the trees and of grasses that have existed, exist and will exist on earth.

When enlightened by faith, the solitary unites himself in spirit to those living beings, not minding the company of men, for he considers them like phantasies, like shadows that pass by and disappear, like skeletons without voice or trunks without life. He has separated himself from the company of men because he has found another with whom he hopes to live eternally.

5. The solitary believes, likewise in eternal life. When he raises his eyes to heaven and contemplates the home of his Father, its riches and splendour and the honour and glory of its dwellers, he sees clearly as noon day light how despicable the worldly splendour is. The vast terrestrial globe is not big enough in his estimate and he considers it a

narrow prison cell, whereof, the stately buildings and the most splendid palaces do not appeal to him anymore; as if they were stable for the animals. If a dwelling place as large as the globe would not be able to fill the emptiness of his heart, how much less the palace of a prince!

6. Compelled by the rigour of the season to come down from his high rock he goes into the bosom of the mountains, entering through its cracks; and from the depths of the cave he tells the mountains: “I am a poor pilgrim, a traveller condemned to travel without a homeland on earth; give me lodging at least for a little while that I still have to live in my exile [Rv 6,16]. And the earth gives him lodging in its bosom, and since then a sad, gloomy and humid cave is the chamber of this hotel which the solitary has chosen as his dwelling place.

7. When during the quiet nights of summer the solitary, illumined by the light of faith, contemplates the immensity of the highest heaven and sees its dwellers, the blessed, enjoying the indescribable delights of that eternal mansion of peace, what capacity so much reduced that it seems to the solitary that even though this may appear adorned with green tapestry and colourfully embellished with aromatic flowers, such beautiful decoration seems rough and plain to his eyes. If such a spacious and beautifully decorated parlour cannot satisfy the solitary, what a low estimation he would have of all men who had constructed and tried to beautify with pictures and designs that lacks life and reality.

8. After he has contemplated in ecstasy the Sun of Justice, that vivifying Sun which never dims and which constantly fills his father’s house, the heavens, with rays of such a brilliant light that its dwellers are made fortunate and happy, the other matters that God created to illumine the great hall of the universe during the day and the moon and the stars that so wonderfully shine in the firmament at night, are to the solitary nothing more than the lifeless and extinguished

candles; thus, the solitary, without taking a fancy for these fleeting splendours, mortified, enjoys the darkness of the underground caves, waiting for the light of glory to dawn.

The top of a rock is for him a chair more precious than the throne of a king. Seated on it he waits anxiously for his exile to end.

9. This kind of life, is it not perhaps, a very eloquent language for announcing the mysteries of our holy religion in a practical way? Our Lord Jesus Christ gave us a remarkable example of it; before he began his apostolic life, he was a solitary; and during the time of his preaching, he often retired at night to the mountains. His forerunner lived in the desert from childhood, and prophets had given this example before in the mountains of Lebanon, Horeb and Carmel. And the saints of the New Testament likewise followed Christ in the deserts.

2. Carmelite and contemplative vocation

10. When I made my religious profession, the revolution had already held in its hand the incendiary torch to burn the religious establishments, and the dreadful dagger to put to death all those seeking shelter in them.

I was not ignorant of the pressing danger to which I was exposing myself nor of the rules of caution to avoid it. Nevertheless, I committed myself, through solemn vows, to a state of life whose rules I believe I could fulfil until death, independent of all human events and circumstances.

To live in Carmel I needed only one thing, that is, vocation; I was very convinced of it, as I am till now, that to live like an anchorite, solitary or hermit I do not need buildings that were to tumble down; nor were the mountains of Spain indispensable for me, for I was convinced I could

find in all parts of the earth enough caves and caverns to live in. By no means did I fear that the political revolts of society might become an obstacle to the fulfilment of my vows; nor, on the other hand, did I expect that the religious state would cease to be recognized by the universal Church and therefore by all its members.

11. With all these considerations I did not hesitate even for a moment to assume obligations that I was sure I could faithfully fulfil until death. Had I even for a moment doubted about a matter so essential to embrace my state of life, oh, no, I certainly would not be a religious now, for I would have chosen another state of life. When my superiors told me that I ought to be ordained, never I think I would have accepted the priesthood if they had assured me that, in case I should be forced to leave the convent, I would have to live like secular priest, for it seems to me that I never had such a vocation, and if I consented in becoming a priest, it was with the firm conviction that this dignity would in no way separate me from my religious profession.

12. When the Spanish revolutionaries came, dagger in hand, to assassinate us in our own convents, I was not frightened; and once saved by the protective hand of Providence, I conformed myself to the rules of my religious profession to the best of ability.

3. Legitimate right

When the laws of the Spanish Government proscribed the religious state, I entered France in 1840 with the same religious habit to ask for hospitality from the French government which received me with kindness.

13. Could the presence of a solitary startle the French people? I was very sure that these people would tolerate

hermit in his poor shanty, since I was not demanding from them any protection whatsoever but simply to be allowed to follow freely my religious vocation. Here everything is tolerated even the most abominable and detestable, such as materialists and atheists, deists and pagans, Mohammedans, Jews and protestants, all kinds of sects all that are most profane are tolerated in French territory. France nourishes in her bosom a fundamental rule of tolerance all the errors condemned and rejected by the catholic, apostolic and roman Church; tolerating its people to commit the most shameful scandals, thus, if the banner of religion has been raised, if a cross has been erected in the middle of the plaza, the youth have established around it public centres of lewdness and licentiousness, and this scandal is seen by the public day and night, and nevertheless tolerated.

14. I was very convinced, then, that a country which tolerates the fiercest beasts of hell, would extend hospitality to a poor solitary who, expelled from his convent by the revolution, came to ask for asylum; that asylum which is not denied to the lions, bears, leopards, wolves and rest of the beasts of the wilderness of this world. But I was wrong; the people of this country has seen my way of life and have judge it, and from the very first day they saw me entering a cave, they have been scandalized and have resolved to throw me out of it, utilizing for this purpose all the persecutions within their power; and when they became convinced that the sight of the sword could not make me disappear, they have raised their hands to heaven and have accused me of various kinds of crimes.

4. Unjust accusations and oppositions

15. My way of life has been the first bale in the chain of vexations and persecutions that they have fabricated against

my person. The country is witness to this scandal that has before its eyes for seven years now, or since the first day I entered the woods. They have not dared to attack me openly, but they have done it secretly, exhausting all the resources within their power. It is absolutely useless to look for other reasons behind these accusations since my way of life is and has been the only crime they have tried to condemn. It is possible that I had other faults, but all of them are consequences of what I have just said.

16. These oppositions and obstacles added to the outrageous calumnies they have invented and disseminated to cover the injustices, insinuating the most horrible idea about solitary life to the public, and condemning it as if my life were an intolerable abomination, dishonouring a state of life long acknowledged, approved, and authorized by God and the Church.

The deficiency of a vocation could be attacked while respecting the state of life, but to condemn the state of life because of the faults of a single individual is detestable. What would they say of me, if for the deficiencies of the Lord of Montauban, I would condemn his profession and his state? For sure he would not tolerate it, and the honour of his state would oblige him to defend it. Well, then, if the state of a judge and Lord is recognized, my religious state must be respected; and, therefore, I shall not tolerate the condemnation and criticism of the solitary life as if it were an intolerable crime. For this reason the honour of my state impels me to defend it.

5. Compatible with his priesthood

17. Some people have thought that the solitary life is alien to the functions of a priest at the altar, and they wanted

to convince us about this. We believe that this is erroneous and on the contrary, we can prove that these are compatible. Showing the history of what they supposedly say to be my criminal life, we shall see the solitary life is not alien to but very much in conformity with the functions of priest on the altar.

18. By the imposition of hands on my head by the Church through the ministry of one of its pastors, the Holy Spirit that vivifies that moral body changed me into another man, that is, into one of its ministers, one of its representatives at the altar, priest of the Most high.

19. When for the first time I ascended the altar with censer on hand to offer to God the perfume of the prayers of the people [Rv 8,3] my country was a cemetery covered with skeletons. By my ministry, I as a minister of the altar, as priest, committed to struggle with the avenging angel who had tinged his sword with the blood of my countrymen and my brothers in the ministry of the sanctuary.

I could not go to the battlefield unarmed, but those arms of steel and iron were completely useless since my attack was not directed against flesh and blood but against the principalities and powers, the rulers of this world of darkness, the evil spirits [Eph 6,12]; I, therefore, took from the arsenal of the temple of the Lord an entirely spiritual armour [Eph 6,13] such as the Cross, the sack and cilice, penance and poverty, together with prayer and the preaching of the Gospel.

20. At first I limited my struggle to the defence of my countrymen and my brothers, but when I was cast out by the revolution and the Pyrenees I realized in my exile that this same sword that was causing such a dreadful massacre in Spain was also threatening all other nations where the Catholic religion was professed, I decided to set my residence in the most wild and solitary places to

contemplate, with less distraction, the designs of Divine Providence on the society and on the Church.

21. In a manner that a parish needs a priest to represent it on the altar, similarly the enormous mass of the human society that exist on earth, reduced as a small town before God, needs a priest to represent it before his throne. In this sense, as a priest of roman, catholic and apostolic Church, as one of her representatives before the altar, and as one of its emissaries before the throne of our Lord Jesus Christ, and of his Father [Rv 4, 2], the defence of the case of the Church has been and still is the only purpose, for which I have kept before my eyes while in solitude. This sole purpose did not permit me to meddle in the particular interests of one nation insofar as they relate to those of the Universal Church. Furthermore, the place of my exile has prevented me from falling into such a dangerous temptation.

22. I am not ashamed, therefore, to confess before all those who condemn my lifestyle as a shocking scandal, that I have gone into caves and hollows of the rocks [Rv 6, 15] and into their crevices looking for deep silence that reigns in the bosom of the earth, since my spirit is more free from distractions, while buried in those gloomy places than while living on the surface of the earth.

Inside those gloomy and sad places, I neither perceive the crash of thunder shaking and knocking down the proud cedars, nor the violence of the winds lashing the ridge of the mountains; neither did the murmuring of waters rushing down the rock reach there. Not even the singing of birds or the howling of wild beasts or the whistle of shepherds reached there since everything was silenced at the threshold of my perfect seclusion.

Secluded from people, neither the noise of the vehicles, nor the shouting of children inviting their companions to games and pastimes, nor the chiming of the bells, nor the

shouting of vendors and buyers, nor the agitation of the artisans – none of these attracted my attention.

23. I have preferred this frightful solitude of mine to any other place for my spiritual exercises, and here are the motives.

6. “Struggle with God” for the Church

For many centuries there have been many denunciations and accusations brought before the throne of God against the catholic, apostolic and roman people. These complaints, repeated at all times and in all periods, day and night [Rv 7,15;20,10], at times they stir up the Supreme Judge to act. Since the accusations were not false, he considered them, and convened his council, sat on his throne and judged our case. But an infinitely just Judge could not judge us without first inviting us to defend our case; much less condemn us without having heard our side. I have spent days and nights, entire weeks and months hiding in the bosom of the earth. It is true that I have done it, but I felt obliged to do it in order to obtain information about the state of the case which I had taken to defend on my own.

24. This profound silence and this dreadful solitude were most fitting and very convenient for listening more attentively to my adversaries, for by reason of my ministry; I had to answer their allegations which unfortunately, were far from being mere calumnies. They were certainly not false charges. On the contrary, they were true denunciations founded on serious uncorrected faults on grievous unpaid-for-crimes, and on scandals not yet amended and which, unfortunately were authorized by us.

25. In this damp underground I listened attentively to the voice of my accusers in the midst of a gloomy and

horrible night, covered with the mantle of the thickest darkness; I listened in the profound silence of these gloomy caves this clamour: There is a people, they said, there is an ungrateful people which for a long time has abused your mercies, and whose crimes made them unworthy of the treasure of your religion which you have entrusted, their iniquities exceeds the deicide of the Jews, the schism of the Greeks, the revolution of the Protestants, the error of the Mohammedans, and the darkness of the huge masses of the pagan nations that still sleep in the shadows of death.

Weigh, Lord, in the scale of your justice and compare the faults and scandals of the Christian people with those of the Jews, the Protestants, the Greeks, and the pagans, and you will see that there is no proportion and equilibrium, with the enormous weight of the crimes of those inclined to your justice.

Cut, Lord, cut from the tree of life that rotten and corrupt branch that hinders its growth; clean the tree of your Church of the corruption and decay of a people that blaspheme and dishonours your name [Rv 22,2; Dn 4,10-11]. Do, so that in their place will grow the Jews, the Greeks, the Protestants, and the huge multitude of unfaithful that have awaited your mercies since the flood.

Make this sacred tree grow, Lord, and let its branches extend to the four ends of the earth, and remove from its trunk those harmful worms, those obstinate Catholics and lukewarm and negligent priests, who are obstacles to its growth and would end by corrupting it [Rv 22, 14-19].

26. In order to verify whether or not these accusations were well founded, and to know positively whether our adversaries were merely phantasms and were fantasies, I abandoned my underground and came up to these hills, built a tower on top of these rocks, and enclosed my body within its reduced space so that it would not distract me during the

time of this examination, so that I could be more attentive to the objects on which I was to centre my sight. Sometimes I sealed the entrance and added iron bars to the windows, observing voluntary quarantine periods in complete isolation, without communication of any kind. As a result of this, my enemies have also shouted that my lifestyle is a scandal. If it is truly a scandal, I must confess that I am responsible for it. But I could not do otherwise since the cause that I defended demanded this sacrifice from me; for I could not possibly plead for it without knowing it, and in order to know it the solitary life was very convenient or necessary.

27. This reason could excuse me of the scandal that I give living as hermit. During the beautiful days of winter, when the sun breaks through the mist, it warmed my shanty with its rays; during the mornings of summer, before the sun had withered the flowers of the field, as well as in the afternoon, when after sunset the cool northern wind eased the heat of the burning day; or during spring when the nightingale on its return from Africa, looking like a black-bird or little king, and with its marvellous concert, inviting a person to admire the beauty of blossoming nature dew, had soothed the rigours of summer; and at night when the moon, freed from the obstruction of clouds, entered my cell to illumine it; in all those seasons of the year, I opened the windows, and directing my vision, I contemplated all the more precious things of winter, spring, summer and autumn, focusing all my attention to encounter everywhere the crime with which we are charged before the throne of God.

28. While my body was enclosed in this tower, my spirit was free to come and go, to run and travel. In my travels I carried with me the declaration containing all the charges of our enemies and the crimes that constituted the basis or causes of the criminal process.

For a long time, I set my residence in the Vatican of Rome, followed all the palaces of the princes of the Church, visited all the courts of all the Catholic princes, travelled through all the nations, and through all the countries where the Catholic religion is known and practiced, searching with the light of the Gospel for the crimes with which we are charged.

I read the libel in the midst of the capital cities of the Catholic world, examining carefully the life of the roman catholic people and of their clergy, comparing their deeds and actions, their thoughts and plans with those of our model, Jesus crucified, whom I had before me all the time.

29. Searching everywhere for virtue I found crime in the holy place, that is to say, among the Christian people, for in their midst is the abomination of desolation prophesied by the prophet Daniel [Mt 24,15; Dn 9,27; 12,11] and I also noticed that this abomination was a mystery of iniquity hidden from us, in such a way that I was not permitted to disclose its malice by the deeds.

But a most horrible disaster, already predicted by the oracles of the Holy Scripture, will disclose all accomplices and will reveal the proofs of all their crimes. There is no doubt that there are criminals among us, and the cry of their crimes has reached to heaven; and consequently, has stirred to action the Supreme Judge who is seated upon his throne to judge the case. Ah! They are accused and who will be the lawyer to defend these obstinate ones before a Judge whose graces and so many gestures of kindness and forgiveness they have despised?

This desecration which the Supreme Judge had found in the holy place constitutes the basis of the cause of this process. It is a mystery, and I have already said that I cannot go any further in disclosing it, but time will reveal the culprits.

30. Upon returning from my journeys, breaking through the iron bars and tearing down the walls of the prison of this shanty wherein my body was enclosed, I descended from the heights to enter again into the gloomy, dark and black underground, most fitting to a spirit consumed by pain and affliction. It certainly was the most appropriate place in which to cry and groan [Ez 21,17] over the abominations of the earthly Jerusalem. Then, trembling, with tears in my eyes, face touching the ground, and humbled before the throne of God, my soul pleaded as a priest for our cause and struggled with the justice of God. I would have wanted then to take away from the hands of the Judge the instrument of his vengeance, and did try and still do try my best to extinguish his flaming wrath in the precious blood of the Son of God.

31. Here is the ministry worthy of a priest in his functions at the altar; but what were my means of defence? They were no other than prayers based on the humble confession of the most atrocious crimes and scandalous faults, crimes and faults which remained without reparation, without correction and without satisfaction of any kind.

We have sinned, Lord, I said before God, and it is we who have sinned, your priests, your princes and your people. We are guilty before you and with our crimes we have aroused your wrath against us, having made ourselves slaves of your enemies, and having lost the right to the aid of your grace. Because of all that, we are not worthy of your mercy since we have abused so much your clemency [Dn 9,13-19].

7. Public testimony of faith

32. After all this, vested with priestly character and clothed with the uniform of a messenger of the Church before the throne of God and minister of his altar, I placed in

my censer the perfume of these supplications, so that they would be accepted mercifully in heaven.

After having heard “he who has ears to hear let him hear” [Mk 4,23; Mt 19,2; Rv 13, 9] such just complaints addressed to the Supreme Judge against us, upon leaving my seclusion, although still in solitude, I held this cross in my hands and appeared before the public, dressed in the Carmelite habit or of a solitary. I did it this way in order to place, in so far as I could, with public and formal protest, a counter-balance in the scales of the Divine Justice for the scandals of the people. At the same time there would be a public profession of faith to make up for all those who are ashamed of using the name of Jesus in public.

33. I have found no sacrifice difficult in the defence of my case because, if it has been necessary for me to get away from any interpersonal communication with men in order to pay attention to the charges of our accusers, I have done it. If in order to reach in spirit to the throne of God and to plead carefully our case, it has been necessary to bury myself alive in the bosom of the earth, I have done it. If in order to know completely in a positive way the state of the case of which, I, as a priest, am a defender before the altar, it has been opportune for me to reside on the top of a rock, or to live alone in this shanty, I have done it.

34. Nothing persuades me that my lifestyle is a scandalous abomination. On the contrary, I believe the opposite to be true; and I feel called to this kind of life in order to be able to fulfil my priestly duties at the altar more perfectly, and because of this, I cannot do otherwise.

If I could convince myself that I am in error, suffering a diabolical illusion, how happy I would be, and how I would enjoy this illusion!

If I could believe that all the crimes for which I am answerable before God's tribunal, as a priest of the Lord and minister of his altars, were not real and positive but based on false reports, and that the accusations were calumnies and therefore God's justice was satisfied and consequently this whole process was nothing but air castles, the result of a feverish imagination; if it were so, how relieved I would feel and how happy! But what is the case? Can I be mistaken about facts which, by a predetermined order of things, I myself have witnessed? Can I suffer an illusion about objects which are right before my eyes?

35. All I have to do is to step a little out of my solitude to see vice in triumph and virtue humiliated. What misfortune for me that I am not in error! But no, certainly I am not mistaken.

An infinitely just Judge is seated upon his throne [Rv 22,3] and calls before him all the representatives of the Church, all the ministers of the altar to answer the charges. My priestly ministry has committed me to take up the defence, my lifestyle is ordered directly to fulfil such sacred duty.

And truly I don't regret it. In this case, a profound silence in complete solitude, briefly, the most complete seclusion, is the most useful and indispensable means insofar as I am concerned. Ah! When I hear the voice saying "uproot from the tree of life those ungrateful Christians" [Dn 4,11; Rv 22,19], I would wish to bury my body in the tomb so that in this struggle my spirit will not be distracted from its object.

36. I have struggled as a priest, not precisely against hell, since it is written that the guardian angel of the Jewish people will rise on the last days to take up firmly its defence [Dn 12,1-4] and he already considers the sin of deicide sufficiently punished; that the angelical princes of the innumerable pagan nations, which sleep in the darkness and under the shadows of death, pray to God to grant them his mercy.

Likewise, the guardians of the Greeks and the Protestants and of all the people outside the Catholic Church request that the doors of life be opened to them.

All of these titular angels are, by no means on strife against us, except in the sense and in the case when our corruption and our weakness, our negligence and our crimes, and finally our ingratitude become an obstacle for the effusive overflow of the Lord's mercies over the people entrusted to their guardianship by Divine Providence.

It is in this situation that they cry out: "cut them Lord from the tree of life" [Rv 22, 2; Dn 4,10-11] not the catholic, apostolic and roman Church, but those anti-Christians or bad Christians.

This supplication could sound like a horrible blasphemy at first sight; however, in no way is it a blasphemy since a branch that threatens to corrupt the whole tree must be chopped off by the owner. There is no doubt that the gardener, who, in such case would ask permission from the owner to do it, would not offend him; for, although this supplication is unfavourable to the corrupt branch, it would benefit all the branches of the tree.

37. During this battle, I have resided either on the top of a rock or in the depths of a cave. I have climbed the mountain heights, and from their peaks I have contemplated the crimes and virtues of the Christian people and their clergy.

I have placed everything on one single side of the balance of Divine Justice. I have been among the Jews, the Greeks, and the Protestants and among all the pagans and I have done the same. I have searched for vice and virtue, and I have everything on the other side of the balance. I watched the scales carefully to see which side justice favoured and which side mercy favoured. But I made a mistake, for it is not my business to evaluate vice and virtue, since that belongs

only to God who knows perfectly the hearts of men and their most hidden intentions.

I descended from those heights and looked for the underground caves, those places of tears and weeping, in order to make my prayers there. Wandering in those solitary places, in a moment secluded at the peak of a rock, in another, buried in the bosom of the earth, I sacrificed the time of my life in the defence of our case.

8. Justice before the eyes of God

38. While I was buried in these duties of the contemplative life, a very irksome incident climaxed my affliction. Some of my fellow brothers, ministers of the altar, claimed that my lifestyle was indeed a scandal. My God! What sad, dark, and painful thoughts rushed into my spirit continually!

Have our enemies possibly prevailed before the throne of God? Ah! How I tremble in my situation!

Have we, priests and ministers of the altar, advocates of the Christian people before the throne of God, lost our case!

Has the Supreme Judge of all the nations pronounced the sentence against us?

Has the enormous weight of our crimes inclined the balance of divine justice against us?

Has that Supreme Judge of all the people given the sentence to cut from the tree off his Church all those among us whose names were written in the book of life? [Rv 20,15; 22,19]

39. These fears rend my heart, and I cannot answer these questions; and so my pen stops here; but time will follow its course as ordained by Providence. And, if we are already approaching the time when the decide of the Jews

are sufficiently avenged, as well as the schism of the Greeks, and the disobedience of the Protestants, the errors of the pagans and the faults of those outside the Church sufficiently punished; at a time when our infidelity, our ingratitude for the benefits received, our abuse of the graces and kindness of the Lord and our crimes and our faults exceed the wickedness of all those outside the Church of God [Dn 9,5], ah! what a disastrous time that will be for us! For those will be days of tears and weeping, vengeance and wrath [Lk 21,23; Mk 13,19; Mt 24, 21; Rv 6,17]. Unfortunate are those without love based on truth! Unfortunate are those Christians whose names are written in the book of life [Rv 21,27].

40. This is my opinion: The selected and chosen portion of the catholic, apostolic, and roman Church, together with the Jewish people who were converted to faith, will be the instrument which the Prince of the shepherds will use to bring to the fold of the Church all those who are still left outside. All the corrupt branches who are only Catholics in name and who in the way act like pagans and publicans will be cut off and thrown into the fire.

41. This is my criminal life that is thought to be an abominable scandal. If my life is a crime, I want and prefer to pass for a criminal before the eyes of men, as long as my conscience justifies me before the tribunal of God.

THE SOLITARY OF CANTAYRAC

APOLOGY OF FR. FRANCISCO PALAU IN SELF- DEFENSE

1. Everywhere it is permitted to appeal to a sentence, which is deemed unjust. We see no reason why in this case it may not be licit for us to make our voice heard in order to manifest our humble opinion about a case that matters so much.

I am accused before the gentleman of Montauban of having committed the most abominable acts that degrades most a person. My pen resists writing a detailed and circumstantial relation; but in case I see the need to do it, I will do it. I am judged, condemned, punished, stripped of all the functions of my office as if I were a criminal, without having been called to task by the said gentleman so as to warn and correct me as the case may be, and without allowing me to put forward my defense against the accusations presented against me.

2. I live in a country, which seems to have neither laws nor tribunals to which to appeal against a sentence or a punishment, which is considered unfounded or unjust. My silence, in this case, would make me a culpable and convicted offender before the public which believes that "what has to be done legally," was done and, therefore, believes authorized to think that the gentleman of Montauban has fulfilled better his duties. I would say, that the judgment that had been pronounced against me was done in accordance with the formalities established by law and by charity. I see myself, then, impelled to take my defense, and I do it after having employed, without any fruit, all the means of reconciliation that propriety and Christian charity ordered me.

3. If there is in this country neither appropriate laws nor tribunals to which one can appeal against the sentence that is considered offensive or unjust, where will he turn to? Where will he appeal? And what means of defense will he take? Can he recourse to the source of law in Rome? I do not believe that the tribunal established in that holy city can judge my case, not because it lacks jurisdiction but because the case is not so grave that it has to be judged there. If he had to occupy himself in lawsuits that arise every day in various parts of the world between superiors and subjects, their judges could hardly have time to count their numbers. Moreover, in this case all those concerned must go there with their witnesses to defend themselves, or the judges have to transfer the place, or else a commission has to be appointed to discuss the case. The distance of places and the innumerable multitude of similar conflicts do not permit cases of little importance and consequences to take place in the capital of the Christian world because that supreme tribunal has been ordained to judge more serious matters regarding Religion.

4. A subject, who wishes to defend himself against what is considered an injustice, an ill treatment, or an oppression of a superior, has no other means than to resort to patience and prayer. Regarding my case, seeing myself forced by the revolution of the period to leave my cloister and even my country, and to live in this country for some time, would mean a grave offense to my Religion and to my state if it is tolerated, without intending to defend myself against a gentleman of this country who had defamed me by a sentence and by an evidently unjust penalty. Although I feel myself a stranger to this place, I do not think myself absolutely deprived of all the means of defense since the press, whether Spanish or French, will make my voice and my lament reach the jurists and doctors who constitute themselves judges of my case. From the peak of this rock I will let the echo of my voice resound in order to announce that it is prohibited by the laws of charity to pronounce sentences and penalties against the neighbor without previously warning him and without correcting him when dealing with subjects, and that it is finally against justice to condemn them without summoning them to defend their case.

5. Perhaps you would say against my defense that in this country there are no appropriate tribunals to appeal to since the revolution of 1792, and that for this very reason all the formalities of the law are abolished and no longer existing. In this case, allow me to make these two questions: by what other forms have those solemnities been substituted? What are the explanations and the regulations ordained by those who assume the office of judges in relation to the principles of jurisprudence? The uses, the liberties, the privileges and the particular constitutions can never replace the formalities and solemnities of the public and universal law. If, on the other hand, these forms remove this law, it will remain worthless because another does not substitute it, and in this case each one will express it according to a particular spirit and no one will be able to make use of it. Being errant and outside the path of justice, we will move on with the multitude of people toward the abyss of our perdition.

6. In order to straighten the law and to give it again a just and equitable form, it is necessary to know how to give explanations about the natural and divine law, and for this purpose, one with an uncommon intelligence needs a profound study all his life. If the path of justice open by the rules of canon law is put aside, this would give all the judges the need to open the door and fix norms, each one in his own way, according to his particular and private spirit, thus, not being assisted by the Holy Spirit, they would necessarily err by putting up constitutions contrary or conformed to the natural and divine law. There might be some who know and might like to give a convenient form, but the great majority would govern and judge their subjects according to their whim. If the ordinary law is not in force, the force of the natural and divine law will be unknown, forgotten and despised and the consequence will be disastrous for everybody.

7. Is it so that since the revolution of 1792, giving warnings and corrections before imposing sentences and penalties were not in practice? Is it a custom to condemn a man without allowing him to take his defense? Could it perhaps be a privilege in this country to launch arbitrarily sentences and impose punishments without observing any of the formalities of the natural and divine law? Do you have the freedom to govern your subjects with no other law

than the absolute and sovereign will? Every practice and every custom that is or is less conformed to the principles of natural reason, to the rules of faith and sound morals, and to the rules of universal jurisprudence is a corruption more dangerous and pernicious the older it is, and more abominable the more common and extended it is. If the gentleman of Montauban, in order to cover up his injustice, resorts to similar practices and privileges, I do not believe he is doing any favor to himself or to his country. Whatever may be the opinion of the jurists about this point with regard to me, here is my profession of faith.

8. The explanations given by the Fathers and Doctors of the Church regarding the natural and divine law, and the laws that they had established in order to observe and to respect it, are rules that all of us should observe. Accordingly, the superiors should direct and guide the people through the paths of virtue toward their spiritual and eternal happiness. I do not know any other rule than the one mentioned.

Are you convinced, I was told, that my companions and I consider your conduct a scandalous rebellion and a bad example?

9. Let us see if we can answer this. In what matters have I rebelled against my superior? When did I fail in respect due to his authority? I have been deprived of all my ministerial functions and from then on, by a positive manner, I have assured myself of the reality of that privation. I have obeyed and have subjected myself to the orders of my superior abstaining myself from celebrating. Having denied me of warnings and corrections and not having called me to take the defense of my case, I ignored what is demanded of me since I was not able to find out what you wanted of me. In all my letters I have always promised obedience, and I do not know if you had commanded me something that I had not complied with. In what, then, am I disobedient and in what does that scandalous rebellion consist? May I know it, gentlemen? There is no scandal without infraction of the law. I ask, therefore, my superiors and gentlemen to present to me this law and then prove to me the infraction by unanswerable facts, and through this I will know the scandal that I have given. When it is proven through this means, that it is unique and ordinary, I will amend it completely.

10. Through this manner of proceeding, the gentleman of Montauban does not do good to himself nor to his class and, on the other hand, he offends my honor with rumors that, far from being true, are rather lies and slanderous stories, discredited everywhere. I have been judged and condemned, then, also punished as if I were a criminal and guilty of acts that have been proven neither in any civil nor ecclesiastical tribunal, not even through its publicity. Besides, I have been denied the warnings and corrections as required by law. To defame a poor priest and to dishonor him by calumnies is to attempt entirely on his moral and political life, which, without doubt, is more precious than earthly life itself, because a priest without honor is useless. He is a dead member of his rank and of the Church.

11. On the other hand, if you think of forcing me to proceed with presenting myself so as to make any of those humiliations that are displeasing to man; if you believe that in order to return to the grace of the Lord I need to confess the faults that I have not committed, you deceive yourselves, because I cannot authorize similar pretensions contrary to truth and to honor. I have said it once. A sentence is not a citation, nor is it a warning or a correction to which one is called to respond to the denunciations and the accusations that are formulated against one. The laws of charity and of justice prescribe this citation or call. If the question does not correspond to me, with silence, may the one who attempts to inflict on me the stain of injustice and lack of equity look disfigured forever as long as no convenient reparation is done and enlightenment given to everybody.

12. Since the Church is infallible in her judgments, I approve everything she wants to approve. I condemn all that she has to condemn. I subject all my writings, my thoughts, opinions, words and actions to her judgments and decisions. If, as man, I fall into error, "errare potero, hereticus non ero," I will retract it from the moment that she or I will know and declare the error. I will condemn it from now on in the sense in which she condemns it. If as man, conceived in iniquity, I have the misfortune to fall into some fault, I subject myself to her judgment, I will condemn myself. However, the moment she condemns me, I will do penance and make the reparation imposed on me for my faults. I hope, helped by the grace

of the Lord, to persevere in this very faith, and in these sentiments of submission and obedience until the last moment of my existence; and in this same faith and obedience I hope to die in her arms.

13. In these disagreeable controversies with the gentleman of Montauban, I promise obedience and absolute submission to all his prescriptions that are within the scope of his powers. I respect the authority given him by God, and I love his person. I put aside all spirit of hatred, of personal resentment, all spirit of unrest and vengeance. If I have taken my defense, I declare that it is not due to a particular spirit or self-love offended by the sentence or punishment. On the contrary, I have been forced and drawn by the honor of the priesthood, the character of which the Church had deigned to clothe me. Since it is very difficult to defend oneself without offending and hurting the contrary party, if in my expressions there is something that is badly uttered, I retract it from this moment.

Cantayrac (Loze, Municipality of Caylus, Tarn et Garone, France), first of April, one thousand eight hundred fifty-one.
The Solitary of Cantayrac.

Francisco Palau
Exclaustated Religious of the Order of
Our Lady of Mount Carmel

CATECHISM OF THE VIRTUES

PRESENTATION

During the last months of 1851, Fr. Francisco Palau succeeded to accelerate his apostolic work "The School of Virtue." He endeavoured to establish centres of religious education first in Barcelona, then much later in other cities, in order to explain, clarify and exemplify in a systematic manner the fundamental truths of religion that must moderate and correct the life of an authentic Christian. Experience had proven that similar objective could not be achieved with the traditional pastoral methods dominant in his time.

Origin and objective of the book. — *The circumstances of the time demanded new forms, systematic courses of religious instruction: something like that of the schools of ongoing religious formation. This is what the "School of Virtue" attempted: a response to the demands of time and challenges to the incipience of the infiltration of atheism in the area of the traditionally Catholics.*

The period of systematized study covers one year, corresponding exactly to the 52 Sundays of the liturgical calendar. In this delimitation the basic content of Christian doctrine had to be integrated in a concrete well structured programme to eliminate digressions and anything unforeseen.

During the months preceding to the inauguration of the classes, one of his prevailing tasks was the redaction of the basic text for teaching: the Catechism of the Virtues. When the classes began regularly, in November 1851, the book was not yet composed, but

the author had schematised well the plan that should be followed, distributing the subject-matter to be treated in 52 lessons. The theme that corresponded to each Sunday was announced a week ahead in the printing-press of Barcelona and printed off hand in leaflets or separated sheets so that it could be studied and prepared as it ought to be beforehand. In this way the first lessons of Catechism appeared, practically until 14th lesson inclusive

Once the whole text was redacted and the requisites for approbation was fulfilled it proceeded to its complete printing and not in separate lessons. In this way the assistants of the parish of St. Augustine disposed them quickly to be used for instruction in the School of Virtue as the complete manual for the whole year.

In the promotion of the program all the assistants and helpers intervened: the children reciting, the adults listening to the explanations and the teachers who impart. No doubt, it was a realistic and effective executed plan. The Catechism fulfilled its commitment as the basic text, which was the obligatory point of reference. If its immediate objective disappeared with the closure of the School, its doctrinal and pedagogical value remains fundamentally intact even today.

Structure and content of the book. – *The annual period of 52 Sundays resulted to be insufficient to treat and discuss with due consideration the whole Christian doctrine. It entailed a selection: to choose themes of practical interest or of special urgency for the pastoral situations of the time. The ability, tact and aim worthiness of Fr. Francisco Palau was total and integral, but not fortuitous. One realistic intuition made him to see that the most important was vital and concrete rather than theoretical and transcendental. Better than a selection of doctrinal arguments, without coherence among them, was the synthesis of great truths of faith with immediate application to daily life. He was not pretending to be a professor of high academic rank; he wanted to teach Christians to live with responsibility and authenticity. The School of Virtue was opened “with the aim to instruct the mysteries of our holy Religion and the duties that it imposes”; no other than the practice of these virtues. Theory and practice complement when they make reference to the principles of human conduct. A coherent Christian does not do*

other thing than translating to life the criteria of action proposed by reason and the divine word. The rectitude of the will is conditioned by the illumination of the intellect. It is the basis of reasoning that presides over the orientation given by Fr. Francisco to his Catechism.

Virtues do not eliminate or suppress the human values of the person; on the contrary, it is his capacity to integrate in the social body. Francisco Palau suggested this with emphasis in the introduction of the Catechism. Likewise, in the School that in all other apostolic activities what is urgent to him is to form authentic Christians and responsible citizens. With the first the second could be attained.

The call for practicality and morality of the Christian doctrine was the determining motivation that impelled him to select virtues as themes for the Catechism. He arranged it as it is in the classical perspective of the Summa teológica of St. Thomas Aquinas. In reality the booklet is not another thing but a synthesis of the Thomistic monumental work. Scarcely has he distanced from the scheme of the same. He only inserted an argument that inevitably almost always took his pen: it is the Church. He synthesizes this in lessons 36, 37 and 38, in the treatment of faith. They are rapid strokes and finishing on the mystery that constituted as the twister of his existence.

It resulted almost impossible to organize the progress of the subject matters with just proportion and according to the pre-established number of 52 lessons.

As it was expected, it attends to the proportional development of each theme, without particularity in the more or less number of lessons. The subject matters are distributed in three extensive sections as adverted to and justified in the same introduction of the book. In the final index these three thematic blocks also stands out on: virtue in general, the virtues in particular and the virtues proper to diverse states of life.

Likewise, the conclusion of the manuscript entails the methodology and the module of the summarized Catechism. The inherent difficulties to this type of work are overcome with skill and mastery. The perfect dominion of the subject-matter is the key that

permits concise, exact formulations and in continuous progress. From this point of view the Catechism of Fr. Francisco Palau is an authentic model of its kind. Questions are always brief, direct and scaled in doctrinal graduation of progressive illustriousness of the subject-matter that he intends to develop; whereas, the responses are sufficiently amplified to clarify everything and only to the demands of the questions raised. As such digressions or useless repetitions are avoided.

The edition of the series of “Palautian Texts” is reproduced with the same criteria of the other writings included in this volume. The Catechism is complemented with two fragmented parts with the same; in the first place the elaborated program by Francisco Palau and his collaborators; in the second section, or apologetics of the “School of Virtue”. They are 52 themes or propositions that serve as guide, pattern and example for every week of the year. Although it did not reach its full development in writing, its simple articulation manifested the richness, abundance, and extent of the themes began in this centre of religious education. The second complementary part can give an idea of what is developed in each proposition that we reproduced as a continuation. More palautian pages can show what was the great work of the “School”, above all, what he published in the newspapers of Barcelona. Its extension and amplitude recommends putting this together in other different parts of this volume. This can be read in n° 9 series of the “Palautian Texts.”

INTRODUCTION

1. God is the only object who can satiate and satisfy the heart of a person in much more sublime and perfect way of what he can desire, believe and hope for. The virtue, by uniting these two extremes makes one happy. In glory we possess God through vision, understanding and delight, the gifts that correspond to the three theological virtues: faith, hope and charity. In this life charity makes us one same with God, transforming us to the living image of his Son. All virtues and all gifts of the Holy Spirit follow charity.

2. Virtue does not only makes an individual felicitous, but, organizing the whole social body, disposes him to march towards his natural and supernatural end and leads him even to the object of his temporal and eternal joy. This being an unquestionable truth, the society must not have only one individual, or class, or any state that do not possess this inestimable treasure. The way that a spouse looks for live diamonds and brilliant pearls to present herself dressed up with rich garments before her spouse, the soul must search for with greater solicitude the precious stones of virtues in order to appear before the Son of God, adorned with worthy garments of such Spouse.

To possess virtue, it is necessary to search for it; to search for it with eagerness, one has to love and esteem its value; to love it and to appreciate it, one should know its value and beauty. We cannot love except what we know; we search for the object that we love; we do not find except what we search for; we do not possess except what we have found.

3. Who will discover for us the pure gold of charity? Who will show us where are the diamonds, the pearls and precious stones of all other virtues that go together with her? Who will be our teacher in the School of Virtue? Who will paint it for us alive exactly as she is? In the School the principal Master is the same eternal Truth: Jesus Christ has taught this knowledge to his saints. Each page of Sacred Scripture is a lesson that the Holy Spirit gives us through her. The Fathers and Doctors of the Church had left us writings on these subject-matters in voluminous dissertation. The ascetic and mystic writers had composed and dictated very well these subject matters that now we can no longer wait more sublime; and so many in number that they can form whole libraries. Until the anchorites and solitaries, recognizing the necessity and the convenience of instructing mutually on virtue and the vices that oppose them, came out of their caves in the density of the forests, leaving for sometime their solitude and gathering together to discuss on this subject-matter.

4. It is true that experience and practice are teachers of arts and sciences; but it could be a solemn imprudence to despise and not to search with solicitude the lights and instructions that the Holy Spirit of God has given us through the mouths of Holy Doctors of the Church, having been constituted as such for teaching us the way of virtue. Let us listen to them, then, and through their ministry our Master would give us the knowledge of the saints, cooperating with their practice.

5. Moreover, when the writings of the subject-matter have multiplied much, it is necessary to have a compendium that it may present them in brief and concise terms, reducing everything to the principles from where the doctrine appears. These settled, based and explained, unfolded and clarified all that could be said, written and known on such object, giving us at the same time something more interesting about a clear, simple and general idea. This simple and general notion, without forgetting in the reading of all materials, which has been treated on the object, makes us to comprehend and perceive them. In this compendium the learned come and know in few terms the whole doctrine, because they find them knit together in many ideas, and reduced to principles. The beginners learn these by memorizing, studying, meditating, and deepening them. The

intelligence of the learned opens and facilitates the explanations that would acquire the knowledge that the Doctors give them.

A compendium that is reduced to principles all that the sacred writers have written on the virtues, has appeared to me that it could be of some use to the students of our School. To accommodate them to the capacity of all, I offer them in the form of catechism.

6. The subject matter would be proposed under the order that follows. It will ask:

What is virtue; the manner in which it is divided; what are the gifts of the Holy Spirit and what are the fruits; the harmony, order and the connection of all the virtues among themselves, and their relations with the gifts of the Holy Spirit and their fruits; from where does the seed comes from to be sown in the garden of our heart; how are they born, grown and produce at convenient times their flowers and fruits, their degrees of perfection; the obligation that a whole person has to practice them in conformity to his status and vocation, and the precepts that are imposed on us about them. This is in general. Coming down to each of them in particular, we will not forget any of all those that the ecclesiastical Doctors have given the name, examining them what is their goal, what functions do they have and what are the vices that oppose them. Once we have already seen what virtue is, considering it in itself, we will look for them in all status, classes and functions of social body, proposing to each individual those which correspond to their vocation.

7. The Catechism will be divided in lessons, and each lesson will be the aim of a conference. This order will facilitate the teachers of this School in teaching a science that is so interesting, called by the saints: *Dedit illi scientiam sanctorum*: “God gave him, the knowledge of the saints,” the book of Wisdom tells us in Chapter (10,10) speaking of the just.

PROSE OF HOLY SPIRIT

Oh Spirit divine!
Descend from the high
Give to your creatures
A ray of your light.

Tender Father of the poor,
giver of ineffable gifts,
and of our hearts
Come, refulgent light

Sweet host of the souls
Kind consoler
In the fatigue repose
And calm in the agitation.

You among the dissolved tears
Of this valley of bitterness
You are solace; you are secure
Sweet peace of heart.

Oh! pure and ineffable light
More radiant than the dawn
Of faithful people who adore you
Fill the hearts.

Without your sacred inspiration
A person is a pure nothing;
is his wretched heredity
Ignorance and evil.

The hearts that invoke you
Heal the profound wounds

Erase the unclean stains
Water them in the aridity.

In their mad deviations
Guide straight to heaven;
Melt their strong ice
and bend their rigidity.

And from seven gifts
The unesteemed fragrance
Pour out with abundance
On your faithful people.

That in you placed the confidence
From the virtue ask the merit
From the salvation the success
And the perpetual joy. Amen.

V. Emitte Spiritum tuum et
creabuntur

R: Et renovabis faciem terrae.

OREMUS

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem spiritu recta sapere et de eius semper consolatione gaudere. Per Christum Dominum nostrum.

THANKSGIVING

TO THE LORD GOD OF VIRTUES
PSALM 83 (84)

Quam dilecta tabernacula tua Domine virtutum;* concupiscit et deficit anima mea in atria Domini.

Cor meum et caro mea exultaverunt in Deum vivum.

Etenim passer invenit sibi domum;* et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua Domine virtutum;* Rex meus, et Deus meus.

Beati qui habitant in domo tua Domine;* in saecula saeculorum laudabunt te.

Beatus vir, cuius est auxilium abs te;* ascensions in corde suo disposuit, in valle lacrymarum, in coco quem posuit.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem;* videbitur Deusdeorum in Sion.

Domine Deus virtutum exaudi orationem meam;* auribus percipe Deus Iacob.

Protector noster aspice Deus;* et respice in faciem Christi tui.

Quia melior est dies una in atriis tuis* super millia.

Elegi abiectus esse in domo Dei mei;* magis quam habitare in tabernaculis peccatorum.

Quia misericordiam et veritatem diligit Deus;* gratiam et gloriam dabit Dominus.

Non privabit bonis eos qui ambulant in innocentia;* Domine virtutum, beatus homo qui sperat in te.

PSALM 116 (117)

Laudate Dominum omnes Gentes;* laudate eum omnes populi:

Quoniam confirmata est super nos misericordia eius;* et veritas Domini manet in aeternum.

V. Salvos fac servos tuos Domine.

R. Deus meus sperantes in te.

V. Memento congregationis tuae.

R. Quam possedisti ab initio.

V. Ora pro nobis Sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum Spiritu tuo.

OREMUS

Concede nos famulos tuos quaesumus Domine Deus perpetua mentis et corporis sanitate gaudere et gloriosa B.M. semper Virginis intercessione a praesenti liberari tristitia et aeterna perfrui laetitia.

Omnipotens sempiternae Deus, qui facis mirabilia magna solus, praetende super servos tuos et super congregationes illis commissas spiritum gratiae salutaris; et ut veritate tibi complaceant perpetuum eis rorem tuae benedictionis infunde. Per Christum Dominum nostrum. Amen.

PSALM 83 (84)

How lovely is your dwelling place,
O lord of hosts!
My soul yearns and pines for the
Courts of the Lord.
My heart and my flesh
Cry out for the living God.
Even the sparrow finds a home,
and the swallow a nest
in which she puts her young –
Your altars, O Lord of hosts,
my king and my God!

Happy they who dwell in your house!
Continually they praise you.
Happy the men whose strength you are!
their hearts are set upon the pilgrimage;
When they pass through the valley
Of the mastic trees
They make a spring of it;
The early rain clothes it with generous growth.
They go from strength to strength;
They shall see the God of gods in Zion.

O Lord of hosts, hear my prayer;

Hearken, O God of Jacob!
O God, behold our shield,
And look upon the face of your anointed.
I had rather one day in your courts
Than a thousand elsewhere;
I had rather lie at the threshold of
The house of my God
Than dwell in the tents of the wicked.
For the sun and a shield is the Lord God;
Grace and glory he bestows;
The Lord withholds no good thing
From those who walk in sincerity.
O Lord of hosts,
Happy the men who trust in you!

PSALM 117

Praise the Lord, all you nations;
Glorify him, all you peoples!
For steadfast is his kindness toward us,
And the fidelity of the Lord endures forever

SCHOOL OF VIRTUE

PRIMARY SECTION

THE VIRTUE CONSIDERED IN COMMON

LESSON 1. – *True happiness*

1. Q : What is happiness?

R: A perfect state that unites everything that is good.

Q: In how many ways could happiness be considered?

R: There is objective, formal, perfect, imperfect, natural and supernatural happiness.

Q: In what consist the objective?

R: In those that makes us happy.

Q: In what is the formal?

R: In an act through which an objective is possessed or attained.

Q: Which is the object that can make a person happy?

R: Only God.

Q: How could we possess God?

R: Through the vision, the understanding* and the fruition in the glory: this is the perfect happiness.

Q: Through which means a person moves, reaches and unites himself with the object of his happiness?

R: *Through virtue. This is the imperfect happiness.*

Q: *What is natural happiness?*

R: The possession of the natural goods.

Q: What is supernatural happiness?

R: The possession of supernatural goods.

Q: Could a person be happy in this world?

R: Can be, but with imperfect happiness.

Q: According to this, virtue is the only thing that can make a person happy in this life?

R: No doubt.

LESSON 2. – *Virtue and its nature*

2. Q: What is virtue?

R: A quality that does good to the one who possess and it makes all his actions good.

Q: In how many kinds virtue can be divided?

R: There are natural and supernatural, acquired and infused.

Q: What is natural virtue?

R: *A habit or disposition that disposes a person to do good in order to reach his natural end.*

Q: *How can we sub-divide the natural virtues?*

R: In Moral and intellectual.

Q: What is intellectual virtue?

R: A habit or disposition that perfects the intellectual aspect of a person and rectifies the judgment of reason.

* The vision, comprehension and fruition of God in the glory are the gifts of soul that correspond to faith, hope and charity. – Original note.

Q: What is moral virtue?

R: A habit or disposition that perfects the appetitive aspect of a person and disposes him to follow the judgment of reason.

Q: What is supernatural virtue?

R: A habit or disposition that perfects a person in regard to his supernatural end.

Q: Are theological virtues supernatural?

R: Yes, Father, because they have God as the direct object.

Q: What is acquired virtue?

R: A habit or disposition that a person acquires through the repetition of many acts of the same kind.

Q: What is an infused virtue?

R: Already the name itself says: a habit infused in the soul through the Holy Spirit.

Q: How many are the intellectual virtues?

R: Five: wisdom, knowledge, understanding, prudence and art.

Q: How many are the moral virtues?

R: Many, but all could be reduced to four major ones, that are as cardinal points of the others. They are prudence, justice, fortitude and temperance.

Q: How many are the theological virtues?

R: Three: faith, hope and charity.

LESSON 3. – *Grace, gifts and the fruits of the Holy Spirit*

3. Q: What is sanctifying grace?

R: A quality infused in the soul, which makes a person a friend of God, his adopted son and a participant in the Kingdom of heaven.

Q: Is sanctifying grace the same as the gift of the Holy Spirit?

R: No, the two things have distinct objects.

Q: In what are they distinct?

R: Grace makes us friends of God; but the gifts of the Holy Spirit dispose all our abilities, capacities and strength to follow the divine inspirations of the Holy Spirit.

Q: How do we understand by the gift of the Holy Spirit?

R: An infused quality in the soul, through which a person disposes himself to follow the divine inspiration of the Holy Spirit regarding his supernatural end.

Q: How many are the gifts?

R: Seven: wisdom, understanding, counsel, fortitude, knowledge, piety and fear of God.

Q: What are the fruits of the Holy Spirit?

R: Those which are more perfect, heroic and matured in the acts of virtue.

Q: How many are the fruits of the Holy Spirit?

R: Many, but all could be reduced to twelve major ones, they are: charity, joy, peace, patience, benignity, goodness, forbearance, gentleness, faith, modesty, continence and chastity.

LESSON 4. – *Connection, Order and harmony*

4. Q: Is there any relation among the virtues, the gifts and the fruits of the Holy Spirit?

R: Yes, Father.

Q: Where is the origin of this union?

R: From the unity of the object to behold.

Q: Which is this?

R: The one that leads a person to his ultimate end and union with God, the object of his happiness.

Q: Can you present to us this relation with some simile?

R: Yes, Father. Such as the roots, the trunk, the branches, the leaves, the fruits, the sap, all these form a single plant; in the same way, in the tree of virtue charity is the trunk, its habits or dispositions are the roots, its acts are the branches and leaves; and what is more perfect in the acts is the fruit of perfection. Our heart is a garden, grace is the rain that waters the plant, and the gifts are the sap that

enters into the roots, it unites in the trunk, and it divides and spread circulating and filtering through all the branches, leaves and fruits.

Q: According to this simile, are all the virtues united only in one, which is charity?

R: Yes, Father.

Q: Are the intellectual virtues taken care of by some order?

R: Yes, Father. All are united in the wisdom.

Q: And the moral virtues?

R: The same, all are adjunct linked – together among themselves and are united to prudence.

Q: The infused virtues, the gifts and the fruits, can they be in one person who has no charity?

R: In a perfect manner, no; but imperfectly, yes.

Q: The moral and intellectual virtues, can they be without charity?

R: Yes, because they are natural virtues.

Q: Can faith and hope be in a person without charity?

R: As perfect virtues, no; but as inactive (unformed) virtues yes.

Q: If the virtues and the gifts of the Holy Spirit are united among themselves and form one thing, all can have everything?

R: No. There are virtues that are proper to one state, which are in respect to their duties and practice, only those individuals who constitute the state can possess them; but all can have everything if there is a good disposition and enthusiasm to practice them, and if the circumstances demands.

Q: From where do the multitude and the variety of virtues come from?

R: They come from the different objects to which they are directed.

LESSON 5. – *The seed of virtue, its birth and its growth in the field of our soul*

5. Q: From where does virtue originate?

R: From God. He is the Lord of virtues.

Q: Which is the seed of natural virtues?

R: These have its beginning in good judgment.

Q: From where do the supernatural virtues begin?

R: From the Holy Spirit - those are infused in our hearts. Some and others are sowed by God. These like an author of a supernatural order and those as author of nature.

Q: Where does God sow this seed?

R: In the garden of our soul.

Q: Which part of our soul receives the seed of virtue?

R: In the superior part that is, in our understanding and in our will. The tendencies of the intellectual faculties have the capability to receive the truth; and the inclination of the appetites to do good in our soul, is a garden that is apt and capable to receive the seed of all the virtues.

Q: This same garden, is it capable of receiving the seed of vices?

R: Yes, because our understanding is capable of receiving light and darkness, truth and error, and our will, being free, can embrace the evil and the good.

Q: From where does it come that some are good for one virtue more than the other and that in the same person has more capacity for some virtues than the others?

R: This comes from the complexity of our body, which helps for the practice of one virtue more than the other; it can also come from what the Holy Spirit infuses to whoever likes; some joined by circumstances have compromised to practice them with more study than others.

6. Q: The virtues, be it natural or supernatural, how are they formed, how do they grow, how do they increase?

R: In the same manner that all living beings that exist in time, that is, little by little, with time and by degrees: the supernatural virtues through a new infusion of grace and of the gifts of the Holy Spirit; and everything, through experience, practice and acts on them.

Q: Are they sown, formed, grown and increased all together?

R: Already we have said that all the virtues are united to charity and are formed, under these circumstances, as only one plant; this is the plant in its seed, is plant when it is formed, is plant when it is grown and is plant when it reaches to its maturity and, consequently, it was sown entirely, it was formed entirely, it had grown entirely; but under other circumstances, they appear in the field of our soul some earlier than the others. According to the order of excellence, charity is the chief of all; formed with all, grown with all and is the trunk that unites in itself all the roots – symbol of all the habits and dispositions of all, - the branches - are the acts that are shown to the earth - and the fruits. Through this trunk passes the sap, the substance of grace and the gifts of the Holy Spirit that nourishes, sustains and nurtures the whole tree. According to the order of generation, the gifts are formed earlier than the infused virtues, faith earlier than hope, faith and hope earlier than that of charity. We acquire some of them earlier than others.

LESSON 6. – *Person's perfection*

7. Q: In what consists a person's perfection?

R: In the union with the origin from where it comes. A person comes from God through creation, returns to him and unites with him through charity and the practice of all virtues.

Q: According to this, the perfection of a person consists in charity?

R: No doubt.

Q: The virtues that are in all persons are in equal degree of perfection?

R: If we consider this according to its nature or essence it is equally perfect in all those who possess it. It is a plant in its seed, it is a plant in its roots, branches, leaves and fruits; it is perfectly a plant when it was sown, when it was formed, and when it grew; it is equally a perfect plant when at the opportune time it gives sweet and ripe fruits. If we consider it according to its different variety, it neither yields different degrees of perfection; the nut is as perfect seed as a grain of wheat: the walnut tree and the wheat are plants equally perfect according to its kind. If we see them according to its

object, some are nobler and more excellent than the others, but no more nor less perfect. If we contemplate them individually, one person can possess the same virtue in a greater degree of perfection than the other, in the manner that the same kind of plants can be in different field, in different degrees of maturity; in one in the seed, in the other in leaves and branches and in the other giving ripened fruits.

Q: Persons move towards perfection by degrees?

R: Yes, as all other living beings.

Q: To know the different degrees of a person's perfection, what must we attend to?

R: To charity.

Q: According to this, does charity perfect a person little by little and by degrees, with time and through the practice of all virtues?

R: No doubt.

LESSON 7. – *Degrees of growth in charity*

8. Q: If virtue grows like plants and animals, that is, little by little and with time, can we see in it a regular course of growth and development?

R: Yes. The regular and natural course of plants will disclose to us the spiritual aspect of charity. To this end it is necessary to observe: once a seed has been sown in good soil, with the care of the gardener, it spreads its roots deep into the earth and will sprout, producing leaves and branches, until its full growth at opportune times. If it is of those that exist many years, like the walnut, they reach to a certain degree of maturity and will bloom, then fall, and from there fruits come out; these are not good to eat, but as it grow and are ripened little by little until it reached to its maturity and at a convenient time, they serve as nourishment to the trunk.

Q: Is this course not obvious to our sights?

R: Yes.

Q: Well then, in this visible natural course of plants, can we contemplate and know the invisible and spiritual aspects of charity?

R: Let us remember what we had said earlier: that all virtues, the gifts of the Holy Spirit and its fruits form only one plant; the seed of this plant is charity, because all other virtues, gifts and fruits are united to it. In order to know charity and its growth in the spirits, its functions have to be regarded and to know its objects. The main functions that charity does in a person are two: first, it unites with the object of its happiness, in whose union consists in its perfection; second, it channels its actions and strengths for the good of its neighbours. In these two functions consists the whole Christian perfection: the love God, and our neighbours as ourselves.

Love of God: degrees of growth

9. 1st. God already sowed charity in the garden of our soul on the day of our baptism.

2nd. It is formed in the adults by the practice of acts of piety, which are: frequency of the sacraments, assistance in the celebrations of worship, observance of the precepts of the law, listening to the word of God, spiritual reading, prayers and supplications, almsgiving, and visiting the sick, etc.

If an adult loses this by sin, the gardener comes again to sow with the sacrament of reconciliation, and form in it with acts of piety.

3rd. Charity, already formed with the religious practices, is nourished, strengthened and invigorated with the resolutions and firm determination always to strive for perfection, which a person had understood and conceived through the practice of prayer and meditation.

4th. Charity, nourished and vitalized with holy resolutions in the meditation, is strengthened with constancy, with perseverance and with fidelity in the actual performance; with these moral virtues are acquired.

5th. Charity, formed, nourished, strengthened and fortified with fervent practise of all moral virtues, perfects the superior part of a person through the three theological virtues: - faith, hope and charity - and the gifts of the Holy Spirit. With faith and the gifts the

understanding of a person is purged, imparting to him the object of his supernatural happiness and disposing him to contemplate the eternal truths.

6th. Faith, representing God to a person as the supreme good – even though it is difficult to obtain and possess, but possible through the assistance of his omnipotence and good works - it disposes, prepares and animates the heart to strive to be united with him.

7th. Charity, having comforted, strengthened and formed the inferior part of a person with the practise of all the moral virtues and, perfecting the superior part through the practise of the theological virtues with fervent acts of love, transforms it into the living image of God and it unites with him. This is the first function of charity.

LESSON 8. – *Love towards the neighbours*

10. 8th. Charity, after perfecting a person unites him with God through the practise of all the moral, intellectual and theological virtues and of the gifts of the Holy Spirit disposes all his strengths and actions for the good of neighbours. With this the tree of virtue begins to produce flowers and fruits.

9th. We said that the fruits were not yet ripe after coming out of the flower; it need time to reach its maturity. Charity, after setting in order its actions and strengths and all the virtues of a person for the good of neighbours, it nourishes, strengthens and fortifies and perfects them little by little, with time, through experience and practice.

Once the person is made perfect in the love of God and of his neighbours through the constant practise of all the virtues, he is in disposition and is capable of making heroic acts of perfection. These are the sweet, healthy and ripened fruits that the Holy Spirit produce in a person in due time.

We see this same progressive growth in the body. This does not reach to its maturity but little by little and with time; it cannot propagate its species without attaining a certain degree of perfection, as in the same manner neither can a tree give ripened fruits without having reached a certain degree of maturity. In the

natural course of growth that we observe in the body and plants, we can contemplate a regular course of spiritual increase in charity. A person, who in the meantime is interiorly disturbed, must use all his energies to settle himself with God; uniting love for love, use time and put his life in order for the common good of others.

Q: Is much time necessary for charity to make its regular course of growth in a person?

R: A walnut tree grows during an interval of forty years; an olive tree grows very slowly, but lives for a long time; there are countless plants, like vegetables, that in less than a year it increased in number, but very soon they perish. Charity, even though it grows with time in persons, not in all it produces branches and fruits of perfection of same kind. It functions in each one of us according to the special vocation to which we are called.

LESSON 9. – *Vice*

11. Q: What is a vice?

R: A bad habit acquired through the repetition of many sinful acts of same kind.

Q: Is vice the same as sin?

R: No. They are distinguished in that sin is an act, and vice, is a habit acquired with many sinful acts.

Q: How many are the vices?

R: Many. All the moral virtues, as we will discuss later, are at the centre; they are attacked by vices, by excess or by defect. Against the theological virtues there are also vices. The intellectual virtues have its contraries, as well as gifts.

Q: Are there vices called capitals?

R: Yes.

Q: Which and how many are they?

R: Seven: Pride, avarice, lust, anger, gluttony, jealousy and laziness.

Q: Why are they called capitals?

R: For being the cause, source and the root of many others.

Sin

12. Q: What is sin?

R: A word, deed or desire against the eternal law.

Q: How many kinds of sins are there?

R: There are formal and material sins, of commission and omission.

Q: What circumstances must agree and coincide that makes a sin grave or venial?

R: Three: The matter, that is, a deed, a word or desire is against the eternal law; prior knowledge of the sinful act; voluntary and free-will. If some of the above requisites are lacking, the act is material sin.

Q: What is the difference between formal and material sin?

R: By the formal sin it is a person at fault and guilty before God, and incur with his debts justice, that he is obliged to atone in this life with penance, or in the other with eternal torments in hell if it is a grave sin, or in the purgatory if it is venial. The material is not sin.

Q: Are there circumstances that decrease or increase the malice of sin?

R: Yes. The ignorance, concupiscence and violence.

Q: What is sin of commission?

R: The infraction of a negative precept.

Q: What is sin of omission?

R: Negligence in the fulfilment and complaisance of an affirmative precept.

LESSON 10. – *The virtue consists in a just centre*

13. Q: Which is the object of virtue?

R: The good, arduous and difficult, but possible to obtain.

Q: For what reason this good is arduous and difficult?

R: Because it has excesses to avoid and defects to correct, difficulties and obstacles to overcome.

Q: Does a virtue consist in the centre?

R: Yes. Such as the perfection of a thing consists in whatever may conform to its rule and standard, in the same way the goodness of human acts are in those that are conformed to their rule and standard.

Q: Which is the centre of moral virtues?

R: The right reasoning of a person.

Q: Which is the centre of intellectual virtues?

R: The same as that of the moral virtues, with a difference that the uprightness of the reasoning is the centre of intellectual virtues and rectified reasoning is that of the moral virtues.

Q: The theological virtues also have any centre?

R: Yes. As God is the object who governs, by this part there is no excess and, where there is no excess, there is no centre because this is found between the defect and the excess; they have a centre on our part. Every human being must go to God, believing, waiting and loving according to his disposition, state or degree of perfection. In this there could be excess and defect.

Q: Could we see by any comparison the centre of virtues?

R: Yes. There is one that comes much to our notice. The holy city of Jerusalem is built on the most sublime and on the highest of all the mountains; only virtue leads us to her. The original sin opened by all sides cliffs, precipices and abyss, such are the total darkness of the understanding, malice of the will, concupiscence of the flesh, frailty and weakness of the heart to do good, the compulsion of passions for evil. Virtue is the way, it has at its right and at its left precipices of excess and defect; to fall in the fire or in the water, to fall in the abyss of a defect or in the well of excess, everything is to fall.

LESSON 11. – *Precepts given to a person on the practice of virtues*

14. Q: Is a person obliged to work for perfection?

R: Yes. God decreed in his wisdom not to give to the person all his perfection at the first moment of his creation. The time that the Divine Providence gives him on earth is regulated in which he can in

time and with time obtain his perfection. He was born imperfectly. And, as in the holy city of glory nothing enters that is not perfect, he must use in this life the time, his strength and actions in perfecting himself.

Q: If the person is obliged to work for perfection, having the virtues that can do this work in him, is he obliged also to practice them?

R: On the practice of virtues negative and positive precepts has been imposed on us.

Q: Which are the negative precepts?

R: Those that prohibit an evil act, such as: “Do not kill” (Dt 5,17)

Q: What are the affirmative precepts?

R: Those that command a good act, like love God for what He is – this is infinite goodness - and to love the neighbour as yourself (Lev 19, 18; Mk 12, 30-31; Rom 13, 8-10). The negative precepts had been imposed on us against the vices and affirmatives on the practice of virtues.

Q: How and when these precepts oblige us?

R: The negative precepts oblige us always and in all circumstances. Never will it be licit to lie, to steal nor to blaspheme.

Q: When do the affirmative precepts oblige us?

R: These do not oblige always, but distinguishes the circumstances.

Q: Is the person obliged to practise all the virtues?

R: There are virtues that are common to all classes, states, conditions and duties, such are: faith, hope, charity, prudence, justice, fortitude and temperance; others are proper and characteristic of a state. We are obliged to practise the virtues, each one according to his position, according to his strength, state and duty.

Q: When and on what occasions we have to practice virtues?

R: Not always, but when the circumstances demand them. If a vice attacks a virtue, as impurity to chastity, there is obligation to make acts of it. If there is a danger of falling into a fault, we are obliged to preserve our heart to preserve it from it, which is done with acts of virtue.

SECOND SECTION

THE VIRTUE CONSIDERED IN PARTICULAR

LESSON 12

15. We have spoken already of the virtues in common; let us now proceed to each one of them in particular. We will see first the natural virtues, and then the supernatural virtues. We have already said that natural virtues rectifies a person in an orderly manner his natural end and could be subdivided into intellectual and moral virtues; we will see first the intellectual virtues.

Intellectual virtues

16. Q: What is intellectual virtue?

R: A habit or disposition that perfects and rectifies a person’s reasoning and disposes him in an orderly manner to do good for his natural happiness.

Q: How many and which are the intellectual virtues?

R: Five. They are: wisdom, understanding or intelligence, knowledge, prudence and artistry.

Q: What is the object of all these virtues?

R: To rectify the reasoning of the person and to put in order its most noble function, this is to reason.

Q: What is intelligence or understanding?

R: A habit or disposition that rectifies the reasoning of the person in considering all what he knows and understands. What he knows and understands must be regarded as an opening to whatever could be naturally known and understood.

Q: What is wisdom?

R: A habit or disposition that perfects a person in considering the highest, universal and general causes.

Q: What is knowledge?

R: A habit or disposition that rectifies the reasoning of a person in knowing and understanding the fundamental causes of the essentials, universal and general. These three virtues – intelligence, wisdom, knowledge - rectify the speculative reasoning. Prudence and artistry – skill are the practical reasoning.

Q: What is prudence?

R: As an intellectual virtue, it is a disposition that rectifies the practical reasoning of a person in putting everything in order that is feasible, regarding all human acts.

Q: What is artistry - skill?

R: A disposition that rectifies the practical reasoning of the person in putting in order everything that is achievable and workable, such as constructing houses, producing machines, etc.

Q: How many are the artistry – skills?

R: Some are cultural arts and others are mechanical; the cultural arts are those that use and exert more the intellect than the body such as the study of languages, making speeches, surveying, painting, teaching, giving lectures study of topographical features and others. Mechanical arts demand more physical or manual work than the intellect, such as farming, agriculture, industry and others.

Q: Why is artistry – skill a virtue?

R: Because it rectifies the practical reasoning of the person and enables him to do good. Let us put a practical case: to cultivate the land is a thing by its nature good; the norms and practice of farming and agriculture disposes and teaches a person to do everything well that pertains to this skill. Farming and agriculture perfects the person in this aspect and with regard to this object, this art - skill is a natural virtue.

LESSON 13. – *Moral virtues*

18. Q: What is moral virtue?

R: A habit or disposition that rectifies and disposes all the potentials and capabilities of the person to follow the right direction of reasoning. It makes a person to live in conformity to the right direction of reasoning. This is the end and object of all the moral virtues.

Q: How many are the moral virtues?

R: We have already said that there are many, but all could be reduced to four cardinal points or to four main virtues which are: prudence, justice, fortitude and temperance.

Prudence

19. Q: What is prudence?

R: As a moral virtue, it is a disposition that rectifies the direction of reasoning regarding all human acts.

Q: What is the difference between prudence as moral virtue and prudence as an intellectual virtue?

R: As intellectual virtue it rectifies the practical reasoning of a person regarding all human acts. And as moral virtue, it rectifies the insinuation of the same reasoning and makes good use of it putting in order what is to be practiced, how and in what manner, in all particular cases.

Q: What is the object of prudence?

R: To rectify the insinuation of reasoning.

Q: How many and what are its acts?

R: Three: 1st. to think, to meditate, to search, to discover what is convenient to do in all particular cases; 2nd, above all whatever is searched and found, judge what is more useful and apply to circumstances; and 3rd, to put into practice all that what was found more useful, and has been judged and deemed to be convenient to the proposed end.

Q: Which is the main act of prudence?

R: It advises, leads and directs.

Q: If prudence is a main virtue or that as a cardinal object it has many other virtues, what are they?

R: The virtues that are united to the four major ones could be considered as parts of them: some as integral or essential parts, others as potentials, and others as minor virtues subject to the cardinal.

LESSON 14. – *Integral parts of prudence*

20. Q: How many and what are the virtues that are the integral or essential parts of prudence?

R: Eight: Memory, reasoning, intelligence-understanding, docility, solicitude, providence, discretion and vigilance.

Q: These eight virtues being integral parts of prudence, is there any harmony and relation among them?

R: Yes. All are directed only to one goal, which is to rectify the direction of reasoning. We already said that for the right direction of reasoning three acts are necessary: to search for what is convenient to do, to judge what is more useful, and to direct in practice what is deemed to be more convenient for the proposed end.

In order to rectify the first act the following are necessary: 1st the remembrance of all the past; 2nd the knowledge of all the present, that proceed from contingent and necessary causes; 3rd docility to ask advice from others; 4th the solicitude or expertness (*eustoquia*)¹ which consists in finding out quickly and easily the means proportioned to the final aim of reasoning. By the past and present, and by what others had said or advised, we can surmise what is convenient to do in the future and in particular cases.

For the second act reasoning or to make an argument serves. Meditating on all the means that are presented to us and comparing them with others, judge what is evident and apply to particular cases.

In order that the right reasoning may direct in practise the means that is found to be more useful, and had judged to be more convenient three things are necessary; 1st that whatever has been organized must be applied to the proposed goal; 2nd for this providence will serve; 3rd that in practice it will attend to the circumstances of the affairs, this is done by prudence. Lastly, to avoid obstacles, overcome difficulties and win over the impediments that could be presented in the application of the means that it has found, proposed and judged more convenient to the purpose that it intends.

1 Ed. *Eustochia* from Greek “*eustoquia*”; to find.

21. Q: Which are and how many are the subjective parts of prudence that the angelic master St. Thomas calls?

R: They are virtues dependent on the major or cardinal, distinct in category one from the other.² Under this consideration the subjective parts of prudence are: 1st individual prudence, which is applied to an individual; 2nd social prudence that applies to a multitude; it is subdivided into military, economics and politics of the ruling government. The military guides an army in the battles, economics put orders in the families, the government in its rulers, and the politics to the alliance in the city, kingdom or empire.

Q: How many and which are the virtues adjunct to the cardinal virtues of prudence that are called potential virtues?

R: They are the virtues that perfect the principal virtues in certain secondary actions, and on matters that do not possess all the essence of virtue. From these, prudence has three, they are: *eubulia*, *sinesis* and *gnome*³

Q: What are these three virtues?

R: *Eubulia* rectifies a person and sees that he may have and give good counsel; *sinesis* helps to rectify his sense of judgement in all that he must do in particular cases; *gnome* is distinguished from *sinesis* in that this judge according to the ordinary and common practice of prudence, and those in certain unexpected particular cases and which are beyond the reach of common practice; judges by high principles and applies the same prudence by superior practices.

LESSON 15. – *Vices opposed to prudence*

22. Q: What are the vices opposed to prudence?

R: To prudence, as in all other moral virtues, some vices are that by excess, others by defect. Those by defect are: imprudence, haste, negligence, inadvertence and inconstancy.

2 *Suma Teológica* 2-2,50.

3 Greek words to know: “*eubolia*”, or “*eubulia*” from *eu-boule* = *eubolia*, means counsel or to speak conveniently; “*sinesis*” from *synesis*, is equivalent to encounter, and in a figurative sense, a sagacity or keenness: “*gnome*” from *gnome*, signifies sentence, a sententious saying.

One could be imprudent or by disregarding with malice the norm or practice of prudence, or by negligence, relinquishing the practice of it for certain matter that preoccupies a person. If passed on to the performance of an affair or concern without searching before a good counsel on this, there is haste. If one does not search or despises all that can serve to rectify the judgment on what has to be practiced, then there is negligence. Haste is due to lack of good counsel; negligence lack of right judgement; and inconstancy due to lack of or not practising what is deemed or judged convenient, or in abandoning the act intentionally.

Q: Is negligence a vice that leads to sin against prudence?

R: Yes. Negligence is opposed to prudence by disregarding the prescribed practice of this virtue for the achievement of all affairs and concerns, or lack of proper desire to search for a good counsel and to form a right judgement on what is convenient to do.

Q: What vices are opposed to prudence by excess?

R: Prudence of the flesh, slyness, cheating, fraud, too much desire for temporal goods and vicious worry of the future.

Q: What is prudence of the flesh?

R: The object of true prudence is to direct the actions of the person according to reason. False prudence has other perverse end, which is the comforts of the body; and if a person directs the actions of his life to this object as his ultimate end, this prudence is carnal or sensual.

Q: What is slyness (astuteness)?

R: Just as carnal or sensual prudence directs and leads the life of a person to an evil end, or that is not good but in appearance only as the ultimate end, slyness- astuteness serves insincere, false and dissimulated means to obtain an end, be it good or bad.

Q: What is deceit or cheating?

R: The performance, by words or by deeds or of whatever other way, of these false or dissimulated means that slyness has invented to obtain an end.

Q: What is fraud?

R: The performance of deeds of the same means.

Q: Is exaggerated demand, solicitude and anxiousness for temporal things a vice opposed to prudence?

R: Yes.

Q: In what way?

R: The demand, solicitude and anxiousness with which prudence serves can be vicious in three ways: 1st It could look at and search for temporal things as its ultimate end; this is prohibited by the Gospel. "*Do not be anxious about your life*, etc." [Mt 6, 25; Ps 55, 23; 1Tim 6, 8]. 2nd. Putting in them interest and such care, that retract and dissuade the spirit of the spiritual things. The care of temporal things must not lead us to forget the eternal, against solicitude and anxiousness it is written: "*The cares of the world choke the word*" [Mk 4, 19]. 3rd. For vain fear of doing what we could, we lack what is necessary. This vain fear is condemned: 1st Because if God does more than taking care of life, will he do less than to conserve it; 2nd. We being nobler than animals and nourished by God, must not fear if we lack what is necessary; 3rd. God being provident, we must not fear for lack of necessities, unlike the gentiles who have no faith; it is good to understand that on our part we are supposed to strive for subsistence.

LESSON 16. – *Justice*

24. Q: What is justice?

R: A habit or dispositions which one gives accordingly with a firm and constant will to everyone what is due.

Q: Is justice a virtue?

R: Yes, because it makes one just who possess it.

Q: Where is the centre of the moral virtue of justice?

R: In certain equality of proportion between the exterior thing and the person; between the more and the less. The centre is the equal.

Q: Which is the principal act of justice?

R: To give to everyone what is due.

Q: Is judgement an act of justice?

R: If it is honest and fair, it is an act of justice. In order that it will be honest and fair it is necessary that it will conform to the nature of the thing. The doubtful is to be interpreted at its good part. By mere suspicions the person must not be judged as bad.

Q: What are the parts of justice?

R: Three: the subjective, the almost integral, and the potentials or adjunct virtues.

Subjective parts

25. Q: What are the subjective parts of justice?

R: Distributive justice and commutative justice.

Q: In what consist the distributive justice?

R: In giving to each one the share according to his merit.

Q: What is commutative or indemnity justice?

R: Giving to a person what is due to him.

Q: Is restitution an act of commutative justice?

R: Yes.

Q: What is restitution?

R: To return to its owner what is stolen from him or what is retained against his will.

Q: Is restitution necessary to be saved?

R: Yes.

26. Q: Which are the opposite vices to this subjective part of justice?

R: The distributive justice is opposed to the partiality of persons.

Q: In what consists this vice?

R: In giving gifts not according to ones merit, but by other considerations such as friends, relatives or recommended.

Q: What are the vices opposed to commutative or indemnity justice?

R: All those by which will cause harm to our neighbours. We could provoke prejudice to our neighbours on their character or to the things that belong to them, with deeds or words.

Homicide, mutilation, verberation [flagellation],⁴ beating, striking, imprisonment, deportation, stealing and robbery are vices opposed to this virtue by excess. There are also vices in the judgement: on the part of the judge in giving the verdict; the accuser in presenting the deeds which are not true; the witnesses in not saying the truth; the culprit in the way of defending himself and the lawyer in his defence. The insults, defamation, calumny, mockery and curse are also vices contrary to commutative justice, and there is an obligation to expiate the damage.

Q: What are the vices that are committed in the contracts?

R: Deceit and fraud are found in the buying and selling.

Q: In which contract usury is charged?

R: In the loan.

Q: In what consists this vice?

R: In demanding and taking some thing for the favours that is done to the one who receives.

Q: Is there any right that authorizes the money-lender to demand something for the loan?

R: Yes. This cannot be done except when there is *lucrum cessans and damnum emergens*⁵ this is, when the loan cause the money-lender some real and true damage or deprives him of the interest or effective gain.

Q: How many and what are the almost integral or essential parts of this cardinal virtue?

R: Two: to avoid evil and to do good.

Q: What are the vices of these two parts?

R: Two: those caused by sins, one is of transgression and the other of omission.

⁴ ed. Verberation equivalent to flagellation.

⁵ *Latin phrase*: emergence of monetary profit that ceased and damaged.

LESSON 17. – *Virtues adjunct to justice*

27. Q: What are and how many are the virtues adjunct to justice?

R: Ten, they are: religion, piety, observance, obedience, gratitude, vengeance, truth, friendship or affability, freedom and moderate interpretation of law.

Religion

28. Whatever we have to say regarding religion as moral virtue, will be reduced to three points: 1st what is religion; 2nd Its acts and 3rd the vices opposed to this virtue. Let us come to the first.

Q: What is religion?

R: A virtue adjunct to justice, by which a person renders to the true God the worship that is due.

Q: In how many ways religion could be considered?

R: Two: The revealed religion and the natural religion.

Q: What is natural religion?

R: A virtue that gives to the true God the worship that is due according to the inspiration of reason.

Q: What is revealed religion?

R: A virtue that renders to the true God the worship that is due according to the manner and inspired form, ordained and revealed by God.

Q: Are the religions of natural law, of the written law and of the law of grace distinct religions?

R: They are one and the same, but considered distinctively in manner and situation.

Q: How many religions are there?

R: Not having more than one God cannot have more than one.

Q: What are the marks of the true religion that distinguishes from the false?

R: The religion that renders worship to the true God in due manner must have these marks: one, holy, catholic and apostolic.

Q: Which is the religion that unites in itself all these marks?

R: The roman founded by Jesus Christ and the apostles and governed by the successors of St. Peter.

Q: Where is it recorded that the catholic, apostolic, roman religion is the one revealed by God and is proposed to the people as the only and true religion?

R: The patriarchs, prophets, Jesus Christ, apostles and the saints have presented to us with marks and characteristics of divinity capable of persuading and of convincing all persons to think, reflect and deliberate as rational being.

Q: In how many ways could we consider the worship that the religion gives to the true God?

R: In two: public and private.

Q: What is private worship?

R: An act of worship with which an individual renders to God as he deserves.

Q: What is public worship?

R: This consists in the functions and ceremonies revealed by God to the Church, instituted and proposed to all believers.

Q: Is public worship necessary?

R: Yes. The reason is the following: It is inherent to a person to know the reality by the figures and shadows, by signs, functions and ceremonies; the invisible cannot be fathomed and comprehended except through the visible; to go to eternal by the temporal; the shadow, figure, signs, functions and ceremonies of public worship of the religion speak to the heart without noise of words and teach the profound mysteries what God has deigned to reveal. The public worship transmitted from one generation to another the religion with great fidelity according to the precision and perfection in how it was done, practised and observed instituted by the Church for this purpose.

Moreover, a person is not only a rational being but also social. With other persons he constitutes a moral body; and, as an individual he ought to render due worship to God; as a social body it also ought to render the same worship which cannot be done in any way other than with the forms and ceremonies ordained by the Church and revealed by God.

LESSON 18. – *Interior and exterior acts of religion*

31. Q: Is religion a virtue?

R: Yes, because it does good to the one who has it.

Q: In what way it does good to the person?

R: By it he renders due worship to the living and true God.

Q: What are acts of this virtue?

R: Some are interior and others exterior.

Q: Which are the interior acts of religion?

R: Those through which we render in the temple of our soul the worship that is due to the true God.

Q: What are they?

R: Devotion and prayer.

Devotion

32. Q: What is devotion?

R: An interior act of religion through which our will disposes itself to do promptly, actively and easily everything that pertains to the service of God.

Q: What is the cause that creates in us devotion?

R: There are two sources from where it spring: one is what is in us, such as meditation, contemplation and the practise of interior virtues; the other is in God, who with his grace, with the gifts of the Holy Spirit and the infused virtues moves, prepares and opens our heart and makes it agile, ready, and prompt in the things for his service.

Prayer

33. Q: What is prayer?

R: The ascent of our soul to God; or better, an interior act, inspired by religion, through which a person asks God for graces recognizing him as the author of all good.

Q: How many ways prayer could be considered?

R: In two ways: mental and vocal.

Q: What is mental prayer?

R: What is done in the spirit without the use of words.

Q: What is vocal prayer?

R: Asking God verbally for favours.

Q: Prayer being an intimate, friendly and familiar dealing that a person has with God, did ascetic and mystical Doctors teach some methods or rules that can direct us to learn this dealing?

R: Saints left us many good books on prayer, that nothing better could be desired. Prayer being an activity so attractive for the practise of all virtues, uniting ourselves to the norms of catechism, we can briefly say and in summary what is more interesting in this matter.

LESSON 19. – *Parts of prayer*

34. The ascetical and mystical doctors have divided the activity of prayer in seven principal points that are called parts of prayer and are: preparation, reading, meditation or contemplation, petition, offering, thanksgiving and summary or epilogue. Let us examine each part.

Q: What consists in the preparation?

R: There is proximate and remote preparation. The remote preparation consists in not forgetting God in the affairs of the day, by being in continuous vigil on ourselves. The proximate is that which is done in prayer, what includes the following acts: 1st. presence of God; 2nd examination of conscience; 3rd an act of reconciliation with God through an act of contrition.

Q: How do we make meditation?

R: Having reconciled with God through an act of contrition, take the object of meditation. In the morning this can be on the life, passion and death of Jesus and, in the afternoon on the eternal truths. Once the object is chosen for meditation, reflect on it, and the discourses and meditations would lead to make proposals and resolutions to serve God with greater perfection; to fortify and strengthen our heart for the good that is proposed or to attack the

vices, to practise any virtue in this or that manner; to imitate Jesus Christ and any saint who suits to our situation.

Q: Is meditation the same as contemplation?

R: No. Meditation is an act of understanding that reflects on material objects represented in the imagination and with which, comparing one with others and combining some things with others, we make reflections, observations and discourses. Contemplation is a simple act of understanding through which our spirit fixes, without any discourses or any combination, its intellect is fixed on one truth. Contemplation recollects the fruit of meditation, because our understanding tired of thinking stops and takes up from some truth that is more interesting to know.

Q: When do we meditate and when to contemplate?

R: Here it is difficult to give any rule. If understanding cannot think and meditate, it has to propose an object at whose simple sight one can recollect and repose. Such is the presence of God.

36. Q: What, when and how are we to pray to God?

R: Petition is one part of prayer. We ask God, for ourselves or for the common good of the Church, or for the living or for the dead, those graces that we need for our temporal and eternal happiness.

Q: Can we ask for material goods?

R: We can ask for them, but only as secondary or directed towards the eternal.

Q: Which are the conditions necessary for the petition to be meritorious and impetrating act of religion?

R: Four: 1st believe in the promises of God; 2nd trust in his goodness; 3rd not to put hindrance nor obstacle on our part with faults and sins; 4th make ourselves worthy with deeds for what we asked for doing what we know and what we can do to obtain the graces that we asked.

Q: Can one in the state of mortal sin ask for God's graces?

R: Yes, but first has to be help to come out of sin and to do what he can on his part to be reconciled with God.

Q: When can we ask God for favours?

R: In all necessities, especially when we see ourselves in imminent danger of falling into mortal sin.

Q: In how many ways can we direct our supplications to God?

R: In secret, in public, alone or with others, mentally or verbally.

37. Q: What is an offering?

R: It is one part of prayer. Our own faults become obstacles to the supplications that we make, and the public scandals become impediments for those we make for the common good. Against these obstacles we offer to the Father the supplications that Jesus his Son made while he lived on this earth. We offer to his Son in sacrifice to appease him, in the form of pure and immaculate host for the satisfaction of our debts, of inestimable price and of infinite value to redeem us from the slavery of passions, from the world and from the devil. We offer him his merits against our demerits. We can also offer him the prayers of his Blessed Mother and of all the saints and their merits.

38. Q: What is an act of thanksgiving?

R: It is one part of prayer in which after having meditated and recognized God as the author of everything good he had and he has, we give him thanks as a sign of gratitude for having received favours from his hands.

Q: What is an epilogue or conclusion?

R: The summary or conclusion of this important activity. Epilogue includes the examination of conscience on the manner in which the prayer was made. A summary and recapitulation of all the encumbrances that one had, the proposals and resolutions that one has taken up, and having them present among all the affairs of the day, are put into practise at the opportune time.

Q: How much time is to be spent in prayer?

R: This depends on the quality of affairs, of the attitude or situation of the persons and the state and duty that they have.

Q: How could persons of prayer practice the seven parts already mentioned?

R: It is not necessary to follow always this order; sometimes one could spend more in one, other times in others, according to the inspiration of the spirit.

LESSON 20. – *Exterior acts of religion*

39. Q: How many and which are the exterior acts of religion?

R: Three. First, the acts of worship, through which a person with body movements or gestures manifests and give to God the veneration, honour, submission and respect that is due to him. In the second place, those by which we give and offer to God something externally. Lastly, there are other acts by which we take the name of God and use it for some good, holy and praiseworthy end.

Adoration

40. Q: With regard to the first, what is adoration?

R: An external act of religion through which a person renders to God due reverence, respect and signs of submission.

Q: What do you call these signs or corporal acts or ceremonies?

R: The worship of religion.

Q: What do we call the worship that we render to God?

R: Latria. The supreme act of worship rendered only to God.

Q: Can we render worship to the saints?

R: Yes, we venerate them, but only when they are friends of God; our intercessors and under the consideration that in them the glory and the virtue of God is resplendent and glow in them.

Q: What do we call the worship rendered to them publicly?

R: Dulia (worship of the saints and angels). And the one we give to the Mother of God, the Virgin Mary is called hyperdulia (worship of the Virgin).

Q: Coming to the second, what is it that we offer to God externally and for what purpose?

R: Regarding this are: sacrifice, oblation, the first fruits of the earth and tithes.

Q: What is sacrifice?

R: An act of religion through which a victim is offered to the Supreme Being in recognition of the absolute dominion that he has on everything and a sign of our obedience to his will.

Q: What represented the sacrifices of the old law?

R: The true lamb who is Jesus Christ, who immolated himself on the altar of the cross and everyday he offers himself to the Father on our altars.

Q: What is oblation?

R: An offering that is made to God of the temporal goods, a sign of having received everything from his hand.

Q: What are the first fruits?

R: The first fruits of the earth gathered and are offered to God as a sign of gratitude.

Q: What are tithes?

R: The tenth part of what one has produced that is offered to God, for the maintenance of the priests, to sustain the worship in the Churches, and to help in the necessities of the poor.

42. Q: When and for what do we take the name of God?

R: About this there is the vow, oath and the praises of God.

Q: What is a vow?

R: A promise made to God with the obligation of doing or of giving some thing that is pleasing to him.

Q: How many kinds of vows are there?

R: Simple and solemn, conditional and absolute, perpetual and temporal vows.

Q: In what consists the solemnity of vows?

R: In the surrender that a person makes of himself to God and in the acceptance on the part of the Church.

Q: What is an oath?

R: To take God as a witness for some action.

Q: Is it licit to swear?

R: Yes, provided that due conditions are observed, because it is an act of religion.

Q: What is to entreat or to implore?

R: To invoke the holy name of God to oblige him to do what we ask for, desire and want.

Q: Serving in the name of God and to praise him is an act of religion?

R: Yes.

LESSON 21. – *Vices opposed to religion as moral virtue*

43. Q: Religion, being a moral virtue and adjunct to the cardinal virtue of justice, does it have centre and vices by excess and by defect?

R: Yes. Like all others.

Q: What is its centre?

R: The worship due to the Divine.

Q: From where have the vices that oppose it?

R: The superstition opposes it by excess and the irreligiosity by defect.

The superstition and its kinds

44. Q: What is superstition?

R: A vice opposed to religion by which a person gives to the true God an inappropriate worship that is undue to him, or better, renders acts of worship to the creatures that is due only to God.

Q: How many kinds of superstition are there?

R: Four: rendering to the true God act of worship in an undue manner, idolatry, divination-augury, and presumptuous idea.

Q: With regard to the first, where is the superstition?

R: It can be on the part of reality represented in the ceremonies or on the part of the one who renders worship. There is superstition if someone distinguishes himself with weird and unreal ceremonies, as if Christ is coming again to suffer. According to this, the worship rendered to God by the Jews is a superstition. On the part of the ministers of worship there could be superstition, as the mysteries of religion are figured with ceremonies and rites that are not approved by the Church or with other different ways other than the usual ways.

Q: What is idolatry?

R: To render to a creature an act of worship that is only due to God.

Q: What is divination - augury?

R: To announce the future events in an illicit and undue manner.

Q: In what ways divination can be illicit?

R: In four ways: 1st to know something one consults the devil, the dead and the hypnotized persons; 2nd to know the contingent future or works, action and future luck or fortune of the people, one attends to the stars and its movements; 3rd to the dreams and finally, 4th to the chant and other movements of animals.

Q: What is understood by presumptuous idea?

R: The use of certain signs or words to know a contingent future or to obtain an inheritance, fortune or similar things, whose signs have no relation with the signified thing.⁶

Irreligiosity

45. Q: How many and which are the vices opposed by defect to the virtue of religion?

R: Four: To tempt God, perjury, sacrilege and simony.

Q: How and when is it said to tempt God?

R: When one places his confidence in the divine help, yet, on the other hand, ignores, carelessly and negligently in doing all that is within his reach to avoid evil and dangers, to obtain the graces that he asks for.

Q: What is perjury?

R: To attest in the name of God with an oath or swear, a word or deed that is false; or to tell a lie confirmed with an oath or swear.

Q: What is sacrilege?

⁶ Contingent future, in contraposition to absolute or necessary, is the one that is realized not according to its completion or not on certain conditions.

R: The profanation, violation or any irreverence regarding sacred things or consecrated persons. All that is assigned or destined for divine service is sacred be it thing, person or place.

Q: What is simony?

R: A tacit, implied or explicit contract by which a sacred thing is bought or sold or even if it is not in itself sacred, something is attached to it; a buying and selling of ecclesiastical or social promotions or ranks.

Q: Could the Church and its ministers make contract with the people on their suitable and fair sustenance?

R: Yes, because the one who serves the people has the right to demand what is appropriate and necessary for his sustenance.

Q: Can the clergy and the people make a contract agreement for every act of ministry?

R: No, but the clergy can receive alms as a gratitude for the charity they do for the people.

LESSON 22. – *Piety*

46. Q: What is understood here by piety?

R: A virtue adjunct to justice, by which due respect and honour is given to parents and country.

Q: What is understood here by parents?

R: It is understood not only father and mother, but also all other consanguineous relatives. And under the name country, it includes all citizens and friends of same country.

The virtue of piety and that of religion seems to be opposed.

Q: To serve the parents are we to relinquish the acts of religion?

R: If the religion calls for help, and the parents, relatives, citizens and friends put obstacles, yielding to their demands is not piety, but a formal disobedience to God. If piety calls us to help the parents, and making ourselves deaf to its voice, we are moving to non-obligatory acts of religion, and this religion is no longer a virtue, but a vice. In practice we must consult the circumstances and the situations of persons.

Q: What are the vices against this virtue?

R: Words, deeds and signs indicating hatred, enmity and insult to parents are sin against it by excess. And not giving due respect, love and assistance in their necessities at opportune times are sin by defect.

Observance

47. Q: What is observance?

R: A virtue adjunct to justice by which we give due respect and honour to the persons constituted in authority or dignitaries.

Q: What is understood here by persons constituted in authority or dignitaries?

R: Two authorities: ecclesiastical and civil, their governments and all people that they represent.

Q: What vices are opposed to this virtue?

R: By excess, sin against justice who insults a person constituted in authority or dignitaries. By defect, one sin by not giving any sign of honour and respect at appropriate times.

Q: Are *dulia* and obedience parts of observance?

R: Yes, because *dulia* gives due honour and respect to the superiors, and obedience gives due submission to their domain.

LESSON 23. – *Obedience*

48. Q: What is obedience?

R: It is a virtue adjunct to religion, through which due submission is given to the Superiors within his jurisdiction.

Q: Is it necessary to obey God in everything?

R: Yes, because he is the Supreme Lord and universal Ruler of all creatures.

Q: Is it necessary to obey a person constituted in dignity and authority?

R: Yes.

Q: In everything, without any restriction?

R: No, this will be a disorder.

Q: In what we have to obey them?

R: To each one of them in the order of their respective authority. Person, as a person, is not subject to anyone but to God alone, the author of creation, and within the order of his natural action he is free. As a Christian he is subject to the prelates of the Church in the territory designated by the ecclesiastical laws. As a citizen he is subject to the civil authority for the term fixed by civil laws; as a servant (if in service) to his master according to contract laws; if he is in military, he is subject to his respective commanding officer within the prescribed ambit of his authority; if he is a son (if still a minor), to his parents in everything concerning domestic life. As a religious (if has made the profession with vows), to the prelates of the order in his jurisdiction that the monastic rules and regulations give; as a convict, at the tribunal of penance, to his confessor in everything necessary for the integrity of confession and validity of sacrament.

49. Q: Is obedience a virtue?

R: Yes, because it makes a person good, that is, obedient to his respective superiors; giving them due obedience makes him just, because obedience is a virtue adjunct to justice.

Q: If obedience is one of the moral virtues, where is its defect, its centre and its excess?

R: By defect in disobedience.

Q: Is disobedience a sin against justice and against religion?

R: Yes, because to give due obedience to the superiors is an act of justice and also of religion, and to deny them is injustice.

Q: What vices obedience has by excess? Is it a sin to be extremely obedient?

R: Could be and it is: 1st when the superior orders against God and his laws, or evil things; 2nd when the command is against the orders of superiors; 3rd if voluntary obedience leads to evil and perverse end.

50. Q: Who obeys walk securely?

R: The obedient as obedient cannot be lost because obedience is a virtue; to obey is to go by a safe path; but this is understood of

the obedience that we give to the superiors as an adjunct virtue to religion and potential of justice. In voluntary obedience we can deceive ourselves and be deceived. Voluntary obedience is what we give to persons outside the order or jurisdiction of superiority. Within this jurisdiction, obedience is an act of religion and of justice, and outside this order or jurisdiction it is nothing but a free act of our will in which we follow the counsel of others with humility. To follow freely the counsel of others is called direction. In matters of our spiritual health, this obedience is called direction of souls. There are various kinds of direction: in a judicial act, a lawyer is the director of the case who defends; a captain directs his troops in the battles; a priest could direct the souls with his counsel and doctrine by the way of perfection.

51. Q: What is the obedience that a person in the way of his perfection ought to give to his director?

R: Not of justice because obedience is voluntary and direction is based on counsels; but if a superior directs his subjects within his jurisdiction, then obedience will be of justice.

Q: Are the confessor and director the same?

R: No. Confessor is superior when he is a judge seated on the chair of conscience to judge the case of the penitent. In matters of conscience that is, of confession, obedience is rigorous and of justice. And the director has no other authority than to give to the one who follows voluntarily his counsel.

Q: Obedience, regarded as a virtue adjunct to justice, what qualities must we have to become perfect?

R: 1st Must be blind with respect to the one who orders; 2nd Prompt in the execution of orders; 3rd humble, submitting his judgment and will to that of the superiors; 4th faithful, not frowning and opposing to the order, interpreting them according to the tacit, implied or presumed will of the superior; 5th voluntary, not bursting out exteriorly with complaints against the superior; 6th joyful, enjoying his glory, delight and happiness in serving God and Lord represented in the superior.

Q: If obedience must be blind, could it be that an insane, lunatic or person with unsound mind person led us to perdition?

R: Obedience as a moral virtue, has no eyes, it is blind; it is not its duty to examine whether one who orders is or not a legitimate superior, if orders are well, it is convenient to obey or not to obey; this concerns prudence. Prudence has eyes; it must see whether to obey or not, but all the other virtues directed by it are blind and must follow its direction and judgment.

LESSON 24. – *Gratitude, vengeance and truth*

52. Q: What is gratitude?

R: It is a virtue adjunct to justice. It is a due recompense we give to our benefactors be it an act of thanksgiving or with deeds or of any other way.

Q: What acts has this virtue?

R: 1st to recognize the benefit received; 2nd to give thanks to the benefactor; and 3rd to compensate according to time, circumstances, place and qualities of the person.

Q: Is ingratitude a sin?

R: It is a vice against justice and religion, and, consequently, a sin.

Q: Is a person obliged to give thanks to God for the benefits received from his hands?

R: Yes, because he is our main Benefactor.

Q: When must a person give thanks to God?

R: Every time that he receives some special benefit. After meals, and every now and then, he must do it for the benefits of the creation, conservation and redemption, which are the principal ones.

Vengeance

53. Q: What is vengeance?

R: It is a virtue adjunct to justice, by which punishment is imposed on the violator of the law, which is due to him with the aim to obtain his indemnity and to save the good of the public.

Q: Is vengeance licit?

R: When it is done by the one who has authority and in due manner, it is a virtue.

Truth

54. Q: In what way truth is a potential virtue of justice?

R: In that a person presents himself as he is in deeds and in words in front of people what he is in himself and before God.

Q: What vices are opposed to truth?

R: Lying, simulation or hypocrisy, and arrogance.

Q: What is lying?

R: The utterance of a word contrary to that one thinks, with the intention and will to deceive.

Q: In how many ways is there of lying?

R: There are pernicious, sarcastic and officious (compliant) lies. The first one is with detrimental, the second in relation to our neighbours, and the last is said to please others and ones' self.

Q: Is lying a sin?

R: It is always a sin and in any case is licit. Truth can be hidden, but to lie will never be licit.

Q: What is simulation or hypocrisy?

R: Simulation is to present oneself exteriorly with deeds or signs different from what one really is. The hypocrisy adds to the simulation the pretension of one person different from what he is; as being bad person presenting himself as just.

Q: Which is worse, to be a hypocrite or scandalous?

R: To be scandalous. The hypocrite lost oneself, and the scandalous lost himself and lost others. There could be a case where the hypocrite is worse; and it is like those who come to you in sheep's clothing but inwardly are ravenous wolves [Mt 7, 15]. In this case it is better that the wolf be discovered as such, that nothing will happen to the sheep.

55. Q: Must an unrighteous person present himself as he is to the eyes of others?

R: If he is a hidden sinner he would add to his sin one more scandal. Harmful is to be vicious, but worse is to be declared as such; and it is an intolerable scandal to boast for being so. The hypocrite must present himself before God and in his conscience what he would like to be before others; but not the contrary.

Q: What is arrogance?

R: To present ourselves with words and deeds greater than what one truly is.

Q: What is irony -pessimism?

R: Presenting oneself lower than what one is. This can occur in two ways. 1st To save the truth, to keep quiet and say little, but this is not a sin; 2nd It is a fault and vice of irony - pessimism to say despicable things of oneself, not to recognize or to deny greater things that he knows he has.

LESSON 25. – *The affability, the liberality and the equity or (Impartiality)*

56. Q: What is friendship or affability?

R: A virtue adjunct to justice, by which a person is led in a decent and convenient manner in the conversation and communication with other people.

Q: What are its vices?

R: Flattery and litigation.

Flattery is a vice in which a person in the conversation delights and likes to flatter to please to whom he must sadden. Affability, even though it leads one in a decent manner while conversing with others, it does not fail to sadden others when it is necessary to evade certain evil things or to promote something good. There is flattery when one says to the other false pleasant things, with fraud and with the intention of hurting be it spiritual or corporal. There is also fault when the praise of flatterer causes damage, not to the flattered person but to the third, and this can be provoked by the flatterer with malice or intention or without intention.

Litigation, on the contrary is a vice by which a man in the conversation saddens others without any necessity.

Liberality

57. Q: What is liberality - generosity?

R: It is a moral virtue adjunct to justice, by which we make good use of the things that the Providence has entrusted to us for the sustenance of life. This virtue has two vices to avoid: extravagance by excess and avarice by defect.

Q: What is avarice - greed?

R: An inordinate appetite to possess earthly goods.

Q: Is it a capital vice?

R: Yes, because many others spring up from it.

Q: Which are they?

R: Disloyalty, cheating, lying, perjury, inequity, violence, oppression of the poor and obstinacy in the works of mercy, etc.

Q: What is extravagance - lavishness?

R: It is a vice by which a person lacks due solicitude and care that demand the administration of goods of fortune that the Providence had given for the proper maintenance of the family or make abuses with a false administration giving them more than what its state permits.

Epiqueia or equity (Impartiality)

58. Q: What is epiqueia?

R: A virtue adjunct to justice in which in uncommon and extraordinary things, the intention of the legislator is followed above the law, provoking a serious prejudgment execution be it to the individual or to the community for which it was given.

Q: Is it a sin to observe the law in cases of serious judgment of the individual or of the community not foreseen by the legislator?

R: Yes. It is against equity- impartiality or epiqueia and against justice.

LESSON 26. – *Fortitude*

59. Fortitude is one of the four cardinal virtues. Whenever we have to speak on this moral virtue it is reduced to three principal points: first let us ask what this virtue is and later let us see what its parts are.

Q: With regard to the first, is fortitude a virtue?

R: Yes, because it does good to the one who possess it and makes his deeds good.

Q: In what way fortitude makes man good?

R: All human virtue consists in that a person lives according to reason. This could be verified in three ways: 1st as much as reason is rectified by prudence and the other intellectual virtues; 2nd as much as this rectitude - fairness is applied in human affairs, and this is done by justice; 3rd. as much as all obstacles are conquered and all impediments that could be presented against this rectitude, fairness and righteousness are avoided, this is done by fortitude and temperance.

To live according to reason a person finds two kinds of impediments. One is on the part of the will and appetite, which is dragged along, impelled and moved by earthly goods, inducing delights and pleasures to the other end contrary to right reasoning. Against this obstacle the will and the appetite are put in order by temperance. Other impediment exists in us to follow the right direction of reason, that is: the most horrible evils that one has to suffer, the trouble one has to bear, obstacles one has to conquer; on this fortitude rectifies and directs the soul, and under this consideration it is a virtue.

Q: According to what was said, what is fortitude?

R: One of the four cardinal virtues that makes a person firm and constant to follow the right direction of reason against all obstacles and impediments that could be presented.

Q: Which are the principal acts of fortitude?

R: To sustain and to undertake. To sustain the direction proposed by reason in the human actions against the obstacles; to break the inconvenient ones. To destroy the impediments that exists against the direction proposed by the right reason in human actions.

Q: Is martyrdom an act of fortitude?

R: Yes. To sustain, even to suffer all the greatest evils like death, the order proposed by the right reason or by faith in human actions.

Q: How many things are necessary for martyrdom?

R: Three. To suffer death; given in hatred of religion, or for sustaining the virtue, and the state of grace on the part of the martyr.

Q: What are the contrary vices of fortitude?

R: By defect it has fear or timidity and by excess audacity and boldness.

Q: What is timidity?

R: A reluctance of spirit at the presence of adversity that the right reason directs to sustain and to suffer.

Q: What is intrepidity?

R: Not to fear where there is danger.

Q: What is audacity - boldness?

R: A passion that attacks sufferings that must be tolerated or in case it must be overcome and destroyed, the battle of undue manner.

LESSON 27. – *Parts of fortitude*

61. We have already said that all cardinal virtues have their integral, potential and subjective parts.⁷

Q: What are the parts of fortitude?

R: The object of fortitude, being a very special subject cannot have different virtues in kind; but it has integral and potential parts that are: magnanimity, magnificence, patience and perseverance. These four virtues if they are considered in respect to their principal object, that is, to sustain the spirit so that it could follow the direction of reason in the face of all evils that could be presented to the person, are the integral parts of fortitude; but if they are seen with regard to other dangers and minor adversities than death which

⁷ On three parts in relation to all and its application to the virtues, S. THOMAS, *Summa Teológica* 1-2, 48, 1.

the person has to suffer in order to live according to reason and faith, these same virtues are potentials or adjunct to the principal virtue of fortitude.

62. Q: Let us consider first the said virtues in the order of their principal object. In this case, as we have already said, are integral parts of fortitude. What are these parts?

R: To know them we have to bear in mind what we have noted, that fortitude had two actions: to undertake and to sustain. In the first act, a person is rectified by the magnanimity and magnificence; and in the second, by patience and perseverance. The explanation of this is very clear. With regard to the act of undertaking so that a person will be persistent, firm, constant in living according to the direction of the reason and consistent to his religious beliefs even at the presence of the most horrible adversities – which could be a cruel and insulting death, a prolonged martyrdom, and all kinds of pains and torments - two things are necessary: first, that his spirit must not dwindle, must not grow weak nor must lack boldness because of the fear caused by the apprehension of the adversity; second, in the presence of torments and afflictions not to go back or retreat. The first is done by the virtue of magnanimity and the second by magnificence. For the second act of fortitude, that is to sustain, two things are also necessary: first, that the spirit will not give up nor weakened when provoked by the distressing adversity of an impending threat. In the second place, that in the midst of continuous and prolonged torment, be it persistent and indefatigable, to remain firm and constant and to suffer until the end of life. For the first, patience is necessary and for the second, perseverance is an indispensable virtue.

63. Q: Which are the potential parts of fortitude or its adjunct virtues?

R: Like the integral parts considered in the order of adversities and minor dangers, other than of death. Such are: prison, exile, confiscation of property, loss of relatives and goods of fortune, sicknesses, privations, oppositions, persecutions and similar pains. The magnanimity and magnificence, patience and perseverance sustains a person to be firm and constant in living according to the right direction of reason and to conform to one's beliefs in the

presence of all these adversities and dangers. And concerning this there are auxiliary and adjunct virtues to the principal of fortitude or potentials.

LESSON 28. – *The magnanimity and magnificence*

64. Q: What is magnanimity?

R: Magnanimity is an integral virtue of fortitude that makes our heart strong and firm to follow the right direction of reason, in spite of the most serious dangers that could offer us.

Q: Is magnanimity a virtue?

R: Yes, it is.

Q: If it is a virtue, where is its centre, its excess and its defect?

R: By excess it has the presumption, the ambition and the vanity; and by defect the cowardice. To know these vices one has to observe that a person, on his way to virtue, has to avoid and fear grave dangers. These are: honour, dignities and the riches of this world which drag our hearts behind them; and death, pains, torments, exile, prison, hunger, misery, etc. disturb and weaken our spirit and fall on the way.

Presumption is a vice by which a person undertakes objects beyond his capacity and strengths. The magnanimous, even if he conduces towards greater things, arduous and difficult to obtain, notwithstanding, he does not go beyond the centre that is adopted for the attainment of his end.

Q: What is ambition?

R: A vice opposed by excess to magnanimity by which a person places all his affection and attaches himself inordinately to honours. The magnanimous does not desire for honours that he doesn't have; and if given, he offers and refers to God, to whom all honour and glory is due, and does not put in them his affection.

Q: What is vainglory?

R: A vice opposed by excess to magnanimity by which a person places all his affection and happiness in his own glory, or in a disordered appetite of glory in the things that are not worth. The

magnanimous does not desire what he does not have, and is not affected by what others have, but refers to his God.

Q: Is vainglory a capital vice?

R: Yes, because from it gives birth to many other vices, which are –according to St. Thomas - Disobedience, arrogance, hypocrisy, conflict, stubbornness, discord and the presumptuous invention of novelties.⁸

66. Q: What is cowardice?

R: A vice opposed to magnanimity by defect, by which a person collapses and faints at the sight of dangers that he has to undertake in order to obtain the good proposed by the right reason.

A presumptuous, sin in undertaking the arduous virtue using resources that is beyond his capacity and strength. The coward sins in believing that he is incapable and unworthy or undeserving of what is proportionate to his strengths or gives up the search, which he could obtain with effort. The magnanimous believes that he can do everything with God and nothing without Him. With his strengths and help of God he believes capable to obtain his ultimate end and through proportionate means to go to him without terrifying dangers or any obstacles.

Magnificence

67. Q: What is magnificence?

R: A moral virtue of fortitude, by which a person puts into practice with great amplitude and splendour of soul everything that he has proposed to do from the greatest, the most sublime and excellent.

Q: What is the difference between magnanimity and magnificence?

R: Magnanimity strengthens the soul in everything that is there from the greatest in the moral order; and the magnificence, in where there in beauty, quantity and dignity from the greatest in the order of feasible things.

⁸ *Suma Teológica* 2-2, 132, 5

Q: What are the vices opposed to this virtue?

R: Parsimony and consumption.

Q: What are these vices?

R: By *parsimony* a person undertakes and does less things than what he could and ought to do. And by *consumption*, a person makes disproportioned and inconvenient expenses to the work that he intends to undertake or that he has on hand.

LESSON 29. – *Patience and perseverance*

68. Q: What is patience?

R: A moral integral virtue of fortitude, which strengthens the spirit to support with tranquillity and without any disturbance of adversity, pains and contradictions that arise in the practice of the virtue.

Q: What are the actions of patience?

R: 1st Sustain the disturbed spirit that suffers in the presence of adversity. 2nd not to be violent neither with words nor with gestures against the adversities that one suffers; 3rd save the heart against those sadness regarding what is written that destroys the soul; 4th suffer the adversities not only with harmony, quietness and tranquillity of spirit, but with joy, taking delight in being worthy to suffer some thing according to and in the name of God.

Q: What are the vices opposed to patience?

R: Restlessness, sadness, impatience and anger or wrath.

Perseverance

69. Q: What is perseverance?

R: A moral virtue of fortitude by which we endure with constancy, firmness and peaceful spirit all adversities which are presented to us due to the virtue, even though it will last until the end of life.

Q: Is constancy a virtue of fortitude?

R: Yes. It belongs to perseverance and it is a virtue that makes the spirit strong and firm in the good that we have proposed.

Q: What are the vices opposed to perseverance?

R: Changeableness, frailty, sluggishness and obstinacy, stubbornness.

Q: What is changeableness, frailty, sluggishness?

R: A vice opposed to perseverance, in which a person yields easily to evil and resists to do good that had been proposed. Changeableness, frailty, sluggishness could be provoked by the sadness caused by the lack of pleasures, also by the difficulties that could be presented against the virtue.

Q: What is obstinacy, stubbornness?

R: A vice by which a person persists in his resolutions, undertakings and does works much beyond than what the right reason dictates to persists. The changeable, frail and sluggish person yields faster to what is convenient; and the constant, persistent and patient remain in the good things and sustains evil the whole time that the reason dictates to sustain.

LESSON 30. – *The Temperance*

70. Q: What is temperance?

R: It is one of the four cardinal virtues, which strengthens a person and disposes him to follow the inspiration of right reasoning against the concupiscence of the flesh.

Q: What is the object of this virtue?

R: To moderate the pleasures of the flesh, especially that of touch and taste which are the principal ones.

Q: Where is its centre, its defect and its excess?

R: Its centre consists in using the pleasures according to the necessities of life, and they are: with regard to touch, propagation of species; with regard to taste; and conservation of individual.

It has insensibility by defect and intemperance by excess.

Q: In what consists the insensibility?

R: In rejecting those pleasures that are necessary for the propagation of its species and conservation of the individual.

71. Q: What is intemperance?

R: A disordered appetite of pleasure, or a vice by which a person desires and craves for those pleasures that are less conformable, contrary and prohibited by reason and by law.

Q: Temperance, being a cardinal virtue, no doubt has many more adherent moral virtues. Let us see what they are.

R: Temperance, like all other cardinal virtues, has integral, subjective and potential parts. The integrals are: shyness or bashfulness and honesty.

The subjective are: abstinence and sobriety, chastity and modesty.

The adjunct virtues to the principal are: continence, humility, meekness or clemency, modesty, good order, sumptuously adorned, austerity, frugality and simplicity.

Almost integral parts

72. Q: What is honesty?

R: A virtue almost integral of temperance by which a person loves all that is worthy of honour.

Shyness or modesty is a virtue by which we hate, detest, escape and fear all those that is worthy of shame, of disgrace or of dishonour.

LESSON 31. – *The abstinence and sobriety- soberness*

73. Q: What is abstinence?

R: A moral virtue of temperance that moderates a person in the pleasures of taste of food.

Q: What is fasting?

R: The voluntary privation of a part of nourishment that is not necessary for the conservation of life.

Q: What is fasting of the Church?

R: The privation of a part of food that is not necessary for the conservation of individual, according to the precepts prescribed by the Church.

Q: Is fasting an act of abstinence?

R: Yes, and is, for the reason that it moderates or rectifies the disordered appetite for foods.

Q: What are the vices opposed to abstinence?

R: Gluttony.

Q: What is gluttony?

R: A disordered appetite of eating and drinking.

Q: In how many ways one sin by gluttony?

R: Five: eating out of time, splendidly in large quantity, with rage of appetite, and searching with anxiety, solicitude and survey of delicate and delicious things.

Q: Is it one of the seven capital vices?

R: Yes, because this is the furtherance, cause and beginning of many others.

Q: What are they?

R: Gluttony, according to St. Thomas Aquinas Q. CXLVIII, art. VI, has five daughters called: the joy of the stupid or insensitive, jesting, impurity, talkativeness and stupidity of mind.⁹

Sobriety or soberness

74. Q: What is soberness- sobriety?

R: A moral virtue of temperance that moderates the appetite and desire of a person in drinking.

Q: Which vice is opposed to sobriety - soberness?

R: Intoxication or drunkenness.

Q: What is this vice?

R: A disordered desire or appetite of drinking.

Q: In how many ways a person could exceed in this vice?

R: In the same way as the food: drinking out of time, splendidly in large quantity, with rage until losing the senses and searching intensely and with anxiety the best and the exquisite.

⁹ The verse corresponds to *Suma Teológica*, 2-2, 148, 6.

LESSON 32. – *Chastity and Virginity*

75. Q: What is chastity?

R: It is a subjective virtue of temperance that moderates and regulates the sexual pleasures.

Q: How many kinds of chastity are there?

R: Three: Conjugal, widowhood and virginal. The conjugal chastity is the one the married should keep. The chastity of widowhood obliges the widows; and the virginal to the virgins.

Q: What is to be chaste?

R: It is a virtue that moderates and regulates a person's touch, sight, and sexual acts.

The Virginity

76. Q: What is virginity?

R: It is a subjective virtue of temperance and adjunct to chastity, by which a person keeps, consecrates and vows to his Creator his entire body and soul against all sexual acts, be it licit or illicit. Or rather, a firm proposal to keep the body and the soul pure from all sexual acts, be it licit or illicit.

Q: Which are the vices contrary to chastity?

R: Lust and its kinds.

Q: Is lust a capital vice?

R: Yes, because it is the beginning of many others.

Q: What are the effects of lust?

R: Ignorance-insensibility, indifference, haste, inconstancy, selfishness, conceit, hatred of God, attachment to the present age and horror of the future.

Q: How many kinds of lust are there?

R: Nine: the simple fornication, rape, abduction, adultery, incest, sacrilege, desecration, sexual delinquency, and brutality.

LESSON 33. – *Potential parts of temperance*

77. Q: How many are the potential parts of temperance?

R: Three: continence, clemency, and purity - modesty.

Q: What is continence?

R: A potential virtue of temperance, by which a person refrains from passions and moderates them according to the direction of reason.

Q: What is the difference between continence and temperance?

R: Continence restrains and keeps within bounds the more intense passions that are in us, and temperance moderates the concupiscence and pleasures of touch and taste.

Q: What are the vices opposed to continence?

R: The incontinence that consists in following the impulse of the passion against the direction of the reason.

Q: What is clemency - mercy?

R: It is a potential virtue of temperance, by which a person moderates the due penalty to others that must be imposed by justice.

Q: What is meekness- gentleness?

R: Meekness- gentleness moderates the passion of anger-wrath.

Q: What are the vices opposed to these two virtues?

R: Against meekness there is irascibility, and against clemency-mercy, cruelty.

Q: What is irascibility or anger?

R: A disordered desire or appetite of vengeance.

Q: Is it a capital vice?

R: Yes, because it drags along with it many others, which are: quarrels, talking big- showy, affront-insult, shouting and screaming, insolence and blasphemy.

Q: What is inclemency or cruelty?

R: An atrocious or brutal spirit in imposing punishment; joined to this are tyranny and fierceness.

Q: What is modesty-decency?

R: A moral virtue adjunct to temperance that moderates the external actions of a person.

Modesty-decency moderates four things that are: the inclination or movement of the spirit to some superiority; this is done by humility. The desire to know; this is moderated through diligence-studiousness, that is opposed to curiosity. All that pertains to the external actions and body movements that will make decency as its end is done with seriousness as well as in the practice of sports; and lastly, everything that pertains to the exterior signs, such as body gestures, dressing and similar things. According to this, modesty-decency is a virtue that includes others such as, humility, studiousness and (*eutropelia*) moderation in pleasures.

LESSON 34. – *Humility, studiousness and (Eutropelia) moderation in pleasures*

78. Q: What is humility?

R: A moral potential virtue of temperance and adjunct to modesty-decency which moderates and rectifies the disordered desire for personal excellence.

Q: What are the actions of this virtue?

R: St. Anselm (book of Sim. In chap. XCIX ad CVVIII)¹⁰ remarked as follows: 1st. to consider oneself as despicable, worthless; 2nd. to suffer for being so; 3rd. to own it as such, 4th. to convince others that they may believe, 5th. to suffer with patience what others may say, 6th. to suffer to be treated as such, 7th. to love the despised or to be despised; and to rejoice to be despised for the sake of virtue. This will be the ultimate degree of humility.

¹⁰ The citation of St. Anselm of Canterbury is taken, no doubt from *Suma Teológica* of St. Thomas 2-2, 161, 6 obj, 3 or at least inspired from this. The work mentioned carries the title *De Similitudinibus* (of the similarities) but is not really of St. Anselm, even though for him it is attributed. It is of his companion and disciple Eadmero the English Benedictine monk (1064-1124). He treats of humility and its degrees (recorded here in Chap. 100-109; in the ed. of ML 159, 665-668).

Q: Is the virtue of magnanimity opposed to humility?

R: No. A person by whatever he has from God, raises it, makes him magnanimous and aspires to obtain everything by which with his virtues and with the gifts of God he believes capable of obtaining and possessing; this is magnanimity. What he has of himself, he feels humble and believing that he is incapable of doing good things and capable of committing any evil, despises and esteems himself as nothing. This is humility.

79. Q: Which vice has humility?

R: Pride.

Q: What is pride?

R: A disordered love for excellence or for higher and greater things of which one is not capable.

Q: In how many ways one sin by pride?

R: 1st to believe that the gifts one has are his own. 2nd if he possesses more, he thinks that they are given for his merits. 3rd exalting self of having that one doesn't have. 4th despising others, by thinking that he alone possess what he has.

Q: Is it a capital vice?

R: Not only a capital vice, but the principal of all. She is the queen (says St. Gregory in XXXI *Moralium*)¹¹ of all the vices. After taking entirely the heart of a person, it entrusts to the other six as the six masters, by which with all other vices they end up ruining, devastating and confusing him. From these it gives birth to the immensity of all others that corrupts him until obstinacy.

80. Q: What is studiousness?

R: A potential virtue of temperance and adjunct to modesty-decency that moderates the inclination and the desire of all that pertains to the knowledge of truth.

Q: What is its vice?

¹¹ Reference to the text alludes to the work of St. Gregorio Magno known as *Morals* on the *book of Job*, is to say commentary to this book of the Bible. Referred place is found in the book 31, chap. 45, corresponding to the commentary of chap. 39 of Job. In the edition of ML 76, 620.

R: It has the vice opposed to curiosity that is a disordered desire to know or to learn and acquire.

Q: What is moderation (eutropelia)?

R: A virtue that moderates a person in diversions, games or gambling.

Q: Are there other virtues adjunct to modesty-decency that moderates a person in his gestures and the exterior movements, and in clothing and in adorning or embellishing the body?

R: There are two: the adorning of the body, and the decency and good order of all the movements and exterior acts. These virtues moderate a person in dances and in dancing.

LESSON 35. – *Precepts given to persons on the practice of moral virtues*

82. Q: The whole law is explicitly and implicitly contained in the precepts of the Decalogue. Where are those that appertain to prudence?

R: In all the precepts of the Decalogue, whatever is directive of all virtuous actions demanded by the law. If the precepts are given on virtuous actions, how much more prudence that directs them!

Q: Where are those that pertain to justice?

R: The ten precepts speak explicitly on justice. The first three commands us the acts of religion; the fourth, piety, and the other six commands or prohibit acts concerning justice considered in common.

Justice imposes on us duties that the law commands us to fulfil. They are with God, with other persons and with ourselves. The first three precepts command us to fulfil and to comply the duties that we have with God; to Him we must love, and for this he tells us: “*love God with all your heart, with all your soul and with all your strength.*” [Dt 6,5; 10, 12; Mt 22,37]. In the second it prohibits us to take his holy name in vain with oaths and blasphemies and curses. In the third it commands us that on feast days, to render and offer public and private worship that is due only to the living and true God. In the fourth it tells us to give due respect, honour and attention to the

parents, relatives and co-citizens. And in the other six it commands us to fulfil other duties in relation to our fellow creatures; and it prohibits us robbery, deceit, fraud, cheating, homicide, lie, usury, rape and other vices that cause damage to the third person.

83. Q: Where are the precepts pertaining to Fortitude?

R: These are implicitly contained in the entire Decalogue. This commands us the virtuous acts and prohibits the vices. To practice virtue and avoid vices fortitude is necessary. Its acts are given to us in all the precepts that are given to us on virtue. As such, the law as the Gospel has given explanations on this: “Don’t be afraid – we read in Deuteronomy- *because the Lord our God is among us* [Dt 7,21]. *Put on the armour of God* – writes the Apostle to the faithful of Ephesus - *and remain firm and strong against devil’s evil tricks*” [Eph 6,11].

Q: Is there any explicit precept in the Decalogue on temperance and all other virtues that are adjunct to it?

R: In the sixth it prohibits all kinds of lust, which is one of the seven capital vices contrary to temperance. The acts of this virtue and all others that go together with it are implicitly commanded in all the precepts of the Decalogue, and the motive is: in the law it commands us to practice all the virtues, which could not be done without duly resisting and refraining from all the suggestions of the concupiscence, temperance and other adjunct virtues.

[SECOND SECTION B]

SUPERNATURAL VIRTUES

LESSON 36

1. We have already known the natural virtues; now let us speak on the supernatural virtues.

Q: What is supernatural virtue?

R: A habit or disposition infused in the soul that perfects a person in the order of his ultimate end.

Q: What is the ultimate end of a person?

R: We have already said in the first lesson that God alone is the object of a person’s happiness and consequently his ultimate end.

Q: According to this, the supernatural virtues perfect a person in all his relationships that he has or could or must have with God?

R: No doubt.

Q: How many are the supernatural virtues, divine or theological?

R: We have already mentioned in the other part that there are three: faith, hope and charity.

Q: Why are they called theological or divine and supernatural?

R: They are theological because they are directed towards God and according to God all actions and interests, either interior or exterior of a person directs to Him and according to Him, everything even the secrets in our heart. They are called divine because only God infuses them. They are supernatural, because we could not know them with our own light and power and, even though we would know them, we could not possess them with our own efforts.

Let us see what they are.

Faith

2. Q: What is faith?

R: A habit or disposition infused in the soul through which we believe in the revealed truths that the Church proposes to us as such. Or better: it is a habit or disposition infused in the soul which is the beginning of everything of what we are hoping for and through our understanding we are convinced and believed in what we do not see.

Q: What is the object faith?

R: The revealed truth.

Q: The truths that we naturally know are they the object of our faith?

R: What we naturally know we see, and what we see we do not need to believe.

According to this, it could not be the object of our faith but a revealed thing.

3. Q: What is revelation?

R: The knowledge of all those that we do not know but because God has told us.

Q: Is revelation possible?

R: Yes, because it would be an insensible and lack of common sense to think that God cannot speak to all persons.

Q: Is revelation a positive deed? Did God speak to persons?

R: Yes.

Q: To whom, how and when?

R: A person must not only consider himself as an isolated, private individual, but as a member of a community; it is his right to be social; associated with his fellowmen he forms a perfect moral body. If we contemplate persons as individual and private, God, as author of humankind speaks to his heart from the throne of his conscience. He inspires on what to do and what to avoid in the order of his natural happiness, the natural law speaks to him at the depth of his heart: *Do good and do not do evil. Do for others just what you want them to do for you. Do not kill. Do not steal. Worship your God*, etc. [Tb 4,15; Mt 7,12; Lk 6,31; Ps 34, 15]. God, author of natural order, seated on the throne of his heart, speaks to him continuously. A person responds to God, accuses, excuses and defends and condemns himself. To deny this would be stupidity.

Considering a person in his moral body, he hears the voice of God by the ministry of all those who are constituted in the political and religious government. God, as author of natural order, inspire the social body to know what is necessary for his temporal and eternal happiness.

4. Q: I believe this, because there is no need of great proofs. What I ask is: if God has revealed to persons things that are beyond his reach, and what is the people or nation to whom did he direct his word?

R: The Catholic, Apostolic, Roman Church is the depository of the Word of God; and for this we have said that faith was to believe

the truths revealed by God proposed as such by the Catholic, Apostolic, Roman Church.

Q: I wish to know what Church is, how and when God spoke to her, what is it that he said, and if the Church is, or not, infallible in what does it proposes to us to believe?

R: Let us keep this for the following lesson.

LESSON 37. - *The Church of God*

5. Q: What is the Church?

R: Church signifies assemblage. If this assemblage is of bad persons, the Church is malignant; if the spirits of those united is to give to the living and true God the worship due to him, it is the Church of God. In this sense there is triumphant, purgative and militant Church.

Q: What is triumphant Church?

R: An assemblage of predestined that give glory to God render the worship that is due to him and in due manner.

Q: What is purgative Church?

R: An assemblage of souls that render to God in the purgatory the worship that is due to him.

Q: Do the souls in purgatory adore God?

R: No doubt. They are God's friends and they adore him, glorify him and respect him in a way that permits his punishable condition.

Q: What is militant Church?

R: An assemblage of persons on earth who render to the living and true God the worship that is due to him and in due manner.

Q: Tell me something about the Catholicism of the roman Church and about the revelation that she proposes to us.

R: All people who render due worship to the true God belong to her. These people were born in Adam and with Adam. In the paradise God spoke to our first parents and after they sinned he promised them a Redeemer. He spoke to all the patriarchs, who with their families gave due worship according to the peculiar solemnity that were inspired to them. The sons of Adam were forsaken because of

the disorder of passions; a deluge covered the whole earth, and only Noah and his family were saved in his ark, the symbol of the true Church. Then the sons of Noah had been corrupted by the curse of idolatry; God chose among the special people, Abraham and all his posterity. God spoke to Abraham, to Isaac, to Jacob. He spoke to the twelve tribes of Jacob; gave them his word in writing. This written word is the Sacred Scripture, conserved with fidelity until the coming of the promised Messiah. The Roman Church, founded by Jesus Christ and his apostles, received some of these Writings intact, uncorrupted and without alteration, and preserved them as the most precious of all treasures. God spoke to persons through his own Son. He spoke to them through the Apostles. The Holy Spirit has spoken to them and speaks through the Fathers and holy Doctors.

Q: How could it be proven that this Sacred Scripture is a true Word of God?

R: Those who have announced it had proven in their mission with all those marks and signs of divinity that were necessary to convince persons who can reason out and who do not want to be blind at the sight of truth. The divinity of the Sacred Scriptures that is presented to us by the Roman Catholic Church is confirmed in a manner capable of convincing and persuading sensible persons and with sound judgment.

Q: How could you prove the existence of the Patriarchs, Prophets and Apostles, that of a Messiah and all their works recounted to us in these divine books?

R: By tradition. How do we know that Alexander the great, Aristotle, Cicero, and Napoleon Bonaparte existed? Who has transmitted to us their works? The tradition.

Therefore, the tradition proves us the existence of the Patriarchs, of Moses, of the Prophets, of Jesus Christ, of the Apostles, of the Fathers and the Doctors of the Church, and the truth of all their deeds.

Q: Is the Roman Catholic Church infallible in proposing to us what God has revealed or not, what is to be believed or not?

R: Yes, it is. It will not be the people of God and his true Church if this would err.

8. Q: Who is in charge to examine if a truth is revealed or not?

R: This examination, even if it could be done by any particular individual, it pertains by right to the Church.

Q: Who has the obligation to define, decide and resolve that a truth is revealed by God or not?

R: This is a prerogative of the true Church.

Q: To whom does it pertain to propose what is to be believed and what is not to be believed?

R: To the Catholic, Apostolic, Roman Church.

Q: Are we obliged to believe all that God has revealed?

R: Yes, because God is truly infallible that cannot be deceived and cannot deceive.

Q: Are we obliged to believe as a matter of faith everything that the Church proposes as revealed matter?

R: Yes, the contrary is a heresy.

Q: When there is no sufficient evidence that a thing is or not revealed, what should we do?

R: We will be informed on this if the Church has defined it or not as a matter of faith.

Q: Doubt in this case is a sin?

R: No, because it is not against faith.

Q: Once we are sure that the Church has defined one thing as of faith, is it licit to doubt whether it is or not a revealed truth?

R: No. In this case the doubt is a heresy.

LESSON 38

9. We have already seen what is to be Church and its infallibility, we are interested to know what is it that we have to believe and what is that we do not have to believe; what God said and revealed to all persons.

Q: All that are comprised in the books that formed the Sacred Bible can be believed as revelation?

R: Not only this, but all that the Catholic, Apostolic, Roman Church has defined as a matter of faith.

Q: Could our beliefs be reduced to a compendium or summary?

R: Yes. The apostles redacted everything in the Creed.¹² The Catechisms of the Christian Doctrine are a compendium [summary] of all that a good catholic is obliged to believe.

Q: I wish to have on hand a redaction that was more explicit than the Creed. Could everything be reduced to some points or articles?

R: Yes. There go the articles of faith to which we add all those that the incredulous attack in our days.

Articles of faith

10. 1st To Believe in only one God, all-powerful, creator of heaven and of earth.

2nd. Believe that he is Father.

3rd. That he is Son.

4th. That he is Holy Spirit.

5th. That the Father, the Son and the Holy Spirit are three distinct persons and only one true God.

6th. That he is Redeemer.

7th. That he rewards the good and punishes the evil.

These appertain to the divinity. Those that concern the humanity of our Lord Jesus Christ are the following:

1st. To believe that the second person of the Holy Trinity, that is, the Son, took flesh in the pure womb of the Virgin Mary, legitimate

¹² It is not to understand literally that the Apostles summarized the Creed. It was done in the Church from the time of its preaching. The creed that is proposed here corresponds to the traditional formula of the catechisms, called Nicene-Constantinople Creed for being redacted or summarized in the ecumenical councils of Nicea (325) and Constantinople (381).

spouse of Joseph, descendant of the royal family of David, from the tribe of Judah.

2nd. That he was born of the Virgin Mary who remained a Virgin at the childbirth, before the childbirth and after the childbirth.

3rd. That he was imprisoned, judged and condemned to death under the power of Pontius Pilate and Caiphaz being the High Priest.

4th. That he was crucified and suffered voluntarily the most horrible and ignominious or disgraceful death to save the world and was buried.

5th. That he rose from among the dead on the third day after being crucified.

6th. That he ascended to heaven and is seated at the right hand of God the Father.

7th. From thence he will come to judge the living and the dead, giving each one according to his deeds.

11. With regard to the Catholic, Apostolic and Roman Church:

1st That it is a visible moral body.

2nd That in her there is a legislative power to direct all living beings on earth, all people, nations, kingdoms and dominions to eternal happiness.

3rd. That in her there is judicial jurisdiction in the external and public forum, and authority to punish with spiritual and corporal penalties all the transgressions of the laws of the Church.

4th. That all Bishops in their respective dioceses are ecclesiastical judges *ex iure*, and could establish and form their respective tribunals to judge the cause of their competence according to the formalities of Canon Law. The Holy Father could do the same in view of the whole Church, and other subaltern prelates within the ambit of their jurisdiction.

5th. That she has the authority to direct the ceremonies and rites of public worship of religion; and on this matter, not even a least be submitted to the temporal secular authorities.

6th. That the Church has the power to pardon the sins of those who are truly contrite and repentant of them.

7th. That she is the only legislator and judge to decide and propose all the questions concerning the dogma, faith and other customs.

8th. That she is infallible in her judgements, decisions and definitions in those that concerns the dogma and the customs.

9th. That our Lord Jesus Christ is in the most Holy Sacrament of the altar under the species of bread and wine.

LESSON 39. – *Internal and external acts of faith*

12. Q. Is faith a virtue?

R: Yes, because it does good to the person who possess it. It makes him good believer, faithful to the revealed truth, member of the body of the Church, and participant of the Kingdom of heaven. It infuses in him the knowledge of those truths, which are the substance, foundation, and beginning of all that we hope from God.

Q: What acts has this virtue?

R: Some are interior and others are exterior.

Q: Which are the interior virtues?

R: To believe the truth in the same way that revelation has presented to us. We have to believe in what is revealed, and in the one who revealed. To the first, as truly revealed; to the second, as eternal truth that cannot deceive nor be deceived, and to the third, as the ultimate end and the happiness of a person.

Q: What are the external acts of faith?

R: One is to confess to God and to acknowledge and recognize him before the people, all the time that circumstances would demand.

13. Q: Is there any obligation to make public confession of our faith?

R: Yes. 1st If we were asked or interrogated about faith by those who have authority. 2nd When a person reached the age of reason. 3rd Always and whenever the temptations will be very strong that puts a person in imminent danger to succumb. 4th If the holy name of God is despised by Christians by blaspheming and practicing

acts of impiety, those who are strong must make confession of their faith so that the fragile, weak and ignorant may not fall. 5th Always and whenever the honour due to God demands and for the necessity and the benefit of the faithful.

The other act of faith is never to deny it, and this, at the cost of our life and of whatever other sacrifice.

14. Q: What are the effects that faith produces in true believers?

R: 1st Faith directs our intellectual eye to the contemplation of its own object, which is God, the eternal truth, and assisted by the gifts of the Holy Spirit, purifies the understanding of all the errors that it has regarding Divinity, its ultimate end and to all that leads to him; 2nd It infuses the holy fear, because it presents God as the highest good and as rewarder of all good and chastiser of evil.

Q: In what is faith an infused supernatural virtue?

R: 1st Because the truths that it proposes to us surpass totally all the faculties of the natural light. 2nd Is infused by the Holy Spirit because without its gifts the heart of a person will not yield to believe, and the understanding will not be able to grasp its natural reasoning nor will it allow to be conquered and to be convinced.

Q: Are the mysteries of our holy faith contrary to reason?

R: No. On the contrary, they are very much conformed to her.

In what a person's one's own light can not grasp to penetrate the mysteries that faith proposes, this is not against reason; nor is it against its inability to fathom the mysteries.

15. Q: How could a person believe for certain in things that are neither known to him nor could be known and are obscure to him?

R: Darkness is propriety of faith, because we do not believe except what we see or what we know. If we had seen, we would have believed. Faith supposes the existence of a supreme intelligence whose sight extends to infinitely cognizable objects, whose understanding, being an infinite virtue, knows truths, which are mysterious, and unintelligible for all the other inferior intelligences. If we believed only what we see and know with our own lights, we would deny the existence of other Superior Intelligences of the persons. If they exist and by which for them is clear and for us is obscure, what they see and know, we believe because they told us. This is faith.

LESSON 40. – *Vices against faith*

16. Q: Faith consists in a just centre?

R: On the part of its object it does not have excess and consequently, it does not have centre; but yes, there is on our part. And under this consideration the centre consists in being neither too credulous nor incredulous but in believing what God has revealed to us, and proposed as such by Mother the Church.

Q: Where is its defect and where is its excess?

R: To deny God for what is convenient is to sin by defect. To attribute to God what is not convenient is to sin by excess. To believe as revelation what is not, and to believe as revealed which does not have all the marks of a true revelation, is the excess of an unsound credulity. To believe easily without examining if what is proposed has all the characters of the divine revelation, is exposing to illusions and deceit.

17. Q: What vices faith has by defect?

R: Only one that comprises many others and this is incredulity; which consists in not believing anymore what is proposed to us as revealed by those who are authorized to propose them.

Q: How many vices comprise incredulity?

R: They are almost innumerable, but could be reduced to a determined number, that are atheism, deism, paganism, Judaism, Protestantism, heresy, apostasy and blasphemy.

Q: What is atheism?

R: To deny the existence of God, and attribute everything to reason and by chance.

Q: Who are the deists?

R: Those who concede or acknowledge the existence of one God, recognizing him as the author of the universe, but deny the revelation.

Q: In what consists paganism?

R: Among these there are some to whom the Gospel has never been proclaimed, and their infidelity is a material paganism. Some others have heard the voice of preaching but they resist it; this is a formal infidelity.

Q: What is Judaism?

R: This error consists in denying the coming of the Messiah, and in believing that the one who is promised by the prophets is yet to come.

Q: What is the principal error of the Protestants?

R: Not accepting or recognizing the Church of God as a visible moral body. From here spring up neither accepting nor recognizing the Roman Pontiff as Vicar of Christ and head of the Church. They deny the entire jurisdiction of prelates, except what their arbitrariness dictate them; they create arbitrators to define the things of faith, interpret Sacred Scriptures according to their complacency and believe what they like and deny what is not convenient.

18. Q: What is heresy?

R: To deny with obstinacy some of the articles of faith that the Catholic Church commands us to believe.

Q: In how many ways could heresy be?

R: There are internal and external heresies; and mixed, internal and external.

Q: What is internal heresy?

R: To consent to an error contrary to our holy faith.

Q: What is external heresy?

R: To manifest with words or marks and indication some error contrary to our holy catholic faith.

Q: What is mixed heresy?

R: To consent to an error and to manifest it with words and external marks and indications.

There are also material and formal heresies.

Q: What is material heresy?

R: To fall in an error contrary to faith not knowing that it could be a revealed truth, or doubting if it is or not proposed by the Church as revealed.

Q: What is formal heresy?

R: What we have already defined: a voluntary error contrary to the sustained faith with obstinacy and determination.

Q: Is doubt a heresy?

R: It could be. To doubt if it is true or not what is presented to us with all the marks and indications of a true revelation, is a heresy. To doubt whether it is true or not which the Church proposed to us as revelation is also heresy.

Q: If one will doubt whether the Church is infallible or not, would it be heresy?

R: Could be or may not be. If the doubt proceeds from obstinate and insuperable ignorance, it could not be; but yes, if the ignorance is vincible or superable. The same thing I say if one will doubt whether a truth is revealed or not.

19. Q: In what consists the apostasy?

R: To retreat from being a believer from what he was; separating from the catholic religion having been related to her before.

Q: Is blasphemy a vice contrary to faith?

R: Yes, it is. It is opposed to the acknowledgement and recognition of faith.

Q: What is blasphemy?

R: An expression through which we deny with contempt and detestation what corresponds only to God, or attributes to God what is not proper.

Q: Can blasphemy become a heresy?

R: If we deny the article of faith with obstinacy and persistence, it is a heresy.

Q: Why is blasphemy said to be a sin against the Holy Spirit?

R: For the reason that the Holy Spirit is love, and the formal blasphemy proceeds from malice and hatred against God.

LESSON 41. – *Hope*

20. Q: What is hope?

R: A supernatural virtue, infused in the soul, by which we hope to obtain the blissfulness of the beatitude with the assistance of the omnipotent God and our good works.

Q: What is the object of our hope?

R: There are primary and secondary objects. Beholding God as the supreme goodness possible to obtain, is the principal object of our hope. The accidental or accessory goodness to the essential glory are also object of our hope.

Q: Could a person in his defiled or perverted nature grow to possess God with his own strength?

R: This is impossible. God is a person's highest good, he alone is capable of making him happy; but arduous, difficult and impossible to be able to obtain with one's own strengths; it is a supernatural end that cannot be fathomed by all human capacities; it surpasses totally man's natural virtues, and under this consideration it is impossible to obtain.

Q: In what then can we anchor our hopes?

R: In the assistance and succour of the omnipotent God and in our good works. God, in his infinite goodness will give us in this life the assistance of his grace, through it we practice virtue and avoid vice. With the practice of all the virtues we will make ourselves worthy of eternal glory; and being worthy of this, God, the just judge, will give it to us after this life.

Q: According to this, we hope for God in this life with the help of his grace to serve him, and in the other, the eternal glory. What motives do we have for hoping in his life the help of grace in order to be able to work well, to practice virtue and to shun from vice?

R: Already we have said that faith is the foundation and the principle of all that we hope to receive from God. Therefore, faith, presents us to God, the Redeemer of all mankind, and in his infinite goodness, offers his friendship, his grace, his mercy and pardon to all contrite and humble sinner. It is true that we lost the help of grace by our original sin, but Jesus merited it for us through his life, passion and death. God promised this help to us. These promises are given to us written in the sacred books. These Scriptures are signed with the finger of God and sealed with the blood of his only begotten Son. Our hopes are consequently founded in the omnipotence, goodness, wisdom and fidelity of God, and in our good works.

21. Q: Is hope a virtue?

R: Yes. Because it presents God as the object, although arduous and difficult to possess, but possible; with this we move towards him.

Q: Why is a virtue supernatural?

R: Because only God can inspire in the soul. It is a theological virtue because it beholds God as the goodness possible to obtain.

Q: Do the condemned have hope?

R: They cannot have this virtue, because they look at God as an impossible object to possess. It is impossible, because they lack the means that are good deeds and the help of grace.

Q: Do the souls of Purgatory have this virtue?

R: Yes they have, because for them God is the highest good, possible to possess in time. It is possible through the satisfaction of the chastisement due to their sins.

Q: Do the blessed have this virtue?

R: No. Because they already possess the virtue.

Q: Could the hope of a pilgrim reach with metaphysical certainty the object that he aspires?

R: No. *As long as man lives in the mortal flesh neither he should nor he can be certain, but with fear and trembling he should work out for one's salvation* [Phil 2,12].

Q: Could there be some signs to know if a pilgrim will be saved or not?

R: Sure signs nobody could have. If some could be and would be certain it is a virtue; but we see the virtuous converted in vicious and vice versa. Nevertheless, we can guess that the virtuous, if they persevere in their journey in life and practice the means, they will obtain their end. The just can be sure of the eternal life if they do not deviate from the way of virtue.

LESSON 42. – *Vices opposed to hope*

22. Q: Hope consists in a just centre?

R: On the part of the object that we look at, it does not have excess, nor centre. The more supported is the object of our hope in

the help of the Omnipotent God and in our good deeds, the better. Here there can be no excess. But there can be defect and excess under other considerations.

23. Q: What are the vices opposed to hope?

R: Despair and presumption.

Q: What is despair?

R: A vice opposed to hope by defect, by which a pilgrim considers God as the good arduous, difficult and impossible to obtain.

Q: From where this vice spring out?

R: It could spring out from some error contrary to faith, or from a false notion about the goodness, mercy and justice of God. If the attributes of God that corresponds to him, like goodness and mercy are denied; if there is no belief in the help of his grace and the remission of sins, this despair is an effect produced by one's infidelity. In this case the desperate is culpable of the sin of infidelity. The person must rectify his judgment by faith with regard to the goodness and mercy of God; once the cause is removed, the effect is removed. What is error in understanding is a sin in the will. To yield to a heresy that denies the mercy of God is a sin that leads to the abyss of the desperate. We cannot hope except those we believe possible to obtain. If a person does not believe in the mercy of God he cannot hope in her.

Not only the speculative error can produce despair but also the experience. A pilgrim can believe all that our Holy Mother Church proposes and yet, makes a vicious application of the general principles of faith. He can have pure principles but corrupt in practice and application of them. The person could believe that God offers the help of his grace, mercy and forgiveness to all pilgrims, and to give up believing that God gives them to him. To yield to this practical error is a sin of despair. This sin can proceed from merely a practical error; and this is found with much frequency in erroneous and scrupulous consciences. If the persons who fall in this error do all in the service of God that the human weakness permits them, they must discard this error, and once the cause is removed, the effect is restrained. Neither one's own faults and miseries nor the multitude of sins are sufficient motive to be desperate of the mercy of God. It is

precisely because we are what we are, fragile, weak, miserable, sinners, that God offers his grace, forgiveness and mercy. Our miseries are the stairway which leads us to God, the supreme goodness. This error could also come from a vicious, intemperate and disordered life. In this case despair is also an effect of an adverse life; but, even if the life of the person be it vicious, he could and must hope: 1st that God will give him his grace and forgiveness if he repents of his sins; 2nd should and must hope that, doing what the human weakness permits him, God will give his hand to overcome the passions and come out of the abyss of his sins and guilt; 3rd should and must hope that, getting out of his sins and guilt with the help of the omnipotent God, serving him in this life, he will possess him in the next life. A person could sin against all moral virtues, and will not fall in the sin of despair. Even though one has committed the most heinous sins, there is no founded motive to put a seal on his disgrace committing another serious one, which is despair.

24. Q: What is presumption?

R: A vice opposed to hope by excess, by which a person hopes for the eternal life only through the help of God without doing good deeds, or with his own strengths and deeds without the help of the omnipotent God.

Q: Persons are obliged to make acts of hope?

R: Being one of the most noble and principal virtues, it cannot be acquired and be perfect in it without acts of good deeds; we must love this virtue in order not to fall in the abyss of the desperate, and be preserved from a false and dangerous presumption.

LESSON 43. – *Charity*

25. Q: What is charity?

R: A supernatural virtue infused in the soul, through which we love God for being infinitely good, and to our neighbours as ourselves.

Q: Is charity a virtue?

R: It is not only a virtue, but the queen of all virtues.

Q: What is the object of this virtue?

R: God, as the highest and infinite goodness, is the primary object. We and our neighbours are the secondary object.

Q: Who are our neighbours?

R: All those who enjoy the glory of God, or those who are in the possibility and capacity of possessing him.

Q: Which order must be kept in charity?

R: To love God primarily.

Q: What are the degrees in the love of God?

R: 1st to love him for fear of being punished by his justice; 2nd as much as he is the object of our happiness, with the hope of possessing him in glory. The first is servile love, the second is selfish love. 3rd to love him for being infinitely good and loving in himself. This is pure and filial love.

Q: Is the servile and interested love bad?

R: No, because it is love of God.

26. Q: After God to whom and with which order do we have to love?

R: First ourselves.

Q: How do we understand this love of ourselves?

R: God is the highest good, universal and the beginning from where proceeds everything good. We have to love God for being the highest good. We have to love ourselves for what we are and have from God, and to love our neighbours for the same reason, for what they are and have from God.

Q: We have to love our body?

R: Yes, because it is created to participate according to his capacity with the soul in glory.

Q: We have to love it as much as our soul?

R: No. Our soul is much more noble and excellent. It has more of God and for this we have to love it more than the body.

Q: In what consists the true love of soul?

R: In beautifying it, enriching it and embellishing it with all the virtues; and to save it and to cleanse it from the hideousness of vice.

Q: In what consists the love to our body?

R: In subjugating it to the spirit, rectifying and moderating the passions, and serving it as means for the practice of all the virtues.

Q: The maceration of the flesh, disciplines, vigils, abstinences, mortification of senses, fasting and many other things disgruntling the body are against charity?

R: If all of these are regulated by prudence, it is true love. On the contrary, leaving the reins of a bridle that it may run like the untamed horse towards its own likes and pleasures, this is to hate it and to prepare wood to blaze eternally in the eternal fire.

27. Q: What do we understand by self-love or egoism?

R: All forms of love that is not regulated by the laws of charity.

Q: Do we have to love our neighbours more than ourselves?

R: No. "*You will love* – says the law - *your neighbours as yourselves*. [Lev 19, 18; Gal 5,14]. The love of self is the rule and model for the love of neighbour. We love ourselves for what we are and what we have from God, and for the same reason we have to love our neighbours.

Q: Is there any order in the love of our neighbours?

R: Yes. The more they have from God, the more they are lovable. From here is the basic motive we have to love the saints more than the pilgrims and among them those who are more holy.

Q: Are there other special motives that oblige us to love some more than the others?

R: Yes. Such as: affinity - relationship with the kindred, friendship, benefactors and many more.

Q: The husband must love more his wife, and wife to her husband more than the children and parents?

R: Yes, because they are of the same flesh.

Q: The husband and wife must love more their children more than their parents?

R: Yes, because the children come from them.

Q: A son must love his father more than his mother?

R: According to the laws of affinity there must be no predilection or preference; but under other concerns can love one more than the other.

Q: We have to love other relatives according to the degrees of affinity?

R: Yes.

Q: We have to love friends?

R: Yes. The laws of friendship prescribe them.

Q: Must we love the benefactors with preference to the strangers?

R: Charity or beneficence is a motive of special love.

28. Q: To be a fellow-citizen and well-known is a motive of special love?

R: Yes, because they are more neighbours than the others.

Q: We have to love enemies?

R: In the same way as to love oneself, because they are our neighbours. We have to hate what is adverse in them and to love what they have from God; they have a soul and a body capable of rejoicing one day with us in glory.

Q: To what are we obliged the love of our enemies?

R: Not to do or wish bad to anyone; to show them signs of kindness that we manifest to all others. To do them those favours that we do not deny to other fellow-citizens.

LESSON 44. – *Acts and effects of charity*

29. Q: Which are the acts of charity?

R: 1st to love God for being infinitely good and lovable; 2nd. to love our neighbours as ourselves; 3rd to be happy for what God is, being, an infinitely loving, and good to our neighbours. Joy, peace and mercy are the interior effects of charity. Charity, kindness, almsgiving and the fraternal correction are its exterior acts.

Q: What is joy?

R: An act of charity by which we are happy that God is infinitely lovable and for that we delight of the good of our neighbours.

Q: What is understood here by peace?

R: The union of all our affections and desires and appetites leading, moving and directing towards the object, which is God, the infinitely good and lovable.

30. Q: Is peace the same as harmony?

R: No. Harmony is the union of different wills and persons on the same object. Where there is peace there is harmony, but not always where there is harmony there is peace.

Q: What is mercy?

R: A virtue of charity by which a person is compassionate of the miseries of others with the intention of helping him in his necessities according to his possibilities.

Q: What is beneficence or kindness?

R: An act of charity by which we desire and do well to our neighbours according to our possibilities.

Q: What must be kept in mind in the act of beneficence or kindness?

R: The same that we have already proposed speaking of charity, because beneficence or kindness is an act of charity.

Q: What is almsgiving?

R: It is an act of charity by which a person, motivated by God's compassion, gives to the poor- needy something in assistance to his necessity.

Q: Is almsgiving related to mercy?

R: Yes. It is commanded by mercy as an interior act and by beneficence or kindness as an exterior act.

Q: Almsgiving according to this will it be a command of charity through mercy and beneficence?

R: There is no doubt.

Q: How many kinds of almsgiving are there?

R: Two: corporal and spiritual.

Q: What and how many are the corporal acts of mercy?

R: Seven: 1st To give food to the hungry; 2nd To give drink to the thirsty; 3rd To clothe the naked; 4th To visit the sick and imprisoned; 5th To receive the pilgrims; 6th To rescue the captives 7th To bury the dead.

Q: How many and what are the spiritual acts of mercy?

R: Also seven and are: 1st To teach the ignorant; 2nd To give good counsel to those in need; 3rd To console the sorrowful; 4th To admonish those who erred; 5th To forgive the offenses of our neighbours; 6th To suffer with patience the adversities and the weaknesses of others; 7th To pray for the living and the dead.

Q: Which are more important, the corporal or spiritual acts of mercy?

R: The spiritual, because they help the person in his most important and noblest part that is his soul.

LESSON 45. – *Precepts of charity imposed on persons*

31. Q: Did God give some precept on charity?

R: There is one that contains everything. The entire law of the Gospel is embodied in the precept of love: *Love God, and your neighbour as yourself.* [Lev 19, 18; Mt 22,39; Gal 5,14; Rom 13,9]; and here is the entire perfection of persons.

Q: How and when are we obliged to give alms?

R: For this we have to heed to the circumstances. The neighbour could be a stranger, or relative or benefactor. He could be in an extreme and severe necessity, or could simply be poor-needy. The one who gives alms can be in a better or lesser possibility. He could have only the necessary, or, more than what is necessary, or something superfluous and frugal. All these circumstances, will resolve the case, and it is prudence that will inspire what could or must be done in order to practise this virtue.

Fraternal correction

32. Q: Is fraternal correction an almsgiving?

R: Yes. We have counted it among the spiritual acts of mercy.

Q: Which is the order that must be kept in mind in fraternal correction so that it would be an act of true charity?

R: The following: See if the offence is public or private. If it is private, it must be kept private and to correct it privately. As charity

does the corrections and that it may be true alms, the interest of the person and the welfare of the public must be observed. Love searches and speculate for the right means to obtain the correction of the neighbour. If he cannot profit from it, it will serve other friends; if the fault is private that will not permit anybody to discover. If the correction will lead to greater evil, it must be deferred, tolerated and to use prayer. If there is hope of correction or profiting it, apply those means that are mellow and moderate that charity inspires. If the offense is public, corrections must be done publicly; being given advices once, twice or three times by this or by others with much love and benignity. If he will not listen and the scandal can be tolerated, use prayer, patience and endurance. There are faults that a person cannot be corrected except by time, because of the change of circumstances that surround him, and getting out of this situation he corrects himself. If the offense is scandalous, see if the scandal is tolerable or not. If it does not cause serious damage or grievances to the public, religion or state, it must be tolerated, for the intention in the correction of a sinner is not to use force of authority but only after charity as been exhausted, and applying all the means of mercy, love and benignity that inspires. If the scandal is intolerable, and after applying all the means that charity inspires, then the offense must be restrained by justice. In this case it must be denounced first by the prelate. He must give him all the warnings and advices that love inspires as a father and good pastor. If the scandal does not demand a prompt remedy, the prelate must act as a representative of the most tender and affectionate of all mothers, the Church, and does all that spring from charity. If the scandal is tolerable he must be given sufficient time and wait with patience that God may open some means to convert him. If the admonishes are not useful, the power of justice must be used and to judge him according to the legitimate formalities, at least those that are essential to the judicial jurisdiction. This order is essentially necessary so that the paternal and fraternal correction will be true spiritual alms and consequently an act of beneficence and of charity.

Q: Is fraternal correction the duty only of the prelates and priests?

R: It obliges all, with the difference that the priests do it as a duty of their ministry and the faithful, as a strict precept of charity.

Q: Are the prelates, the civil and judiciary authorities obliged to correct public scandals?

R: Yes. It is their function. And the parents have the same obligation for with their children.

Q: The subjects could and must correct their prelates?

R: Yes, but with respect and reverence, observing the circumstances, the matter and the individuals.

LESSON 46. – *Vices opposed to charity*

33. Q: How many and which are the vices opposed to charity?

R: The capital among them is hatred, which opposes love. Jealousy is against happiness. Dissension, division, dispute, quarrel, tumult, commotion, sedition, war and schism are opposed to peace. And the scandal is opposed to beneficence or kindness.

Q: In how many ways hatred can be considered?

R: Against God and against the neighbours. A person could fall in the sin of hatred against God, regarding him as legislator and universal governor who punishes the criminal and culpable.

Q: Where is the fault in hatred against neighbours?

R: In hating those for what they have from God, as to their existence and all the gifts of nature and the graces that are in them. To hate the fault, sins, adversities and defects of the persons is not sin.

Q: Is hatred the major of all sins?

R: Yes, because it opposes to the most noble, to the most excellent and to the queen of all virtues.

34. Q: What is laziness or sloth?

R: A wearing-off of enthusiasm and intention in doing good, or sadness that aggravates and overwhelms a person and prevents and dissuades him from doing good work.

Q: To what is laziness opposed to?

R: Under the same sense that we had explained, it goes against charity, because joy is an effect of this virtue.

Q: Is it a capital vice?

R: Yes, because it is the root and the cause of many others.

Q: What is jealousy?

R: A disordered unhappiness towards the good of neighbour.

This vice consists in which a person becomes unhappy to the prosperity and happiness of his neighbour; he becomes sad instead of being glad.

Q: Is it a capital vice?

R: Yes. It generates other vices that are: grumbling, calumny and defamation, the joy of seeing the neighbour oppressed and sadness of knowing his prosperity.

35. Q: What is schism?

R: A vice opposed to charity, by which a person separates from the moral body of the Church. This could confirmed him or hinder him from submitting to the head, or not willing to communicate with his members.

Q: Is war a vice or sin?

R: It can be lawful, and it is when the public good demands it.

Q: What is scandal?

R: It is an unrighteous saying or deed that gives the neighbour an occasion to fall and to be ruined.

36. Q: How many kinds of scandal are there?

R: Two kinds: Pharisaic scandal and the scandal of the weak. The first comes from malice, and the second from ignorance or weakness. There are active and passive scandals. The first consists in that which gives an occasion to fall; and the other is to fall in the knothole or in the precipice that the other has prepared.

Q: To avoid scandal, is it to leave the works that are naturally good?

R: If the scandal is pharisaic, no; but if it comes from ignorance or weakness, it could be hidden or deferred until explanations are given to take him out from ignorance. If done and these are scandalized, already the scandal is considered pharisaic. In this case prudence must heed to the circumstances of the persons and of their affairs; it must consider if the good works are of obligation, if it is for the common and public good, if the good are of supererogation, i.e., to do more than duty requires, etc.

Q: Is scandal a sin?

R: Yes. It goes against love of neighbour and attacks the beneficence.

LESSON 47. – *Gifts of the Holy Spirit*

37. Having seen what virtues are, let us say something about each particular gift.

Q: What do we mean by the gifts of the Holy Spirit?

R: A quality infused in the soul that disposes all the strengths of a person to follow the movements of the Holy Spirit.

Q: How many are they?

R: Seven: Wisdom, understanding, counsel, knowledge, fortitude, piety and fear of God.

Q: What is the gift of understanding?

R: An infused quality through which the understanding of a person is comforted and fortified to see, to contemplate and to meditate the objects proposed by faith.

Q: What is the gift of wisdom?

R: An infused quality through which a person forms a right and just judgment of God and divine matters.

Q: What is the gift of knowledge?

R: An infused quality by which a person from the human and created things forms a right and just judgement, distinguishing what is to be believed and what is not to be believed.

Q: What is the gift of counsel?

R: A quality infused in the soul by which reason is strengthened, comforted and prompted by the Holy Spirit to acquire, to search, and to inspire whatever is convenient to do that is directed to the ultimate end.

38. Q: What faculty is made perfect by these four gifts?

R: The intellectual faculties.

Q: To what virtues does it belong?

R: The gift of understanding and the gift of knowledge to faith; the gift of wisdom to charity, and the gift of counsel to prudence.

Q: What is the gift of piety?

R: A quality infused in the soul through which a person is disposed and inspired by the Holy Spirit to give God the love, affection, respect that is due to him as the universal Father of all humankind.

Q: To which virtue does this gift belong?

R: To justice.

Q: What is the gift of fortitude?

R: An infused quality in the soul through which a person is inspired, strengthened and disposed by the Holy Spirit to go towards his ultimate end in spite of all dangers, evils, pains and torments that could occur in his life journey.

Q: To which virtue does this gift belong?

R: To fortitude.

Q: What is the gift of fear of God?

R: A quality infused in the soul through which a person is inspired by the Holy Spirit, to submit to God, respecting him as his superior and fearing him as a Father.

Q: In how many ways fear can be considered?

R: There are chaste and filial fear, servile fear, perverse and worldly fear. Only filial fear is the gift of the Holy Spirit.

Q: To which virtue does this gift belong?

R: To hope as well as to temperance.

Excellence of virtues and gifts

39. Q: Are the virtues more excellent than the gifts?

R: The supernatural or theological virtues are nobler than the gifts, because they are given as assistance and for the perfection of the virtues. The gifts are more excellent than the natural or inherent.

Q: Among the virtues are there some more excellent than the others?

R: Yes. The intellectual virtues are more than the moral virtues. Among the moral virtues there are four, which are more important than others and are: prudence, justice, fortitude and temperance. The theological virtues surpass in dignity to the moral and intellectual virtues.

Q: What is the principal of all the virtues?

R: Charity is the queen. She gives shape to all virtues. Helped by the seven gifts of the Holy Spirit, like an agent, it inspires, directs, and builds up all the strengths, actions and the life of a person toward his ultimate end that is, God.

SECTION THREE

THE VIRTUES DISTINGUISHED IN THE INDIVIDUALS

LESSON 48

40. We have already defined what the distinguished virtues in themselves are. We have contemplated all the different kinds in which it is divided. We have spoken of them in common and of each one in particular. Now it lacks only to see them in its theme. Let us now contemplate them in its degree of perfection, and in all states, classes and duties of the society.

Q: In how many ways a person could be considered?

R: In two: as an individual and as member of a family and part of the social body.

Looking at a person constituted in the society with other persons, he is obliged to practice certain virtues that will not be necessary if he was a solitary. Let us see which these are. The perfection of the social body demands that each member occupies his own place, and practices the activities and duties that are peculiar to him.

The end of knowing the virtues that a person is obliged to acquire as a member of a social body, we will examine in the lessons that will follow these three points: 1st the distinct duties and activities of this body; 2nd its states; 3rd its various degrees of perfection. Seeing this, we are convinced that a person in the practise of these virtues has to observe not only to what he ought to practice as an individual, but to all that are proper of his duty, of his state and of its degree of perfection. Let us go to the first.

Q: How many are the ways of life?

R: Three: Active life, contemplative life and the one mixed with action and contemplation.

DUTIES

Active life

41. Q: In what consists the active life?

R: This is found practically in all the members of a social body who have their duties and activities regulated by the work of skills in trades. To see this with more clarity, one must keep in mind that this body has infinite necessities that needs assistance, and to this end its author creates, organizes, places its members, and classify their duties and activities. This moral body has to eat and drink. Farming with agricultural skills presents on the table the fruits of a person's work; and here infinite members are destined to this end. One has to dress up; and here comes so many factories, industries and machineries that are dedicated to weave silk, cotton, linen, hemp, wool. Here the work is classified as: weavers, shoemakers, manufacturers of hats and many other tradesmen. To save the social body against the harshness of times structure is necessary; and to this are disposed the work of plumbers, carpenters, bricklayers, manufacturer of iron, steel, lead and other metals. These must be directed to man's happiness. The political and civil governments have organized the persons' works, ministries and activities for their temporal and material needs. Likewise, the ecclesiastical governments attend to their eternal and spiritual needs. For their health care they have doctors, medicines, surgery, and pharmacists. For the practise of these duties education is necessary. Here comes many schools, institutes, seminaries, etc.

The active life consists, then, in the fulfilment of duties, activities or work that each one practices in the social body.

42. Q: Which are the virtues that must be practised by active life?

R: Each member practice his functions according to the object to which they are directed. The members of active life must direct

their life, actions and virtues, at the fulfilment of their duties and status. They must practice those virtues that correspond to their state, and leave others that are incompatible with theirs.

Q: Let us put a practical case.

R: A farmer and a gardener have to sanctify themselves working on the land. To pass long hours in the church, to assist the activities of public worship of religion, are acts of virtue. If this is not an obligation for him, and to do this during working days, may cause damage to his work. And under this consideration, those acts of virtue that are for some praiseworthy, may be for others condemnable.

Q: Is active life necessary for the social body?

R: Yes. One has to eat, drink, dress up and sustain ones corporal and spiritual necessities, and without active life it will perish of misery. To put in order the life, actions and the virtues to the assistance of the corporal necessities of the society, is to serve the public and common good; and if this is done for God, this active life is a continuous practice of beneficence. We have already said that beneficence is a virtue that belongs to charity that disposes the active life for the good of neighbours.

LESSON 49. – *Contemplative life*

43. Q: In what consists the contemplative life?

R: If the social body has multitude members established in their duties to the assistance of their corporal necessities, being formed of spiritual substances and has to continue its existence, it is necessary to have many more members disposed in their activities for the assistance of the soul. What is bread for the body is truth for the soul, because it lives and is nourished by it. If a farmer before he could offer on the table the bread, wine, oil and other fruits for the nourishment of social body, has to work, cultivate, and learn the trade; in the same way persons destined by the providence to give nourishment to the soul need to read, meditate, contemplate the eternal truths. Here is the contemplative life.

Q: The contemplative life is necessary for the social body?

R: Yes, and of absolute necessity, as we have just said. Truth is life and the nourishment of the soul, in the same way that bread is the nourishment and life of the body. It is of absolute necessity to have a portion of members in the social body, intrinsically chosen, organized, ready and willing to read, meditate and contemplate the eternal truths with the capacity to teach and share as bread of life to all other classes of the society.

Solitary life

44. Q: The solitary life that Jesus Christ and his saints have given so admirable examples, is it contemplative life?

R: If the solitary separates himself from the society with the end of studying meditating and searching for truth, his life belongs to contemplation.

Q: A solitary man is a dead and useless member to the social body?

R: If he lives a solitary life in hatred to the social life, or if he separates himself from other people because he does not have those social and civic virtues that are necessary for living with them, in this case the solitary life is malevolent. But if the solitary person resolves to contemplate the eternal virtues in the solitude, his life is of greater merit than the active life. 1st The solitary life, considered in itself is a political and moral death that consists in being separated from business and acquaintances of friends and other members. This voluntary sacrifice is of great merit because by it a person triumphs and wins himself. 2nd. He is subjugated to the sufferings of this mode of living, which are many and very serious, already of body and of soul. 3rd The object that the solitary proposes is in itself noble and grandiose, which is, contemplation and meditation of certain truths, that in the bustle and noise of social life, cannot be seen or examined, but very slowly and imperfectly, the reason of the digressions and distractions that the world brings with it. It could do well all the services better than living in the society, and could be in a manner more secure and certain to deal with God the material and spiritual interests of the society in prayer. It could also be for her intermediary, lawyer, intercessor before the throne of God. This

duty and these activities are absolutely necessary for the motive that, God desiring to be acknowledged as the source of all goodness, wants that we ask him. To obtain from God the corporal and spiritual salvation of all persons is a very remarkable ministry, necessary and advantageous, but the way is very laborious and painful, because it demands great sacrifice from a person. To ascend in spirit of prayer to the throne of God is not the same to prostrate with the body before the throne of earthly king. For this duty, solitude, silence, detachment from creatures, fasting, mortification of senses, deceleration of passions, are virtues that a contemplative must have or acquire in a heroic degree.

Under this point of view a solitary can truly make in his solitude one of the activities and duties of the most necessary and laborious, but meritorious and advantageous for the social body.

45. Q: To live a solitary and contemplative life, is it necessary to be confined in the monasteries and to go to the deserts?

R: No. A person could very well live a contemplative life in the midst of the people; but we have already said that, as the virtues of contemplatives are silence, solitude, detachment from creatures and other resemblances, these could be practiced better out of the society than in the midst of the world.

Contemplative and active life

46. Q: According to what is still to be said, the contemplative life is of more value than the active life?

R: Distinguishing the active, the solitary and the contemplative life in themselves with respect to their objects and actions, there is no doubt that the contemplative is more advantageous, necessary and meritorious.

Q: And the mixed of action and contemplation?

R: It is of greater merit than the two distinguished as separated; because in this case the mixed life is the same contemplative that shares the doctrine of truth that has been acquired in solitude. Notwithstanding, the solitary can practice this mixed life of solitary without leaving his solitude. He could do the duty of a lawyer, me-

diator and intercessor between God and people. This life will be established in this case for the common good of the society.

LESSON 50. – *Ecclesiastical and civil, economic and monastic government*

47. Q: The social body needs governments?

R: Yes. In the manner that a big machine where there are innumerable parts could not move, nor could serve its purpose for which it was constituted if it is not set in order; neither can the social body if it is not directed and well disposed to go towards its natural and supernatural happiness. It will be inactive and static. It needs resources and to be impelled that it may move and this impeller and resources are the governments.

48. Q: For what is the ecclesiastical government or the hierarchy of priests?

R: To lead, to direct and to guide the social body to its eternal happiness.

Q: And the political or civil government?

R: This impels, lead and guide the society towards the natural and temporal happiness.

Q: I wish to see with more clarity the need of these governments. What is it that makes them necessary in the social body?

R: God brought forth the natural and supernatural order in the universe. So there will be an order in a multitude, there must be means more or less: superiors, subordinates and inferiors; lower classes, higher and medium classes. The lowermost is governed by the subordinates and these by the most noble. This is in the good order of things. According to the natural order, the angels are the most noble among the creatures, the people are to be led and directed to their happiness; deficient of means and subordinates are: with regard to the temporal happiness, the political government, civil, military and economic; and those concerned with the eternal happiness, the ecclesiastical, monastic and religious.

49. Q: Which are the peculiar virtues and characteristics of the governing body?

R: Since the common good is the object where all actions, duties and activities are directed, prudence, justice and other acts of beneficence are the virtues that must excel in them.

Q: The administration of the authorities belongs to active, contemplative and mixed life?

R: They are agents whose actions are directed to the government of the society. This pertains to active life. They could be agents of mixed life if the administrator shares and gives what has been received in the contemplation.

50. Q: What are the virtues that a father of a family must have?

R: Prudence, charity and other virtues of a good house master or administrator.

Q: Are the virtues of those who govern the same as that of the subjects?

R: No. In a way that the leader must be disposed and organized it is very different to lead and to be led. There is great difference in being an active impeller or to be a machine. Obedience, humility, submission are the virtues necessary for the subjects. The fidelity to the orders of the superiors, accuracy, precision and the promptitude in executing the commands of those who govern, are the virtues that distinguish the governance.

LESSON 51. – *The states of life in the social body*

51. Q: What is a state of life?

R: It is a lifestyle or manner of living that brings with it stability, firmness, constancy and immovability or non-transferability.

Q: How can the state of life be distinguished from a duty?

R: Duty is not permanent and the state of life is, as the name says.

Q: Are there different states of life in the social body?

R: Yes. There are.

Q: What are they?

R: The state of marriage, the state of clergy and the religious state.

Q: Why and in what are these states?

R: A person is bound to marriage by the laws of contract and of the Church; the clergy is also by the sacred orders; and the religious by the solemn vows.

Q: All other individuals who are not bound neither by matrimonial laws nor by sacred orders nor by solemn vows, how are they designated?

R: Single or free.

The state of Vocation

52. Q: To whom we have to consult to know the vocation?

R: Primarily to God. He is the author of the social body; he created the members and organized it. He alone knows the place that correspond to the members in the social body and the duty that they must practice in it. God alone inspires and directs the state of life and duty that we have to take.

Q: Is a person free to make a choice of the state of life or not?

R: In this a person is perfectly free, and is not subject to anybody, nor the sons to their parents, neither the servants to their employers, nor the subjects to their superiors. Any maltreatment, abuse and oppression is inhuman and cruelty. The parents to their children, superiors to their subjects cannot under any pretext dispute the minimum of this freedom.

53. Q: Could a person guess in the choice of his state of life?

R: If a person wishes to work as rational and sensible, God, the author of natural and supernatural order of social body, will give so many signs to know it, if he does not achieve it will be his own fault. There is the tendency, the natural inclinations and many special interior calls, by which a person could heed to. Just like the vineyard, because it is created to produce grapes, it has its natural tendencies and go towards a natural order necessary to this end; in the same way each plant from the day it was planted or sown naturally tends towards producing leaves, branches and fruits according to its kind; in the same way in the natural body each member gives signs from the creation for its function for what it was

created, organized and disposed, of the same manner a person, heeds to his inclinations and natural and supernatural tendencies, he could very well know the state of life and the duty that has been created, organized, disposed and prepared by the Author of the same body. When God calls a member of the body for an activity, he gives all the necessary dispositions, all the graces and natural and supernatural gifts which that state of life or duty demands.

Moreover, God makes known his will, and the unfolding or discovery by his actions and deeds. He who was born poor and in simple humble condition must not presume to be called to become king, and in case God wants that he would be, he will discover his will by the actions and deeds.

54. Q: Are the virtues of the single, married, clergy and religious the same?

R: Considering in common, all must have all the virtues; but each state of life and duty has its own, without which they will fail in their duties and responsibilities.

Q: Which are the virtues proper for the single, the married, the clergy and the religious?

R: The compendium or summary that we have redacted does not permit us to extend more on this lesson. Consult the ascetical Doctors who have written very extensively on this.

LESSON 52. – *The virtues in various and different degrees of perfection in the same state of life and duty*

55. Q: We have already seen that in the social body there are different duties, activities and states of life; we agreed that a person in the practice of virtues must consider his state of life and duty, and must apply to his position in the practice of these, searching for and acquiring what are his own to be perfect. We desire to know how we can find virtues, in some more, in various individuals of same state of life and duty; or to explain myself better, I would like to know if some of these same virtues are found in the social body in diverse and different degrees of perfection.

R: There is no doubt. The virtues in the social body are in different degrees of perfection. We see this in the human body; its faculty, capacity and senses could be seen very weak, feeble and imperfect at the first moment of its formation. At birth, the body is becoming healthy; it grows and increases in strength and vigour in the natural virtues until thirty years of age. The vigour and strength of the natural virtue found in different bodies varies in different degrees of perfection. Charity and all the virtues that accompany these natural virtues are seen in different degrees of perfection in different states of life and duties in the social body.

56. Q: Must one practice the virtues according to the degree of perfection in what he has?

R: Yes. And this is so interesting to know that ignorance and confusion could cause grave adversities to the soul. If a child would wish to lift up a heavy thing, that a strong and robust person could move, the child will faint and will fret and will grievously vex. If a beginner practices virtue or presumes to practice the deeds of a perfect person, relying on his own strengths, would fall in the same desperation. In a way the child works, and the youth in the other. *When I was a child – said St. Paul the apostle – I used to talk like a child, think like a child, reason like a child. When I became man I put childish ways aside* [1 Cor 13, 11].

57. Q: Which are these degrees of perfection?

R: Already we have spoken on this briefly in lesson 7.

Q: As I see, a person in the practice of virtues must bear in mind his state of life, duty and strength?

R: Certainly he must do so, and if not he will be exposed to commit thousands of excesses. The virtues do not destroy the social body, be this - political and civil, moral and religious, - but that it perfects them in all their activities, duties, ministries, actions and deeds. The virtue perfects a person little by little, with time, through the practice of virtues, each one according to his state of life, duty and vocation.

58. Q: The miracles, prophecies, gift of tongues and other similar graces, are these virtues?

R: No. they are graces given free.¹ God gives them to whom he wants and when he wants.

Q: Does God give them to the saints and the virtuous?

R: Not to all, nor always to the virtuous.

Q: Are means necessary for perfection?

R: Not in themselves, but it could serve for self-perfection and for the perfection of others. It is useful to perfection if one makes good use of them.

Q: I have heard and read of some saints who had ecstasies, raptures, visions, apparitions, locutions, rising in high. Is this necessary for perfection?

R: It is not. If it was, God would lead everyone through this way.

Q: Does this mean at least great sanctity and perfection?

R: Nothing of this. Graces being given free, God can give them to the perfect and to the imperfect, to the weak and to the strong; and it cannot be taken as sure and infallible sign of sanctity and perfection of a person, because the virtues perfects a person, and all these graces are not virtues, but means to acquire the virtue, to enable it, to sustain it and to conserve it. See what St. John of the Cross has written on this.²

¹ On the graces freely given or charisms in relation to the grace that makes one pleasing to God. St. Thomas, *Suma Teológica*, 2, 111, 1

² Does not remit to one concrete text of St. John of the Cross; in general to the doctrine of same exposed, above all, in *Ascent of Mount Carmel*, bk 2, chap. 17-32.

APPENDIX
SCHOOL OF VIRTUE
JOYS

In praise and glory of our Lady of Virtues, who is venerated in the church of St. Augustine, and in those who gloss the theological, cardinal virtues and the gifts of the Holy Spirit.

For the student who implores
Be teacher, be health.
Be Mary, Protector
Of this School of Virtue.

The Faith has to save us,
That is the very sublime virtue,
Do that she incites us
To believe without doubt:
Everything could be obtained,
Being you the mediator.
Be, etc.

Lasting hope
We will have until death;
All we want to follow
The holy and true law;
And, the world waits for
To be saved by you, Lady.
Be, etc.

Charity orders me
To help the destitute
Even to assist the suffering
With diligent goodness;
From the soul the sickness
Heal wise teacher
Be, etc.

To work well the prudence
Is infallible way:
Be our divine north
And continue providence;
From the soul all sickness
Heal for us now onwards.
Be, etc.

Oh great celestial Queen!
Be always favourable
We long for, and justice
To give to each one;
From vile mortal sin
Free us Divine Pastor.
Be, etc.

Infuse in us Fortitude
To work according we should
And so finally we may reach
The total beauty of God
If the purity of our soul
May adorn for ever.
Be, etc.

Are the ardent passions
The cruel enemy of the soul
The temperance its punishment
The remedy your gifts

Lighten the hearts
In your love that seduce
Be, etc.

The gift of wisdom
Of uncreated Spirit
May be sent by you
To all this company,
Being our north and guide
Shining and celestial dawn.
Be, etc.

Separate my understanding
From all that is worldly
And only in the celestial
Find our souls be content;
Keep for us a place
Where the Supreme Being dwells.
Be, etc.

How happy creature
Who takes the good counsel!
And who sees in the mirror
Your, divine beauty!
Such secure salvation
Will obtain at the last hour.
Be, etc.

Fortitude until overcoming
The dangers of this world,
Where everything is unclean
Always we have to
Liberate us from Lucifer

Your generous grace
Be, etc.

Give us pure Virgin, Knowledge
To follow what is true
And separate us from the uncertain.
Without doubt will have indulgence
If always in your obedience
Remains the one who prays to you.
Be, etc.

God is my loving Father
The piety disposes to love him,
Above all to venerate him
In a way most respectful:
An adventurous reward
Will have one who cries for his
faults.
Be, etc.

To hate the sin
Prescribes the fear of God;
So I wait in you
Oh! Immaculate lamb
My soul should be a model
And possessor of virtue
Be, etc.

Be our great defender
Now and in the old age
Be, Mary, protector
of this School of Virtue.

OREMUS

V. Ora pro nobis, Sancta Dei Genitrix

R. Ut digni efficiamur promissionibus Christi.

Hail Holy Queen, Mother of mercy, hail our life, our sweetness and our hope. To you do we cry poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this vale of tears. Turn then most gracious advocate, your eyes of mercy towards us. And after this our exile, show unto us the blessed fruit of they womb Jesus. O clement, O loving, O sweet Virgin Mary.

* * * *

COMPLEMENTARY TEXTS

I

School of Virtue. Second Section

Preliminaries

1st Proposition: The method is one of the laws inherent to all plan of teaching. –Development of our philosophic-religious plan of teaching. –Refutation of Philosophical theory –Bases of this teaching.

2nd Proposition: Existing criteria that show the existence of a certitude. –Refutation of Skepticism.

3rd Proposition: Evidenced the existence of this certitude, is person's right to inquire where he exists. –Refutation of Indifferentism.

Theories deduced from these preliminaries

4th Proposition: The inquisition of this certitude will give us the first results the existence and unity of the first principle. –Refutation of Atheism and Manichaeism.

5th Proposition: The analysis of Nature has given us by the certitude that, besides the order of the cosmological phenomena, the order of the psychological phenomena also exists. –Refutation of Materialism.

6th Proposition: This analysis had demonstrated to us also having the existence appertaining to the psychological order and independent of the cosmological order. Such is the first principle. –Refutation of Pantheism.

7th Proposition: This analysis has demonstrated to us having the existence appertaining to the cosmological order and independent of the psychological order. –Refutation of Spiritualism.

8th Proposition: This same analysis has demonstrated to us having the existence appertaining to the psychological and cosmological order, such is a person. –Refutation of Organism and Philosophical Unitarianism.

Analysis of some existence appertaining to the psychological order

9th Proposition: Since everything came from the first principle, the First Principle must be Omnipotent. –Refutation of Theism.

10th Proposition: Providence is one of the properties inherent in the idea of the first principle. –Refutation of Deism.

11th Proposition: Justice is another property inherent in the idea of the first principle. –Refutation of Protestantism in its relation to this theory.

12th Proposition: The sound philosophy of all the centuries had agreed that the first principle was the Truth. –Refutation of Skepticism in its relation to this principle.

13th Proposition: All existence appertaining to the psychological order has as property inherent in its own activity, the principle of responsibility and, consequently, that of freedom. –Refutation of Fatalism and Determinism. –Examination of Phrenology.

14th Proposition: Immortality is another principle inherent in all existence gifted with proper activity, according to this principle: God and the soul are immortal. –Refutation of Materialism.

Application of these theories to religious principles

15th Proposition: Relations between persons and the first Principle exist. –Refutation of Theism.

16th Proposition: These relations are based on the principles of Reason on the part of a person and in that of Revelation on the part of God. –Refutation of Naturalism.

17th Proposition: Revelation is an act. –Refutation of Deism.

18th Proposition: This Revelation was communicated to us first by the Mosaic Law in ancient times and by the Evangelical Law in modern times. First part: –Refutation of Naturalism. –Second part: Refutation of Judaism.

19th Proposition: The miracles done in favor of the Mosaic doctrine are proofs of his divinity; those worked in favor of the evangelical doctrine are also proofs of his divinity; the work done in favor of the Evangelical doctrine are also one proof of his divinity. –Refutation of Naturalism.

20th Proposition: The fulfillment of the prophecies in the Mosaic doctrine is another proof of his divinity; the sanctity of the evangelical doctrine is also another proof of his divinity. –Refutation of anti-religion.

21st Proposition: A complete harmony exists between Reason and Revelation. –Refutation of Philosophism.

Corollary - adjunct of this proposition

22nd Proposition: The theories inscribed in the books of the Mosaic Law and the true principles of the modern sciences are in complete harmony. –Refutation of some false assertions of modern philosophy.

Application of our theory to Catholicism

23rd Proposition: A Church, depository of the evangelical doctrine is necessary. –Refutation of free examine.

24th Proposition: The Church, as depository of the evangelical doctrine, must be justified by the testimonies of Revelation and supported by the criteria of Reason. –Refutation of Socinianism [rejection of the Trinity, the divinity of Christ and original sin].

25th Proposition: Only the Church, justified by these testimonies and supported by these criteria, could show to us the relations of persons with the first principle; this must be sustained as a consequence of the Principle of religious intolerance. –Refutation of Tolerantism [freedom of worship].

26th Proposition: This Church must be a perfect moral body. –Refutation of Protestantism.

27th Proposition: In this Church the principle of authority is a necessity. –Refutation of Liberalism and against Anglicanism.

28th Proposition: Accepting these last two theories, the legislative power must be accepted in the Church, and, as a consequence, the compulsory power. –Refutation of some modern assertions and affirmations.

29th Proposition: As consequence of the legislative power, the judiciary jurisdiction must also reside in the Church and, therefore, the power of requiring ecclesiastical tribunals. –Against some modern theories.

30th Proposition: The inquisition, according to these principles, is the use of one of the rights of the Church. –Against Puigblanc in his Inquisition without mask.

Examination of some Catholic doctrines

31st Proposition: The Pope, speaking ex cathedra, is an infallible judge in matters of faith and of customs.

32nd Proposition: Catholicism, with the dogma of original sin, explains the true cause of the actual degeneration. –Against Phalansterianism.

33rd Proposition: The penitentiary system, adapted by the Church and authorized by Jesus Christ, is highly rational and is in conformity with the principles of humanity. –Against Protestantism.

Application of these Philosophic-Catholic theories: General thesis

34th Proposition: The established principles, with all their consequences, influence the material, intellectual and moral progress of humanity. –Vindication of the dictate of retrogradism, applied to the Church.

Particular theses: The Catholic theories in their relations to material progress

35th Proposition: The Catholic theories prescribe the more explicit way the conservation and perfection, even physical of the individual. –Refutation of suicide and of duel.

36th Proposition: The Catholic theories cooperate in and even prescribe the more perfect organization and the higher conservation of the societies. –Refutation of Socialism and of Communism.

Theories that cooperate in the social perfection sanctioned by Catholicism

37th Proposition: The right of association is guaranteed in its Nature. Juan Jacobo Rousseau in his Social Contract.

38th Proposition: The right of family is guaranteed in the right of association. –Against the revolutionary principles.

39th Proposition: The religious communities are also guaranteed by the right of association. –Against the anti-Monastic ideas

40th Proposition: The Christian principles that are the fundamental truths of perfectibility raised to the highest degree; the attractiveness of its cult-worship; all Catholic history demonstrates how much the artistic advancement and all material progress to this Religion, the most encourager of human activity. –Vindication of the dictate of obscurantism applied to the Church.

The Catholic theories in their relation to intellectual progress

41st Proposition: The Catholic theories, uniting the psychological order with the cosmological order and intertwining the phenomena known by reason with the unknown phenomena but assured of Revelation, is the beginning of sound philosophy. –Refutation of Kantianism [German Philosopher-Kant] and of Rationalism.

42nd Proposition: History demonstrates to us also the Catholic principles being the encouragers and promoters of intellectual progress. –Refutation of some assertions of Charles Villiers.

43rd Proposition: The principle of authority, established by the Church as such, also encourages and promotes intellectual progress. –Against the disciples of free discussion.

44th Proposition: Freedom that promotes the Catholic principles is one of the guarantees that offered Catholicism to intellectual progress. –Against the assertions of the disciples of free examine.

45th Proposition: The Catholic doctrine is eminently civilizing.
–Refutation of some modern theories.

Application of this thesis

46th Proposition: The principle of authority has taught the way to modern civilization. –Refutation of some assertions of Mr. Guizot.

47th Proposition: The doctrines of Catholic intolerance have been the balancing pole of barbarity. –Refutation of some theories of the above-mentioned Mr. Guizot.

48th Proposition: The Inquisition which, according to Balmes, is no other than the application of the doctrine of intolerance to a particular case has also impeded heresy and impiety from hindering the civilizing march of the Catholic Church. –Refutation of Mr. Jercal in his mysteries of the Inquisition.

49th Proposition: The priest is the perceiver of civilization. –Against the detractors of the priesthood.

50th Proposition: The convents, focus of instruction and morality, have been as a consequence the focus of civilization. –Against the detractors of the friars.

51st Proposition: The Jesuit Colleges, so famous for their instruction, the basis of which is morality, were and are also the focus of civilization. –Against anti-Jesuitism.

52nd Proposition: The practices of the religious confraternities, far from fomenting fanaticism, promote morality. –Against the detractors of religious associations.

Synthesis

The Catholic theories are the intellectual, material and moral life of humanity. Refutation of some modern theories and vindication of Catholicism.

II

School of Virtue

A constant tradition in all the centuries, authorized by God with authentic testimony of his divinity, teaches us the following articles:

ARTICLES

1st That the Church of God is One, Holy, Catholic, Apostolic, and Roman.

2nd That it is a moral, visible and perfect body composed by the Pope and the Cardinals, Patriarchs, Primate, Archbishops, Bishops, Priests and believers.

3rd That it has the mission of leading the social body of persons toward its eternal happiness.

4th That in order to fulfill this mission, God, the sovereign Legislator, vested it with supreme legislative power.

5th That in virtue of this supreme power it can dictate laws, order their observance and punish with penalty every infraction.

6th That it has judicial jurisdiction in the external forum inherent to the supremacy of its legislative power.

7th That in virtue of this judicial jurisdiction it can establish ecclesiastical tribunals; convoke, form reason and judge all its subjects, be they priests or faithful, emperors, kings, rulers or citizens.

This is with regard to its discipline.

8th With regard to the Dogma.

That she is exclusively the chair where she teaches the truth without a mixture of error.

9th That she is gifted with infallibility in order to teach, define and resolve all questions pertaining to Dogma and Moral.

10th With regard to the worship

That it is her duty to put in order all the ceremonies and rites of public worship of the religion.

11th That it is her exclusive responsibility to put in order processions and other acts of public worship, as well as reform, suspend, authorize, prohibit and modify them.

12th That she is free, absolute, sovereign, Queen, Lady, Mother, independent of all human and earthly powers:

1st In preaching the Gospel: in teaching.

2nd In the exercise of her legislative power.

3rd In the acts of judicial jurisdiction.

4th In the functions of public worship of Religion.

5th In organizing, forming and presenting herself as a visible moral body.

13th Freedom, independence and sovereignty are an essential property of the Spouse of the Lamb.

14th That neither the Pope nor the other Prelates can nor must do anything that may be damaging to this freedom, sovereignty or independence.

15th Everything that is ordered and established, whether by particular Churches or by secular authorities, if it is damaging to her independence, sovereignty and freedom, is null and has no effect.

16th In the circle of authority that she legitimately possesses and exercises, emperors, kings, princes, and rulers are her vassals and subjects as are the simple, faithful believers.

17th The Church of God has been, is and will be free, sovereign and independent in the circle of her authority.

18th She is free, sovereign and independent in peace as in war, in calm weather as in tempest.

19th All her children, whether faithful or priests, citizens or kings, and all the baptized are obliged to proclaim, support and defend her freedom, independence and sovereignty.

20th We proclaim this freedom, sovereignty and independence because it is an indispensable quality for moving on with all the tongues, tribes, people and nations toward the directed end.

Printing press of the Torras Brothers, Sta. Ana Street, no. 18.

SCHOOL OF VIRTUE VINDICATED

PRESENTATION

Francisco Palau had to defend first the direction of his life; then, his apostolic work. One is in the Solitary Life; the other, in this book. Within his artistic literary composition, this is extraordinary. It was also in the effusion of activities, the enterprise: The “School of Virtue” was written and “vindicated.”

Never was success attained as vibrant as in this work: the velocity of the idea, the excellent organization, and then the profound and comprehensive perception of socio-religious. It was short lived which existed only from November 1851—March 1954. The magnificent catechetical instruction of the “School” died at the impact of calumny and authoritarianism. It is a well-known story.

Objective and purpose of the book. – *In the strike and labour sedition that took place in Barcelona in the spring of 1854, the “School of Virtue” was unjustly involved, and the civil and military authorities held Francisco Palau responsible of it as the director of the institution. In his attempt to explain and to justify himself of the topmost accusations, he was confined in the island of Ibiza.*

As soon as he settled he dedicated to save “the remains of the School” and to vindicate his name and his honour.

Such was the origin and the motivation of a project that ended in a book: that filled these pages. Within three months sojourn in Ibiza he had already redacted one concise apology.

He thought of publishing it clandestinely in France, or in Spain without the printer's mark. Dissuaded by the counsel of friends and previous collaborators, he kept his sheets of paper and waited for right occasion.

*The suppression of "The School of Virtue" continued producing suspicions and news on the confinement of the director. This was taken and put in order with care. Thus he could clear the project by the first defence. One year before he regained his liberty he had finished the book and he offered it to the editor of Madrid F. Gamayo, who accepted it generously in his printing press. It appeared in 1859 with the well-known title: *The School of Virtue Vindicated - A reliable history and an apologetic allegation of the great palautian enterprise. This was meant to be and this was the book.**

Structure and content. – *It is one of the best structured and redacted writings of Francisco Palau. It developed a literal content with the following scheme:*

– It began to establish the principles that served as pastoral and doctrinal standard of the "School of Virtue" synthesizing in this basic affirmation: the Church has entrusted the mission to preach the Gospel. It must search for methods more adequate to serve each place and time. For him he has to reckon with full liberty of action in his own religious field. The "School" was precisely this: one of the thousand methods that could and must adopt the preaching of the Gospel of Christ. Such was the reason of its existence.

– As part of this justification, the author had to describe with brevity the organization, the activities, the methods and the programs developed in the teaching of virtue. He insisted

to harp on the final end as the ultimate motivation of the work: to educate the people in the Christian virtue, not only to promote his cultural dignity but also to form them as responsible citizens with his civil and social rights. The "School" has no other pursuit.

– The third section gathered and reviewed one by one "the charges", the perverse accusations of the anti-religious in the daily press. The review was in two separated glossary: First, the accusations before the suppression; then, the lies and calumnies at the time of the suppression. The most serious charges made were from the side of the politics, which presented the "School" as a centre of intrigue and conspiracy. Each accusation was answered by the author's verification, taking at times the press that was favourable.

– The "charges" originated from the military authorities, in order to justify its hasty proceedings; to be examined in the 4th section. It is left to uncover its arbitrariness and lack of basis. One precise statement of the work was enough to throw down the unjust accusation of "participation in the mutiny." The pen of the author run with velocity and cut accumulated data. The serenity of innocence is never carried away by contempt or by injury. It is capable of pardoning mistakes and eliminating bad intentions.

– The apologetic statement concluded with the happenings motivated by the unfortunate trip to Barcelona in 1857. They took advantage of the occasion to resume anew the lies of the press against the "School", when it was purely reminiscence. The authorities of Barcelona needed all the bases of their suspicion that the "School" has been "a club of communist, socialist, Marxist or something similar." Purely fantasy, an adversity so ingrained in the idea of general Zapatero. Francisco Palau concluded artistically his defence: "Neither my conscience nor even the tribunals accuses me." Later the highest appeal recognized his absolute innocence.

The pages of this book have unquestionable and undisputable documental value. It constitutes a very true and authorized history of what has been the “School of Virtue.” Its interest surpasses the autobiographical and the limited scope of a minor episode - almost anecdotal - of the Spanish Church of the past century. It tackles basic problems repeated with slight variations in other epochs, even up to the present. It is a perpetual problem of the evangelization, its friction with the human society and in its political organization.

The present edition

By purpose the author reduced the edition of the book: the sufficient copies to be sent to interested persons in knowing the truth of the dramatic history narrated in it. In this manner it expound the successive turn of the century; the book has returned to its authentic rare bibliography. Scarcely will you see copies alike of this original edition. It was reprinted in 1979 (Rome) in the series “Palautian Texts”, n° 6. It is the text that has been reproduced here, eliminating the unnecessary scholarly notes for a simple reading.

* * *

I

THE PREACHING OF THE GOSPEL

IN CATHOLIC NATIONS

Preach the Gospel to all nations

[Mk 16,15]¹

1. The preaching of the Gospel is fording rivers and penetrating impassable forest and thickets, climbing rocks and inaccessible mountains, erecting magnificent, beautiful and firmest building of the Church of Jesus Christ. What a superhuman work! Inspired undertaking! When the missionaries of God set foot on those vast empires, armed idolatrous tribes and heathen nations meeting and challenging, who lives? Flags displayed, the struggle begun. God struggles in his priests with the two-edged sword of his Word; fight in favour of the savage, of the unbeliever, of idolatry, and this resists, contradicts, not with doctrines but with amphitheatres, with steel, fetters and chains and scaffold. The flesh is crucified by the world and the Cross triumph. The martyrs pass, comes faith.

We are already Catholics! The edifice of the Roman Church is already standing! Is the work of God in persons already consummated? Is there no more battles?

1 Original edition, *criaturaem* (Math., c. XIV, v. 1).

The work of God in persons is drawn, delineated and begun. Began and nothing more; because faith is the foundation of the Christian edifice. Carry on!

2. The preaching of the Gospel continues its work, and, if there are martyrs and tyrants to plant the faith, there are also martyrs and tyrants to plant charity and to ingrain it in the heart of the society.

The preaching of the Gospel encounters more obstacles and difficulties in sustaining the Church of God in Catholic countries than in founding it anew in the deserts where the wild tribes live and in empires where idolatry and infidelity is authorized.

Spread this proposition so that the weak will not be scandalized if they see in our days missionaries destined by God to Catholic nations in prisons and exiles, prison cells and scaffolds.

3. The prince and his vassals, the courteous priest and the people, the magnate, the rich and the powerful, the helpless and the poor, the doctor, the wise and the first powers, and the wild, the idiot and the uncouth were already converted.

We are already Catholics! The preaching of the Gospel has triumphed against incredulity; everything is faith now: we have consecrated temples to the God of Israel, priests according to the order of Melchizedek, public religious worship. Everything is religion, everything is Catholicism! The incredulity, heresy, and schism, are crimes against the nation: there is no more religion than the Catholic; we have the most religious exclusiveness prescribed by the laws of the State.

Everything is Catholic faith!

Have we faith?

Well, go ahead; let us march, let us make progress; we have bound up with this virtue the hope and love of God and neighbours. Let us always go, always onward, until we arrive at the likeness and image of God; always ahead. Prudence, justice, fortitude, temperance, these four principal cardinal virtues, with their respective choirs, have to be inseparable companions. Let us search for them and possess them. Carry on the work of God!

We are Catholics! Yes, we have faith; we have taken the first step; let us continue and in order to convey the work of God in the individual and the work of God in the social body to its ultimate perfection; how much preaching has to work! She began; she has to continue until the end.

4. A backward movement! Woe to the retrograde! He who does not advance goes backwards. This work cannot be delayed in the middle of its course; if it is for that machine, its legs will be thrown out of gear and its wheels will be left without moving.

We are already Catholics; faith has triumphed; and how about hope, charity, prudence, justice, fortitude and temperance? Ah, comes the passions, break loose, overflow, attack, and from here is a bloody struggle. The Christian has faith; but the first has been defeated by avarice, the other has fallen in impurity; there ambition prevails, yonder greed and intemperance, and these defeated Christians form a league to contend themselves lost. From this league spring out what we call world, and these, constituted in the world, resist God and his ministers, throws off the yoke of the law and nothing more remains but faith; they are Catholics, but they struggle against God and his Church to maintain the corruption of their customs. From here to incredulity there is no barrier, nothing but just a leap: Satan continues his work and later count among his allies the Christians constituted in the world; include, I repeat, the princes, rulers, magnates,

the rich, the wise and even priests and with these are all the classes of people and social ranks.

5. Such are the situations, the preacher sent by God enters that town, which is called Catholic, sees there the apostasy and all the vices in triumph. What does he do? What is his mission?

He has to convert the wise.

Arduous mission!

He has to convert the powerful and the rich.

Miracle!

He has to convert even the priest.

Divine work!

He has to contend, knowledge with knowledge, eloquence with eloquence with pseudo- doctors and pseudo- adorers, philosophers who believe that they possess the quintessence of light and need very special talents to make them heard.

He has to struggle with outstretched arms with a strong spirit and to put aside preoccupations that call his mission bigotry, and has to prepare himself to receive their insults, mockeries, ridicule, taunts and contempt.

He has to get them with a politico-religious faction² of reformists, who, setting intrigue, lies, deceit, fraud and calumny in motion, will involve him in political network and will assail him like a person of parties and factions; and for this he has to have the patience, the constancy and the magnanimity of the martyrs.

6. Incredulity has already invaded the educated and civilized nations, and he has to present himself armed, not only

² This word is habitually used as equivalent to “faction”, “party.”

with doctrines, but with courage and vigour to suffer imprisonment, exiles and death, but with the foresight that he will be treated and persecuted as wicked, fanatic and anarchist, as an enemy of arts and science, finally, as a malefactor; and they will attack him in the name of God and of Religion, and of virtue, and of moral, as if he was a blasphemer, an incredulous and a vicious and corrupt person.

7. The preaching of the Gospel in its appropriate and due method in Catholic countries, is liable to the most terrible attacks, inasmuch as it has its support from the seat of truth, not only the Catholic faith, but also all Christian virtues and principle of sound morality on which it rest; these were attacked from all corners by modern philosophy against that devastating Vesuvius (volcano) of atheistic and materialistic doctrines vomited by the corrupt world.

8. Let us leave the other countries and come to our own. The preaching of the Gospel in Spain, as in all Catholic countries, has to be seen under two forms: in the ordinary, common and usual eulogy, moral discourses, or sermons about unknown articles and subject matters; and in an extraordinary form, systematized in the whole doctrines, arranged in special and important needs to save the Catholic faith and the principles of sound moral against the invasion of errors and corrupt customs; in this final form it is a divine mission or a mission given by God, through the ministry of his Church, to the consecrated preacher, in exceptional cases and epochs.³ We shall spread out.

³ This distinction between ordinary or traditional “preaching” and the special demanded by concrete circumstances in the modern sense of “distinguished evangelization,” is basic for the understanding of the book.

1. *Missionaries and missions in Spain*

Go, therefore, and make disciples of all nations.
[Mt 28,19]⁴

9. The preaching of the Gospel of our Lord Jesus Christ is the preaching of the Word of God, in language chosen as a medium of the Word of the Father and purified as to its effect by the power of the Holy Spirit.

In the Church of Jesus Christ there has always been and there always will be priests called by the Spirit of the Lord who dedicate themselves exclusively to the ministry of the preaching of the word of God, following the special methods that the spiritual needs of the people to whom they are sent require. They are called *missionaries*.

10. These are in the kingdom of the archangels sent by the Lord, God of mercies, to assist in the extraordinary needs on the earth.

They are heavenly bodies that have their orbit in the sphere of the highest intelligence and make elevated race above the most sublime mountains of human politics; and for this, although agitated by the giddiness of passions surge, get rough and froth their irritated waves threatening to gobble them alive, they follow their course peacefully, spilling and effusing their vivifying, generating and saving influence over the country to which they are called.

They are comets that are seen and passed by the firmament of the Church at predetermined and fixed time by Providence as extraordinary signs that announce to the world all their catastrophes.

They are the tongues of fire [Acts 2,3] under whose figure and system descends the Holy Spirit on the earth to kindle in

⁴ ed. (Marc. c. XXXIII, v. 10).

it the fire of divine love, extinguished by the concupiscence of the flesh.

11. These are in the court of Jesus crucified the extraordinary ambassadors reserved for exceptional cases.

In pagan countries they pave the way to Catholicism, a land that was before arid, infertile and dry, drenched with his blood; and in Catholic nations, when the regular and ordinary efforts exerted were not enough to cast away the threatening errors and growing heresies and to desist the threatening impetus of some torrent of perverted customs, they are the ones that restore their faith and constitute them in a true, solid and lasting order grounded on Christian virtues.

Such is the lofty, noble and distinguished character of the priests to whom the Roman Church calls *missionaries*. Its title is enough to make those who believe and feel invested with this investiture tremble.

12. The missions in this sense are in the Church of Jesus Christ one institution venerable as the preaching itself. It is not necessary to prove it; its sole purpose demonstrates it. One mission was that of the Prophets, the Apostles, Franciscos de Asís, Domingos de Guzman and the other well-known personages in the Catholic world; and what was outside the world without missions?

2. *Spanish Missions in Spain*

13. When heresies arise and pervert the customs in a Catholic country, and to halt such evil the common and ordinary efforts of religion are not enough, in this case, we have said, missions are necessary. Then, the preaching of the Gospel abandons its usual, common and ordinary approach, and concentrates all its energies required and demanded by the very serious and pressing spiritual needs

created by the reason of reality and by the circumstances of the times. Therefore, seeing the open wound in the social human body due to the errors that circulate at present, the nature of the evil is investigated and once well known, the remedy in the great pharmaceutical depository of eternal truths are prepared, mixed, concocted and applied. The preaching of the Gospel takes various changes, modifies and regulates its methods according to the changes or varied dispositions, demands and needs of the people to whom it is addressed.

14. *Missions in Spain*: This title alone is sufficient to make the oppositionist journalists jump from their chairs; but, even though I see them already coming to meet me, it does not matter; when they come, well and good; if they blurt out and shout against them, we will follow our way peacefully and dauntlessly.

The missions are the preaching of the Gospel in a due method that is useful, fitting, fruitful, consistent and necessary, considering the circumstances; they are the divine word directed to its own end; are in the end, the practice of the ministry of preaching, and at the same time, are one of the most essential rights and attributes of the Catholic episcopate; one which the Christian “teacher” will never renounce and be deprived of teaching and do Christian apostolate in any case nor circumstance.

15. Does Spain of today need missions? Yes, in the same way and for much serious reasons, it has much need of them or more than the Spain of yesterday and or the one before yesterday. Serious needs demand and call for them.

The incredulity, similar to a Vesuvius (volcano), has opened its horrible craters in our Catholic soil; it emits against the sky immense clouds of smoke loaded with errors and heresies, and the lava, amid hurling and throwing, covers with dusts and ashes the Church area, devastating

and destroying the most heroic and sublime virtues. Catholic Spain, carried away by the ever-growing waves of corrupt customs, daughters of incredulity, impetuously runs and rushes towards the abysses where they are taken through preaching. James and the seven Bishops were sent to her by the Holy Apostles, Saints Peter and Paul. She back-lashed and retroceded towards idolatry and infidelity.⁵

Hopefully, what I said were my own illusion! That all were faith and virtues! I hope it were not a fact that the Church of Jesus Christ in Spain had not to lament and cry!

16. When Spain was idolatrous and unfaithful, the missions were necessary in order to imbue her with the Catholic faith, and for this great work James, one of the twelve Apostles was sent by God, and for these, the Spanish proto-martyrs Torcuato,⁶ Segundo, Indalecio, Tesifonte, Eufrasio, Cecilio and Hesiquio. It was necessary, after being Catholic, to preserve and keep pure and intact the treasure of her faith and to be more perfect in all other virtues; by this and for this it has always been, with the methods that the dispositions of the time and needs of the people required, have functioned and protected by the civilian authorities.

17. For what purpose are the missions destined to China, to Australia, to Africa, to the isles of Fernando Poo and to other pagan countries?

In order to instruct the incredulous in the Catholic faith. Well then, there are also incredulity, heresies, apostasies and errors in our beloved country. There are also in her schisms,

5 The tradition about the evangelization of Spain by James and the “seven apostolic men” continues. Basic data and fundamental bibliography in B. LLORCA, *History of the Church*, I (B.A.C. 54) 2nd ed. pp. 122-131; 153-155.

6 The “seven apostolic men,” are usually cited in this order: Torcuato, Segundo, Indalecio, Tesifonte, Eufrasio, Cecilio and Hesiquio. In the original edition it is read: Cresifonte and Hesiquio.

attacks against the principles of sound morality; corruption of the universal customs, that breaking all its dikes and leaving its own channel, has extended the current of its putrid, deadly and poisoned waters to all classes and categories, and flowing through all the Peninsula, drowning in her the Christian virtues.

18. *Missions in the capitals of first-class cities.* Here no, they told me the chiefs of evil, called civilization of this century, in Madrid, Saragossa and Barcelona. Here, missions! In villages and small towns, bah!..., but in Barcelona? What a rancid preoccupation!

And why not? If there is a necessity of mission in Spain, who else needs more, but the first-class cities. The reason is very obvious and simple. It is there where evil begins; it is there where the most efficacious remedy must be applied. If there are incredulity and corruption of customs in Spain, these have their schools, their teachers, the periodicals, their books, their authors, their protectors and defenders in the first-class cities. The current of evil has its source there; well then, it is here where the preaching of the Gospel has to direct all its strength; it is here where it has to take a method that will be adequate and proportionate to the character and nature of evil, to the dispositions of the tolerant and to the needs engendered by the reality. The Prince of the Apostles set up his chair in Rome because it is in Rome where the sources of error are. The Catholic faith, the incredulity, the false moralities and the Christian virtues in Spain have their battlefield in the first-class cities. It is here, then, where the preaching of the Gospel has to concentrate all its strength and run to succour the faith and the virtue.

19. *The upper class and the learned do not need missions.* Why not? *Preach the Gospel to all creatures.* This also could be applied to priests, great theologians, eminent doctors and even the consecrated preachers, nevertheless,

they hear and listen with reverence, emotion and respect to God who speaks to them through the mouth of one of their brothers in the missions and spiritual retreats, given every year to the clergy in all dioceses upon the order of the Prelates. Who is that proud crook who believes does not need to listen once in a while to the Word of God in the language of one of his instruments whom he has constituted on earth, nor the virgins consecrated to the Lord, living in the cloister; yet, they are the ones who mostly desire, plead and seek and with profound silence and attention listen to them.

He who does not receive the ones sent by God commits a crime of contempt against the Majesty of God. *Qui nos spernit me spernit* [Lk 10,16]. “O Jerusalem, Jerusalem, murdereress of prophets and stoner of those who were sent to you! How often have I yearned to gather your children. As a mother bird gathers her young under her wings, but you refused me” [Mt 23,37; Lk 13,34].

3. *Obstacles to the missions in Spain*

20. Civilization! Don't be alarmed nor be scared when you hear the word mission. I do not intend to designate with this exclusive and only term that form adopted by our missionaries in Spain these last centuries; without any doubt it would be in accordance with the demands of that epoch. The missions announced and prepared for Africa will not have such form.

Missions in Spain, in the Spain of today, signify the preaching of the Gospel in a manner suited, adopted and chosen in first-class cities to save their faith, the Catholic faith and, with faith, the principles of the Christian morality, both of which are horribly impugned and theoretically and practically assailed.

21. In this sense, have they some legal impediment?

We did not find any in our prevailing Code.⁷ By the mercy of God we are Catholics by law of the State; and, for the same reason, the preaching of the Gospel is supported and guaranteed by the laws and, in consequence, the missions.

The preaching of the Gospel has to be free in its forms: *Verbum Dei non est alligatum* “In preaching it, I suffer as a criminal, even to the point of being thrown into chains — but there is no chaining the word of God!” [2 Tim 2,9] If it were not, we would be Anglicans. It is in the circumscribed terrain by the laws of the State. If the real power was created with faculties to suspend, suppressed and dictate, vary and modify the methods of which the preaching of the Gospel is susceptible, we would abandon our being Catholics and pass on to the ranks of Anglicanism.⁸ In today’s Spain, in the official and legal Spain, preaching is free in its methods; we read its freedom printed in the 3rd article of the Concordat.⁹

22. As a matter of fact, are we free to proclaim and preach the Gospel of Our Lord Jesus Christ in Spain under the forms and methods we believe most useful, most profitable, most suitable and corresponding to the spiritual demands of the nation?

I leave this article blank because I intend to extend it in a separate sheet entitled: *Anglicanism in Spain*.¹⁰ However, I will say in passing that, as the whole nation knows, different

⁷ Later article 3 of the Concordat enforced in 1851 is explicitly quoted stating that is what is proposed here.

⁸ “Anglicanism” is understood as a Church of the nation without freedom in its ministries and practice of its functions depending on the nation. Even though some are exaggerated, the idea responds to what is in the origin and to what has been practiced with severity in its time in England.

⁹ Refers to the Concordat of 1851, enforced relatively until the recent epoch, and that the situation created in Spain has been resolved partly by the secularization and disentanglement.

¹⁰ Nothing remains of this writing if he managed to compose it.

types of press, under frivolous pretexts and groundless politics, attack the Spanish missions of Spain; these writers represent one of the political factions drawn in this land and, arriving at power, “talking is not the same as actually doing.” Of the attacks of the press against the prohibition, suspension and suppression, there is not much to move about. If the preaching of the Gospel, instead of being protected, turns out to the contrary, as suspicious, under surveillance, and will reach losing its extensive and comprehensive freedom in its methods, and if it were not as broad as Christ who gave it to the Church, it would be powerless to face incredulity, error and immorality. Either it is not a divine word or it has to be free.

23. Compelled by necessity, I am going to write a story related to the Spanish missions of Spain, which will unfold to us the land that we are stepping on: a story about the *School of Virtue*, or rather, about these principles reduced to praxis.

II

THE SCHOOL OF VIRTUE,

OR RATHER,

A MISSION IN BARCELONA IN 1851, 52, 53 AND 54

1. SCHOOL OF VIRTUE. This is the title that represents a mission that we gave in Barcelona during the years 1851, 52, 53 and 54. As it was presumed, the writers who opposed everything, also negate and impugned ours, with quality of arms that have been especially devised for this purpose; and have taken it by heart and passed it as a political club, director of mutiny and revolutions. Compelled by the obligation that we have to vindicate it, we will give to the public its description, the charges that were addressed to it by a certain type of press and its disputation, with everything that had happened with the military authorities of the ruling class and the government of Catalonia regarding this matter.

2. SCHOOL OF VIRTUE: This caption theme or subject, engraved in the banner of a Catholic Church, if it refers to objects, it represents the pulpit, the Gospel of our Lord Jesus Christ and his doctrines; if it is to persons, it means teachers and the Catholic discipleship, education and instruction, and in this sense it was the Christian populace assembled and convened in God's temple to listen to the Divine Word; and if it is to a place or premises, it was the holy lecture-hall most solemnly consecrated and dedicated to this end.

3. SCHOOL OF VIRTUE: Such was the Christian temple because it was where virtue was explained, taught, discussed and defined; here we asked to the Lord, here it was given to us and infused to us by the Holy Spirit through the Holy Sacraments and in prayer.

Under this symbol, the School of Virtue was the place where the Christian populace assembled through the competent authority every Sunday of the year to listen to the word of God; it was the preaching and teaching of the Gospel under one of the forms adopted to the demands, readiness and needs of the populace; it was the fulfilment of a mission which we believe we have received from God for the spiritual good of the Spanish Church.

Let us see its method; this will tell us what it was.

1. A mission formulated according to the demands of the Spanish people in 1851, 52, 53 and 54.

4. The preaching of the Gospel is a type of teaching: *euntes docete* “Go, therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son and of the Holy Spirit” [Mt 28,19]. To teach without method would tantamount to constructing a building without a blueprint plan or concept; this is neither in the natural nor in the artificial way feasible. A work without figure or form is impossible.

The doctrines of truth are immense material designed to raise the magnificent, sure and firmest edifice of the virtue in the soul. To teach these doctrines without method is nothing but to raise a pile of remiss ideas one on top of the other and in the intellectual world a heap of disjointed, fragmented ideas without connection, not light, but darkness; they are not science, but ignorance; not order but confusion; they are

not any design and blueprint plan that can serve to build in the rational soul the splendid edifice of morality, but, on the contrary, the image of a ruined work.

Truth in itself is an inexhaustible fountain, very pure, clear and transparent like God. In all teaching, the lectures must be one and very simple to explain, clarify, open, unfold and develop and to be articulated.

5. The tact and ability in the adaptation and selection of an appropriate method is of such importance in all teaching for its fruitfulness (setting aside the other qualities) depends more or less from it.

Thus we see in the interior and exterior construction of the works of nature and of art, in which their planners and designers give them the figure and form according to the effects they propose to produce: if they intend to divide, to dissolve or to destroy, they provide sharps; if they intend to unite they provide nails; and if they intend to close and open, they provide locks and keys.

I have said all these in order to let you see and understand that the form adopted for the mission we are referring to was not a routinely thing, but rather it was well studied and premeditated and in the choice we did not do it in darkness and uncertainty, nor were we guided by our whim and caprices; we had fixed rules to follow which we are going to propose.

FIRST

Teaching of the Gospel and of its doctrines

6. *Euntes docete* [Mt 28,19]. Here is a rule that guides us. We propose not to pronounce a moral discourse but to teach. To this effect we refer ourselves to the reverend parish priest of St. Augustine of Barcelona in the years cited above,

laid upon our stooped shoulders the weight of the charges and took into our responsibility related to our ministry of preaching. The School of Virtue was, consequently, that Christian teaching; it was a Catholic education that, by natural, divine and ecclesiastical right, must be taught to the people in the parish Church.

SECOND

Course of doctrines, or rather a constant and continuous teaching

7. “The Holy Synod ordered the parish priests to explain the divine word to the faithful, to give them salutary advise and to instruct them on the law of the Lord on solemn feast days during the High Mass or during the divine office.” [Council of Trent XXII, C. VII]¹

“Teach,” our adorable Teacher Jesus Christ command us. And when? In what time and in what occasions? The Church, represented by the Tridentine Council Fathers, gave us a rule that designated the time dedicated to the religious instruction which must be held in a parish Church: she ordered that it must be taught on feast days.

In the first rule we are commanded to teach and in the second we are to teach constantly and continuously. The doctrines, then, are always to be offered in an on-going course; and the Apostle added: “I charge you to preach the word, to stay with this task whether convenient or inconvenient – correcting, reproving, appealing – constantly teaching and never losing patience” [2 Tim 4,2].

¹ To clarify immediately the text of the Council of Trent section 22 was taken. The quoted text pertains in reality to chap. 8 of this session: *Counciliorum Oecumenicorum decreta*, Bolonia 1973, 3rd ed. p. 735.

This continuous teaching is very much in pursuant to the formation of a person’s intellectual faculties and to the moral progress of his virtues. Just as in all creatures [animal and vegetable world]: these beings live, move, unfold, and acquire their maturity progressively, little by little, with time; the works of art too are brought to their completion under this same order and in the sphere of human intelligence perfection goes through the same course.

Since a person’s physical and moral constitution is as such, his progress and his journey through the way of the virtues asks and demands slow and gradual teaching that would endure throughout life. A person in this life is a noblest piece in the great machinery of the universe that is being carved, worked out, and perfected in the workshop of the Militant Church. Inasmuch as the doctrine that flows from the Gospel is his spiritual life, his nourishment and his strength, it has to be offered at the right time, gradually and moderately, according to his capacity and disposition. In the school of Christ the novitiate is lifetime.

THIRD

A yearly course

8. The festivities ordained by the Church for the celebration of the divine mysteries and offices, according to ecclesiastical institution, have a course of one year, and the sacred doctrines are distributed according to the order of this same course.

In conformity with this order, the School of Virtue was an annual course on Moral conferences preached on feast days of the year.²

² It is to say, the 52 Sundays of the year, as it appears in the *Catechism of the Virtues*.

FOURTH

The method

9. The logic, in this essential part of philosophy, provides stable and secure rules that are indispensable in the good use of our concepts, ideas, judgment and reasoning. The method is the helping tool of logic; it is the order or the appropriate and useful method designed by the preacher or teacher on the subject matters he has to teach, and that order supposes good selection of doctrines.

The method has consequently two acts: the first consists in selecting the doctrines. The word, or the truth is in itself one and simple inasmuch as God can be preached infinitely; from the infinity of doctrines that flows from her it is necessary for all teaching to make a right, consistent, convenient and adequate collection for the purpose and effects intended. After the selection they are combined, put in order and given a form; and this form and this order is the part or the second act of the method.

FIFTH

Dispositions of the pupils

10. In order to systematize any teaching we must have known well, studied and considered the qualities, dispositions, capacities and pressing needs of the student. An error in this matter would make the doctrine sterile and fruitless, therefore, this must be considered when selecting the doctrine and putting it in order.

Consequent to these principles, to systematize the preaching and teaching of the Gospel and its doctrines appropriate to a parish church in one of the capitals of the first class in Spain, like Barcelona, it was indispensable for

us to feel the pulse of our sick and agonizing nation and to know well the growing causes of the horrible convulsions that agitate its spiritual and religious aspect. Thanks to the fatal experience, they are visible its plagues, its ulcers and its wounds, the cause of which we have not to make great studies in this medical-surgical science.

The spiritual needs of the Church of Spain, the open wounds in her body caused by the errors of the present situation and by the corruption of the customs and habits are and must be the focus of our attention in order to give a method to our mission. In order to help and remedy them we have chosen the doctrines, printed the form and established a method and consequently a religious teaching appropriate to Christian people under the plan that we are going to expose.

2. Plan of teaching, its Development, and reasons that inspired it

11. We redacted and organized in two great series of doctrines all the selected subject matters in order to design an annual course predicable in 52 Sundays that consist the ecclesiastical year. One of these two series of doctrines focuses on Christian morality and the other on its purity, sanctity and divinity; and because of this division the teaching and functions were organized into two sections.

A. FIRST SECTION

CHRISTIAN MORALITY UNDER THE FORM OF VIRTUE

12. Let us analyze under the notion of virtue all the subject matters related to Christian morality, forming them a series of doctrines in catechetical form. This series was

organized into 52 lessons corresponding to the 52 Sundays of the year constituting a complete annual course.

They were, in our thinking, the most serious reasons that directed us to follow this order. We shall show them so that they will see which were the motives and spirit that guided us.

FIRST

13. Had it not been for other reasons it could have been enough to see redacted under this same form the greater part of the catechesis that serves for teaching the rudiments of the Christian doctrines to the children. Since our School addresses the teaching of the Christian doctrines to adults, our catechism has to be an extension and amplification of what we have learned in childhood.

SECOND

14. The marquise of Valdegamas said with much originality regarding Catholicism: “I will choose, he said to himself, a barbarous century and fill it with my marvels; and he chose the XIII century and he adorned it with four magnificent monuments more sublime of human ingenuity: the *Suma Teológica* of St. Thomas Aquinas; the cathedral [Minster] of Colon, etc:”³

³ The text of DONOSO CORTÉS literally is this: “To boast of your strength, one day he said yes – the Catholicism -: “I prefer a barbarous century and will be filled of marvels,” and will choose the XIII century and adorn it with the four monuments more magnificent of the human ingenuity: the *Suma teológica* of St. Thomas; the *Código de las Partidas* of Alfonso el Sabio; the *Divina Comedia de Dante* and the Cathedral of Colonia”: Letter to the director of the *Heraldo*, Parish 15 April 1852; *Complete Works*, ed. B.A.C. vol. II, p. 739.

We abound fully in its sense: the marvels of the said Cathedral [Minster] consist in the printed matter by the author and those of the *Suma* of the Doctor already cited in the form given to the doctrines.

With regard to the moral doctrine we analyze all to this simple idea: “God is man’s objective happiness and virtue is its formal happiness.”⁴

15. It is explained thus: faith, hope and charity, assisted by the corresponding gifts of the Holy Spirit, spiritualized, divinized and united with God; prudence, justice, fortitude and temperance rectify him for his duties with himself and toward his fellowmen and in his regular contact with the creatures placed at his service and for his use.

God’s wisdom foresaw that in these last centuries’ would emerge false apostles and doctors who, in order to cover up their abominable, corrupt custom and habits and filthy doctrines, had the audacity to invoke the name of virtue and of morality. And by the designs of his Providence prepared a most eminent Doctor who, with anticipation, would define, describe and present them well delineated, engraved and painted beneath the prominence of a pure and holy morality with vivid golden and brilliant characters, with magnificent and royal insignias, with clear and distinctive notes which are proper to its nobility, beauty, greatness and high dignity. Such was the sun of the schools, St. Thomas Aquinas.

16. It is not possible to imprint on Christian morality a simple form joined to the more sublime and elevated; yet there is no other thing that can fit in the human conception than that which extols and elevates the miserable son of Adam to a greater dignity. The centuries following the 13th had seen and known it and the ecstatic doctors had

⁴ ST. THOMAS, *Suma teológica* 1/2, 3-4. Theme of the first section of the Catechism of the Virtues (Palautian texts 5) pp. 29-30.

contemplated and admired it. The mystics and ascetics followed it and the seraphic possessed it. The Church of God had accepted, proposed and acclaimed it as pure and true and her children had moulded their lives according to it. And the day came when the sign of the struggle is given, a tough and decided struggle of the virtue against virtue, of morality against morality, we were then found well prepared in advance. Thanks to God's mercy and to his Doctor.

Having the guardian angel of the schools [St. Thomas] as guide in this subject matter, I moved on securely.

THIRD

There is no true virtue, no true morality apart from the one that the Catholic Church defines and teaches

17. Virtue is the genuine happiness of a person inasmuch as it links the rational soul with the Supreme Being through the firmest bond like that of a spiritual matrimony; it enables the person to return to the beginning from where he proceeded; he rests and enjoys there and this repose is the only true happiness. He reposes there in faith, hope and love while living in this mortal flesh and though imperfect this formal happiness is the only one possible in this life. Apart from this everything is movement and agitation; no rest nor tranquillity nor consequently true happiness.

18. Virtue, although with respect to the difficulties and obstacles that had to be overcome so that the rational soul may be able to return to its Creator saved and pure, is specified, divided and subdivided into various acts, yet in itself it is always single and very simple. It is a simple entity in the beginning where it resides and from where it proceeds and is one with regards to its principal object.

It is a very simple form impressed and engraved by the finger of God to the life of a person, and that form affects all his internal and external, private and public acts of the present, past and future. And that forms, organizes and moulds him according to God's eternal law. It simplifies, divinizes, transforms him in God and makes him God by participating in his grace and his gifts. And that form is one, consequently there is no more than one sole virtue and one sole morality that is true, pure and formal. That virtue and morality descended from heaven and took its repose in the Catholic Church. The Roman, apostolic Church who possessed it is the only teacher who has the mission to define, describe, explain and teach it. At the same time it pertains to her to establish the terms deemed most proper to designate and to decipher its nature, its kind and its acts. Therefore, those who want to represent, to sketch, to engrave, to carve and paint its image, to describe, define and explain it must take from the depository of the Roman Church all their gossips, issues, clamour, sentiments, apprehensions and teachings.

19. As I will show later, that those who are clever in the art of deception, perversion and seduction have presented to our societies false doctors and writers who are determined to take the task of twisting and falsifying the true virtues. It is of the highest transcendence then to have an exact notion, a right and just idea about the virtues that conforms to reality, because an error, an illusion, and deception on this matter have always terrible consequences on the eternal happiness. Whatever preoccupation is an occasion of grave loss to us that make us move on crossways.

20. In order to preserve our nation from so serious an evil, we assume the responsibility of defining, describing, explaining and presenting it as beautiful as it was created by God, bringing it face to face with the false virtues and the ill-qualified moralities of our pseudo-doctors and pseudo-writers.

FOURTH

The false virtue

21. Three classes of artists –sculptors, engravers, painters– clever and expert in the rules of art, trained by long experience and practice, discharged the terrible and fatal mission of defining, describing and representing the virtue as vice and vice as virtue.

Is this a dream?

It is not; I am fully awake; it is an act that cannot be contrasted with. These artists have their well provided schools, depositories and workshops, and they distribute their false images as much copy and quantity that they had already filled the entire world with them. Nobody is surprise of this act: the virtue to the vogue and style! It is so obvious. It is accommodated to the taste, to the whims and to the pleasure of each one and it gives such a good price that no other kind is in use anymore.

The virtue in vogue and style!

And what would be the formal and true?

22. It is no longer in use and it has been set aside in a corner; moreover, if it is presented before the falsified ones it is unknown, despised, mocked, ridiculed, persecuted, spurned, thrown among rubble, cursed, anathematized and insulted as if it were an ugly and abominable vice.

23. If this is a fact, then there is no evil that could be worst.

What I have just finished writing is a fact; and because it is a historical truth we believe that it is necessary to transform one of the Churches in the capitals of the first class into a warehouse and workshop of images of the true virtue; in a Catholic School that confronts virtue with virtue, morality with morality, truth with errors, light with darkness,

reality with shadows, what is false with what is true. A School that define and designate by names, clamour and issues that are proper to formal virtue, and will describe the vices by its disastrous and devastating properties. Such was the School of virtue.

24. But who are those falsifiers?

Denounce them: they are guilty of crimes committed against the divine Majesty for they falsify his image. Congratulations! We are going to denounce them.

1st *The century and its pseudo-doctors.* – All the systems, from the atheists to the schismatic, when they renounce the Catholic faith, they all fall on the same rock, although crashed through different ways. One same abyss crashes and sifts all of them: their falsified morality and their false virtue.

Everybody wants the virtue for oneself since it is needed to accredit with their name their heathen doctrines and to conceal and cover up with royal clothes the corruption and the putrefaction of their customs. Hence they invoke with devotion and call their help and favour. Having lost the Catholic faith and the principles of sound morality, the next thing they will do is to construct a new morality and fabricate virtue according to their whims and caprices. Then you will see later the struggle of virtue against virtue, morality against morality. And since there will no longer be solid, formal and perfect virtue than that which the Roman Church possesses, defines and teaches nor other morality than that which she practices, they consider these as vice and corruption and the vices as virtues and even the most despicable vices, the most criminal acts, the most abominable evils are considered as eminent virtues. They set prizes for them; they built monuments for them and adorned them with laurels, palms and crowns. Whereas the most sublime, the most heroic and the greatest of virtue is rated, insulted, outraged,

persecuted and punished as ugly vices, culpable and criminal acts. “You call evil good. You turn darkness into light and light into darkness. You make what is bitter sweet, and what is sweet you make bitter” [Is 5,20].

That change of clamours and issues produces in effect a horrible collision in the ideal world, and the shaking that results from it move, rock and swing, up to its own bases, the pure virtue and the true morality. The exchange of ideas brings to us confusion and with confusion the darkness of the obscurest night. And covered with this black mantle, the only designated philosophers, convinced that they will not be seen and discovered proceed freely and unpunished, on invoking the name of the virtue and persecute it as disgusting monster; on proclaiming morality and release under this word a raging destroyer of corruption; on averting vices and turn them against the virtues, thus destroying the rules of good morals. What an ugly, gloomy and horrible night!

Our modern philosophers exhaust their talents and skills in order to perfect themselves in this criminal science. It is not a strange thing that the ruin of their dismal systems goes with it.

True virtue makes contrast with the newly invented one; it clashes, excludes and causes crude war for not being able to live in the same country.

Outside the Roman Church what virtue will it forge?

A figurine, no more than a shadow of it.

We have already a group of falsifiers, of vendors and of vending machines of false virtues and false moralities. Let us pass on to the second.

2nd. *The human passions.* – The passions have an extreme skill and mastery in picturing its idols as divinities, its tastes, enjoyments and pleasures with rays of glory and its acts, even how vile, despicable and degrading they may

be, as heroic virtues. And even corruption itself, as the most pure and the most holy morality. How ingenuous, alert and skilful a passion could be in painting what it pleases. Whatever satisfies its appetite is praiseworthy, holy, good and virtuous. On the contrary, whatever contradicts, refrains and moderates is considered as threat, malevolence, evil and vicious.

These astute and wise painters are and live within and outside of Catholicism; and therefore, the pure and formal virtue are falsified, attacked and challenged within and outside the sanctuary; the passions go with the person wherever he goes and these are internalized and penetrate there where he is: be alert then! The person, even once a Catholic, overwhelmed, conquered and dominated by a passion, joins the incredulous to falsify the true and formal virtue, and will always conceal his disgrace, shame and ignominy when it is convenient to him. Let us now see, finally, who are the other falsifiers of the true virtues.

3rd. *The angel of darkness.* – This disgraced being did not lose its natural cleverness at its fall. It is rare to find one who buys vices on account of vices; thus, the vices are dressed with the mantle of virtue and under this false pompous display they are brought to public auction. The just are given much trouble in his abominable situation, for its illusions will not have any effect on him unless it transforms itself into an angel of light and by presenting evil under the appearance of good and the virtues as vices. For our practice and patience it has been endowed with the authority and power to forge and falsify the virtue; and in this art and science it forms with the pseudo-doctors and with the passions a triple alliance.

Our School, in defining virtue from the pulpit of the truth, had proposed to break these formidable allies. Our explanations are designed to drain first the pomposity and all the flowing clamours, issues and names of those who live

behind the walls; and the second is to strip off the insignias of virtue and pure morality of the puppet and little idols; and the fake glory of the rebellious angel leaving him with his horns and finger nails so ugly as the sin of rebellion had made him.

FIFTH

Illusions of the spiritual life of a person

25. Having seen the skillfulness and the effort of the world of passions and the devil in falsifying the virtue and the pure morality, how many deceptions, illusions and preoccupations is a person exposed to as he moves on!

In the phalanx of human politics how much illusion in matters of true and formal happiness is the virtue!

26. God is the object of a person's happiness; virtue is his genuine happiness; this with his purest acts, unites him with God and places him in possession of this immense good. This great truth, which Catholicism had always taught, separates him through an infinite space from the sphere of ideas and of the practices of those statesmen who had not recognized other effective and real deity than their material well being, worldly, lewd and temporal comfort. Secured already in their external happiness, they constitute as their genuine happiness those means and acts which serve the said purpose even how wicked, evil and corrupt they may be. Honour, prestige, high positions and occupations; erroneous and apparent glory; gold, great fortune, intrigue, injustice, barbarism, cruelty, the horrors of a revolution, bloodshed, all these are good, holy, praiseworthy and meritorious, all are *virtue* as long as they serve their god.

27. *Virtue!* . . . For us a life formed according to God's eternal law is virtue; the law that is unravelled, clarified and

explained through the principles of discretion through the precepts of the Decalogue, through the laws of the Church and that of the State.

Civilizations! What is virtue for us, for them is civilization; this word designates a life formed according to the insatiable demands of the passions.

28. These deviation and divergence in truth, when it lapse to the persons in public office, in persons who decree the destiny of a nation, are always very disastrous. The human society, in order to march on toward its destiny, has no other way than the one steadfastly grounded by its Author and Creator, which are the Christian virtues. Led astray from here where would they end up? Being wild and impulsive, their furious fast moving cars and carriages, compelled by the locomotors of the human passions, will now run by the excesses of the right, then amidst the defects of the left, will fall into a precipice and be pulverized and reduced into particles. Anarchy, dissolution, destruction, decomposition, confusion, disorder and ruin will be their ultimate destination. The daily press serves as electric wire that communicates these illusions and preoccupations, the transmitter from the high sphere where they have their principles down to the masses of the towns where they are corrupted, perverted, rendered worldly, sensual, materialistic and practical atheists.

Illusions exist even within the sanctuary.

The one who had shaken himself from the yoke of the Lord and embraces all together suffers no more than only deception. However, the one who is a courageous and spirited man walks decisively through the paths of its eternal salvation is exposed to as many illusions as could be invented, pretended, conceived and suggested by the devil, the passion and the world. These are infinite.

29. The science of the Saints that was taught in the first section of our plan dispelled them all.

The definitions and explanations about the virtue given from the teachings of the Holy Spirit are streetlights fixed in the royal avenue that leads to eternal life. This light reveals to the traveller these three lines: the right way; the precipices at the right which are the excesses and the cliffs and inaccessible mountains at the left which are the defects. The excess and the defects are the two extremes where the misled lost its way.

We have learned by memory when we were children, the science of the Saints that in the elements of doctrine, people become perfect through the practice and acts of Christian virtues, and the explanations on these by the doctors, teachers and preachers from the teachings of the truth, and in the confessionary the confessors and directors of conscience and in the books of the writers. They have to learn this either through these ordinary means or through the inspiration of the Holy Spirit or none of these. In this last case a person walks in darkness, misled and lost.

When we use a method in the teaching of the Gospel we were aware of all these illusions and preoccupations in matters of virtue and their effects and consequences, and because of this we told the ones who had them.

SIXTH

The harmony, beauty, honour, dignity and glories of the rational soul

30. The rational soul has the principles of all the natural virtue in its own being and nature, and the seed of all the virtues and gifts infused by the sanctifying grace. With the observance and practice of these virtues the soul is made

perfect, unfolded, distinguished, characterized, filled and formed in the image and likeness of God; and that likeness is the feature in the human body. Her likeness is the expression of God's image imprinted in her; and a figure or feature similar to God is beautiful, lovely, honourable and glorious as God himself; that is, she participates in all these graces and divine gifts.

31. These most precious and richest image is entrusted to the ministry of the angels and of the priests for its progress, formation and perfection. The School of virtue had the mission to preserve her from the many incidents that could, in her development and progress, transform her into a deformed being and a horrible monster; to save her spiritual life which is continuously threatened by infectious and pestiferous elements that surround her; to guard her honour, dignity and glories that the many impure, obscene, absurd and Godless systems attempt to outshine her and of defending her title and coat of arms of nobility, her greatness, her excellence, her beauty, her richness and admirable loveliness, that the vice with its fatal and deadly properties, try to defame, damage, tarnish, and abase.

SEVENTH

The Spanish nation in its relations with God

32. The Church of God is a work that is being formed as a city there in heaven: *Jerusalem is build as a city* [Ps 121]. There is a difference between the triumphant and the militant Church, in that the former is constituted in peace for the eternal dwelling and repose of the chosen and the latter is on struggle.

In order to realize the plan that the Supreme Artificer in eternity had conceived, delineated and stamped in the

purest mind of a person, there are on earth, by disposition many orders that with subject to, subordination and under the government of a supreme judge, Christ's deputy.

33. First orders: the ecclesiastical hierarchy. These working orders put up walls, construct edifices, form brick walls, build defensive stronghold in them, erect towers and arm them with all the structures and scheme necessary for its attacks and defences; and besides, they govern, direct, administer, watch, guard and defend it against the formidable armies that are encamped in front of it.

There is nothing more to do?

34. Another working order is yet missing and they are the priests and the auxiliaries in the same work.

These artists in unbelieving countries assume the mission of the first; but in catholic countries their destiny and ministries are set to work in her and to always perfect more and more their friendly relationship with God. The union with God is seen here as the end of their contemplation and sleepless nights; and under this point of view what an immense discovery of work of art! What a delicate, exquisite and difficult work, but how rich and how precious! As it is here, one works in faith, hope and love, in grace, in gifts and with the other infused and acquired virtues, these are the pieces on hand that will furnish, embellish, enrich and adorn the interior of the moral edifice of the nation.

35. They learn the rules of its art in solitude, in silence and in the seclusion of the cloisters and in solitude that their duty requires and all the virtues ask of them as of a contemplative life.

These belong to the religious orders.

Our reformers exclude the working class of the workshops and the factories of the militant Church. What an illusion! In their system one priest is more than enough for a

parish. What blindness! From whom have they consulted? The work of the universe has to be brought to its perfection and fulfilment under the fixed and prefixed order of its Author and this is assigned not only to one, but, also to many orders and classes of workers and artists in order to perfect the human society. Some are assigned to build and others are to beautify, to embellish and to furnish; they do the sculpturing, the painting, the carpentry and the other indispensable things needed for its magnificence and greatness.

Having destroyed the religious orders in Spain, God's work was in an irreparable vacuum. The works of their hands were indispensable and necessary, if not for the integrity and organization of the body of the Church, at least for its adornment and perfection. If it were not so, God would have not accredited their existence and their mission with so much manifested sign-boards, marks and signs of divinity and approval.

We have proposed to work and we will work in this regard. Reformers, you do not scare us! We will tell you more extensively for what they and we are serving.

36. The Christian virtues produce the same effects on any nation considered as moral as in an individual. Faith, hope and charity, assisted by the gifts of the Holy Spirit link, strengthen, hold and unite her with her God. The chain of intimate, amicable and friendly relationships are established and created between the body of the nation and her Author; this chain makes God's throne and people one; one crown, one sceptre, one power, one authority, one legislation, one kingdom, one government, one administration, one sword, one material and moral strength and one body of nation with her Author. All her merits, her honour, her dignity, her glory and her greatness are so great a union; herein her strength, her support and all her recourses are centred; her peace and prosperity are guaranteed here; her public order, stable and

unchangeable like the union itself, are solidly constituted here.

37. If the divine virtues unite a nation, considered as a body with God, its author, its king, its legislator, its governor and its absolute and sovereign Lord, the moral virtues of prudence, justice, fortitude and temperance build, organize and make it a perfect moral body under whichever form. But these have to be under that which is natural to it, that which characterizes and distinguishes it, that which fits it, imprinted and inspired, not by an erring, uncertain and corrupt politics but by the finger of God its Creator. Thus, as it corresponds to its author to give figure to the human body since it corresponds to it being an organic constitution; likewise it pertains to the author of the moral body of a society to undertake its organization and to give it a figure and form; and this form is its natural and distinctive feature. The practice of the Christian virtues is in the progress of its own duty. Without this the whole society is a deformed, ugly, horrible and monstrous.

Give me a nation formed by the basic elements of the Christian virtues, having holy and just laws; these will be faithfully observed since they are the energy that strongly unite the members with one another. There will be order and organization as well as healthy, strong and vigorous life.

38. The School of virtue, established in the capitals of the first class, as Barcelona, has the exalted mission of teaching with the richest and most precious matters that exist in the heavens and on the earths, which are graces, gifts and virtues that beautify, adorn, embellish, enrich, and populate the large interior hall of God's Church in Spain. As long as she remains Catholic, the Majesty of God has his throne and altar; the Son his palace; the Holy Spirit his temple; and these edifices are so great and magnificent which correspond to the sovereignty of the One and Triune

God. These works are constructed and formed not of stones, but of human hearts, and are adorned and furnished not with jewels of gold, silver, crystal, brilliant stones and marbles but of virtues and gifts. Its improvement and perfection are entrusted to the ministry of the angels and the priests.

39. The *union* of Spain with her God in faith, hope and love; its moral organization under the form of the Christian virtues of prudence, justice, fortitude and temperance were the point of meditation that we must not neglect when we assume the teachings of truth. If a person's eternal salvation, if his union or separation from God were matters for preaching considered inseparable much more in this regard the formation of the body of nation.

The union of a Catholic nation with God in faith, hope and love; its apostasy and separation from God through heresies, errors, vices and sins; here are matters that the nobility of missionary must precisely revolve. How vital are these questions! We had our mission here.

40. You reformers, destroy all the workshop where these kind of works are undertaken; suppress religious orders, missions, schools like that of the School of Virtue; send away from our native land those artists that the Lord, the owner and author of societies sent to perfect, solidify and corroborate that ineffable union that must exist between heaven and earth, between God and persons. Do you know what will happen to you? Read and meditate. See how the chains of that divine union will go exhausted and pass away, not only by their use but also by abuse and by so many dissolving elements that defile and attack them; the elements loosened the sacred bonds that cool down our relationship and friendship with the Supreme Being in which the virtues are weakened little by little until they will be later substituted and replaced by their opposites. Then error, heresies and incredulity will follow and with these vices will come all the

others one after another and will corrupt the customs and habits which will finally end into general apostasy. When the Christian virtues, which are the bases of the whole social edifice, are destroyed, no order whatsoever is possible; anarchy, cataclysm and confusion will dominate the spirits.

41. These are the misfortunes that we want to see our country to be free from and in order to save it from these we preached with all our strength faith, hope and charity, prudence, justice, fortitude and temperance in fulfilment of our mission. We preached under the most solemn way possible for us, because we believe this preaching was necessary for the formation of the nation in its religious and catholic aspect. We will preach to the nation now, after and when the occasion presents to us under the form that the circumstance dictate to us.

*Analogy between the first and second section
of our plan of teaching*

42. In view of the progress that the incredulity had taken in Spain, the speaker has to suppose that, in cities like Barcelona, there are in the auditorium certain number of persons who doubt and vacillate in the faith and at times those who challenge their belief, and almost all those present have heard attacks against them. This circumstance obliged us to represent, describe and define the natural and the human virtues by holding on the testimony of discretion, of reason and of the philosophers, whether they are Catholics or gentiles.

After having represented, described and defined the human virtues it was easy for us to uncover the immense vacuum that exists in the individual rational soul and here we had the reason to demonstrate the necessity of grace, of gifts, and of the infused and divine virtues.

Having proven these, establishing in them all our relationships with God, we must have already attained the object of the second section which is the divinity of our Holy, Catholic Religion.

I have said enough in manifesting the upright and pure intentions that guided us in the method of preaching of the Gospel in the first section. Let us pass on to the second.

B. SECOND SECTION

DIVINITY OF THE CHRISTIAN RELIGION AND PURITY OF ITS DOCTRINE

43. All the matters related to the divinity of our holy religion form a great series of doctrines. We divided this series into 52 sections or articles predicable by turn on the Sundays of the year and these subject matters were the object of the second part of our plan of teaching.

It had an academic form in its performance in the order of which we kept as follows:

44. After the end of the course, and before beginning another one, we made a survey and serious exploration on the progress, situation, increase and spread of the incredulity in Spain. We discovered the devastating effect it had made on the beliefs of the nation and the errors and the kind of doctrines that it had hurled against the Catholic faith. To resolve this situation, we analyzed all the matters related to the divinity of our Lord Jesus Christ, his Gospel and the doctrines that the Roman Catholic Church proposed. Then we form out of them a perfect series, divided into 52 theses or propositions that in this case, would help more to solidify and fortify the Roman Catholic faith. Thus we have a complete yearly course on Religion.

45. Setting the program in order, we inaugurated the course and the School began its function at the beginning of the year.

When it was time to carry out the activities, with regard to the first part, a group of children were designated to recite by memory the lesson assigned in the first series that corresponded to that Sunday. It explained and interrogated on the comprehension of the explanation given to the other class that suggested difficulties, illusions and concerns on the virtues, if there were. Then some psalms are sung and the lesson passed on to the second section.

46. In this the director state and present the thesis that pertained to it, as prearranged in the program and a group of distinguished philosophers discussed it in the following acts:

1st The proposition is expanded citing the proofs that support Catholicism.

2nd The same class reproduced the systems opposed to them and their arguments.

3rd The proofs on which the opposed systems rest are dissolved and abolished.

4th The section ends with an act of faith related to the article that had been discussed, supported by the director's brief discourse, thus closing the last section.

47. The work of one preacher was divided into five or more acts and were carried out by different individuals, thus, through this variation, the nuisance of one long teaching is avoided inasmuch as the class lasted almost two hours.

We had focused ourselves, even now, to only one thing that was, the object of this mission, to wit: to proclaim and to preach the Gospel of Our Lord Jesus Christ and to teach his doctrines. With regard to the forms, since they depend on the circumstances, we had not been tied up to one since then, nor now or never. Before the beginning of the year we

examine, revise, modify and change them according to what the circumstances inspire us.

48. We shall explain the reasons that dictated us in this second section and its form.

1st *The divinity of the Christian morality.* – That part of morality that deals on the purely human virtues could be explained through natural principles, but without revelation we would not be able to describe the formal and perfect virtues. Therefore, we set aside the most sublime and noble, which are the infused and divine virtues and the gifts, for these could not be defined nor demonstrated except through revealed doctrine. Consequently, this second part occasioned the necessity and obligation to present the divinity of Christian morality.

In the first, we exposed before the Christian people the most beautiful edifice of the virtues describing in detail all its parts from the outside, from the inside, from the top and from below; and in the second, we highlight the most solid bases on which they are established.

2nd *The Catholic faith in normal and peaceful times.* – The doctrines related to the divinity of our holy religion presented in series in view of those who already believed, offered for their contemplation, a beautiful, attractive, encouraging and enchanting painting, and opened their understanding a new heaven wherein with a single glance, they could see under the veil of faith, God, the Supreme Being, infinite and immense, one in essence, three in persons. Likewise his attributes, his infinite perfection, his providence and all relationships that exist between the Creator and his creatures, the relationship of the Father with his children, of Lord with servants, of King with vassals; relationships and verbal and written communications, authenticity, veracity and divinity of these writings, divinity and infallibility of the roman Church that keeps these in bond and propose them so that we may believe.

The human person has in these matters a fertile, lovely, frondescent and fruitful garden wherein its soul nourishes, sustains and strengthens its religious beliefs.

These doctrines, empowered and enfolded according to good method and later unravelled, explained and administered at the right time under convenient forms have, by their nature, the power, force and strength to instil faith in those who have no faith, to bring it back to those who lost it, to vivify it in those who have it extinguished, to conserve it in those who vividly possessed it and to preserve it from the surprises of a perverse and astute philosophy.

In exclusively Catholic countries, like Spain, the doctrines related to the divinity of our holy religion are, in normal and peaceful times and in epochs of faith, the oil that nurtures, nourishes and sustains the light of that torch and preserves it from the ambush that incredulity is continuously plotting.

In the 18th and in the previous centuries the ship of the Church reposed in Spain, anchored peacefully in its ports, consolidated in the anchors of both ecclesiastical and secular powers who had effectively dispensed a strong, active and determinate protection. In this epoch wherein the incredulity was attacking the nation's faith from the outside, for these circumstances our plan of teaching, in the second section was in the cities of the first class preserver of a betrayal to our beliefs. Notwithstanding, we believe that its forms would be inconvenient, useless and unfruitful in towns of the lower class because the people's faith is in all its purity. It is not so in the upper regions of the social world because the incredulity does not speak in such a low voice from outside that the upper classes could not hear their poisoned doctrines; faith must be preached always and when and where it is challenged.

3rd *A surprise to our faith.* – If incredulity enter a catholic nation and invade and infest it with the pest of error, like Barcelona, by law of the State, and this invasion happened by surprise and treachery covered it with the very name of the Catholic religion, what would our plan of preaching serve in the second section? Would it be necessary?

In such circumstances I will proceed a little bit without fear by which nobody will make me move back and backlash. I will tell and demonstrate that it is a pressing and very serious necessity to present to the wicked from the first class capitals the entire series of doctrines that could be preached from the pulpit the teachings of truth related to the reasons of incredulity.

49. This hypothesis is a fact, thus: the Spanish nation had been caught by surprise, of treachery and bad faith through the impiety. Let us see it.

The official Spain is entirely Catholic without heresies, schisms, errors, infidelity nor incredulity; everything is faith. Then, where would be the incredulity?

Her majesty, Queen Isabel II, is a Catholic and so are her ministers and her government, the parliament and all the legislative body. All kinds of Press, the democrats, the socialists, all the political factions, the moderates, the progressives, the absolutists, the carlists, the mass of people and the clergy are catholic.

All is faith, all is Catholicism, all is religion; in the official Spain heresy and infidelity had no place.

Nobody was imprisoned, exiled, executed by firing squad nor hanged as Catholic; neither was there martyrdom or tyrants for all is faith.

Where was incredulity then?

Incredulity in Spain is a crime against the nation because we are Catholics by the law of the State. The fundamental

laws of the nation denounced it and if it exists, it has to be hidden, simulated and covered with the name of Catholicism.

We will search, because in this disguise we will encounter in the body of the nation like cancer that eats away and undermines the living institutions.

There is incredulity in Spain, and it has taken and continues to take, day by day, a move so rapid to our surprise.

We will denounce it; it is our duty because it is an extensive, frightful and dreadful conspiracy against the social, political and religious order: moreover, we do not have to formulate a great volume of apology, for otherwise we will be distracted from our object.

Notwithstanding, we will give a quick look at it.

If we call it by its name, it will not respond for it will tell us that it is a believer of what must and conveniently believe, that is, as Catholic as Pius IX. But, woe to that day when it will present itself stripped of its guise of hypocrisy and uncovered face in the battle of Catholicism!

We will discover and recognize them through their acts and works.

a. STRUGGLE BETWEEN THE CATHOLIC FAITH AND INCREDULITY

50. The nation is suffering from severe shivering, tremors and earthquake and this shaking and commotion is produced, by the look at the religious part, by a hurricane of systems, principles and doctrines that are opposed to the Catholic dogma, to the rules of sound morality and to ecclesiastical discipline.

There is a relentless and decided war between the Catholic faith and incredulity. Both of them are powerful: faith has its schools, its teachers, its defenders, its protectors and its brave champions; and incredulity attacks and defends

itself, counting on its strong elements, its books and its authors, its defenders and proselytes, its schools, its daily press and other means and power, even though prohibited and bad, its effects are fatal and deadly.

51. The battles take place in the capital of the first class and the rest of the populations of the Peninsula have to endure the defeat and victories of one and the other.

This is a fact that teaches us a fatal experience in the contemporary history and for this we need no more proofs to support it.

That struggle supposes that the Catholic faith is not only lost and dead in those who challenged it but also in many who, in the conflict serve as shields and champions of the infidels and the incredulous. That struggle produces the consequent effects: the extinction of faith and its redemption, the corruption of all those principles on which sound morality is based.

52. The Angelic Doctor, St. Thomas Aquinas asked: In what cases, times and occasions are we obliged to make a public and external confession of Catholic faith? [See *Suma*, *secunda 2 ae q. 3.a.2*]. Resolve, among other cases, in times of heresies; and I propose another question: when do you have to preach those doctrines that are the nourishment, the milk, the bread, the food, the life and the strength of those who doubt, waver and hesitate in faith and the conversion of those who have lost it? Solution:

When a catholic nation passed from faith to incredulity, dragged and enveloped by the impetuous current of principles, of systems, of maximum corruption of Catholic doctrines and of Christian morality.

53. Therefore, in the course of this 19th century the Spanish nation had been tempted in body and soul. The spirit of the century had suggested and proposed to it

thousand and one system opposed to our religious beliefs. The temptation had been vehement, strong and very grave. If it had not succumbed, if it had resisted and if it had not fallen into a schism, we attribute it to a miracle of grace and to the highest disposition of Providence. Yet that temptation has not vanished for there are occasions in which at the turn of the political wheel the suggestion presses, urges and makes it waver and hesitate.

That temptation operates in the first class cities where the tempter and the temptation, the struggle and the danger are. To these places we must go to help the enticer. There, in our poor concept, it is convenient to take in the preaching of the Gospel the attitude that correspond when a Catholic nation has before it the walled and entrenched incredulity prepared to attack and defend itself. In order to disrupt their systems any isolated discourse, in our judgment, would not be enough. Rather, the entire and complete series of doctrines related to the divinity of the Religion and our doctrines should be presented under a very solemn, direct and adequate form.

54. For such predicaments, for so solemn, critical and dangerous occasions, for a struggle in which no less than the Spanish Catholicism is being disputed, the School of virtue had received from God the mission to disperse the angel-enticer, to cast away the infernal suggestions, to dissolve doubts, to strengthen faith and to give a glorious victory to our nation in her battle against infidelity. The satisfaction and the glory of having worked in whatever was at our reach in order to attain this effect correspond to us.

The discussion

55. We have talked until here about the convenience of the second section of our plan of preaching with regard to its

depth, that is, of presenting the entire and complete course of doctrines regarding the divinity of Jesus Christ, of his Gospel and doctrine and of the infallibility of the Church which proposes and teaches them to the first class capitals.

Let us proceed now to its forms.

I have already said that we do not subject ourselves to any form for we adapt what God inspires as well as prudence and the circumstances surrounding us. I would say that we do not have any preference of one or the other for our interest and concern are the fruits that we expect to gather in our ministry. The one that we used lately was academic. I will tell the reasons that inspired us to use it.

The discussion and the free exploration

56. We focused our attention from the plain teachings of the Holy Spirit on the Spanish audience we see. . . What is it that we see? We see a very rare and strange phenomenon. We see the nation transformed into an academy in which the most venerated mysteries of our holy religion are being discussed, challenged and defended in very extravagant forms by incompetent persons and in indecent places. They disputed, distorted and argued about the Trinity and the Incarnation, the glory, purgatory and hell, about the priesthood and its ministries, about the Church and her infallible character and other qualities. They do this in the salons of the upper social spheres, in the poor farm worker slums, in the workshop of the simple craftsman, in the plazas and public places and in the laundry. Blasphemies and disgusting curses, satires and sarcasms serve many times as rhetorical syllogism to persuade and dilemma.

57. In view of so lamentable act, it seemed to me a very natural thing to transfer that deadly academy to a competent place. And since it is not within our capability to avoid the

struggle and the duel we believed it was a lesser evil and we hope to convert it into good by giving it an authorized form. This academy was transferred to a place that corresponds to it. The discussion was held in God's temple and the credibility of our mysteries was dealt with before the teachings of the truth.

Furthermore, we take this form to answer with facts that the teachings of the truth do not avoid or are afraid to discuss.

“You have the presumption, the pseudo-catholic press repeats to us everyday until we get annoyed, of stripping off from man the most noble of his faculties which is that of reflecting, thinking and emitting freely his judgments, concepts and thoughts. With a *Roma locuta est* you want to snatch freedom from us. With the obscurity and the darkness of your faith you pretend to eclipse the lights of civilization and to hinder the progress and development of the sciences and the arts. You are the obscurantism and ignorance, for this reason you are afraid and you are avoiding the struggle, the exploration and the discussion.”

We cannot deny such insulting, outrageous, calumnious and sarcastic assertions in a more formal and solemn manner than to give the second section of our plan of teaching the form it had.

We will in turn make a *twist of the argument* to the incredulity: error is not light but darkness; incredulity avoids and is afraid of discussion for it knows that to destroy it, it is enough to present it before the throne of the catholic truth. And because the School of virtue was argumentative, academic and accepted free exploration within just limits established for this very reason, therefore the first ones to attack us were the ones free to argue.

58. *La Discusión*, system of the Spanish democracy, compiled with great ability by which in this matter, other

newspapers of the same kind have many times told us: there goes your article of the number that corresponds to July 20, 1858:

“Either the Church advocates an independence that does not want or must renounce all hostility against the democrat party. Democracy has been her future today, her most beautiful hope. It is true we repeat, that thanks to the absolute freedom of thought that the clergy should see under our principles so committed in a vivid and ardent struggle against those who deny or interpret her doctrines in a different manner. Could we not find in that very struggle a stimulus that would lead her out of her ignorance? The Spanish Church should not create illusions; you are late today, disoriented, and incapable of understanding the arguments of modern philosophy. Heresies are swarming in our country. When the Church raises her voice could it not be in order to shield her of sterile anathemas? She appeals to all means in order to reduce them to silence and to all, except to the most effective, to the debate. It seems not but rather being afraid to deal with the questions that provoked it, it has lost faith in her dogma; it is not only among the priests and the prelates that such culpable ignorance exists. The pastoral letters we have read were enough to shame all Catholic thinkers. Harsh epithets that qualify the object of their anger were not lacking in those writings; yes, reasons were lacking. They contradict each other and they harbour the contradiction deep into their own selves. For not revealing that they do not know the modern philosophical systems, our prelates should not disregard them as if they do not know that their land is being undermined and that numerous confused proselytes are being pulled out everyday.

The Church lacks precisely that struggle that is so elusive in order to get out of a state of so severe a depression. The Church in other countries is more wise and enlightened granting to rude combats that should be constantly sustained against fearful adversaries. The person grows in the struggle; and needs it for the development of its faculties. When it has no one to combat with, it easily falls into fatal lethargy, loses its intellectual strength; stops thinking day after day even about the condition that affects most

the person. What more could the Spanish Church desire today than the struggle? The principal cause of her visible decadence is the absence of struggle.”⁵

59. The freedom to steal and to assassinate is a gift in a person that recognizes as such all the laws; notwithstanding its use is a punishable crime. The freedom to think evil is also our property as are the broadcasting of perverse judgment, publication of subversive, obscene, irreverent ideas, the use of which is another crime.

The Church respects the freedom of the human person but she reproves, as all civil authorities do, its abuse.

b. CHRISTIAN MORALITY: ITS DIVINITY

60. These are the two parts of the doctrines that we have put in order and divided. In fulfilment of our ministry we have taken charge of them and have the mission to preach and to teach them to the unbelieving towns and nations, to those who waver and doubt in the faith and to those who struggle against infidelity. A collection of circumstances dictates the form that we must imprint in the doctrines, in the acts and in the religious functions.

We have said enough so as to make known our viewpoint about the matter that occupies us. What we had just finished writing in favour of the School of virtue is not that we want it re-established. As I have already said that I am not tied up to the forms that preaching is susceptible to but I have said it solely and purely for our justification.

⁵ *La Discusión* Madrid newspaper founded and directed by Nicolas M^a Rivero was the standard bearer of the democrat party, to the extreme of the progressive, that was burned in 1849.

III

CHARGES DIRECTED

BY THE DAILY PRESS

TO THE SCHOOL OF VIRTUE AND ITS DIRECTOR

AND ITS RESPONSE

1. As soon as our program was announced by Barcelona’s newspapers, the writers of very advance ideas as Don Joaquin Maria Nin and Antonio Ribot y Fontserre, challenged us. Along the means that were used against the missions and religious societies came as well the charges against us on matters of customs and habits. We would have disregarded them and keep our silence if the government of her Majesty, Queen Isabel II, had not taken them seriously. For this sole reason and for the purpose of not causing the ministry to preoccupy on this matter, we will examine the accusations that the Daily Press had made to us.

2. If in the physical and material world there is no reality without shadow, neither in the moral world could there be human work so perfect and complete that does not have its shadows of defects and deficiencies and that, by consequence, it is vulnerable and can be attacked. For which reason we shall examine dispassionately, cool and unemotional, without any prejudice with peaceful, tranquil and serene spirit the charges directed to the School of Virtue

and its Director. We shall search in our conscience and in the history the data on which to base on and, if the charges are well founded we would recognize our errors with all humility. We would confess our faults ingenuously and frankly, we shall weep for our loss. We would formulate an act of thanksgiving for the satisfaction of having the charity and amiability of warning, correcting, challenging and punishing us. If on the contrary we believe we are innocent of the terrible crimes we were accused of, these sheets will justify and vindicate our honour outraged by the calumny.

1. *Press Review*

3. *La Actualidad*, a newspaper of the progressive party, appeared in Barcelona at the same time as ours. The writers were Mr. Ribot and J.M. Nin.¹ These writers were the first to assume the responsibility of challenging the School of Virtue and with the School, the Jesuits and the religious societies and other venerable objects; and for being hostile to Religion, harassing it with obstinacy and decision; the newspaper was suppressed by the royal decree of October 23, 1852.

4. It declared that the School of Virtue was Jesuit and more than Jesuit, it was the novitiate of Jesuitism. And “for

1. It is regarding Antonio Ribot and Fontserè, physician, politician and writer (1813-1871) and Joaquin María Nin, military by profession, writer and journalist, who published various historical works and about religious institutions with marked anticlerical tendency. Both were publisher of *La Actualidad*, Barcelona’s newspaper that is marked out as “political” and had for its slogan: “freedom, tolerance and progress.” It was openly anti-clerical. Prohibited by the government, as it is said here, it terminated its publication with no. 264 on Oct. 26, 1852. Joaquin María Nin transferred to *El Constitucional*, which is of the same tendency but also short lived. Antonio Ribot, on the other hand, directed the *El Látego* and collaborated with other newspapers.

this and other reasons, we have asked many times, as stated in number 446, that it should not permit Mr. Palau to continue misleading pitifully the youth who, unfortunately, are directed by him.” Jesuit, in their dictionary, signifies a person left by the hand of God; hence it attributes to them the mutiny, assassination, heresies and I don’t know what more devils. It also treated us as false apostles, as hypocrites. We took with great disdain their charges and we considered it to indemnify with satisfaction that his Excellency, José Domingo Costa y Borrás, had asked them. However, they answered that their pens must first be turned into chips, pens which they said, would take away the mask of the hypocrite apostles . . .

5. We had perverted. And how? By teaching the Catholic doctrines. If our Religion were debased by the doctrines of the youth what could be the Religion of the *La Actualidad*? Undoubtedly our Religion would not be that which was left written in their columns. It was announced to us in number 151 on the 15th of October² that the Religion persecuted by the priests had taken refuge in the columns of its newspaper. Who would not laugh upon reading these lines? The Religion that has taken refuge in your columns could surely be not Catholic that we preach; it could be that of Mohamed or of the Protestant and who knows it could be that of the writers. Not being the Religion that we teach we had perverted in its judgment. Yes, your principles are not in consonance with ours.

Let us set this aside and let us go to another newspaper of this same league.

6. *El Clamor Público*. – The literate world knows already how and what that redaction on missions, preaching and

2 The Religion that is frightened by your fanatic Jesuitism had taken refuge in the columns of *La Actualidad*. [The publication corresponds to the indicated date of 1852].

religious societies are: all are about absolutism and clubs that conspire against the throne and the liberal institutions. Your agents in Barcelona have written an important article dated on 2 March 1852, denouncing before the government of Her Majesty the religious institutions as den lurking-place, or factories where we plan and devise to seize thrones and liberal nations. It said in its conclusion: “It could be that the curious expectator transfers from six to eight on Sundays to the grandiose temple of St. Augustine and amidst strange and lugubrious ceremonies he will see the influence that the fanatic people exert on the innumerable youth entrusted to their education.”³

7. That *influence* of Barcelona’s newspaper columnist could be that same thing about which its good friend, *La Actualidad*, wrote in number 188, on August 6, 1852: “Do you want to turn over to the clergy power and authority? Do you want to restore the so immense and so enduring influence it exerts on the life that does not die, on the life of humanity?”⁴

It is obvious that those people want priests without influence, without prestige, distorted, despicable, and humiliated like stars without light, fire without heat, fantastic machines without life, without actions, without doctrine and without virtue. What will such a religion be to those who want and search for these kind priests!

³ Madrid’s newspaper, with progressive and anticlerical tendency, developed a campaign so markedly against the bishops and religious associations. Its correspondent in Barcelona moved along this line with regard to the School of Virtue and others like the so-called “Corte de María” (cf. 18.4.1854).

⁴ It continues: “More about person who is engraved here on earth with the qualities that come from heaven”. Editorial of no. 188 that corresponds to Friday 6.8.1852. It does not deal directly of the *School*.

2. *Suppression of the School of Virtue*

8. Trusting on the rectitude of our intentions, we could hardly believe that the military authorities of the government of Catalonia would take into account the stale and irksome discourses, since no one takes the pain of neither reading nor of believing they are well founded nor the writers themselves who articulated them. We deceive ourselves.

Politics is such an enormous wheel that carries away within its circle the many factions, the many flags, the many parties and as it moves it makes all of them run up and down. This fatal machinery caught us and got us involved within their sphere and wanted at all cost that we were men belonging to their group. There is a certain faction who wanted to make us politicians but at the turn of politics it suppressed the School of virtue. Let us see what the press says about it.

9. The *Gaceta de Madrid* published on April 4, 1854 a report from the Captain General of Catalonia to the ministry of War in which it attributed to the School of virtue the cause of the mutiny in Barcelona.

10. *La Esperanza*, in the number that corresponds to April 19 of the same year of 1854, says:

“From the time we saw the accusation in the *Gaceta* that was launched against a pious association attributing to it an active and direct participation in the mutiny which occurred lately in Barcelona, we expected that the adversaries of the *religious societies* must have exploited the cause and the devastating sentence against one of its members by the Captain General of Catalonia. But we could not believe that no one had reached the point of wanting, like *El Tribuno*, to take advantage even of the dregs of that new mine, pretending to make them appear as if it were the richest mineral.

Notwithstanding, that is what our colleague had done. After putting as slogan of its article the textual words of the official

newspaper in which it says that according to the news received by the superior military authority of Barcelona, 'a religious society formed in the capital called *School of Virtue*' had, with earnest effort, taken part in the mutiny for which the same authority had ordered the dissolution of said society. The newspaper of the Progressive Party expressed it in this way:

11. "Shortly after *El Tribuno* had come to light, we wrote some articles whose patriotic end was no other than to call the attention of the government about the spectacle that are presented in many towns of the Peninsula. It is brought about by *certain persons who, under the title of missionaries, go about injecting into the mind of its believing listeners the seed of the most stupid reaction, the maxims so opposed to the political system that the nation conquered with its blood and with its treasures.*

From preaching they passed on to associations and as they extend this means of propaganda throughout the sphere of the Peninsula there is hardly a town that does not form more or less numerous circle that branches out and bonds itself with others, all of which recognize a common centre which they obey.

When the government came to know through its superior delegates that these associations had attempted a mutiny in the second capital of Spain, we did not *indicate* in this case the opportune remedy. It just came naturally without the necessity of great deliberations."

12. We likewise said to ourselves that *without the necessity of serious deliberations comes also* the injustice that the *El Tribuno* included in its *manifestation*. We have no more news about the Barcelona association provided by the *Gaceta* with regard to the report of the Captain General. However, in spite of the lack of records we find the suppression of the School of Virtue less justified if, not taking into account the opinion that general La Rocha enjoys, we must have formed our judgment only through reasoning. Nonetheless, according to the official newspaper, it contained the report that His Excellency gave to the government.

The *El Tribuno* in turn read the slogan of its article again and it saw in it that the Captain General, in order to probe that the true *purpose* of the mutiny was a carlist movement in nature, alleged this only reason: "that the liberal party, even the most advanced in ideas, had not taken part whatsoever in it." Meaning to say, that in spite of at least three fourth of the participants known to belong to the different liberal factions, the liberal party had nothing to do with the uprising. This is because, without doubt, that they were not captained by their own chiefs nor have they raised any political flag. Since it has to be, as it seems, that one of the two parties must have instigated the movement, because there are no other in Barcelona than the carlists and the liberals, it is clear that if it was not the liberal party it must be the carlists who had provoked the rebellion. Likewise, our colleague must see in this that the captain general, insisting in his probe that the true motive of the mutiny was not fabricated but rather a carlist movement in nature, added: "Moreover, according to the news received by the said authority, it is a religious society, etc." It means that the fact that a religious society had taken part in the mutiny proved that it is carlist in nature, or the other way around, the religious societies, for being so, are also carlists. The *El Tribuno* has in extract the process by whose power the aforesaid society had been suppressed.

13. Could similar part serve even as pretext for the very serious manifestation of *El Tribuno*? Had it not observed that, according to the rule established by the Captain General of Catalonia in the report the *Gaceta* extracted, in order to absolve the religious society from all charges that were mentioned there the circumstance of not having presented themselves in the street parading with banner and presided over by their chiefs would be enough, although, on the other hand, the majority of the labourers who revolted belonged to the School of Virtue?

But, although the *El Tribuno* has not subjected itself to the rules that were implicitly consigned in the communication of the Captain General, La Rocha, no one could dispense our colleague from observing what logic prescribes. One of them, the more general without question, as what all regular understanding obliges of the particular to the universal, is that which prohibits minors to argue with adults. Consequently, as the democrat newspaper say in an

affirmative sense that *the religious associations had intended to try out a mutiny in the second capital of Spain* and this is in order to prove that *all religious associations in Spain must be suppressed*.

14. They were fortunate that the government knows more than the progressive opposition, on which part is the danger that threatens the *institutions* and knows the importance of those passionate discourses against the confraternities, the missionaries and the zealous parish priests. If they were so naive, like the *El Tribuno*, they are could have *suggested hint for the appropriate remedy* against the insurrections; If they were naive, we repeat, as to believe what the progressive newspaper affirmed, and not what many governors of the province had told them, regarding the missions, no sooner would Spain see other kinds of associations, other kind of missionaries and other kind of parochial ministries than the ones that *would inject into the mind of the believers the seed of the most stupid impiety*. The thirty-four years of difference do not hinder the same causes the power to produce the same effects. Since Spain had not forgotten the non-religious societies, missions and parochial ministries that had replaced the religious ones thirty four years ago, it is fairly sure that Spain would prefer the latter than the former in spite of what *El Tribuno* had said.”⁵

15. The *Diario de la tarde*, Barcelona’s newspaper told *La Esperanza* in the number that corresponds to the 24th of the same month what follows:

BARCELONA 24TH OF APRIL
Two words to LA ESPERANZA

The suspicions⁶ conceived by the first military authority of Catalonia regarding the origin of what could have occurred from this capital, suspicions that, with frankness and loyalty that distinguished him, transmitted to the government of Her Majesty, published in *La Esperanza* in order to express in an article its ill-

⁵ Article of reply of *La Esperanza*, Madrid’s Catholic newspaper against the anticlerical *El Tribuno* that appeared in no. 2.913.

⁶ Nothing more than suspicions? – Original note.

concealed defiance because someone had dared to touch his or her idols. Then recently, in its number corresponding to no. 19, on the occasion of another allusion of the *El Tribuno*, it turned in defence of the carlist party. This backsliding did not permit us to keep silent any longer which we had imposed on ourselves so as not to remember things and past occurrences.

16. It is true that our labour class is not, as a general rule, carlist and we may add, is not in collaboration with it which in this regard *La Esperanza* pointed out that their questions do not pertain to the political order. Nonetheless, by the very fact that these questions were not political they were intensified and provoked by any political party as it conceals itself behind the curtain. Thus their question served as innocent instrument of their particular purpose. If we do not have them in these modern and recent times, the history of the centuries and the nations could provide us abundant examples. As we can see that not always those who had evidently professed the holy maxims of peace and meekness had practiced them in the political world, especially regarding the matter being dealt with here now.

As friendly as *La Esperanza* is, were it not for the prestige of the best of institutions, we would not say a word more about this point. The only thing we were allowed to manifest in Madrid’s newspaper is that, that we are generous; we could be at fault and the particular fault committed had not always been out of malice nor intently deliberate. Rather it was because of the lack of foresight and imprudence. Since ignorance sometimes does not comprehend that so much encouragement on the depressed would put them in danger of experiencing the effects of a vindictive reaction. Something of this sort must have taken place here as suspected by Barcelona’s sensible people who remembered certain maxims expressed and certain comfort given at the improper place. We hope that *La Esperanza* appreciates our prudent reservation.

17. Passing on to the political terrain, where greater expansion fits in, we told our colleague from Madrid that when the action is underground you cannot demand proofs as evident as the light of the sun, which the conspirators would try to avoid; but, in certain cases there are coincidences that the thinking persons cannot

admit as effect of the casualty, but of a meditated combination. When the incidents analogous to the recent ones of Barcelona took place before in Berga, some seditious leader worshippers appeared in the high mountain of Catalonia who was then thrown out from the Spanish territory through the efforts of our benemeritus Captain General. And now, at the very time that Barcelona lamented on the loss of some of her unwary sons, those same leaders had presented in the camp of their former mischief where they were surprised by the ever-vigilant eye of the authority.

We appeal to the good criterion of our member and we ask him, setting aside all party spirit, to tell us with loyalty if, finding himself in the crucial stage before a superior authority wherein more things were clearly seen than from a journalistic writing, taking into account these coincidences and the reasons that we left summarily insinuated in the second part of this article, would he conceive the same suspicions that the most excellent Captain General indicated in his communication to the government of Her Majesty?

18. And in order to respond to us more appropriately, do not forget *La Esperanza* that our authority ought not to ignore the hopes that the Czar's conduct had impressed on the legitimate French people and on the Spanish carlists, neither the agitation and perhaps some subtle excitations that those hopes had produced in the spirit of one or the other, nor those steps taken by certain people in the French frontier, nor the records and data that the French government has that will not surely be concealed from the Spanish government.

Moreover, *La Esperanza* must keep in mind that neither the use of certain means by the impious men that turned up, nor the repugnant presentation of certain combination or amalgams would surprise us. We are already aware that the powerful Autocrat tends to unite intrigue with force, astuteness with violence, gold with lead. We do not ignore that the personification of absolutism is in search for allies from all parts, so fast from amidst the supporters of the former regime as from among the smart innovators, whether they are democrats or socialists. The mails and the telegraphs transmit to us what goes on in North America, in the revolutionary clubs of London, in the reactionary centres of France and in the circle of the

Spanish émigré. When the one who personifies absolutism in Europe proceeds in this way, should there be no ground and reason to suspect that the satellites of that same absolutism in Spain, who are its docile and blind instruments and simple mannequin, must have done it and will do it in an analogous manner? Is this not so legitimate and so rigorous a consequence?

Reflect upon it well and impartially *La Esperanza* and you will comprehend, since it does not confess that which we do not expect nor ask for and that I was not certain about the one who said that the occurrences in this capital is carlist in origin."⁷

* * * * *

La Esperanza of 1st May 1854

19. "The *El Diario de la tarde*, a newspaper that came out in Barcelona, had proposed to challenge the articles that *La Esperanza* wrote regarding the events in that capital. We are sorry to begin saying to our Barcelonian colleague that it has terribly lost its time in opening up to Mr. La Rocha, because his sound idea was well expressed in our article and in that which censured the manner of deliberating the report extracted by the *Gaceta* than in the article of Barcelona's *Diario de la tarde*. So that our readers may be able to judge the matter for themselves we are going to put before them the main point that the *Diario* says on purpose, including the preamble that follows:

"The suspicion conceived by the first military authority of Catalonia about the origin of the incidents that must have taken place in this capital, suspicions that, with the frankness and loyalty that distinguished it, was transmitted to the government of Her Majesty. These gave *La Esperanza* the

⁷ It is regarding the editorial published by that Barcelona newspaper defined as "politico-commercial newspaper of advertisements and notices" of liberal tendency. The text corresponds to no. 84.

occasion to express in an article its badly concealed defiance because someone had dared to touch their idols. Now recently, in its number corresponding to no. 19 on the occasion to another allusion of *El Tribuno*, it turned in defence of the carlist party. This backsliders recidivist did not permit us to keep quiet any longer which we have imposed on ourselves in order to recall things and past events.”

20. The only thing we could answer our annoyed colleague is that they should go over our articles to find out what they refer to; to go over them with serenity, and they will notice that neither the defiance that they believed to have seen in the first exists nor the end they thought the second was being directed to. Some testified that we have not denied the possibility of the act explained as such by the authorities of Barcelona. The only reason we doubted about it is not only the moment of action but also the *place*, the *instruments* and even the *manner* of employing it appeared to us maliciously chosen by the actors. Moreover, we consider the reasons exceedingly weak wherein the judgment that the very authorities expressed in the report appeared supported. The task of the *Diario de la tarde* remained likewise limited at demonstrating: first, that our observations regarding those who claimed as having directed the movement were mistaken or it is the same thing, that the time, the place, the means and the manner were appropriate to the supposed plan; secondly, that the reasoning exposed in the report of the Captain General of Catalonia could not be deduced to another consequence than to the direct intervention of the party accused. Barcelona’s newspaper, nonetheless, had believed it a duty to follow another method, the goodness of which our readers should judge through the following example:

“It is true that our labour class is not, as a general rule, carlist, and still we add, not in corroboration with it, as *La Esperanza* pointed out regarding this matter, that is, that their questions do not pertain to the political order. In spite of the very fact that these questions were not political they were intensified and provoked by any political party even as they conceal themselves behind the curtain. Thus their questions

were made innocent instrument of their particular purpose. If we do not have them in these modern and recent times, the history of the centuries and nations could provide us abundant examples that not always those who had evidently professed the holy maxims of peace and meekness had practiced them in the political world, especially regarding the matter we are dealing with here and now.”

21. If this paragraph served to prove that the carlist party had *intensified, provoked and used as instrument for their particular purpose* the question raised by the labourers of Barcelona this same thing could also be applied to the socialist party, to the English trade, to the government of the United States and even to the Emperor of China. Everything that can be derived from this is the *possibility* that the carlist agents had intended to take advantage of the rebellion and that it had not even occurred to us to deny the possibility that this would happen in this way.

22. If we do not understand it badly, in reference to the last events and the part that could have in the events the School of virtue said:

“So friendly as *La Esperanza* is, if it were not for the prestige of the best of institutions, we would not say a word more about this point. The only thing that we were permitted to manifest in Madrid’s newspaper, is that we are generous, that is, the particular faults committed had not always been out of malice nor intently deliberate but rather it was due of the lack of foresight and imprudence. Because ignorance sometimes does not comprehend that so much encouragement on the depressed would put him in danger of experiencing the effects of a vindictive reaction. Something of this sort must have taken place here as suspected by the Barcelona’s sensible people who recalled certain maxims expressed and certain comfort given at an improper place. We hope that *La Esperanza* appreciates our prudent reservation.”

23. We leave to the consideration of all the impartial men the defence that the *Diario de la tarde* makes out of the measure

adapted against religious associations to which it seems to allude. Was it precise to inflict extreme penalty, certain that the one imposing it has no other intention than to punish *faults that are not due to malice nor of deliberate intent* but due to *lack of foresight and imprudence*? If it was enough to make ignorance comprehend that so much encouragement made on the downhearted would put him in danger of experiencing the effects of a vindictive reaction, why was it not limited to a foresighted and prudent warning? The Barcelona newspaper will blame us if we do not know how to appreciate the value of ignoring its prudent reservation, as we ignored, its carats; but you can be sure that at least we know how to respect by not insisting more on this point.

24. We shall neither persist on responding one by one to all the reasons that our appreciable colleague presents. We may say, yes in a nutshell, that there was also a coincidence between the events of Berga and certain liberal demonstrations in the same way as with the ones of Barcelona and Saragossa. But we do not make this a just reason for blaming the liberal opposition and for considering it as instigator of some or other events. With respect to seeing much better from the viewpoint of the General Captain that from a redaction of a newspaper article, we ought to add that the defence had probed it too much than what the *Diario de la tarde* had made of the Captain General. And lastly, with regard to the evident proofs that cannot be demanded when dealing with underground offence, we ought not to reply to it if it would use the same injustice in the punishment of those offences than in furnishing proofs of having committed it.⁸

25. Those maxims hurled on the School of Virtues which the *Diario de la tarde* tells us and which we have taken note of, do you know what are they? There goes our notice written in *El Ancora* in the number that pertains to October 29, 1853.

8 This article of *La Esperanza* corresponds to no. 3.923 of its series.

FORWARDED

“Mr. Editor of *El Ancora*:

May you kindly insert in your appreciable newspaper the following:

We have read in the number of yesterday's *Diario de la tarde* the following:

“We urgently recommend our authorities that it would be very useful and necessary that they must be represented by any of their delegates in the conferences conducted by the School of Virtue at St. Augustine Church. The maxims that were generally put forward there, and above all, in yesterday's conference under the subject *friars*, we would surely not deplore and lament certain phrases that were not very edifying had the government been represented in the posterior conferences.”

26. We request the editors of *Diario* to kindly cite a single expression that is not in conformity with the Catholic dogma and politics or a rude and not so edifying phrase that our School had put forward in the previous conferences as well as in the last one. And regarding the *friars* it was proven that all the religious orders approved by the Church are essentially good and virtuous against whose proposition we should not listen to and to dissolve the objections of the opponents for the lack of time and which matters will be discussed on the next Sunday.

With regard to the authorities, the *School of virtue* had always reserved a preferential place for them whose assistance is an honour for the School. It would also edify them when they see a considerable number of audiences eagerly listening to the lessons on the virtue that the School gives.

FRANCISCO PALAU, *priest*⁹

9 The *El Ancora* was Barcelona's newspaper which collaborated more with the Palautian work of the School. In it the functions of the School are announced and gather news from the same. It served Fr. Palau in defending himself in more than one occasion.

27. Editors of *Diario de la tarde* why have you silenced our excitement? Why don't you tell us what were those phrases and maxims, what they contain and on what evil were they based?

Then, we could have been not exiled in the middle of the Mediterranean; then we could have defended ourselves and because of this you kept silent.

They were conferences on the monastic virtues of chastity, obedience and poverty and others. We were defending, vindicating, defining and explaining them: in this lies the scandal. Is it not pharisaic?

* * *

The Public Clamour

Monday, 17th April 1854

28. "Here is what was written from Barcelona on the suppression of the *School of Virtue*":

"BARCELONA, April 10

In my last letter I have informed you that the School of Virtue had been dissolved by the order of the authority. And I must add that its teacher and founder, the illustrious and renowned Fr. Palau, with some of his worthy disciples, had been sent to Ibiza.

Disregarding the reasons that these authorities had for suppressing that Jesuit association,¹⁰ the culture of the century¹¹ demanded for quite a time a very just measure

¹⁰ Jesuitical; be careful with Jesuitism. – Original note.

¹¹ The culture of the century demanded for quite a time its installation. Were you not the one who declaimed against obscurantism and

because the scenario¹² portrayed in St. Augustine where the said School held its functions were in reality ridiculous. I can assure you that the whole of Barcelona¹³ was satisfied about the measure of the authority.

There is, however, another congregation of greater importance than the *School of Virtue* which the government should not leave in oblivion. This congregation is called the *Court of Mary* that has thousands of affiliates, especially women and which collects considerable amount of funds, the investment of which is ignored. It has members even in the last corner of Catalonia. However, if the said School had been dissolved for its being considered dangerous to the tranquillity of the public and to the current regime,¹⁴ with much more reason should equally be the *Court of Mary* which has extensive relations and so many resources in the whole of Catalonia?"¹⁵

* * *

who proclaimed free discussion, free examination and free thinking and emission of thoughts? Here then you have the School that favours discussion: How? Is it not agreeable to you? It promoted debate and neither for this you would admit? What could you have said had we presented it loaded with crosses, rosaries and scapulars? I was afraid for having liberalized our mission and thanks be to God I have seen it was not what does the culture of the century demand? It demands religious education, Christian virtues. Tell me yes or no. If it demanded virtue we defined and explained them; it demanded faith and religion and we defended them against the opposed systems. – Original note.

¹² The scenario was ridiculous: this is not so; it was a very simple thing: to ask the doctrine, to explain it and then to answer. To propose the Catholic truth, unravel and defend it against the errors that are being argued; then to direct the hymns to the Lord God of the virtues. – Original note.

¹³ Not the whole of Barcelona for they have to exclude the two hundred thousand baptized Catholics who promote and seek, who love and appreciate religious instruction given by the Church. – Original note.

¹⁴ "Dangerous to public tranquillity and to the current regime." We do not accept this. What regime is it that the teaching of the Christian doctrine goes against? – Original note.

¹⁵ The communication of the correspondent of Barcelona was published in Madrid's newspaper *El Clamor Público* on April 18, 1854.

El Constitucional

29. After more than a year since the suppression of the School, *El Constitucional*, Barcelona's newspaper, launched again its charge against the School in spite of our having kept silent.

Here is its entire keynote article.

“BARCELONA, June 25, 1855¹⁶

Poland and the School of Virtue

We have said thousand times and we do not get tired of repeating it. The tactic of the enemies of freedom is to appeal to rebellion sewing at the same time distrust among the defenders of freedom.

In Catalonia and particularly in Barcelona, the christian-carlist coalition is represented by the *Polish* and by the neophytes of the *School of Virtue*.¹⁷

We ignored up to what point will those jointly responsible enemies of freedom go with their audacity but we do not know up to what point will we go with our suffering.

We can speak out loudly; we can always present ourselves with unveiled face and with upright head.

30. When in 1852 nobody dared to attack face to face that vast Jesuit association, deridingly called *School of Virtue*, when

¹⁶ With the date indicated, this article was published the following day, June 29 (full page, p. 1). The *El Constitucional*, subtitled “newspaper of the liberal party,” stopped publishing on the 30th of the same month of June of 1855.

¹⁷ The names “Poland” and “Pole” refer to a political faction noted for its moderate and conservative tendency; this faction was addicted to the idea of Narvaez. The political adversaries baptized it with this name when they saw its involvement with a Polish origin journalist, Luis José Sartorius, who became president of the Council of Ministers (1853-1854) after having occupied the governance portfolio (1847-1851). O'Donnell defeated him.

many are now making a show of false liberalism out of cowardice or betrayal, they drag themselves to the feet of the Prelate who protected that sinister congregation. We, on the other hand, cast our glove to the protector and to the protected, defying the wrath of the government, the anathemas of the theocrats, the vengeance of the sons of Loyola and the daggers of their hired assassins.

Whereas during that period of trial many liberals of the following day, supported by the reformers and the Polish, accused us to General la Rocha in order to banish us from Catalonia. We the liberals of the evening, however, did not allow ourselves to be intimidated by the Machiavellian interest of our enemies. Instead we offered in the name of freedom the holocaust of our fate and of our life.

It will not be strange if our generosity must run out, if our suffering must get exhausted. Then we start tearing and pulling off masks from the faces of those who believed themselves privileged of elevating now their charge so high as in the time of the Costa y Borrás, of the Rochas, of the Lasalas, of the Forondas, of the Ordoñez and of the Dupuys¹⁸ until they bow their heads.

31. After the revolution of 1854, the liberal party, always good, magnanimous, tolerant and generous, forgot the betrayal of which it became a victim in 1843. Instead it extended its arms to those who presented themselves as repentant, veiled the bloody past and selflessly and open-handedly deemed it not necessary to pardon for the liberal heart never forget the good that is being done to it and never remember the injuries it received.

32. *Poland* was not limited to the five men that, under the presidency of Sartorius, plundered, demoralized and tyrannized Spain for the benefit of the disastrous and abominable Riánsares family.¹⁹

¹⁸ With these pluralized names the authorities of Barcelona were cited in the years when the School of Virtue was functioning: the bishop of the diocese, José Domingo Costa y Borrás; the Captain General of Catalonia, Ramon M^a La Rocha; the mayor of Barcelona, Santiago Luis Dupuy; and the civil governors, Martin de Foronda, Manuel Lassala and Melchor Ordóñez.

¹⁹ The territory ruled by the duke of Riánsares was given in 1844 to the Lieutenant General Agustin Fernando Muñoz who had contracted marriage with Doña M^a Cristina de Borbon.

Poland included the greater part of the high and low places of official Spain which, through its services, had prospered and enriched itself with a gang in each town and with very numerous agents in every part.

When *Poland* saw Sartorius and the awful Napolitan²⁰ doubted and hesitated it made a conventional forefront change and apparently abandoned its heroes; but it did not abandon, not even in the slightest degree, its principles, its habits, its reactionary tendencies, not either its cynic and repugnant immorality.

Where is that *Poland* against which the honourable men of all parties stirred rebellion in 1854?

Poland had dispersed but it did not disappear: it is among us as it was before; it has introduced itself in the militia, in the municipalities, in congress, in the political circles.

33. The *Polish* were the ones who agitated more, who shouted more, who displayed more their purity and liberalism, yet they do not say a word against the reactionaries and the absolutists; on the other hand they censured and calumniated the liberals all their life; they were couple of days liberals.

It was the Polish club that agitated, sustained, stirred, kindled and poisoned the manufacturers' questions, exploiting them in favour of their Machiavellian and reactionary plans.

Poleism that must have been only a friendly dissident had become a dangerous antagonism.

Poleism sterilized the good desires of many industries and the friendly intentions of the government's delegates.

We found in *Poland* the origin of all discords, of all disagreements, of all disunity, of all calumnies.

The *Polish* do not conspire determinedly in order to send one to the street because they are cowards; yes, they conspire in order to attack the government through hunger, to slow down the circulation of the capitals and to maintain a spotlight of perennial agitation, to

²⁰ The so-called "Napolitan" alludes to her origin to the queen mother M^a Cristina de Borbon, the evil-eye of the progressive party.

pile up combustibles that easily burns at the first spark that springs from an unexpected or perhaps an unforeseen collision.

34. The *School of Virtue*, on its part, worked in accord with Poleism despite its being apparently against this so reactionary a camp as it really was.²¹

That society, more political than religious, was organized in this capital under the auspices of Bishop Jose Domingo Costa y Borrás, bishop of this diocese and under the direction of the immoral²² and absolutist ex-friar Don Francisco Palau.

The *School* carried out its public functions in St. Augustine Church and its secret meetings in numerous houses²³ that Fr. Palau had established in this city in which several of the favourite neophytes lived. Fr. Palau resided indistinctly in all those houses.

Many penitents of public and scandalous life and adventurers from the high mountains were gathered in these houses²⁴ that since 1823 had kept hidden the dagger and the firearms in order to defend the throne and the altar.

35. That *School*, according to the confession of its own director, had more than six hundred neophytes since May 1852.²⁵ By April 1854 it had reached one thousand four hundred in number. We ignore its actual state.²⁶

General La Rocha in 1854 wanted to take hold of the *master register* in which the true names of the affiliates were recorded. He did not do it God knows the reason that prompted him through it and God knows also the evils that were avoided through it.

The *School* in a short time took an amazing flight;²⁷ it extended its branches to the ancient government and the whole territory that

²¹ Concerning what? – Original note.

²² Immoral: which I distinguished from immorality in the Catholic sense, this I do not admit; from constitutional immorality *transeat, I doubt*; perhaps yes. Be careful of moralities. – Original note.

²³ Convent of friars? – Original note.

²⁴ It does not need more; founder of houses of prostitution! It could be convents of nuns. – Original note.

²⁵ Let us see in the register. – Original note.

²⁶ What a pity! – Original note.

²⁷ It ascended into the heavens. – Original note.

included Cinca, Ebro and the Pyrenees became covered by a mysterious net.²⁸

Some sectarians of the *School* were known, but the major part of them was enveloped by the most impenetrable secret.²⁹ To that society belonged perhaps the hand of the enemy that we pressed between ours, the arms of the enemies that we pardoned and stretched out between ours, the woman that we love, the servant that we have.³⁰

No one knows who they are and what those sectarian occupied; nonetheless, some recent acts clarified this mystery up to a certain point.

36. We had constantly believed that the role that Poland played among the manufacturers represents the *School of Virtue*³¹ among the labourers.

The labour class, in its manifestos, protested against that belief, believed to be an accusation against it. We are deeply convinced that their declarations were loyal and sincere.

The proletariat class is, in general, lover of freedom; but has it already forgotten that among that class principally its supporters, the Jesuit *School*? Does the simple working class believe, however, that all those who make a show of liberalism are as liberal as they proclaim? If among the twelve apostles of the Divine Master he had one Judas, would it be impossible that among the one hundred thousand workers of Catalonia there exist one thousand³² instruments of the hypocrites and wicked Jesuitism?

28 It was the “*I will teach you to catch men*” [Mt 4,19], it was not fishing net that catches and seizes thrones and the nation’s freedom but fishing net that catches souls for God. – Original note.

29 Who had revealed it to you? The blind with its folk song? It is not true.

30 See romance on page 112. – Original note.

31 It could be socialist. Be aware that socialism and Poland were not in accord ; such could be the democrat. – Original note.

32 Out of one hundred thousand, nothing more than one thousand? We went forward a little. Wicked Jesuits. – Original note.

37. Perhaps measuring the other’s heart through yours, the working class³³ will believe that the *School of Virtue* has no other motive than a political end. I wish it were true.

Listen.

A military,³⁴ former carlist official, a man so resolved as he is fanatic, was secretly affiliated to the *School*.

This military confessed daily in the Church of Santa Maria del Mar to the priest, Fr. Pedro Naudó right after which he assists the eleven o’clock mass.

In 1854 the military continued his daily confession and his assistance at the divine office.

He passed on to Saragossa where he found himself in a substitute situation; he had several children; he was able to find favour from General Gurrea in his unlucky fate. This liberal and generous patrician placed him in a cavalry corp to which the official belonged.

On the 3rd of last May that military revolted against his general and protector and that same day he treacherously and villainously assassinated him in the camps of Alfamen.³⁵

The neophyte of the *School of Virtue*, the penitent of Santa Maria del Mar, the traitor of Saragossa, was the rebellious Captain Corrales.

This unfortunate man, fiercely persecuted by the loyal troops, abandoned by the greater part of his own and exhaustedly tired, went to end his life, his career and his deeds; wherein Fr. Palau had began exceptional bravery and achievements,³⁶ his career and his life in the plain of Lerida.

33 You could believe it with bandaged eyes. – Original note.

34 The master registry was availed; we could not find one such name; but was it this way. We do not know such subject; it could be an occasional student of the class like all the Christians. – Original note.

35 Province of Saragossa, judicial party of La Almunia de Doña Godina.

36 What a coincidence! One is gunned down and the other...beholds here is the finger of God. – Original note.

Behold here the finger of God.
 Labourers! Get away from the *School of Virtue*³⁷
 Manufacturers! Get away from *Poland*.

J.M.N.”³⁸

* * *

A folk song

38. The blind through the streets and plazas of Barcelona sang the folk song that follows. By the style and its wording appeared to have been written by the same pen that wrote the preceding article. We copied it entirely because we believe that the readers would be amused for a moment. It is at the same time a photographic [daguerreotype] calumny alive and natural with all the marks of its atrocity, ugliness and monstrosity. It is one of those documents that need neither commentaries nor rebuttal because it is impressed in the black dye; it neither needs it nor deserves it. There it goes all clean, pure and without commentaries.³⁹

(The following folk song was headlined with a picture card which objects figured a dark and lugubrious tunnel in which were three friars with their hood on sitting in front of a table; on the wall was a

37 Labourers, get away from the *School of Virtue*; there it teaches penance, abstinence, chastity, purity, prayer, modesty, temperance, obedience. Get away from here! Come unhappy ones and we shall teach you...! Get away from religious instruction that is offered on feast days in the temples; and you will end up well, very rich and very wise from the schools of vices. – Original note.

38 The initials correspond to the already cited journalist, Joaquin M^a Nin.

39 The “romance” that follows used to be attributed to cited journalist Joaquin M^a Nin writer first of *La Actualidad* and later of *Constitucional*. Both newspapers attacked harshly the School of Virtue. Perhaps romance is a work in collaboration.

crucifix with two burning candles; on the sides are two skeletons; in front of the table was somebody with bandaged eyes in a gesture of swearing and another individual with uncovered face. On the table was a kind of missal, a parchment, pen and inkwell, two lighted candles and a sand watch; on the table cover was a painted skull. These were under St. Augustine).

THE SCHOOL OF VICES OR THE NEW INQUISITION

39. Here is a frank and liberal manifestation made by an affiliate to the repulsive and Jesuit sect called *The School of Virtue* after having known the iniquitous plans and diabolic plot that enveloped the perfidious sectarians of the forever abolished society.

Fellow citizens and friends,
 Suppose that today the light
 Of liberty shines on all people,
 Suppose we are equal
 under its splendour,
 We should take off the mask
 From the entire despicable traitor.

And without fearing the sectarians
 Of the new inquisition,
 Despite all the evil that may befall you.
 Publish what they are,
 Mean, vile and contemptible
 The dregs of society;
 They attract us by the cross
 To nail us to it afterward.

These that you see wrapped up
 Are the cause of all evil,
 They have the angel's face
 But infernal heart.

Stay alert then my people,
 Stay alert unhappy people!
 Listen well to my words
 If you want to be happy.

I confess before you all
 My having affiliated
 To a sect that my mind
 Did not comprehend;
 I speak of a despicable sect
 That to an unwary youth had dazzled
 the name of the School of Virtue.

Beautiful name that flattered
 Beautiful slogan for the truth
 That promised us an eternity of glory;
 More banner I saw later
 That cause all men horror,
 Which was then the cape
 a Jesuit traitor.

To its shadow are affiliated
The sword and the dagger
In order to flange into the
The breast of the liberal party;
And amidst the shadows
and mysteries
And gloomy conspiracy
Attempted against the throne
And divided the nation.

Its sectarians invoked
The light of the Gospel
The devils behind the cross
Turned off the *truth*.
Virtue! Virtue they preached,
Virtue, purity and honesty!
And their souls are wrapped up warm
By the most fetid stink.

Oh dear liberal man
Your son and your wife,
Should the *virtuous* school
Have overcome!
Oh dear people, oh dear Isabel!
The School of virtue
Wants to give us
Only misery and slavery.

And as a proof of what I say
Listen to the faithful account
Concerning the loathsome mysteries
of the despicable association.
Seduced and deceived
By the infernal doctrine
I did subscribe my name
in the social registry.

One dark and cold night
Previous appointment I accepted,
With bandaged eyes
I went conducted by two
They called at the door
And in a moment it was opened
We entered and they made me seat
And the bandage fell from me.

Then in front of a table
Hidden under black tapestry
Before the two brightly
lighted candles
Three priests seated I saw. They
asked me:
Do you want to join our association?
Yes I answered them. Listen then,
Your duties are these:

Assist at mass daily
Confess daily to the father confessor
Which you should nominate
At night you have to attend
The doctrinal lesson
And to the pulpit sometimes
You must go up to speak.

Whatever you see and hear
Must faithfully be kept secret
Life among us is worth
For the faithful to us,
In everything you belong
To our association:
Like a cadaver:⁴⁰
Your duties are these.

⁴⁰ It refers to the Ignatian obedience “like a cadaver”; cf. *Constitutions* of the Society of Jesus, part 6, chap. 1: “As if you were a dead body”, MHSJ 64, p. 523.

Then they made me swear
And gave me a small book
With my bandaged eyes
until outside I was guided.

From that day on
I find no happiness
No, nothing; in body and soul
To that club I belonged.

The confessor I was given
Obliged me to confess
Even the least thought,
And the most trivial talk.

And thus the astute confessor
Came to know me
And commanded me
To renounce friendship and love

“Nothing of the world, he said,
Nothing earthly and mortal,
He who is detached from the world
gains eternal glory.

St. Ignatius of Loyola
Tells us with his wisdom
That the greatest virtue
is to learn to obey.
The same thing is preached to us
When the day comes to its end
We neophytes gather together
all at St. Augustine.

There amidst shadow
and mystery
And in sepulchral silence
Around a standard
And black funeral banner.

They assisted in the professorship
Where there was not enough light,
One of those with long beard
And with black hood
Before everybody there
Spoke under the pretext of religion,
Bringing forth even heresies
during the discussion.

In this manner indeed
They truly made me a fanatic,
That I was a walking cadaver
without strength and will.
In so sad and so servile a situation,
So quickly I saw myself
being used as vile instrument.

When they already believed
That I am dead to all good,
They joined me into their mysteries
And likewise into their secrets;
To me they communicated their plans
Their means I saw
And even in their secret juntas
I was as well admitted into.

I thought rightly that
After the session
Those with long beard
Will remain in prayer,
And then with great mystery,
Amidst the darkness
They move away and are lost
in the immensity of the temple.

Thereafter one can recognize
That the public lesson
Was no other than the prelude
of the secret session.

Through some uneven ways
Of the black frosty marble
It was brought down from the cloister
into the burial ground.

There, there they are gathered
There in horrible conspiracy,
Considering on matters against
The throne, honour and liberty...
Secret reports from here,
Conspiracies from there,
Mysterious messengers,
Vile spies from here.

Persons from all class,
From all sex and age,
From the Count up to the beggar
All were members of the society.
Even liars and murderers
Were parts of the infernal centre.
It may be that the unhappy man
was killed by its dagger.

To the reserved woman
Who did not like to give in
to the brutal desires
of the director Lucifer...
Through many obscure means,
And through criminal hand,
Trouble was being sowed
in her conjugal bed.

Ah dear poor affiliate
Should you be unfaithful
to the School!

A dungeon awaited you,
and until death perhaps. . .
a hunchback sacristan
Was the great spy;
At times nicely dressed,
at times disguised as a farm worker.

A mutiny of the unsuspected
people
Is carlist conspiracy,
All, all were forged
under St. Augustine.
It would never end,
The ongoing relation
Of the filthy mysteries
of the inquisition.

Enough was it to know soon
That without being harsh,
That the School of virtue
Was a school of vices.

When I recognized it as such,
I became its spy,
And its mysteries were published
I comply what I promised.

Be more and more alert then;
See that the conspirators
These Jesuit traitors,
Satan's brothers;
And see that even the loyal fire
Destroyed its warren,
Furiously the beasts live
with their deadly venom.

END

40. I have lost a number of a certain newspapers the name of which I cannot remember, but whichever it is it was attacking our doctrines. It was accusing us that we were exhorting the labour class to inaction, to idleness and to rebellion; in a word, we preach the purest socialism. This is inexact, false for we were all the opposite. Had they cited the day wherein this matter was spoken we could have answered them.

3. *Answer to the press*

41. The press was up to here; and before we give our answer we felt it indispensable to warn you that the School of Virtue was neither a religious society nor a congregation. It was teaching the catholic doctrine, under our direction, in one of the parish Churches that, according to the canon law, ought to be taught to the parishioners on feast days.

The government of the province obliged us on certain occasion to make it legal, that is, that we formulate statutes in this regard. However, it was not possible for us to please the civil authority because it was never our idea to erect it into a confraternity or religious society. As I had already exposed, it has already its laws and statutes that control the preacher of the Gospel and the preachers in the teachings of the truth.

Let us now come to the charges laid on us.

42. What remains printed against the School of Virtue and its director demands an answer.

It requires, first of all, my own personal security. If the charges were well founded, the imprisonment, exile, the gallows were penalties due to a traitor of his country; and although it were not, what I see is that my silence, patience and resignation made me a criminal before the government

of Your Majesty. And even if it were mere suspicions, my whole life would be exposed to vexations, persecutions, hatred and the anathema of the political fraction that through the press had formulated very arbitrary and chimerical imposture. I will suffer but I will defend myself through all the legal means at hand; and who knows that my liberty to defend myself might be snatched from me. What must I say! I am divested of it.

It demands the honour and respect due to the Gospel of Jesus Christ, to the ministry of preaching and to his ministers whose sacred objects are being challenged under the title of *School of Virtue*.

The historical truth, whose facts are maliciously falsified and adulterated by our opponents, demands it.

Many other causes that we left blank demand it. The current laws authorize us to respond and honour obliges and impels us to take the defence. We shall defend ourselves then and get into the fight; we shall review the camp of reasoning to find out who are those who provoke us to fight, in what uniform are they dressed with, what are their arms, what colour is their flag and why are they attacking us.

43. The most serious charges that the cited newspapers had laid on us which they have the habit of doing redound to these two propositions.

1st The School of Virtue was a political institution in essence and religious in appearance and in whatever is convenient to politics.

This is what you want to tell us? It is not true.

2nd That institution had for its object the destruction of the throne of Doña Isabel II and the country's freedom.

Shall we answer?

I find it useless. We remain sufficiently justified by the description we have made of the *School of Virtue*; but since they will make again the same charges thousand times we shall extend the two propositions that we have set down.⁴¹

1st *Political institution in essence*

44. You said that the *School of Virtue* is political by its institution.

Furnish proofs: we shall wait for you in order to reject them.

I have told you that it was solely and exclusively religious, purely dedicated to the preaching of the Gospel and the teaching of its doctrines under the form we believe would be more fruitful.

I have said it: do you want proofs? I will furnish them to you.

It was regarding an object that was exposed to the public expectation on all feast days during a period of three years in one of the first class capitals in Spain, like Barcelona. The function took two hours amidst a selected gathering, which is constantly assisted by great affluence of people, convoked in effect by legitimate authority. These functions were neither held in salons nor in oratories of particular

41 This disposition was not then followed rigorously in the text but in an external irregular outline in the following form: "politics"(without numbering); first [proposition]: it conspired against the throne and the country's freedom which in the proposed outline would be the second proposition; "second: the Christian virtues" which do not correspond to any of the statements proposed; "third: religious in appearance" which might be part of the first proposition stated here and which was not developed except in one line; "fourth" without title or epigraph, which completes what was stated as proper to the third thesis. We adapted the outline herein announced, introducing correct numeration and eliminating divisions that might create confusion. A notice is made for the change in each place.

persons but in the great basilica of the parochial Church of St. Augustine. Its acts were neither done in secret nor hidden but all publicly; not in closed doors but openly and opened to all class of people, ages and sex. This was held in a town where the first authorities of the government reside, who could then assist in these functions in order to see for themselves and so to judge us. It carried out its teaching to an educated, learned, scholarly and erudite people whose sciences and arts are perfected according to the degree and to the stage of the first class capitals of Europe. This circumstance indicates that our auditorium held highly intelligent audience, with great ability, less susceptible to illusions and vulgar preoccupations. The program of all its functions, acts and doctrines were announced in advance in the newspaper of the capital where the principal publishers reside and where at the same time their attacks and defence are exposed.

Such was the character, the nature and the kind of work we have described in the first part of this notebook.

45. I repeat then: the School of Virtue was purely and solely a religious work without any mixture of politics. This is a historical truth and a fact. Do you want living auricular and ocular witnesses who know how to speak and to write? If you want we have thousands of them.

Let us go back to politics.

Politics signifies that we gather in the Church to deal on matters related to factions, parties and flags and to dispute and to fight for material concerns. This is completely false, inexact in all its parts.

If it were political, in which part would it be? Was it in its form or in its acts? Show it to us so that we will see and would believe.

Neither the *School of Virtue* nor its director belonged to the political confraternity.

So that the nation will see that we suffer not as politicians, but as priests, ministers of God's word, and that the government of Doña Isabel II will see what we are and what we opine regarding this matter; aware that politics serves as a mantle to conceal its relentless persecution against the Catholic religion and its ministers, we find ourselves obliged to make with respect to this article our profession of faith.

46. We believe:

1st That there is only one God, one in essence and three in persons.

2nd That he is the first intelligence, the origin and the beginning from which all created things proceed.

3rd That for such reason the legislative, absolute, independent and most universal power are attributes that belong and are proper to him.

4th That in virtue of this power he had dictated laws that are at the reach of all creatures that exist, that move, that sit and understand, and that these laws are the proper and natural bases that constitute whatever order that may be true.

5th That God rules his entire creature according to these laws, conducting each of them toward their particular destiny and all of them together toward their common and universal end. Since this regimen is another attribute of his, he is therefore the Legislator, the King, the Rector, the Governor and the absolute Lord of all existing beings.

6th God is consequently the Legislator of all legislators, the King of all kings, the Lord of lords, and the Governors of all governors; and based on this concept, his reign is eternal, his throne incorruptible, his crown immovable, his sceptre non-transferable. Earthly thrones serve as pedestal and steps of the eternal throne and all powers and authorities are subject to his power and authority.

7th Human legislation, whether ecclesiastical or civil, is nothing more than an explanation, an extension and the development of the divine; and that, which does not have this character, is not legislation but an abuse and encroachment of power.

8th Every human law that proximately and remotely, is not based or does not refer to the divine cannot constitute order, and much less if it opposes or is contrary or does not conform to the divine. Such laws are not bases but mines that easily explode and haul up the social edifice on which they pretend to put up.

We shall not stop here.

47. These principles are not political dogma according to and through which the court of Jesus Crucified reigns and governs; the politics that is founded on these principles is divine. In this sense we are men of politics since under the character of priests of God and ministers of his word we are concerned with God's reign on earth. Therefore we shall work untiringly in order that the human society continues to move toward the end designated by the author and through those paths that his providential wisdom had set up and left open for it.

Do you want that the ministers of the altar and the priest of the Lord be just mere robots, cold and indifferent spectators of the destruction of men? Not so to this; we shall uphold the Lord's holy law so that it will be obeyed, respected and observed by all men without distinction of classes. For this purpose we have received from him, and not from men, the mission to proclaim, to preach, to explain and to teach it. We shall fulfil this ministry whether we are looked upon with favour or persecuted by the secular powers.

48. We confess that we are men of politics; but our politics is that which rules the ministers of God in the

discharge of their respective ministries; it is divine politics. From its heights we will now judge the human.

What is it that concerns us, is it a form of government of the first or the other? And the first or the other person in the employment? Nothing. We want a form that is good in its effect and in the leadership of men that fulfil their duty. We want it and we truly ask for it everyday from the Lord. We want this and nothing more. The democrats will come to tell us: "The Church will be free only under our system; so join us." Against whom? Against..... This, no. The other political faction promised us the same thing. We shall only obey the constituted governments and powers whatever is their form and whoever are the personnel. We will be governed in the civil aspect according to its institutions. The reign of God can subsist and be protected as well as persecuted by the democrats in the same way as by the progressives, moderates, absolutists and carlists. The name democracy, monarchy and aristocracy are for us empty words since they represent a reign for those of us who have no mission. Who had assured us that such and such faction will be faithful to their duties? Woe unto us if, in order to put away a political faction that we believe to be against us, we will join another in the actual state of the Spanish politics!

49. We are entirely strangers in politics because we have neither mission nor representation in this field. All that concerns to the temporal and material happiness of the people is human politics. The princes who had received from God this mission must be guided to this end. Divine politics is concerned with the spiritual and eternal happiness of the same people and within this radius we have mission.

Therefore we protest against all suppositions that had been made of us, considering us complicated in the Spanish and foreign politics and as gratuitous, unwarranted, false and calumnious.

50. With respect to the School of Virtue, the people convoked in the name of Religion and concurrently took their seats around the pulpit, not as politicians but as docile children of the Church of God and as alumni of the great school. Its master register signed by the blood of the sinless Lamb, and kept in the archives of the imperial curia of Jesus Crucified, in the regions of the Empyrean. The democrats were seated on the benches of this hall by the side of the carlist; and the democrats, carlists, progressives, moderates, absolutists who, in the political circle wage bloody war and devour each other, cutting each other to pieces, now unite themselves as brothers forming a single choir to sing to the Lord God of the virtues. We are not known here as party of Peter or of Apollo “This is what I mean: One of you will say, “I belong to Apollos,” still another, “Cephas has my allegiance,” and the fourth, “I belong to Christ” [1 Cor 1,12]. The Church of Jesus Christ is neither a faction nor some fraction. It is a kingdom that extends its dominion from one pole to the other and that embraces as children all the baptized, uniting them all in one school which is that of Christ.

The School of Virtue was not a political thing; it soared to the high and sublime regions of the eternal truths and took its abode there. It was pure and exclusively religious and if anyone says the contrary I challenge him to explain and present data.

2nd It conspired against the throne and the country's freedom.

51. It either conspired politically in representation of some party or as religious in the name of the Gospel and its doctrine. Not in the first case because it did not possess that character. Let us see then if it did as religious.

A School could do all its good or all its evil through its doctrines; let us examine it in its effects and we will find out all the opposite.

The Christian Virtue

52. The proper and natural effects of our plan of teaching in its first part were to form a nation in its religious aspect; we have extensively demonstrated this and there is no need to insist on it.

In a nation where the Christian virtues reign, a twelve year old child who has no armies, no treasure, no prison, no fortified cities will govern the nation better than a Napoleon I and III, and better than Alexander the Great. Give me a people where God reigns with the empire of virtues, there will be unity, uniformity, order and justice; we will be one with God in faith, hope and love; we will become a single family; pride, ambition, avarice, envy, luxury and the other cancers that rot and eat away the body of a nation will collapse and these vices will be replaced by brotherly love simplicity, modesty, abnegation and other regenerating and saving qualities.

53. Give free reign to the vices and passions, and then man will immediately turn away from God, curse his holy name, rebel against his fellowmen, conspire against public order and attempt against power and laws. And in order to detain him in his fatal march, he will organize the armies, put up strong cities, build prisons and gallows, increased luxury and vanity and impose enormous tributes. All these pomp and display of material strength will not substitute the Christian virtues in the thousandth of its degree of perfection, of honour, of glory, of greatness and of splendour. No order will be constituted, or if there will be, it will be out of its own bases, and consequently it will not subsist. And what about the thrones? What will become to the thrones that are not

founded on the virtues? They will be no other things than chairs of immense weight resting on a great wooden casket -catafalque, adorned on the outside but corrupted within their columns and bases that sustain them. With their false politics they seem to be secured and firmed, whereas those who are seated on them fall suddenly and unexpectedly, enveloped among ruins, debris, dust and ashes. Without virtues neither throne remains firm, nor crown secure, nor sceptre straight. The practice of virtues for the kings will serve more than a million of bayonets. A kingdom derives its strength, glory and greatness not from steel but from the virtue.

Through the strength of our convictions we preach, define and teach the Christian virtues, believing that we will be able to move elements of immense virtue in order to fortify the throne of Doña Isabel II and her institutions.

54. Let us move on to the second session.⁴²

Do you know what undermines the throne of Doña Isabel II and her political institutions?

Schism, heresies, so many errors as well as the absurd systems aborted by the incredulity against the Spanish Catholicism; these are the principles that disorganized the body of the nation; they are criminal offence against the nation and their authors, defenders and protectors are true and fearsome conspirators. We are opposed to these anti-Catholic and anti-social principles as true and loyal Spaniards who hold onto a body of doctrines that demonstrated the divinity of our holy Religion. This was in order to establish a nation on its own bases and this, in the right judgment of a sensible person, was to proceed faithfully

⁴² The original edition did not make here typographic division or epigraph. In fact it develops part of what is indicated on p. 121 (original edition) on the subject of conspiracy against the throne of Isabel II.

as minister of the word of God; this was direct and frank cooperation as Spaniards in the salvation of our nation in difficult and bad times, in critical and hard circumstances through legitimate, just and legal means. And finally, to put into play and to move those resources in times of ruin, of disorder and of anarchy, as sure, infallible and true means, in order to save the nation ordained by God, the principal intelligence. Since the religious, moral and spiritual foundation of Spain are being shaken, while the nation rocks and flutters vainly, the politicians will endeavour to seek material order and the greater hold incredulity has, the more impossible would be this order.

55. The School of Virtue had not conspired as a political body for it was not, nor as religious because all conspiracy and revolution was impossible under this character.

May we know the target toward which our adversaries are aiming their shooting?

The whole world sees it since it is a public matter.

Why are we being fought against? What is it in the School of Virtue you are attacking?

Its representation.

What did it represent?

We have already said: it represented the Gospel, the apostolate in the ministry of preaching, the ecclesiastical magisterium and the teachings of the Catholic truth.

We do not believe that our enemies are so blind that they do not recognize the work they are challenging; since it is so public a matter it is supposed that it is everybody's prevailing issue and it has to be presumed that the enemies fight against it for what it represents.

If we ourselves disregard politics, politics could have left religion intact and the School of Virtue could have continued its career peacefully.

56. Let us review the formation ranks of politics.

Is there any fraction of this that occupies itself with religion? Does it intend to reform it? Does it have a system of dissolving all social, political and religious order, like Robespierre and Saint-Just,⁴³ and that this dissolution called *revolution* is believed to be necessary in order to establish its false system of regeneration?

Whatever of these that exist in Spain will tell us that we conspire but inasmuch as we are Catholics according to the law of the State, as Catholics⁴⁴ representing Catholicism and as ministers and representative of the Gospel, we cannot conspire but rather we make all conspiracy impossible.

If we are attacked, calumniated, persecuted and exiled for what we represent, it is so because we are Catholics, preachers of the Gospel and dispensers of its doctrines. For this reason we suffer with resignation, with pleasure, with much satisfaction and we are honoured and we boast of it, believing ourselves unworthy of so much honour and glory.⁴⁵

43 Francisco Jose Robespierre and his fanatic follower Antonio Luis Saint-Just were the principal protagonists of the French revolution during the period of terror. The allusion is from this.

44 It seems to be that there is some deficiency in the text and must be read as: “but inasmuch as we will be.”

45 The original edition write immediately as epigraph “third” [proposition or section] but he had indicated two (p. 124) and in fact here he made no other thing than to enunciate in the epigraph part of the first proposition: that it was political in essence and religious in appearance. Then from the explanatory line: “And nothing more? But it was purely religious”, adding as epigraph: “fourth” [proposition], which also does not exist in the schema. It does not have its own title. These two numerations that create confusion are eliminated.

Religious in appearance

57. And nothing more, but purely religious. That religious sign was a pretext and a mantle that cover perverse and wicked plans, secret manoeuvres, nets, tricks and others.

You have already said it! It is already written and printed.

You have printed an atrocious calumny.

Justify yourselves; show us those nets and tricks for catching birds; draw the veil of the secret; no more disguise or reservation; explain. Present our crime to the public curses, try it, and at least allege your suspicions.

We shall let the press grind and let us go to the people’s court.

IV

CHARGES MADE BY THE MILITARY AUTHORITIES

OF THE GOVERNMENT OF CATALONIA
TO THE SCHOOL OF VIRTUE AND ITS DEFENSE

1. In March of 1854 Barcelona presented a formidable aspect; the masses, furiously aroused and agitated by one of those horrible tempests that we see many times being formed in the heights of politics, threatened to involve us in the chaos of a bloody revolution. At the order and sign given by half dozen shirtless people who were running securely through the streets, the shops were closed, the factories were silenced and compact of immense masses of labourers with crossed arms occupied the plazas and all the public places. There were armed troops and double patrol scoured the city. The doors were closed and a panicky terror had seized the peaceful citizens. *Bread, decreased working hours, increase of salary* was the slogan written by the discontented people at the doors of the stores, shops and factories.

2. That agitation emanated from the distress of the revolution that was aborted in the month of July of the same year; history had taken charge of discovering the true cause

of the demonstrations of this nature. We have not to occupy ourselves with it for it is well known by all literate men.

In certain political fraction it had already become a custom that had passed on into a current law to accuse, to attribute and to charge the revolutionary movements, the mutinies and the conspiracies to the people who were more distanced and opposed to them... This time the misfortune of bearing the fault fell on the School of Virtue.

3. General La Rocha knew the School of Virtue, and notwithstanding, he suppressed it. Moreover, in the report that he communicated to the Ministry of War, he attributed the cause of the monstrous mutiny to the School.

The accusation was so serious beyond the limits of one's endurance. If this were well founded the director and the principal agents according to the current decree, must have been jailed and entrusted to the council of war and executed.

4. During those critical and difficult circumstances I was out of the city, free from anybody's charge against me. Judging the progression of the matters through regular course I had no other remedy than to choose either death or flight; but this had the appearance of complicity in the atrocious crime that I was accused of, and from this viewpoint it was not licit for me to escape or to hide myself in spite of my being free. Likewise, neither I believed it was appropriate nor prudent nor honourable for me to wait until they will take hold of me and assassinate me. But disregarding this well founded fear of death that I surely await, I voluntarily and freely presented myself to Mr. Ordoñez, who was then civil governor, for the purpose of hearing and answering the charges laid on me. The School of Virtue was innocent or if it was culpable, the whole culpability falls on the author and director, and if it were the cause of the mutiny its author should be executed. God's justice had on hand the knife of the revolution; there could be

other more victims besides the many who had sacrificed themselves for the betterment of one's country in expiation for the crimes of the nation. I offered myself gracefully but the Lord did not accept my offering; I was not worthy of so great a grace and favour, and my life was saved but gravely threatened by a horrible calumny. What a surprise for me! His Excellency received me coldly and dismissed me without laying any responsibility of the charges on me. It was the School who was at fault: what about its author and director? He was innocent and he was set free without cost.

5. We waited to be called before the council of war wherein we would be charged in due manner but we did not have this satisfaction.

The accusation was: "The School of Virtue had a very active part in the mutiny."

Who said so?

General La Rocha.

This must be told to His Excellency.

What data do you have to make it credible?

This is a dangerous question.

Did the School, with its waving banner, directed the mob of labourers through the streets?

It is not. What a pity for us if this had happened!

Were you caught unaware, at least by any of its principal actors, leading a cohort of labourers in the plazas?

Not either; and yet if it had taken place there is nothing proven.

Did the mutiny deceive in any way the personnel of the School or the doctrines we taught?

Have we however preached inaction, rebellion or disobedience or involved ourselves in manufacturing or commercial questions.

Nothing of this sort.

What then?

6. The revolution asked for a victim and general La Rocha not having the courage to refuse them, sacrificed the School of Virtue in spite of pain and regret and against his good will. In this manner we believe; we could not be convinced that His Excellency could commit an injustice; we knew him and we loved him, and his Excellency knew that the School of Virtue is incapable of committing the crime imputed on it.

1. *The School of Virtue before the ecclesiastical court of Barcelona*

7. We have already repeated it many times: the School of Virtue was engaged in the preaching of the Gospel and in the teaching of its doctrines in the form we believed to be useful and convenient. It was the direct competence of the Bishop to authorize, to suppress, to suspend, to watch over it, to judge, to correct, to punish, justify and to defend it.

8. From the time we were first suspected of our crime, the regular order of things must be that His Excellency, General la Rocha, should have asked His illustrious Excellency for the suspension of the School's functions temporarily while the case is in progress.

This did not happen. Instead the General *out of his complete power* suppressed the School. I left for the moment the competence and incompetence of the suppression void and let us proceed to the duties that the ecclesiastical authority had complied with in this circumstance.

9. The Bishop then of Barcelona was His illustrious Excellency, Most Rev. José Domingo Costa y Borrás. He was the competent judge and he did not abandon us. He judged us honestly, impartially and with concern and recognizing our

innocence defended us. It was thus that we always expected from his loyalty, fidelity and pastoral solicitude. He is an undaunted champion in the wars of the Catholic faith and not a single time have we seen him timid or pusillanimous; in moments of necessity and danger we find him always prompt, magnanimous, upright, just and watchful pastor.

10. Having seen the unfounded charges that *La Actualidad* formulated against the School, he asked its writers for rectification. He told this in his pastoral letter of April 28, 1852.

“After having left the historical truth about the company in its corresponding place, the honourable writers of *La Actualidad* should pronounce some words of vindication toward the School of Virtue because it has no giant armies in it for they only exist in the pages of your newspaper. All its functions were done in public; it was neither capable even remotely in disturbing the social order nor would we permit a single instance similar gatherings because we are more concern like the others in its conservation. Let us be impartial and not be surprised that if there are many schools open for vices and corruption, there are but few open for virtue and moral revival.”¹

11. The reason alleged by the military authority for the suppression of the School of Virtue was a black smear on our persons and the adversary press, taking advantage of the situation attacked, as if it were revolutionary clubs, all religious gatherings and associations and in and with them, the same Religion. Neither nor later nor evermore will we allow it to etch on our foreheads. For our justification and also in order to proceed in these cases loyally and justly, the ecclesiastical tribunal called us before it and to its judgment

¹ *Works of His Excellency and illustrious doctor, José Domingo Costa y Borrás*, edited by R. de Ezenarro, Barcelona, 1856, I, pp. 143-144.

some persons believed to be capable of knowing the truth of the act. And the tribunal found out what was supposed to be the duty of the council of war, that is, to pass an impartial judgment on us; found our innocence; found a vile disgrace and black calumny.

12. In the ecclesiastic struggles the doctrines are the instruments of war that the alumni used. If our doctrines were or not Catholic or were heresies, if they were subversive of public order and productive causes of mutinies, this judgment belongs to the competence of the ecclesiastical tribunal.

We preached and taught in a parochial church. If we have made there any demonstration capable of inciting a revolution or a mutiny, if our functions and acts provoked the people to stay, to complaint between labourers and manufacturers, in this we were also under the vigilance of the ecclesiastical authority.

13. The question was about bread, decrease in working hours and increase salaries. What have we to do with matters so foreign to the purpose of the School?

The Bishop believed that he ought to speak in order to make his judgment known about the case. Let us see then what he says in his pastoral letter of April 5 of the same year of 1854:

“Before concluding, A.H., we owe you two words concerning the burning issues. We said in the effervescent moments what is consistent with our ministry and we act accordingly. God and men are witnesses. We are for all of you guides through the path of Religion and we sacrifice ourselves for your true peace, happiness and fortune. This is our most sincere vows and we let no day pass without elevating them to the throne of the most high in order to obtain his blessings for everybody. Recall, A.H. the beautiful picture that the sacred text makes of that sincere and tested man: *In my*

household I will advance in purity of heart [Ps 101,2]. You have then an approximate idea of how much we should be surprised about the different manners we warn what transpires. It is nothing less than to attribute to the reverend cleric the scheme or participation in what had afflicted us all. The press puts it in a turndown manner but unmistakably. It speaks of the century as such. It neither learn, nor forget, no less abandon its arms even how worn-out they are. But there are things that must be respected in certain circumstances and out of simple common sense. This is it at present and the sensible public listens to it with disdain.

14. For this reason we consider it a duty, venerable priests, to put forward to you what everybody knows in case there is anyone who is not aware of it. Divine Providence allows incidents of this nature in order to purify us and to let us strive more sincerely to be perfect and to be saints. Therefore let us be peaceful and inoffensive, “avoid giving anyone offense, so that our ministry may not be blamed. On the contrary, in all that we do we strive to present ourselves as ministers of God, acting with patient endurance amid trials, difficulties, distresses, beatings, imprisonments, and riots; as men familiar with hard work, sleepless nights and fastings; conducting ourselves with innocence, knowledge, and patience in the Holy Spirit, in sincere love . . .” [2 Cor 6,3-6]. And in order not to hide from anybody what we have, let us pray for everybody and in particular for the ones who are in any manner hostile to us. We exhort and enjoin you, therefore, that on the first working day you gather at the Holy Mass to say the prayers which the Church indicated for the enemies. Likewise, we desire that the rest of the clergy should recite Psalms 69 and 70, striving, with holy retreat and abstraction from earthly things, to seek in God the graces and the consolations that we need so much.

15. There might be certain person who would like to withstand, although without merits, the suppression of the School of Virtue or rather to carry on the indispensable extension of catechetical in the great capital. If even the foreigners offer much for us to see, to learn and to admire, it

had seemed very plausible that a religious conference may be held in the middle of a spacious temple that would provide occasion for the people to listen to the august truths which they never have heard in their own countries. Likewise, our adults must be instructed and called to the house of the Lord even if it were to avoid coming together at other gatherings or vain past times which perhaps might be detrimental to them. But let this be for another occasion, but for the moment let us speed up the fulfilment of our duty. We consider it so sacred a duty to reject, as we rejected, the unwarranted and unfounded suspicions against the classroom lecture that we have the unmerited joy to preside.

16. Regarding the School of Virtue, we must say that, since the authority has spoken, with the grace of God we have not failed even an inch in what we owe it, as also in what was demanded of us which we so undeservedly practised. We have no reason to suspect about the doctrines taught in the church of St. Augustine because in spite of its being a public function we were likewise vigilant. Nonetheless, we are making the opportune inquiry in great detail as we in the same way dispose ourselves to show justice on our part and which we expect to be shown to us the same. Enough...”²

2. *The exile*

17. Since General La Rocha suppressed the School of Virtue done in the sphere of forced action, we subjected and conformed ourselves to his orders, suspended our Sunday functions. But, the reasons alleged by His Excellency to the

² Paragraph extracted from the cited pastoral letter of April 5, 1854: “Pastoral exhortation that His Excellency, Dr. José Domingo Costa y Borrás, Bishop of Barcelona, had addressed to his diocesan faithful.” *Works of His Excellency, José Domingo Costa y Borrás*, I, pp. 424-427. The text copied was published in *Ancora* no. 1.605, corresponding to May 26, 1854, pp. 838a-838b.

ministry of war were for us morally debased action, and in order to justify ourselves, disagreeable argument with the mayor, the governor, and the General took place, which should not happen. Convinced that my defence was defiance, I was confined to Ibiza on April of the same year.

18. Upon the promotion of power of Minister Espartero -O'Donnell, they published, in favour of those exiled for political reasons, very broad amnesties and in virtue of these the military governor of the place issued a passport to me. I used my freedom only to go to Palma, Majorca.

19. With the death of my parents, important family matters called me to Catalonia. Although I am free, an excessive love, obedience and respect for Queen Isabel II, her government and institutions inspired me to request if she could lift my exile which I forwarded to Her Majesty in June 1857.

The minister expedited a royal decree dated December 7 in which I was authorized by Her Majesty to return to the Peninsula and to establish my residence in the most convenient place for me.

I am grateful for the favour.

20. But there was one restriction imposed on me, after the four years of confinement in Ibiza, I have to be banished from the Provinces of Catalonia for an indefinite period.

Four years of confinement in these islands.³

And why?

I don't know because the tribunal has not formulated charge on me.

³ They are extracted data from the report. The particular permit of the authority of the Balearic Archipelago to travel temporarily in the place, concretely Majorca mitigated the initial confinement in Ibiza. The decree that lifted his exile in Ibiza authorized him to reside in any part of the peninsula, except Catalonia, where his work and concern were precisely centred.

Is the four years of confinement in these islands not a grave penalty?

Yes it is.

Do I have no right to defend myself against this penalty which the Council of War did not charge me of?

Is it no other than to exile a Spanish citizen without composing the reason?

Can the military authority, in time of peace, apprehend a Spanish citizen, exile him, imprison him and shoot him without the composition of the cause?

21. Person's rights which nature itself gives him are these: the right to defend his existence, his honour, his fame and his good name, which are holy, sacred and respectable. No punishment can be imposed on him without the composition of a cause even when the crime is public and undeniable.

Have we no laws?

They should at least respect the natural laws.

Which crime made me deserved confinement?

I do not know. I do not know because no court had judged me or if I have been judged it was done in my absence. I should have been called so that I can defend myself, and this is enough for my justification.

22. The natural law defends me, justifies me, and excuses me. One of its inviolable principles says: *no one is presumed guilty unless it is proven*.

Judicially, I do not know. And for suspicion? We shall go through them.

The fruit that the School of Virtue bore was a monstrous mutiny; it was...

There is reason here for death but the act cannot be proven.

His Excellency, General La Rocha said it and without neither verifying nor proving it executed the sentence. He took the life of the School of Virtue; and the author and director deserved the pain of execution, but instead commuted to exile, Thanks!

Could it be this? There must be something else; so it is.

Had His Excellency called me before the council of war I could have defended myself right there and in conformity to what the laws accord me; I could have vindicated right there my innocence against the calumny and the debate should have taken place right there competently and in due form.

23. Divested of all formalities of the natural, civil, ecclesiastical and military laws, I have found myself in urgent need to speak with expositions the cause of which is being dealt with outside the process of the law. The expositions, however, served no other thing than to prove that I neither admitted nor must admit that the revolution of March 1854 in Barcelona be attributed to the School under my direction. These expositions, in the judgment of His Excellency, were a crime of defiance. If this was his judgment he should have set up a case against me and after having heard the defence he may punish me. Thus justice could have been satisfied and the crime avenged.

24. Let us now proceed to the royal decree.

In view of my courteous request to Her Majesty, Queen Isabel II, the military formed a disciplinary measure regarding the freedom accorded to me except in the Provinces of Catalonia.

What does this exception mean?

Will it be licit for me to penetrate in the secrets of that disciplinary measure? What does it contain?

I will speculate it.

Could it be that the ministry had formed an opinion regarding the School of Virtue like the one printed in *El Constitucional*, *La Actualidad* and other similar newspapers? Could it be too that in the mind of the ministry of Justice and Grace the School of Virtue is an ongoing club of mutinies and revolutions? In such supposition the author's exile from the government of Catalonia would be an appropriate measure since there could be the danger that he might revive the School. If it were so, since there are appearances that support this belief, I will not consent that the smudge of this disgrace would be imposed on me; convinced in what I am that the ministry had proceeded in good faith and was guided by the right and pure intentions, having read the royal decree, I felt obliged to give to the public a faithful and true description of the School of Virtue for the purpose of vanishing and dissipating the suspicions that the government of Her Majesty could have ever conceived against its author. I have done it and I expect that the explanations I have given regarding this matter remain satisfied.

25. The exception that was made to me in the royal decree stands mute and implicit confirmation of what the press had written against the School of Virtue. I had imposed on myself a rigorous silence: but having read the royal decree I believed it was my duty to answer the opponents.

If there is information in the disciplinary measure that pertains to me as an individual, and not as minister of God's word but in the quality of a Spanish citizen, I reserve the action and the right to know my case and to defend it.

If it is because of government reasons and purely political motives, in this I conform and am disposed to support the views of the authorities in all the dispositions that pertain individually to me.

If it is because of the suspicions conceived against the loyalty and fidelity that as Spanish citizen I owe my sovereign and Queen Isabel II, her government and institutions, I conclude with this:

PROTEST

26. I will give, as a rational creature, absolute obedience without limits to God, the beginning and the end of all things; to the Church and its legitimate pastors; to Queen Isabel II, her government and institutions, in that which pertain within the circle of their respective attributes.

V

THE SCHOOL OF VIRTUE BEFORE THE COUNCIL OF WAR

DURING THE GENERALATE OF ZAPATERO
IN COMMAND OF CATALONIA

1. As we have already manifested, the ministry has a disciplinary action that, according to speculation, works against the School of Virtue and its director. This document is based perhaps on the unfavourable information given regarding this matter by the general captaincy of Catalonia. This providential incident is going to give the military authority the obligation of passing this case through the council of war and we shall see what is there against the School and its director.

2. By the Ministry of Grace and Justice I am exiled from the government of Catalonia, my birthplace. Council of war, judge my case and formulate judicially the charges against me. I must be free to defend myself and thus the public will see what the matter is.

A collection of circumstances had brought to this camp the case of the School of Virtue and its director.

As I have already mentioned, in June 1857 I elevated a courteous and respectful petition to Her Majesty requesting for the lifting of my exile.

Six months had elapsed with no response at all and so I thought in good faith that I had disturbed without sufficient reason the attention of Her Majesty. Without waiting for the response I went to Barcelona on December 1857. With the residence certificate and the passport given to me by the military governor of Ibiza on March 1856, I thought I was sufficiently authorized for this travel; if I was not convinced that I had the freedom to travel like all Spanish citizen I should have remained in exile in spite of the damages that my absence would cause to my concerns. I have always obeyed faithfully the orders of the authorities whenever I am aware of them.

Upon arriving at Barcelona I presented myself to the ecclesiastical governor in order to verify if there had been any news there regarding my petition. I was told that the response had already reached the ecclesiastical governor and also the royal decree from Her Majesty the Queen authorizing me to return to the Peninsula and to establish my residence in the place convenient for me except in the Province of Catalonia.

4. In order that my travel in the capital would not be attributed to disobedience, since I am only a transient in Barcelona, I presented myself to the civil governor accompanied by the barrio mayor with whom I have stayed. We went there three times but since there were many people waiting it was not possible for us to talk to him. On the third time he sent to us one of the officers of his office; I exposed to him my situation and the reason that brought me to Barcelona. I asked him if the ministry had communicated to the government of the province the royal decree that the ecclesiastical governor had talked to me about and that if it was inconvenient that I stay in Barcelona for the indispensable time needed to vacate my occupation. Then finally, I put myself at the order of the authority. A slight

insinuation would be enough for me to leave Barcelona since I am in this case bound to conform myself always to the dispositions of Her Majesty and I do not believe that the matter was that urgent that the civil governor would not permit or grant me the favour I was asking from him. The officer shrugged his shoulders and neither deny nor grant; he considered the matter that I was talking to him of little importance and so I took the indifference as a tacit permission and consent. Had he denied it to me since it is a very serious matter for me to straighten out a purely important material concerns, I should have recourse to the ministry and in conformity to the disposition of the royal decree, I could have left Catalonia immediately.

5. I was in bed almost the whole month of January and part of February and this delayed my setting off. By the first of March I have concluded my business. Whoever wants to know the nature of these matters and what it costs me to give a good turnout, refer to the notary of D. Joaquin Vilamala and you will find in his office the writings that contain my signature.¹

If there was fault in this it was not due to malice but purely due to lack of knowledge.

6. By the first of March, I disposed myself to set off with the least thought that I was in politics; but I was in that occasion the object of concern for this very thing.

In this occasion the question about the dynastic fusion of the royal family was being stirred at the top echelon. While Mr. Canga Arguelles, the director of *La Generacion*, was supporting this idea there was a growing alarm that the

¹ Joaquin Vilamala, notary. That is to say: Ignacio Vilamala Arenas y Cassani. There are four documents that exist of this notary in the Protocol Archive of Barcelona in which Francisco Palau forms part, corresponding to January 1858.

absolutists and the carlists were preparing a plan of campaign for this past summer: the Borges and the Tristanis were already rushing through the mountains of upper Catalonia and the School of Virtue was already re-organized in Barcelona and so according to the news there was nothing more than to uncase the flags and to begin the fratricide war.

7. Summer had passed and time had taken charge of retracting the ridiculous sham. Well, may the press be entertained and may the columns of the newspapers be filled with materials that will better serve to entertain the readers. The news sowed in the provinces always produce fruits of curse, injustices, calumnies, outrage, exiles, imprisonment and atrocities. You sow then you must reap something.

8. Let us proceed to Catalonia. General Zapatero had news about the School of Virtue, which the *El Constitucional* had informed him, and also by the blind through their folk songs, which we have already transferred to its place.² He received the report that its director was in Catalonia carrying out his wicked inquiry and had cast its nets to catch the nation's freedom, and he appears as if he wants to be alarmed but could not. Likewise, His Excellency was already sure about the place where we held the secret sessions. Who is not alarmed upon hearing the music of the violin?

Carlist conspiracy
Of the people unwary of mutiny
Everything, everything were forged
in St. Augustine.

There, there they gathered
And horribly conspired

² General Zapatero, successor of La Rocha as Captain General of Catalonia. The intervention of *El Constitucional* against the School and the "Folk Song" sung by the blind allude to the writing copied previously on pp. 473-476.

Against the throne
freedom and honour.

Secret reports from here
Conspiracies from there
Mysterious messengers
Vile spies from here.

9. Assured of the fact, he set off toward the square of youth or to the youth of the square. Now we shall see how that horrible conspiracy blast; now the mysterious factory weaving nets is going to fall into the hands of the government; the veil of the secret will tear off; the underground actions will come out to the light of the sun and we will see whose criminal and machiavellian hand is it that weaves all the uprising in Catalonia. The School of Virtue is going to present itself before the council of war by the order of His Excellency, General Zapatero. What will be its fate?

We are on the 8th of March 1858. They already know where the director of the School of Virtue lives. They kept an eye on him, and surprised him. He had already fallen into their hands.

10. At 8:00 o'clock in the morning the assistant corporal of the youth of the square and the barrio mayor presented themselves in my room. They took record of my furniture that consisted of a bed, a trunk of clothes for my use, a table and two chairs in a room that I rented temporarily for a month. They found in a box, copies of the little work entitled *The Catechism of the Virtues* that served as text for the first section of the School; these copies served as a good prey. I was told to follow them and they conducted me to the commandership of the square that is in the same palace of the General. There I stayed guarded until 4:00 o'clock in the afternoon at which time His Excellency called me to his presence.

Judging by what His Excellency told me, all the weight and the enormity of my crime consisted, according to the information believed to be true, sure and infallible, that I have reorganized the School of Virtue and I was urged to confess this sin frankly and loyally.

11. If the act were a truth and a reality, as I have said in the first part of this notebook, the public would see that it was not a crime, much less it is, since we were in the fourth Sunday of lent.

What is it that I write? A fable? Is it something of a comedy play? Could it be a dream or a vision? Is it possible that the men on whom you have vested your authority and entrusted the sword of your strength and power could fall into such illusions and deceits and perhaps is so hideously preoccupied? What an aberration of judgment! What a disparity of ideas!

12. I am persuaded and convinced that His Excellency believed that the School of Virtue under my direction which functioned in the parochial church of St. Augustine in Barcelona in the years 1851, 52, 53 and 54 was really the work of Satan, a club which may be communist, socialist, or what not. Indeed, I would say that the idea he had of the School inspired him horror; and when I came to know about the purpose of the interview I was also surprised by a kind of horror and fright, although I am not easily frightened. I was terrified not because of the impression of death neither of whatever men might do to me but because of the presence of a spirit of illusion that directed the plot and that seduced the authority. I was warmed up by the feelings of gratitude toward His Excellency; I thought that he had rendered to the government of Catalonia, in difficult occasions, great services, and as a Catalan I could not the least be grateful to him and love him; these sentiments of love collided with his,

making a horrible contrast. He felt he should have his preoccupations firmly secured.

13. My answer served no more than to exasperate His Excellency since I cannot please him by confessing an act that is not true. I have not even dreamed of doing other mission in Barcelona neither under the title of School of Virtue nor any other, neither did I preach in the diocese except to say Mass and do my business and occupations which are all so alien to politics.

14. See the newspapers *La Iberia*, *El Clamor Público*³ and others of this kind the good effects that their false alarms produced. They deceived the authorities and turn them crazy looking for ghosts and hunting mosquitoes.

His Excellency ordered that I should be conducted as arrested or as prisoner to the warship *Vasco Nuñez de Balboa*⁴ that was anchored those days in the port.

Three days later Mr. Antonio Gonzalez, regional chief of the plaza of Barcelona presented himself with his secretary as a military fiscal.

The whole interrogation revolved around the School of Virtue but it was stopped because none of the question in any way deserve special mention: everything, body and soul, is summed up in only thing: whether the School undermines or supports the throne of Queen Isabel II; whether its doctrines occasioned mutinies, etc.

15. We departed from the sea and were transported to the funeral site where the School of Virtue gathers in secret

³ *La Iberia*, Barcelona's newspaper founded by Calvo Asensio in 1854, was at its start the spokesman of the more advanced fraction of the progressive party which *El Clamor Público* had made mention of.

⁴ It is about one of the ships that served the Baleares, taking the name of a famous colonizer and discoverer of the Pacific, Vasco Nuñez de Balboa.

to affiliate its alumni. I will relate to you this so strange an anecdote.

ANECDOTE

A father of a family, who was a lathe operator,⁵ had such devotion to the images that represented some aspect of the Passion of our Saviour that looked delirious or in holy madness. These images were for him and his family the richest jewels of the house.

There was in the chapel of the old prison of the city an image of Christ that served to console those who are sentenced to death. It was a large image like the ones brought in procession during rogation or Holy Week. The image was so damaged and mutilated and when the room was demolished, not knowing what to do with it, he sold it for 30 duros. The image was brought to the sculptor who repaired and renovated it costing about 50 duros.

The man's house was very small and when the neighbours built their own houses his became so dark that at noonday it needed light. A small room in the third floor was assigned for the image and not being able to pass through the stairs it passed through the window.

Since the image represented the God-man who was crucified and died at Golgotha it was a natural thing that the walls be covered with black canvas, symbol of mourning.

The room was dark for the reason I have already exposed and that darkness figured very well the object since the world was in darkness at the death of Jesus.

A small table with four candles was placed at the foot of the crucifix and from the ceiling hangs a lamp.

⁵ It refers to Francisco Garcia, lathe operator, who then became barrio mayor. He formed part of the board of directors of the School of Virtue consisting of four priests and four seculars.

At the foot of the crucifix was a skull given by the brothers of the hospital of Santa Cruz which they use on the burial mound, during anniversaries and office of the dead. The skull was taken from the operating room, hence it was not strange that a perfect round hole was in the cranium; by looking at it one will know that an anatomical surgery had been done on it. Having a skull at the foot of the crucifixes is very common everywhere or if not take a look at the small images and you could hardly find one that does not have a mark of Christ's victory over death as seen in the skull placed at his feet.

What does this detailed description serve?

16. I just finished describing the place where those mysterious nets are fabricated about which it is talked so much in the columns of *La Iberia*, of *El Clamor Publico* and other similar newspapers. The trick of seizing the throne and the nation's freedom is being devised in that factory. We must not be distracted but let us continue the history and we shall see where Jesus Crucified and his faithful devotee and adorers will end up.

The very large image, the skull and above all the round hole in it, the dark large room, the lamp, the table, the candlesticks, the black canvas that covers the walls, all these lugubrious, funeral, sepulchral aspect served as instruments of terror and of fright in order to draw from the naïve and timid neophytes of the School of Virtue oath of fidelity. Therein you have the new inquisition painted. There, who knows!

There, there they gathered,
There in horrible plot
Conspired against the throne,
against freedom and honour.

17. Mr. D. Francisco Garcia, our devotee's name, was the spy, the guardian and the faithful sentinel of that filthy lobby; he was the blind instrument, sold and paid for this purpose. This was how His Excellency, General Zapatero was assured.

Did His Excellency believe it?

He might have believed it in good faith!

What a great misery!

Mr. Garcia was a barrio mayor and he had swept the streets of the filth of prostitution. He is an honourable citizen, a good father of family, an accredited artist, who does not need salary from the lobby for a living and his shop was well equipped with shop assistants that his office requires.

18. General Zapatero, upon seeing Mr. Garcia, (called him to his presence) believing without doubt that he has before him a henchman of the new inquisition and a faithful and loyal officer of our clubs. All the questions were directed to a man considered of such character. The mayor answered with all simplicity and clarity, these being the fruits of loyalty and fidelity and at the same time with firmness, security, decorum and dignity that inspire justice and innocence. But it was not possible to convince His Excellency that he was right and very sure that Mr. Garcia had in his house the place of the secret meetings of the School of Virtue.

Is His Excellency certain?

Where are the instruments of this certainty?

Was it in the funeral of the large room where Jesus Crucified was? It might be.

Were you surprised in your vigilance day and night in the said place by any club of meeting of suspicious men?

Nothing of this sort.

Did they find in your house, in mine or in other parts writings that give any suspicion of this act?

Neither that.

Did they find suitable instruments for this purpose?

Neither that.

What data then did His Excellency have that moved him to believe such rare and extravagant histories, stories and anecdotes?

He was told and assured.

What weak and frail argument.

And along the ones that were told to him what data were presented?

His word.

Oh! Great!

No data.

Were there at least appearances?

So then, you may judge by the exterior sign.

19. If the place in question should have been what it was supposed to be, it must be very reserved, unknown and hidden. It was all on the contrary: the good man, filled with good faith, invited all his friends to visit his Christ; I went two or three times and all his acquaintances knew about it. For clever and professional conspirators these were lack of foresight and unpardonable imprudence.

Moreover, Barcelona, without any question, is the city that possesses the best sculptors of sacred images; the execution of this art had reached the *non plus ultra* of perfection. On this occasion, very many families have in their own homes images of Jesus, of Our Lady and of the Saints, each according to their own devotion. They dress these images and decorate the rooms with white, with blue or with black or whatever they want; and furthermore: they gather their families with other families and friends, sung music, say

the rosaries and sung all kinds of hymns. Yet until now the military authority had not thought that this domestic function could have political tenor? What could have happened to us if in the house of Mr. Garcia the squadron of men were surprised by a *De profundis* or *Miserrere* sung in the place indicated? What a pity for us. And nonetheless, this was not done because this idea was not in his mind.

20. I told the military fiscal if all these funeral signs will have political end in a way that would terrify and inspire terror on the timid in order to trick them into oath of fidelity?

God forbid, Mr. Fiscal. It could be and we don't deny it. But according to the logicians: *A potentia ad actum non valet consecutio*. There is nothing that a person could not abuse even how holy or sacred a thing may be; but between the potency and the act is a great distance: they are two entities of the different nature. Let us see the things in their natural and regular order and we shall see that it is in their object and effects that the appearances are verified.

21. Is it not an irregular and extraordinary matter to transform a religious object into an instrument of conspiracy and treachery to the nation?

On the contrary, is it not a usual thing among Christians to have images of Saints and of God?

So then, it was consistent with the purpose to have the walls covered with mourning cloth, to put a skull at the feet of Jesus Crucified, to place a table, candlestick and candles and a lamp before the image, to leave the windows closed or opened. All these objects are analogous to one another and nothing among them is extravagant and strange. At the first glance of a sensible man who is a Christian not preoccupied and with sound judgment all these things demonstrate, prove and speak that Mr. Garcia was devoted to Jesus Crucified. They said that this is what is apparent and proven

and nothing more. It could happen, it is true, that these objects might be used sacrilegiously for a perverse political end, but in this case the act is a contradiction in terms to what the large room did not have; the act was against the regular order of the objects, a counter-effect. And when a crime is judged by the appearances the matter and its signs have to be presented in their regular order. *It is possible* that there *could be* abuse but something is lacking nonetheless: the acts and the reality do not exist. There are neither proofs nor appearances, but rather, all of these demonstrate the contrary.

The military fiscal, his secretary, two barrio mayors and the commander of the boys of the squadron came to Mr. Garcia's house and collected information, inspected the said large room and took a stock list of the objects that were in the house.

22. The writers of *La Esperanza*, *La Generacion* and other newspapers defenders of the religious societies and Religion itself will know before hand what the secret meetings, the hidden hands, the Machiavellian plans, the *nets* and the plotting tricks about which the oppositionists had been making so much noise. Everything is already uncovered.

Mr. Gonzalez, as military fiscal, will know what instruments, what data and what facts are in his favour the accusation we are the object of. Shall we be updated in everything? Can the public know about it? Or at least the accused? It could even be published without fear and if this is done, they will discover in my room a box of catechisms of Christian doctrines and in the house of my friend a large room decorated in a decorous, decent and convenient manner, consistent with the image of Jesus Crucified. Nothing more than this. This was reduced to the mysterious, monstrous net that seized the government of Catalonia and the plan of campaign that was devised for the past summer

by the royal agents and of absolutism which existed in no other than in the columns of *La Iberia*, of *El Clamor Público* and in the other newspapers of the same confraternity.

Inasmuch as the declarations were taken by the military fiscal, is the case already concluded? Would it be licit for us to stop here?

The jurisprudence prohibits this, the charges have to be judicially formulated and when the proofs are given, pronounce the sentence.

Why have you not done this?

Could it be because the accusation is unfounded? And because it is unfounded, would it be enough to set me free?

23. When an authority take into consideration a denouncement and in lieu of this arrest the accused, it is necessary, just and legal that a lawsuit be formed to see whether is culpable or innocent; in the first case justice must be satisfied with the vengeance of the crime; and in the second, the honour, fame, good name and innocence, all those sacred objects which are more precious than life, must not only be protected but vindicated and satisfied from the insults, outrage, indignity, offense and affront inflicted by the calumny. Is there no other thing to do than to arrest and apprehend a peaceful citizen and having seen his innocence just dismiss and throw him to the street? And the calumnies maliciously plotted by the contenders, don't they deserve punishment? Has the authority not been deceived? Has the false informer not been a traitor to the authority? If the calumny remains unpunished what will become of the security of the individual?

24. The fact is this: I have been accused of a very serious crime; in lieu of the denouncement I have been imprisoned and the military fiscal came to take declarations; we stopped here and without ado I was dismissed.

Do I not belong to the human specie? Am I not a Spanish citizen? Then go ahead, formulate the charges and once I am notified let me be free to defend myself. I will stay here, I will sit here and I will wait here. Go ahead; if justice is proven the crime demands a satisfaction and this is the vindication of the crime, the innocence with so much well founded title; and once the falsity of the complaint is known a satisfaction and reparation is required.

25. Let us conclude. What was the outcome of all the charges directed against the School of Virtue by the Excellencies, Generals La Rocha and Zapatero?

There is no culpability; nothing that we know about.

And against the author?

We are in the midway. It is known that I have been accused; being accused is not the same as being a criminal.

The authority, whether ecclesiastical or political, must have a very special satisfaction that the accused comes out innocent; they must always have a father like concern and interest and an interest of a judge so that the accused is defended and comes out victorious.

Since the council of war started the case it must carry it on; I will wait.

THE PRISON

26. After the military fiscal, without conventional social gesture, neither compliment nor formalities, took the declarations, gave the definitive sentence and executed it the following day. I was imposed a grave penalty: such is the life imprisonment. I say *life imprisonment* because I am confined in this island for an indefinite time, that is, for the whole of my life. The whole island surrounded by water is the prison under the vigilance of the military authorities.

If the penalty is very grave, the crime must be very grave. Had I known it I could have made the severest penance. But what a pity for neither my conscience nor even the tribunal accuses me of it. What could it be? Have I offended Her Majesty, Queen Isabel II and her government in something? In what? Have I infringed the political laws of the State? Which and when? This must be because the penalties are given in order to avenge the infringed laws.

27. Although I have been divested from all that are favourable in the natural, divine and human laws, with regards to penalties against crimes, moving away I will know and recognize my sins; I will examine them and if they are sinful I will confess them but in a low voice.

The official letter of recommendation written by His Excellency, General Zapatero, to Mr. D. Victoriano Hediger, military governor of this place, said that I left as a fugitive from my first exile and that I intended to reorganize the School of Virtue in Barcelona.

A fugitive? That is not true. You must have already read on page 158 that I left the place with a residence certificate, with a passport from Mr. D. Juan Refoxo, military governor of the place, and with the authorization of the ecclesiastical governor of the diocese. Could my freedom be still guaranteed? Moreover, upon arriving Barcelona I presented myself to the civil governor of the Province when then he had put me under his orders. May His Excellency forgive me if I did not present myself to the military authority; I have not thought that I was in a state of siege.

28. Although I felt myself free through the amnesties published by the ministry, Espartero -O'Donnell, in favour of the political prisoners of which I was recognized as such by the local authorities, I have nonetheless recourse to the Queen in order to know Her Majesty's disposition regarding me as a person.

"I had the intention of reorganizing the School of Virtue in Barcelona." This, passed from the level of ideas, desire and purpose? In this occasion, His Excellency must have internalized the matter into the depth of his soul. I did not have such ideas and even if I did have they were not bad thoughts for otherwise I could have rejected them.

29. What was the School of Virtue in His Excellency's opinion? It could be, undoubtedly, that horrible conspiracy that the folk songs have said that we have transferred to this work and as the *El Constitucional* had painted. Fine. In such case life imprisonment is a small thing, I deserve then the gallows or the garrotte. But then we were in the season of Lent and in that occasion it is not only one but hundreds of Schools of Virtue in Barcelona must be guilty of. The School of Virtue, in our judgment, does no other thing than to preach and to teach the Christian doctrine. If during the Lenten season I had this kind of ideas, intention and thoughts I would not take them as bad but let them go on and in this way I resisted the temptation without having succumbed to it if in case it was a temptation.

30. But let us suppose it was a conspiracy that instigated the mutinies and revolutions, but if they were mere thoughts, these must not be punished.

What data does His Excellency have that made him believe that I intended or proposed such aim?

The military fiscal told me "we have found 1,500 copies of a book that served as text for the School of Virtue which then meant that I want to re-establish it."

Mr. Fiscal, it could also mean that, as they were the remainders of the print out, I have proposed to distribute them among the libraries of the kingdom for this was its true purpose. Catechism of the Virtues is the title of the book. It contains the doctrine of the Angelic Doctor, St. Thomas

Aquinas, on morality and treatise on virtues and vices. The book has been submitted in 1852 to the ecclesiastical censorship and upon its approval it was published under the guarantee of the current printing laws; since then they were on sale in the government of Catalonia. Those 1,500 copies were taken from my room by the youth of the square and brought with them; I came to know that they were kept in the General Captaincy. And what do they say about those books? A school is known by its textbooks; read them and judge their doctrines.

31. I thought that in liberated Spain, once liberated the right to property was reputable and respected; but we are in a time of disentanglement of the goods and properties of the clergies ...

I complained about this through one of the friends of His Excellency and he answered me in a very bad mood: "Let them rot." But let us move ahead to see if the remainder are still in the libraries of Catalonia.

We have digressed; let us go back to our case. I had in my room those books packed in boxes which were to be distributed to the libraries of the kingdom. *I could* that's it; I could use them to reorganize the School. *A potentia ad actum non valet*. One is neither punished nor judged through force. Fine!

The School of Virtue, seen and known as such in Barcelona, could neither be reorganized nor function without the intervention of the ecclesiastical authority who knew that these were not the reasons that brought me to Barcelona. The School is a public matter and it could not carry out its functions without the knowledge of the entire capital. His Excellency must see to it then whether the sin imputed upon me was true or a phantom.

THE PERSONNEL OF THE SCHOOL

32. In view of the attitude that the military authorities of the Government had taken and of what our oppositionists had published anybody might think that the School's personnel were a band of uncontrollable men, rebellious, restless, men of political parties, armed men and lovers of mutinies and revolutions.

33. Do you want to know who those who had more representation in it were? Do you want the original registry that the *El Constitucional* speaks about? Neither its author and director nor the others who were prominent in this good work we will hide nor are we ashamed or embarrassed of it. Let us go to the religious newspapers of Barcelona during that epoch. The *El Ancora* and *El Diario* of the capital reveal to us who they are:

Fr. Jose Gras y Granollers, Fr. Eduardo Maria Vilarrasa and Fr. Jose Gatell.⁶

These three young and virtuous priests are well known in the literate world. They were the editors of *La España Católica*, newspaper that saw the public light in Barcelona.⁷

Fr. Gras continue to write in Madrid's newspaper *La Generacion* wherein the subscribers had the occasion to

⁶ This refers to the most confidential collaborators of the School of Virtue when they were yet seminarians. Jose Idelfonso Gatell (1834-1918) and Eduardo M^a Vilarrasa (1834-1906) were distinguished for their works on the history of the Spanish Church and their collaboration in the *Catholic Review*. Jose Gras y Granollers, (1834-1918) a remarkable religious writer, was founder of the Academy and Court of Christ the King and of the institute of Daughters of Christ the King. The cause of his beatification is being worked out.

⁷ This seem to refer to the magazine of "religion, sciences, industry" published with that name in Barcelona since 1856.

admire his talents and to savour the purity of his doctrines and to enjoy his always festive and embellished but strong and vigorous style.⁸

34. Fr. Eduardo Maria Vilarrasa, author of the *Palabras de un creyente* (Words of a believer) stated in a Catholic sense, had several recommendations.⁹

Fr. Gatell was silent because his very serious occupations prevent him from writing.

These three brave and undaunted champions of Catholicism in the School of Virtue were heard and listened to by a chosen and immense audience in Barcelona, the capital of the province of Catalonia. This audience had the occasion of savouring their beautiful and sublime discourses full of truth, doctrine and unction.

These three distinguished writers, if they had kept quiet about the matters that occupy us, it was not because they were at fault but for the reasons that were alien to their zeal and will: the calumnies published against the School of Virtue were also against them who were its author with me; and like me they will neither tolerate that the calumnies be left without refutation.

⁸ *La Generacion* was directed by Mr. Canga Argüelles and was printed by Madrid's editor, Gamayo, who also took charge of the printing of Fr. Palau's writing who came to know him precisely through the publicity of the said newspaper.

⁹ The affirmation is very precise. The work of E. Vilarrasa was not simple translation of the famous book of F. Lamennais, *Paroles d'un croyant* (1834), condemned by Gregory XVI few months after its publication. Vilarrasa modified it in order to make acceptable in a catholic sense. It was made clear in the same title: *Words of a believer directed to the government and to the people, or refutation of the socialist thoughts and plans of the school of Lamennais, written by . . .* He was collaborated by Tomas Sevilla, a canon lawyer. It appeared in Barcelona in the printing press of José Tauló, 158. It is a vol. in 4th of 324 pages.

These priests, Alejandro Pi, Antonio Verges, Pablo Ferrer and Antonio Casellas,¹⁰ were running the School of Virtue.

35. Upon the suppression of the School, in view of the reason alleged by His Excellency, General La Rocha, all of them presented themselves to Mr. Ordoñez, civil governor then of the Province, in order to hear the charges made against them. Since there were neither data, nor grounds nor proofs they were dismissed without any explanation.

Alumni: there were a considerable number of families who had made a kind of commitment to assist at the religious instructions every feast days as much as their daily chores would permit them.

All the others in the audience were unknown to us.

Herein are the personnel of the School of Virtue.

END

¹⁰ Collaborators of Fr. Francisco Palau in the School of Virtue even when they were yet seminarians. In the edition it is read: Verges, Farrer, Caselles.

MONTH OF MARY
Flowers of the month of May

PRESENTATION

Francisco Palau always shunned the routine and the conventional. All his apostolic undertakings were countersigned by novelty in order to break away from stereotyped moulds. As soon as he became aware of the inefficacy of methods and uses, he looked for change or renewal. His initiatives along this line started with the "School of Virtue" and continued until the end of his life.

His first contacts with the religious environment of Ibiza allowed him to confirm the attachment to preaching in the traditional way and to stagnant pious practices in existence. They were not according to his taste. He was not disposed to support deeply-rooted customs devoid of real efficacy. His first step in the island, behind his forced confinement in it, was to put up a chapel to Mary in Es Cubells. He succeeded in transferring there the image of Our Lady of Virtues that presided over the "School of Virtue" in Barcelona. It was the start of a renewal of the Marian piety in Ibiza. From there, he would project and propagate it to the other islands of the Balears Archipelago.

The celebration of the "Month of May" was the most peculiar expressions of the Marian devotion. During the years of his stay in the island, he had the occasion to verify that it was practiced more as a "pious exercise," without serious effect on the life of the people. Therefore, it needed renewal, a new sap, so that it would give it practical vitality. In Es

Cubells, in Santa Eulalia, in other churches of Ibiza and also in Majorca, he tried varied formulae up to the point of finding a method that would seem more adequate in making the "Month of Mary" somewhat truly useful to the Christian life.

When its efficacy and the excellent support of the good islanders were proven, he decided to formulate it in writing in order to facilitate its practice and dissemination among the devotees of Mary. Thus, the prayer book entitled, "Month of Mary," or "Flowers of the Month of May" was born. It was a prayer book distinct enough from the others in circulation. It aimed at helping glorify Mary, but at the same time, it intended to teach people to imitate her virtues, the best way to honour her. Guided by his practical sense and his habitual pedagogy, he resorted once again to the force of the evocative. Engravings corresponding to the days of the month would accompany the text of the prayer book. Letter and laminae formed an entire harmonious unity.

The central idea was linked to that of the "School of Virtue." Mary is for all Christians a paragon and model of virtues, and "in the garden of the Church," Fr. Palau wrote in 1852, "the virtues symbolized in the plants are almost infinite in their species and number." Starting from this affirmation, he tried to choose plants or flowers that would symbolize better the virtues of Mary. The Palautian prayer book was woven on this embroidery canvas. Each day of the month of May its lamina featured a virtue. The text describes briefly the flower. It explains the virtue symbolized in it and clarifies how Mary had lived it. The offering of that flower-virtue to her demands a serious commitment of imitation.

Although the prayer book of the Month of Mary could serve for particular or private use, the author intended it for communitarian celebration in scenic form. He himself indicated in the introduction the guidelines to be followed. The daily celebration, according to his indications, would be

developed thus: after the entrance prayer or preparation, the "eulogy of the flower" of the day follows, then the "eulogy of the symbolized virtue." The celebration continues with a reflection on that same flower-virtue in Mary. The act is closed by an offering or presentation of the flower to Mary. The celebration is concluded by "the crown of twelve stars," the litany and Marian songs. It is enough to open this small book through any of its pages in order to notice this simple structure that is accommodated to the popular piety and the mentality of the people to whom this prayer book is addressed.

It was ready for printing by the middle of 1861. The ecclesiastical censure of Majorca raised its objection to it, and he had to suspend the publication of the book that he had already practically composed and illustrated with lithography. He was not discouraged by the setback. He was convinced of the goodness and the validity of his work, and so he decided to go ahead. He took advantage of the delay imposed by the censure to produce a new series of laminae to replace the old ones and to make light finishing touches in the text. Thus improved, the book appeared in Barcelona in 1862, "with the permission of the Ordinary." In order to facilitate the acquisition by all classes of persons, even the most economically in need, he made a print out of several copies without the laminae or designs. Those who were interested could also have them together, but separated from the text. They could even serve as substitute for another. The author himself designed much later another complete series of lithography that circulated in this way without the accompaniment of the text. Copies of all these phases are known and preserved by the ones who passed on the prayer book while the author was still alive. In this volume the new edition was reproduced according to the one that appeared in the series of "Palautian Texts" (no. 7) in 1981.

* * * *

INTRODUCTION

1. The month of May is the month of flowers and the month of Mary. The holy and laudable practice of consecrating it entirely to her cult had already prevailed throughout the Catholic sphere. The veneration consists in offering to Mary the flowers of this beautiful season in representation of her virtues.

The good order of these pious practices claims these two things:

- 1st. Enter in our gardens, gather flowers and aromatic herbs, limit the number that grow in this season to 30 distinct species, forming out of them several other bouquets: offer them, one for each day, on the altar to the one we proclaim as queen, teacher, model of all virtues, and the 30 different bouquets will form a great crown on the 31st day.
- 2nd. The flowers symbolize our virtues. To present flowers to Mary is to commit ourselves to practice the virtues the flowers represent. Let us, then, enter into ourselves: our soul is a garden. Let us limit to number 30 all the different species of virtues that moral theology names. And since the 30 bouquets of flowers represent them, one for each day, we would have on the 31st day a complete work, crowning our queen with the garland of all our virtues.

The nature of these holy practices requires that they be divided into four points as follows:

- 1st. The flower of the day.
- 2nd. The virtue it symbolizes.
- 3rd. The virtue practiced by Mary.
- 4th. The flower of the day in the hands of Mary or the presentation of this flower.

2. In the application of the flowers to the virtues we have observed these rules:

- 1st We take the flowers and the aromatic herbs proper of this beautiful season, for the others are not of the month of May.
- 2nd The flowers that are rare and difficult to cultivate will be placed in the pot of heroism and we would present only the virtues that are within easy reach of everybody and of the multitude: the heroic is an exceptional case.
- 3rd. The proper qualities of our flowers are: beauty in its form, variety in its colours, fragrance, abundance and facility in its cultivation.
- 4th. We would proclaim as queen of the flowers the one that possesses these qualities with more perfection.
- 5th. When the nature of the true virtue is known and all the species that are divided and subdivided according to the principles of sound philosophy and of moral theology, and seeing the properties of the flowers of the month of May, comparing flower with virtue, quality with quality, we have made the application.

If there is something to be improved in this, which are so many, it will become perfect in time.

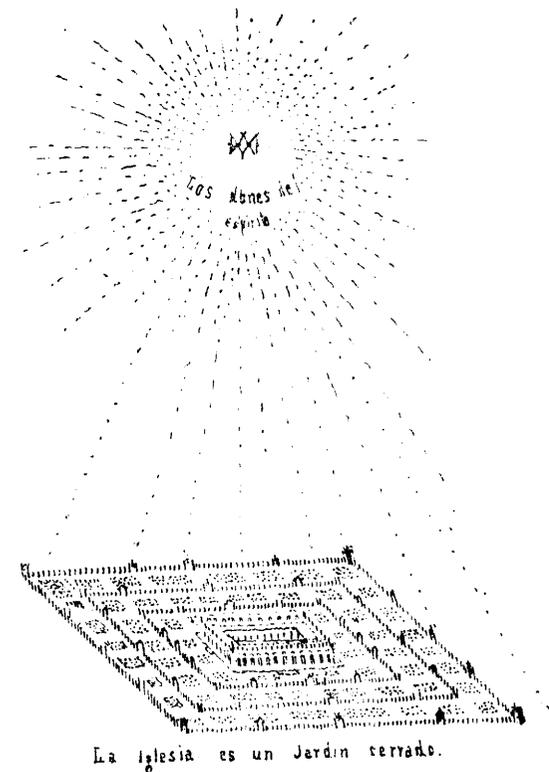
3. Let us put together these 32 laminae; we will see in them Mary's lover represented by the flowers of the season, the gardens, the streams, the fountains and irrigations: all analogous to our object.

Do not see in the sketches and drawings the artistic merit but what they symbolize. I wish that in this little work the figures would be designed and printed in all its complete and perfect painting; others will perfect what we present in designs and unrefined outline.

Explanation of the sketches and drawings

4. The garden is the Church, the garden is the soul: *enclosed garden*. Christ is the fountain that fertilizes it constantly, the fountain and the gardener. We entrust to Mary, our beautiful and skilful gardener, the cultivation of our garden who will do it with skilled care and good taste. The flowers are the virtues, its different species are the species and variety of these virtues. The water symbolizes grace; the streams, irrigation ditch and grooves represent the Holy Sacraments; the rain symbolizes the gifts of the Holy Spirit corresponding to the virtues; the wild herbs are the vices opposed to the virtues through excess and defects. The wild beasts that devastate the virtues represent the world, spiteful persons and the devils. The wind, the storms, hurricane, ice, cold, excessive heat of the sun represents the atrocious passions. Through these metaphors the plants that adorn and embellish our gardens are developed in the sketches and drawings that follow.

5. The practices of the month of Mary, arranged under this similitude, are in itself very simple, analogous and proper to the season of spring. They are based on two compromises: one is on our part and the other is on the part of our mystic and beautiful gardener.



We, on our part, commit ourselves with the end in view and holy resolutions to the practice the virtue corresponding to the flower of the day. Without virtues we will not be received in paradise.

We could not cultivate our garden not even cultivate it without the presence of Jesus, the gardener, without his assistance, without water, without grace and gifts, without the beneficial influence of the many heavenly bodies that revolve around the surrounding of our moral world. Mary commits herself in her quality as gardener to shower on us, at the opportune time, the rain of grace, gifts and infused virtues. . . Mary, having received in her hands our flowers, takes charge of presenting it to God and its cultivation remain entrusted to her maternal love.

VIGIL OF THE MONTH OF MARY

THE DAILY RELIGIOUS ACTIVITIES

1st. Act of Contrition.

2nd. Preparatory prayer for everyday

6. Most beautiful and skilful gardener, here you have before your feet a heart through whose fault is converted into a forest full of thorns and thistles, where it has its burrows that breed the ugliest and most shameful passions: there are many workers waiting for your order to uproot from it everything that is perverse and vicious and to sow and plant what is holy, good and virtuous. I entrust to you the soil of my soul; command, Lady of the world, command, Queen of the Angels, and it would be transformed into a paradise of delight for you and your Son; command and your orders will

be faithfully executed. I promise to cooperate to my conversion with the end in view and firm resolutions; but, ah! these would be fruitless if you will not fertilize them. I am an arid, dry, barren soil consumed and embraced by the ardour of my concupiscence; in your hands are the keys of that crystal clear and pure fountain closed because of my faults; open it and the torrent of favours, graces and gifts of heaven will flow upon me; I am a garden without walls open to all the illusions of the bad angel, to the world and its vanities. You are its guardian, help and protect it, you, oh most amiable Gardener, I ask you this during this whole month of flowers and aromatic herbs, bouquets, garlands and crowns. Poor me. There is no other thing in my soul than confusion, disorder, shame, thorns and disorganized forest. Dear Lady, put it in order, cultivate it and sow in it the seed of all the virtues; plant in it the flowers that you are looking for and put them in order according to their species. I am here as your property, I will not resist nor oppose but will cooperate to the holy work which in these days is dedicated to your glory and for the good of my soul. You proposed to undertake it, begin it, perfect it and finish it. I offer these practices to your honour and for the glory of your Son. Amen.

3rd. Meditation for each day.

4th. The little crown of twelve stars.

5th. Homily or sermon.

6th. Presentation of the flower.

7th. Litanies of Our Lady.

Activities of the day

MEDITATION

I. The flowers of the month of May

1. During the season of spring nature is dressed in gala, and it offers to its Author and to the person who contemplates it dressed like a bride for the wedding day, beautiful, charming, cheerful, happy, pure; the greater the outburst of its leaves and flowers the more virgin it is.

The rose-bush, the lilies, the carnations, the wallflowers, the jasmines and all other flowering and aromatic plants fertilized by the fountains and the streams flowing at her feet, all of these announce to the human heart a day of glory, of joy and of happiness.

Our gardens speak to the person in silent but eloquent voice telling “put in order your heart, sow in it, plant in it, take care and nourish the virtue.”

II. What is virtue?

2. This is the first question that asks for explanation.

Practice it, love it, search for it, and it will be revealed and unveiled to you by the same love: love it and you will recognize it; and if you don't love it, all the definitions and so many explanations about it will be unfruitful, and you will not understand whatever may be said.

It is a disposition or quality of the soul that makes good the one who possesses it as well as all his works. There are virtues given by God as Author of the natural order and they grow in us without much care on our part; other virtues in the supernatural order are infused by the Author, which we call

infused virtues. All the others are acquired through our work and cultivation. The given, the acquired and the infused virtues are divided into human and divine; the human are the intellectual and moral virtues and these in turn are divided and subdivided into many species; the divine virtues are all those that gaze and behold God as its aim.

Through the virtues our soul is transformed into paradise. “You are an enclosed garden, a sealed fountain and the fragrance you emit is like the perfume of paradise.”

III. The virtues in Mary

3. No one better than Mary could take care of the garden of our soul; she would be our gardener.

Predestined by the fullness of grace and gifts of the Holy Spirit, Mary possessed all the virtues in a very extraordinary degree, superior to that of all the angels and all men together; and for this reason she was chosen Mother of God.

Surrender today to this Lady the keys of your heart; give her the garden of your soul, and entrust it to her maternal solicitude and care.

IV. The formation of a great crown of flowers to Mary

4. God has formed a great circle with his finger: it is the crown of our glory.

Let us adorn this circle with flowers that symbolize our virtues.

We have already resolved: we would place in this sacred circle all the flowers of the month of May, that is, all the virtues, one or more each day, a bouquet each day until we complete our work.

DEDICATION OF THE MONTH OF MARY

Dear Lady, prostrated at your feet, we dedicate this month to the formation of the great crown that fills you with immense glory in heaven and on earth. We would put on this holy circle, flowers and clothe them on these days with virtues that we promise to practice. It is the greatest offering that you ask of us your children and which we are going to give.

First day

I. *The rose*

1. We recognize and proclaim the rose as the queen of the flowers. The crown belongs to it by natural right. It possesses the most beautiful qualities of a flower. It is beautiful, with sweet fragrance, pleasant and delightful in its species; it has variety of colours and it grows into a rose-bush with marvellous abundance; it lasts throughout the seasons of the year; it is easy to cultivate, not delicate, resists cold weather as well as the rigorous heat of the sun; it grows in the field and in the garden and even if it buds forth among the sharp and coarse thorns of the rose-bush it does not get hurt. Through all these characteristics that distinguish it, it deserves to be put at the centre of all the bouquets and to be recognized as the queen of all the May flowers.

II. *The theological virtues of faith, hope and charity*

CHARITY

2. In the garden of the Church all the virtues, the natural, supernatural, infused, acquired, intellectual, moral, cardinal



and theological, all have unanimously proclaimed charity as their queen.

What is charity? Why is it the queen of the virtues?

Charity is a virtue infused in the soul, by which we love God with all the fullness of our affections for being what he is, the supreme goodness, and to love our neighbours as ourselves.

Charity brings along with her all the infused virtues, sanctifying grace, and the seven gifts of the Holy Spirit; and where she goes others follow.

To this virtue corresponds the gift of wisdom.

III. *[without title]*

3. Mary surpassed in charity to all men and angels together, and because of that she was exalted above all of them.

IV. *The rose to Mary*

4. Search in the garden of your soul for this most excellent flower. Without it you will not be admitted into the triumphant Church.

Do you possess true charity? Search well for it: if you have it, take it and put it into the hands of Mary: she will offer it to God and from now on the rose-bush will be under the care of a very skilful gardener.

What if you do not have it?

Plant it and see that it blooms in its time, then direct yourself to Mary and tell her:

Presentation of the rose to Mary

PRAYER: *Dear Lady, I present to you this rose; it symbolizes my love for God and my neighbour. I commit myself to love God with all the strength of my heart, to love myself for God's sake and to love my neighbour as I love myself and to love all things for God's sake and to love God above all things.*

Second Day

I. *The rose of the month of May*

1. The rose is divided into various species. The one that blooms in the month of May and is proper of the season, is the one that has more the qualities of a true flower: fragrance, beauty, abundance and variety.

II. *Charity: love of God*

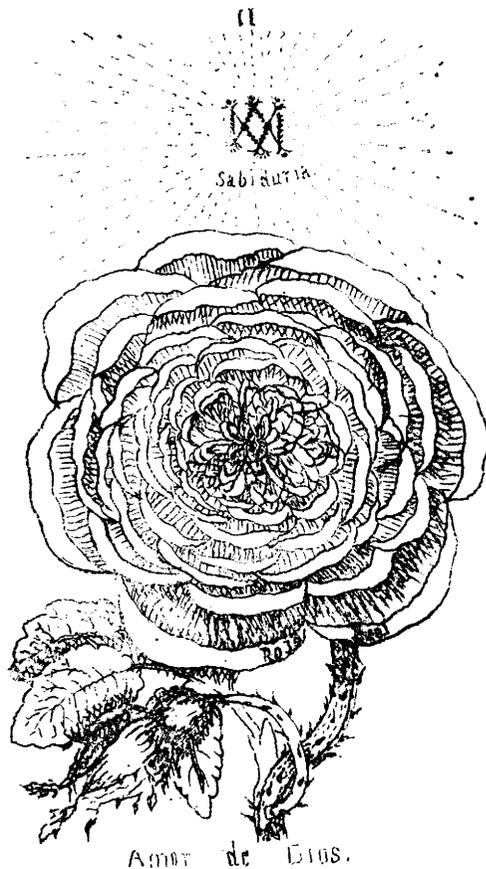
2. The law says: love God with all your heart, with all your soul and with all your strength.

What is this love? . . . Let us search in the garden of God this most fragrant and most beautiful flower.

The love in God is like an immense fire in its core and constituent.

With the love with which the Father loves the Son, and the Son's love for us, we have to correspond with this same love.

We have to love God because he is infinitely lovable.. and any love without God, outside of God, with no regard for God and is against God is an impure love.



Since the love of God is the cause of our loving with pure love and the reason for all our good actions, charity with regards to this first object cannot be represented better than by the queen of flowers, the rose of the month of May. God's supreme goodness and overwhelming beauty elevates and draws to itself all the affections of the human heart by the sweetest fragrance of his infinite perfection and attributes.

III. *The love of God in Mary*

3. Mary, assisted by the grace and gifts of the Holy Spirit from the moment of her Immaculate Conception, loved God with such an intensity that she drew to her virginal womb, with the sweet and pure fragrance of a mystic flower, the very Son of God, and the Son of the Eternal did not hesitate to take her as Mother, although she was the daughter of Adam, the disobedient.

IV. *The fragrant rose to Mary*

4. Our heart is made to love and to love an infinite, immense and eternal object that unites in itself as much perfection that our frail understanding can conceive.

Is the love of God present in the garden of your soul?

Reflect on it well: search for the rose-bush that grows during May filling up the whole area with sweet odour. Look well for this rose-bush, is it in you? Look well . . . If you don't find it, you still have time: go to Mary, the gardener and tell her to plant it, to water it and to take care of it in you.

Do you love? What do you love? The heart is where love is; where the heart is, there is the whole plenitude and strength of your affections; where these are, there is your whole soul, your thoughts, your faculties, and your senses.

Do you love God with a whole heart? Realize that, without this love, you cannot enter heaven.

Presentation of the rose to Mary

PRAYER: *Lady, take into your hands a bouquet of roses of the month of May: accept it, it is my love for God my Lord. From now on, prostrated at the foot of this altar, I promise you, yes, I have resolved to love God with all my affection. My joy is that God who is, is supremely good . . . Without him and outside of him, nothing do I want to love. I want what God wants, I abhor what God abhors; God's will is my will henceforth: thus I have resolved.*

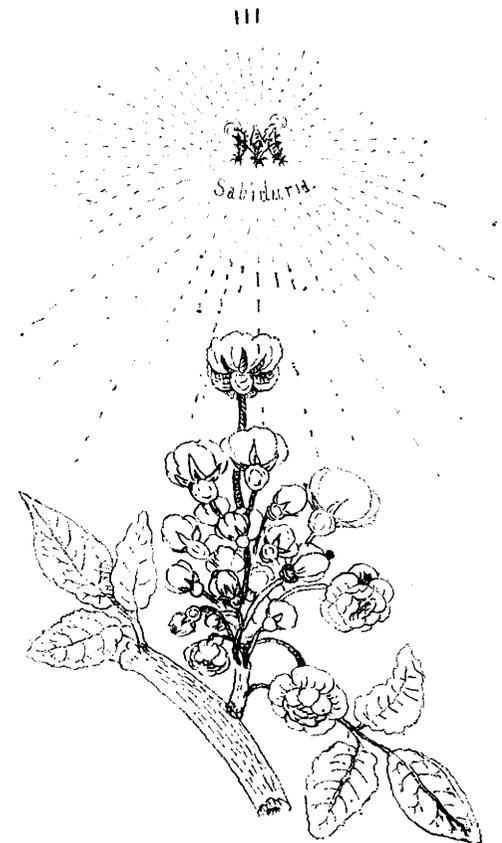
Third day

I. *Rose garland*

1. Among many other species of roses that embellish our gardens during this season is the rose garland. Although it is small, it encloses in its bud 150 leaves and opens up into clusters of more than 20 flowers together. This rose-bush is presented to us adorned with abundant clusters that surprises and robs the sight of the one who contemplates it. But it lacks odour and it cannot have it by itself; but if presented in a circle and arranged carefully until it gets filled, it becomes a magnificent and beautiful garland adorned with many roses.

II. *The love towards the neighbour*

2. The love with which we love ourselves and our neighbour originates in the love of God, depends on it and



Rosa Guirnalda > Amor de proximos

proceeds from it. The rose garland, not being able to subsist nor stand alone by itself, causes a circle of true, pure, holy, chaste love like God's and proceeds from God toward the neighbour, and it extends from here within the same circle toward our fellowmen and to many things that are before our eyes and for our service and use.

We love in ourselves that which God loves; and what God loves in us is making us into his image. We love ourselves with the same love with which God loves us, and we are commanded to love our neighbours whatever we find lovable, with this same love.

Do you love God with the same love with which God loves Himself?

If your love is not pure, like love in its constituent, whatever you will love will be impure. You will not love yourself, and having deviated from the rule and norm of love, neither could you love with pure and holy love your neighbour nor the things at your disposal will be impure.

III. *The love of neighbour in Mary*

3. The world owes its salvation to the love of Mary. She saw us lost; she looked for a saviour and found him. She offered him to us, sacrificed on the altar of the cross; and she wanted to be our co-redemptrix together with her Son in this sacrifice. Because of this love she deserved to be called Mother of all the living.

IV. *The rose garland to Mary*

4. Have you put in order the love of yourself and the many things that move around you? Reflect upon it well.

If you want order in your love for creatures, first put in order your love for God. If you love anything without directing it to God, without God, outside of God, and against the orders of God, that love is passion that will destroy all your roses.

Search for the rose-bush and the clusters of rose garland, and if you don't find them, do as you have done in other days: without wasting time go to meet the beautiful and amiable gardener and ask her to plant the rose-bush; and you cooperate, help her with holy resolutions and good end in view and say to her . . .

Presentation of the rose garland to Mary

PRAYER. *Lady, I oblige and commit myself and strive to love well, that is, to love what the law commands me to love. I want to love what God loves in me, in my neighbours and the things that are for my use and service. What God loves I love; I abhor in myself, in my neighbour and in all other creatures what God abhors.*

Accept oh Lady this offering and present it to your Son. Fortify and enable my intentions and resolutions.

Fourth Day

I. *The water-mint herbs or the lusty herb and the odourless rose*

1. What we call water-mint herbs is one of those that adorn our garden and yard. It is true that it does not have qualities other than its green colour, its perpetuity, its multiplication along the edges of the streams and above all its great fragrance emitted when touched, divided and stepped on. It has, moreover, various virtues and



characteristics for our service. Put the water-mint herbs with the odourless rose and you will have today the beautiful and fragrant bouquet.

II. *Mercy*

2. Charity towards one's neighbours, that is, the love of God spreading from our hearts toward the neighbour produces in our souls an effect truly appropriate to its nature, such is mercy; it disposes the soul to take part and to consider as its own the needs of our neighbours.

He whose heart does not share the sufferings of his neighbours as if they were his own, has no mercy, that is, a heart unmoved and not affected by the misery and the needs of others; and he who does not have mercy will not find mercy in God.

In the mysterious garden of the Church, we have not found any plant that accommodates more in its characteristics and virtues to mercy than the water-mint herbs or lusty herbs.

III. *Mercy in Mary*

3. Mary, from her immaculate conception, took up as her own the cause of all the sons of Adam, and inspired and impelled by this virtue – mercy – she negotiated effectively with God our salvation. This Mother of mercy took upon herself the needs of her children.

IV. *Water-mint herb and the rose of the whole year to Mary*

4. Do you have true love for God and your neighbours? If you have charity, mercy is one of her daughters, and will be

with you: and if there is mercy in you, you will suffer for all those things and reason for which Jesus and Mary, his most blessed Mother, suffered. You will feel sorrow and compassion for the very serious moral evils that afflict our holy mother the Church; and taking as your own the miseries and spiritual needs of the souls, you will sacrifice for them.

Presentation of this bouquet to Mary

PRAYER. *Lady, what can I do for the good of souls? I offer myself in sacrifice at the foot of the altar for their salvation. I oblige and commit myself to putting mercy into my action in the manner and form designated by the laws of charity.*

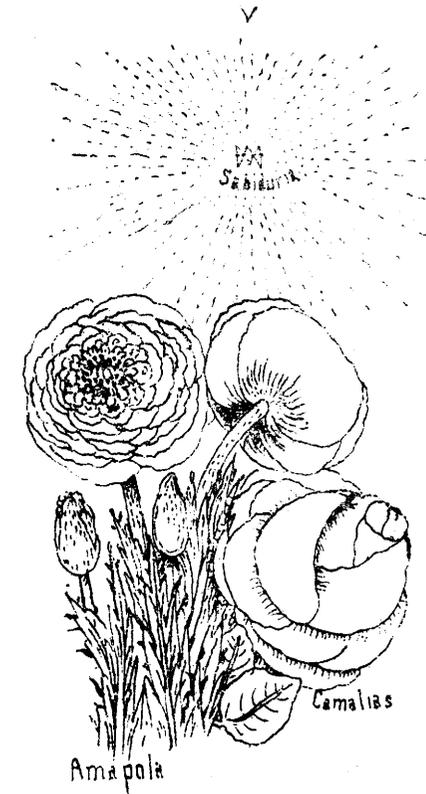
Receive oh Lady my offering; accept this ever green branch; bless my intention; reach out to me the graces and gifts that I need to conserve this virtue in my heart.

Fifth Day

I. *The Amapola – Corn Flower (Bluebottle)*

1. The corn flower (amapola) in its beauty and in its variety of colours surpasses even the rose: it has admirable graduation from the most pure white up to the brightest crimson. Wild in the fields and cultivated in the gardens, it is for this season one of its beauties. It is odourless though but it does not matter: the perfection is distributed and divided among the different species that adorn our gardens.

It is similar and so similar to the most beautiful of all roses, and that placed by its side and mixed in the bouquet with the others, its brightness rivals that of the rose confusing to the eyes.



II. *Beneficence [kindness] and the fourteen works of mercy*

2. Charity has, besides from mercy, another daughter and is the beneficence [kindness]. Good will is not enough, a heart that has compassion for the miseries of others is not enough; charity is work and these are guided in its terrain by beneficence [kindness].

The works of mercy are fourteen: the seven pertains to the corporal needs, and the other seven to the spiritual needs of the neighbours.

Because the corn flower (amapola) resemble the rose, and possesses its figure and beauty, we consider it as most appropriate to represent the beneficence [kindness].

It has no fragrance in itself, but when aromatic herbs are planted around it you can then form a perfect bouquet... plant it in the midst of the fourteen works of beneficence figured in the fragrant herbs and these will supply what is lacking in it and it will supply what is lacking in them.

III. *Beneficence [kindness] in Mary*

3. Mary did for us a work of mercy so great that there will never be another like it. We were lost because of original sin and she gave us a Saviour.

IV. *The corn flower (amapola) in Mary's hands*

4. What can you do for the welfare of your neighbour?

If you have no charity you can do nothing, or almost nothing, for without charity beneficence [kindness] is not a perfect virtue, it cannot be: it is only what we call *philantrophy*, and which in itself, without charity its queen, has no merit before God.

If you have charity, if you love what God loves, if you want what God wants, you can do much, very much, for the welfare of others. You must do for others what is within your means... Offer yourself to Mary and she will inspire you, and say:

Presentation of the corn flower (amapola) to Mary

PRAYER. *Lady, I oblige myself to practice all the works of mercy that I can and are within my power for the good of my neighbours. I will strive to be affable, kind, sweet and meek to all those I become familiar with and I will be their servant. I will not sadden nor disturb nor mortify them directly or indirectly by my words, actions and gestures. Receive Lady my good intentions and grant that they will always have efficacious effect.*

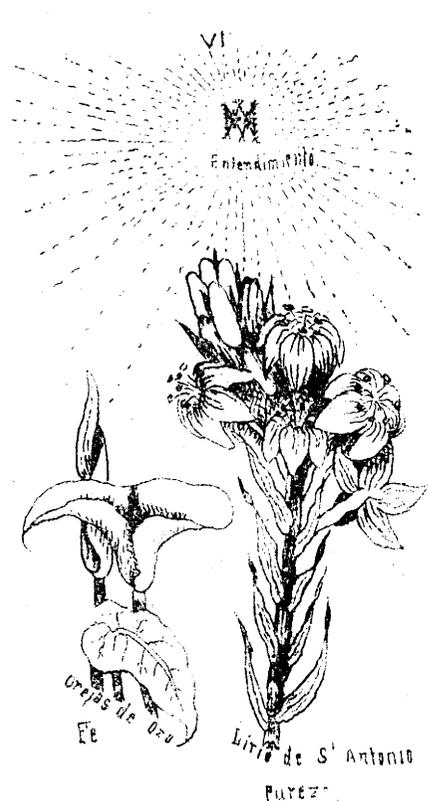
Sixth Day

I. *The Lily*

1. After the rose all the great family of lilies occupy a preferential place in our gardens, and from them we take that which stand out all of them. The lily stands erect towards the sun and inclines its head when it passes. Its colour is pure white and its fragrance so strong that its excess almost hurts the weak and sick sense of smell.

II. *The Catholic faith*

2. The lily is the emblem, figure and image of purity of the soul. Understand that it is purity, not chastity that results from the union of the soul with God. The soul is pure as much as it unites intensively with the purity, that is God, and since



this union is founded on faith, hope and love; faith is the beginning of her purity: *Fide purificans corda eorum.*

Faith makes the soul ascend and elevates it to God; it ascends rectified by the contemplation of the eternal truth; it looks at it and in its presence covers its face and bows its head.

God, who is infinitely perfect, infinitely beautiful, attracts and draws the spiritual sight of the soul; and the immense fragrance of his attributes and perfections, makes the human heart feel and experience the kind influence of his presence.

What is faith? Believe and you will know it. It is a supernatural virtue infused in the soul by the Holy Spirit, by means of which the mind is disposed, healed, strengthened and fortified by the gift of understanding perceives the eternal truth in themselves, look at them, and contemplate them, distinguish truth from error, the beautiful from the ugly; what is revealed from what is not, and adhere firmly and unite itself with God, the Supreme Beauty, who is presented to it clothed with greatness, splendour and magnificence bestowed by his infinite perfection.

Do you want to know what faith is? Love the eternal truth, search for it and discover it, and unite yourself to it, and once you have it, the inestimable, priceless, rare, precious and luscious scent of his beautiful rose will tell you what it is; it will teach you to practice and experience and then you would understand its definition.

Who do not love God, the eternal truth? Whatever definition of this excellent virtue is presented to you will remain obscure.

III. *Faith in Mary*

3. Mary had faith in the highest degree than all the Patriarchs and Prophets: She believed in God the Saviour,

and her faith saved the whole lineage of Adam denounced and condemned by sin.

IV. *The lily in the hands of Mary*

4. How is faith in your soul? What did you do to form in yourself the true idea of God? How do you think of God? When do you think of God. How do you look at God? Oh take good care of this flower, take it and put it in the hands of our mystic gardener who knows perfectly its nature and say to her:

Presentation of the lily to Mary

PRAYER. Mother of all the believers, help me in my unbelief. I believe all that our Holy Mother Church believes and commands us to believe. I oblige and commit myself in fomenting and cultivating this flower with holy meditations: I intend to study and meditate the mysteries and the truths that Religion proposes to me. I promise to live firmly in the catholic faith and to keep pure until death. Receive, oh Lady, these intentions of mine; accept this flower and present it to God your Son, eternal truth.

Seventh Day

I. *The flower of the orange tree*

1. In countries of the North, orange tree is a rare thing for the gardens, it is conserved but in order to save it from ice and cold great precaution is needed for it is considered one of the best ornaments. In warm countries, the orange



tree bear so much flowers during May that it fills the gardens with fragrant perfumes, that seems to bring us back to the paradise from where by our sin we were expelled. In this season a plantation of orange trees exude beyond distance its fragrance, because they bear flowers in great abundance. It is always green, and of a vivid and bright green.

II. *Hope*

2. Faith, hope and charity are the most noble, the most excellent and sublime plants in the garden of the Church. All our relationships with God are founded on them. Faith gives us a pure and adequate idea or piece of intelligence about him and presents him to us as he is. God's presence in our soul through pure faith produces hope because through faith we see him as Redeemer, Saviour, Protector and Good.

Hope is a virtue infused in the soul that disposes and inspires to hope that God will grant in this life the assistance of grace and the gifts of the Holy Spirit, and in the life to come, eternal life through our good deeds. The gift of knowledge corresponds to it.

Since it is one of the three principal virtues, it must be represented by a flower that has something great and sublime. Such is the flower of the orange trees; it is small, but it comes in clustered branches and in abundance that surpass all the other fragrant plants. This ever beautiful tree reminds us of the glories and delights of paradise that we lost by our sin.

III. *Hope in Mary*

3. It was more than 4,000 years that hell was opened enveloping amidst its voracious flames thousands of souls

condemned by sin: heaven was closed; the children of Adam were subject to the prince of darkness who had conquered them; the demons adored under the monstrous figures of the ugliest passions, God's throne inaccessible. Mary, consumed by the fire of charity, resolved to change the face of the world; she asks and hopes for it, she hopes for it and she obtains it. To Mary's faith, hope and charity we owe our salvation. Glory to her!

IV. *A blossomy branch of the orange tree to Mary*

4. Let us review our garden: we are in the month of May: let us search for the orange tree, let us see if it is in bloom...Do you hope? Will you be saved? Are you going to heaven? Will you enter paradise with your soul separated from the body? What is your response? Do you have hope? Is this virtue necessary within you? If it is in you, it will answer and say "yes, I will be saved because God will save me: because there in the bottom of my soul I hope for it."

What do you fear? What makes you tremble? What makes you doubt? What makes you hesitate? If you are discussing it with yourself do you think you will be saved or you will be lost? What makes you lost your hope? If it happened run and take hold of Mary, present to her that flower saying:

Presentation of the flower

PRAYER. *Lady, I hope to be saved; I hope you will reach out to me the grace to help me live in a Christian way, I entrust to God's goodness my salvation. I promise fidelity, loyalty and exact observance of the holy law of the Lord.*

Eighth Day

I. *A bouquet of rural wild flowers*

1. There are in the fields, in the forest and among the large rocks in the mountains, splendid and numberless species of flowers with varied colours and forms that, without human care, sprout, grow, bud forth and multiply; they are the beauty, the ornament and the array and robe of the meadows, of the mountains and of the countryside. There is no single specie of these, in spite of being trampled by animals that does not have a gift, a special quality; besides they are the most common of the entire vegetal breed.

II. *Natural virtues*

2. There are virtues that we receive from God as the Author of nature: they are given and grow in us without much care on our part because by a natural gift we have the natural tendency, inclination, willingness and love for them. And some of these are intellectual and others moral. Without charity they are not perfect virtues, but are only according to the natural order.

Nevertheless, when transferred to a cultivated soil and developed under the influence of charity, they gain a new lustre.

These virtues cannot be better signified than through the rural flowers. A bouquet of these, made and interwoven by a skilful gardener competes with the beauty and the perfumes of the cultivated plants in the gardens.

It is not because they do not require our work and cultivation that they become less worthy of appreciation than those we acquire with great trouble. A virtue that cost one many tears, to others is given free.



III. *Natural virtues given to Mary*

3. God, as Author of the natural order, gave to one destined to be his Mother, all the natural virtues to the highest degree of perfection that a rational soul is capable of: wisdom, knowledge, prudence, skill in the art of its respective condition, prudence, justice, fortitude, temperance, with all the virtues attached to these. These virtues given to Mary with great perfection, acquired a very eminent degree of excellence through care, proficient practice and exercise under the direction of charity.

IV. *Rural flowers to Mary*

4. What good do you have that you did not receive from God? That same virtue that cost you nothing, and which others do not have, take good care of it and be grateful to the one who gave it to you.

The virtue that was born with you, and had grown and developed among the many vices without your care, do not disregard and despise them; cultivate it, transplant it to the brink of the water of grace, elevate it to a supernatural end and you will see the new aspect it will take.

Presentation of the rural flowers

PRAYER. *Lady: I lay on your hands all the virtues, all the gifts that I have received from God; and I commit myself to the care, the cultivation and the conservation of these flowers. Receive them and present them to your Son.*

Ninth Day

I. *The sunflower*

1. The sunflower stands erect toward heaven and elevates itself over the other flowers, and exceeds in magnitude among the others. Its figure is similar to that of the sun: it forms a perfect circle, and stretches out its yellow leaves like the rays of this king of the heavenly bodies.

If only it has perfumes and fragrance it could surely compete with the rose in its sceptre and crown, but because of this defect it is deprived of this glory.

While it can bend and move during its infancy, youth and virility, it follows the sun from the east to midday, from midday to the west, and while the sun moves hidden, it returns during the night from the west to the east and waits there; and when the dawn appears over the horizon it inclines its head toward it and follows it.

When it gets withered not able to move itself, it remains immobile and mollified gazing toward the midday.

II. *Prudence*

2. All the moral virtues have nominated a queen to govern them and prudence was the one elected. But since prudence recognizes charity as its superior, it has taken the title of queen of all the moral virtues.

The sunflower is a very expressive emblem of this virtue. This plant, which elevates itself over the others in our garden, always gaze at the Sun of Justice and follows wherever it goes; it inclines itself in its presence, takes from it its light and counsel and governs in the plant family always according to an upright rule. *Recta ratio agibilum.*



It has no odour, but plant its leader around the eight aromatic herbs of different specie and they will supply with their perfumes what is lacking in the principal one and all together will form a perfect bouquet.

The gift of counsel corresponds to prudence.

III. *Prudence in Mary*

3. Mary, knew from her immaculate conception her destiny in a proportion that were revealed to her. She had an end, and this end was no other than the salvation of the human race, corrupt and lost by sin. She ordered all her life, all her actions and her activities to this truly high and sublime mission, and she achieved her view in mind giving us a Saviour. The ordering of her entire life to the salvation of the world, was the work of prudence.

IV. *The sunflower in Mary's hands*

4. Is there sunflower in your garden? In all your actions, your negotiations and undertakings do you seek God and consult him, to the right reasoning, and to the insinuation of conscience? Is there order in your way of life? Do you live doing your own will, doing as you please, acting according to your whims? If it is so, there is no prudence in you. Look at the purpose for which you were created, and direct your whole life according to it and towards it and you shall become prudent. If you lack prudence you will live in disorder and you are a destroyed garden. Let us look for this flower and put it in the hands of Mary and in order to plant it say to her:

Presentation of the flower

PRAYER. *Lady, from now on I commit myself to resolutely live according to God's will, according to the dictate of*

an upright conscience and right reason. Besides setting aside my caprices, my own judgment and evil passions I will put in order my actions and my life according to God's eternal designs: it is in this way I resolved to practice. Receive, Lady, this flower, I entrust its cultivation to your maternal solicitude.

Tenth Day

I. *The lily [azucena] and the great family of lilies*

1. The lily, cardinal and chief of all the lilies, is a buried head: it produces a straight stem, brings forth its bud and when this burst open the garden gets filled with a very delicate and exquisite fragrance. The various species of lilies of different colours and perfumes form family with it.

II. *Justice*

2. This excellent cardinal virtue is figured by all the species of flowers that is elongated, like a two-valved vessel like that of the pea or bean.

To give each one what is due is justice. It has its companions: religion, prayer, piety, respect, gratitude, veracity, liberality, and as essential parts the commutative and distributive justice.

III. *Justice in Mary*

3. Mary, since her immaculate conception, kept firmly in mind the salvation of mankind in fulfilment of her high calling. To pay the debts incurred by sin against the justice of God,



the just tribunal demanded from her a token of infinite value: she searched for it, she found it, she offered it, and it was accepted: the victim was sacrificed on the cross and with the body and blood of her Son, paid for us all our debts and the divine justice was satisfied. It had to be by this heroism of love, justice in its highest degree of perfection that required and demanded our salvation.

IV. [lily] *Azucena to Mary*

4. Do you owe God something? What do you owe him? Worship, love, respect, obedience, gratitude and severe punishment you deserve because of your sins.

Do you want to make atonement for what you owe God? Truly say yes; because if you will not in this world you will have to do it in the world to come. God's justice is just and inflexible. Do you want to make atonement in this world of what you owe God? Well then, do it, give God love, and now present to him through Mary's hand your resolutions and intentions, and say to her:

Presentation of the flower

PRAYER. *Lady, I offer and present to you today the azucena [lily] and various species of lilies and emblem of justice and its companions. Prostrated before your throne I promise and oblige myself to give God what religion prescribes to me and to my neighbours what the law commands and to you what you ask from me and what I owe you, which is love, veneration and gratitude. Accept my offering; receive, Lady, my flower as sign of my uprightness and of justice.*

Eleventh Day

I. *The francesillas [Ranunculus] -Buttercup*

1. Although the francesillas are not aromatic plants, they are however greatly valued and they occupy a preferential place in all the well ordered gardens. Except for the perfume, they have many qualities proper to a flower in a very high degree: beauty, variety of colours, small, but clustery in its leaves.

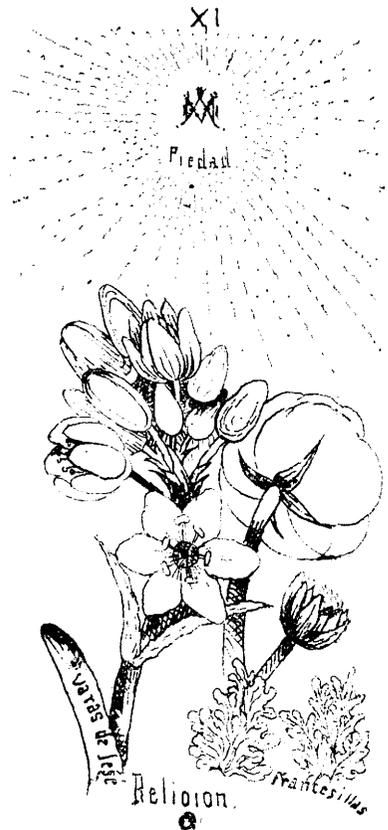
II. *Religion*

2. The francesilla has a bun-shaped small roots through which it nourishes itself; it rises up budded on a straight stem and this tells us that it belongs to the justice family. It rises upright and forced by the weight of its leaves it inclines towards the Sun of Justice. It rises straight towards God and gives God the tribute of honour, of glory, of love, of obedience and submission that is due to him.

Religion is a moral virtue by which a person renders to the true God the due worship: devotion, prayer and supplications, the singing of hymns and psalms, sacrifice, gifts and offerings, oaths, vows and promises, our religious functions, the building of temples and altars, all these belong to this virtue. He who has this virtue is religious.

III. *Religion in Mary*

3. Mary paid to the divine justice the tribute of love, adoration, obedience that she owed, not only for herself but for all mankind. She offered at the foot of the cross in voluntary sacrifice to her Son and to herself.



IV. *The francesillas to Mary*

4. Do you owe God anything? Ah! much, very much. You owe him first of all love, you owe him honour, thanksgiving, obedience, respect, prayers, praises, supplications... do you pay him? Do you pay him well? Meditate on it. Do you render to God the worship that is due to him? Examine your conscience well: take a walk in the garden of your soul and see how the francesillas are and see how you pay to God these tributes.

In the middle of a plant sprout an insignificant stem and bud forth flower. It is not enough to have pleasant religious sentiments and hide them there: let your good works be seen, and your neighbours will glorify the Father who is in heaven: you must be public witnesses; in this manner religion ask of you.

Take your francesillas and since they have no odours put the queen of flowers – the rose – in the middle, then put them in the hands of the gardener, Mary, and say to her:

Presentation of the flower

PRAYER. *Lady, receive my flowers, accept these resolutions of mine. I oblige myself to give you a public, sincere, unmistakable, and faithful testimony of love, respect, obedience, gratitude, and adoration to my God at all times and under all the circumstances that religion prescribes to me. Receive my Gardener, receive these resolutions of mine; to your care I entrust the francesillas.*

Twelfth Day

I. *The pansies – Violet (Viola tricolor hortensis)*

1. It is a small plant that embellishes our gardens. From the leaves comes out one or more threads guided by its small buds; when these buds burst open we have before our eyes small flowers but very fine and singular in their forms and colour. It is odourless, but not all the perfections are found in a flower: put together with the rose, the francesillas and their other companions, they will form a beautiful composition.

II. *Prayer*

2. To elevate our thoughts to God, is prayer.

Our soul had been created to contemplate, to see and to gaze at God. What is created, visible and material have been put before our eyes in order to elevate our thoughts to God, the Creator, to God the invisible, to God the immaterial. Without prayer persons become debased, degraded, materialized and become worse than a stupid person or a donkey.

Of the twenty four hours, don't we have one hour dedicated to think of and to look at God, a God who looks at us, a God who does not forget us, a God who thinks of us from eternity? Ah! and the whole twenty four hours be occupied with the matters of the earth, of the flesh and of the blood? It is not fair, it is not reasonable, that we dedicate one hour to think of and to look at God? What do I say? One hour? One hour and nothing more? What impedes us from eating, working and doing things in the presence of God? Nothing else but our sensuality.



III. *The pansies in Mary*

3. One single thought fully occupied Mary all her life, or I should say, all her thoughts led to and ended in one single object and it was this: man is lost by sin; he must be saved: God Saviour, God redeemer.

IV. *The pansies in the hands of Mary*

4. What are you thinking about? About what you love? Where your love is, there is your heart; and where your heart is, your head and thoughts are not far. Do you think of God? Do you have pure thoughts of God? Do you have that high, sublime, magnificent idea of God that corresponds to the reality? Examine it well. Let us come to our garden: how are our thoughts? Are they blooming? Gather all of them and tie them to faith and love of God and present them collected in this way to our Lady and say to her:

Presentation of the flower

PRAYER. *Mother: my thoughts are recollected and placed in your hands, present them to God. I oblige and commit myself to live henceforth recollected in God, to walk in his presence, not to forget him, and to contemplate his greatness...I oblige myself to pray continuously as the Gospel orders me offer my vows to your Son: take care, oh beautiful and loving gardener, take care of my thoughts, put them in order, I entrust them to your fidelity.*

Thirteenth Day

I. *The jasmine [Jasminum]*

1. The jasmine in our garden serves to decorate arches and poll booths. It is a guarantee for the heat of the sun during summer. It can not stand by itself and so it needs someone's hand to direct it, for if not, it falls to the ground and gets entangled with the other flowers. Its small flowers have very strong fragrance and its perfumes reaches very far.

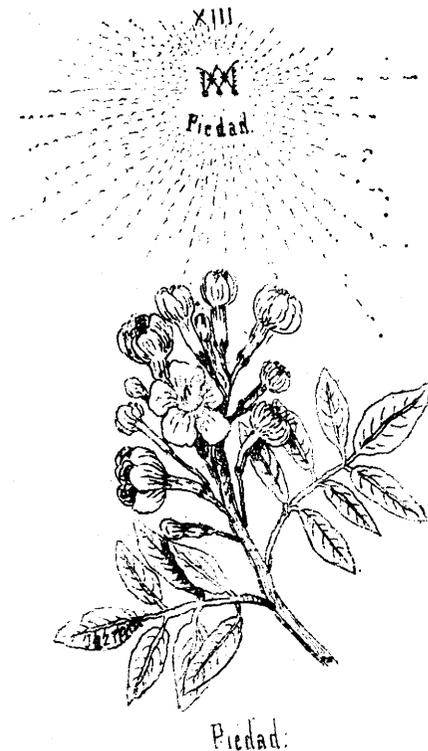
II. *Piety*

2. Through this virtue we render our parents love, honour and respect that is due to them. Let us give our parents gratitude, assistance, love and honour: it is a tribute that is due to them in justice.

A faithful son is for the parents a beautiful and fresh jasmine that gives them shade in their old age with the bushy branches and leaves; it grows in the field during summer and while they repose there from their long race of hardships and works, the exquisite fragrance that exude from the bouquet of flowers comforts them.

III. *Piety in Mary*

3. With what tenderness, fidelity and precision would Mary render as a child to her parents, Anne and Joachim, to the priest and superiors in the temple; to Joseph when married, love for love, respect for respect, honour for honour, favour for favour, service for service. With what fidelity she would pay them a tribute which she knew she owed them in justice.



IV. *The jasmine to Mary*

4. You owe love, gratitude and honour not only to God, but also to your parents, teachers, and all your superiors. Have you paid this tribute? Do you pay it now? Examine it well, for if you have debts you will not enter heaven until you have paid them all.

See how jasmine in your heart is: is it blooming? We are in the month of May...Gather its flowers and because it belongs to justice, put them together with the lily and the rose and when you offer to Mary your bouquet say to her:

Presentation of the flower

PRAYER. *My Lady, here is the jasmine of my piety, of my love and gratitude to my parents. I oblige myself today to love them, to respect them, to serve them, to assist them in their spiritual and material needs. Receive my beloved gardener these flowers gathered of my jasmine which I place henceforth under your direction and charge.*

Fourteenth Day

I. *The mayorana – Moradux*

1. We have for today an herb that we just step on. It is planted along the pathways of the gardens, and although it is negligible to the sight, its odour however is so fine and strong. And when it is stepped on and trampled, it is precisely then that it exudes its great fragrance. It does not have the beauty of the rose but its queen takes it by its side as its stewardess so as to form with it choir, court and bouquet.

II. *Obedience*

2. He who obeys is at the feet of the one who orders. He receives the obligation from him, and the harder the order is the mayorana expel and show more the fragrance of his fidelity, of his humility, and of his submission.

He who obeys is like the mayorana at the feet of the one that orders in the name of God; and kneeling to receive the precept, order or law, shows his respect for the authority of the one from whom he receives it.

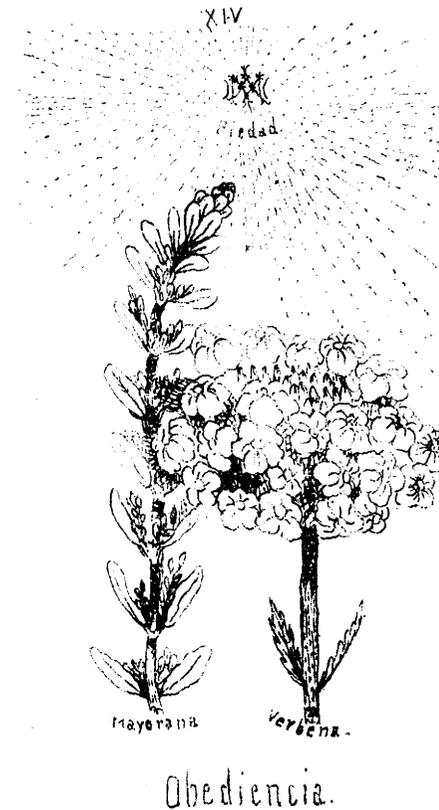
Obedience is a tribute of submission that we give to the superiors, and is a virtue by which we surrender and submit ourselves to all our superiors, to each one within the circle of his respective jurisdiction.

III. *The obedience of Mary*

3. Mary obeyed like a faithful and loyal daughter of St. Anne and St. Joachim, the priests and teachers in the temple, Joseph as her spouse, Jesus as God, Pontiff of pontiffs and King of kings; she obeyed blindly, humbly, willingly, fondly, with pleasure, and heartily as if she were the lowest of all creatures. She obeyed the angel and God in all that she was ordered. She obeyed God who ordered her as he did to Abraham, to sacrifice her beloved Son, and because she obeyed she became worthy to be exalted.

IV. *The mayorana in Mary's hands*

4. Let us examine our obedience. Do you obey God? Do you listen and follow his inspirations? Do you obey the Church and her pastors? Do you obey your confessors? Do you obey all those whom God has placed above you to rule? If you obey, how? Voluntarily, willingly and with joy, whether



the order is hard, light, easy or grievous? Do you allow yourself to be stepped on like the mayorana? When a superior reproaches you, do you exude perfumes of humility or are you converted into a pointed thorn by your pride? Do you obey well? Think about it, meditate on it and see that if you don't subject yourself, if you don't submit, if you don't obey, you shall be thrown like a rebel into hell with the proud angels. Resolve to obey and obey well; take the mayorana, decorate it with the rose and presenting it to Mary your obedience saying to her:

Presentation of the mayorana to Mary

PRAYER. *Lady: I place my mayorana in your hands. I will oblige myself to obey God and all those who represent his authority humbly, meekly, with love, voluntarily, without grumbling or complaining, promptly and faithfully. My Gardener, I entrust my mayorana to your ability and maternal solicitude: take good care of it.*

Fifteenth Day

I. *The hyacinth*

1. The hyacinth, the jonquil, the staff of St. Joseph, all these form one family; they belong to the lilies. At night and in the morning they exude fine and strong odour. It has head and stem like justice.

II. *Gratitude*

2. We owe all our benefactors gratitude. This virtue consists in a ready attitude of mind to show pleasure and acknowledgment to those from whom we have received favour.



We owe gratitude to God, to his most Holy Mother, to our parents, to our teachers and to all those who have favoured us in the spiritual and material aspect.

III. *Gratitude in Mary*

3. On different occasions Mary gave thanks to God in our behalf and in a very special and effective way: in her purest affection toward God the redeemer, she saw in the incarnation the redeemed world; when she saw him born, and at the foot of the cross she saw the work of redemption fulfilled; and in her own name by her immaculate conception and by her election as Mother of God.

She was grateful to her parents, to her teachers and priests in the temple and to St. Joseph while she lived with him.

IV. *The flower to Mary*

4. Are you aware of the benefits that you are continuously receiving from God? Do you know them? Do you reflect on them? He has created you, he has redeemed you, he offers you his love, his grace and the gifts of the Holy Spirit, he promises you the glory, he gives you life, breathing and movement and whatever good you have: what do you tell him for these favours? Do you praise him? Do you thank him and show yourself grateful?

If you are ungrateful to God, the ungrateful deserves that the favours be withdrawn from him. See how this virtue of gratitude is in your soul, plant it, transplant it, water it, cultivate it and when you gather it present it to Mary saying to her:

Presentation of the flower

PRAYER. *Queen of heaven: Receive the flower that you ask from me. I promise, I oblige myself, I resolve to be grateful to God and to you; to God, because of the favours of creation, redemption, and vocation and the others which I receive everyday; and to you for having deigned to take me as your son. Accept my intentions and grant that they be efficacious.*

Sixteenth Day

I. *Boca de lobo y némoras, and ..(Lubber's-hole)*

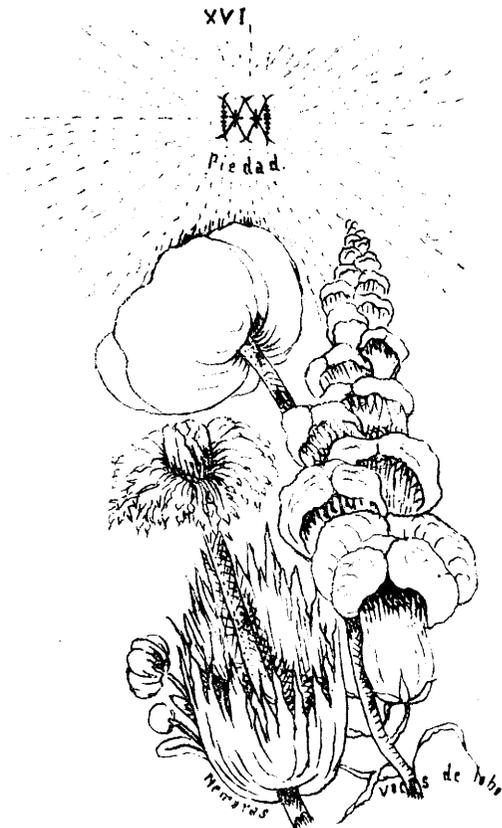
1. These flowers have no odour, but they embellish the garden, and together with the fragrant and aromatic ones they supply what they lack, and since they also lack all the perfections of a flower, they serve no more than to adorn our bouquets and gardens.

II. *Veracity, friendship or affability and liberality*

2. Veracity is a virtue that consists in appearing before men in words and deeds as one in him. Lying and hypocrisy are opposed to it.

Affability is a virtue by which man behaves in a dignified, decent and becoming manner in his dealings, communications and relations with others.

Friendship is another virtue of justice by which a friend keeps for another the secrets and the confidences, loyalty and fidelity.



Veracidad Amistad Liberalidad

Liberality is a good quality that impels the maintenance of a just means between the extravagance, possession and accumulation of riches.

III. *These virtues in Mary*

3. 1st. Mary was truthful, faithful, simple, without fantasy or hypocrisy: she told the truth, always, never told lies nor deny the truth.

2nd. She was sweet, docile, very amiable, courteous, faithful, loyal, and in her relationship with her neighbours she always observed decorum, decency and dignity.

IV. *Presentation of these flowers to Mary*

4. All the virtues are necessary and they are to be practiced when the occasion comes.

Are you truthful? In your relations with others are you gentle, sweet and affable, courteous or rather are you fierce, cruel, irascible and prone to anger, a liar, unfaithful, a hypocrite, and treacherous? Are you faithful to your friends or do you abuse their secrets entrusted to you? In the administration of the goods of fortune are you avaricious or generous? Think of it well, reflect on it well. Mary asks you today these flowers; gather them and entrusting them tell her:

Presentation of the flowers

PRAYER. *Receive, Lady, these flowers as a manifestation of my veracity, of my affability and of my liberality. I promise you henceforth to be truthful, affable, liberal and easy to get along with. Accept Lady these vows and may they be fulfilled in and through me.*

Seventeenth Day

I. *The pink carnation (clavel)*

1. After the roses and the lilies the carnations come among the aromatic flowers. They are very common plants, easy to cultivate and they bloom throughout the seasons of the year; they have varied colours and they bloom abundantly. Its odour is very delicate and pleasant.

II. *Fortitude*

2. Fortitude is the third among the cardinal virtues. Magnanimity and magnificence, patience and perseverance are at her service.

It has in the battle two acts, which are: to assail and to sustain until death the conquered territory. It goes forward rather than backward, wages offensive and defensive war.

Prudence proposes well the means and the manner of what has to be practiced; in the function, in the act, in the actual, fortitude sustains the soul firm, unshaken, unchanging and constant until the end, until death.

The carnation, once it is placed in the garden, sustains itself against the elements of the weather and amidst all vicissitudes it blooms throughout the seasons of the year.

It pertains to this virtue and to its dependents the gift of fortitude.

III. *Fortitude in Mary*

3. Mary gave proofs of her fortitude in all the course of her life, but especially in the passion of her Son.



IV. (without title)

4. Enter into the garden of your soul and see if the carnations are blooming. Examine your heart.

Set your heart on the good, resolve to practise such and other virtue: are you firm, faithful and constant in its execution?. What do you do when because of your virtue, persecution or contradiction occurs? Do you weaken? Do you step back? Stir up your courage, strength and spirit; undertake resolutely whatever action your prudence may propose and order you to execute in life's situations; direct your life to God, and once the design is planned stick to it and fight against the obstacles until you overcome them: take your flowers and when you offer your intentions to the Queen, say to her:

Presentation of the carnation to Mary

PRAYER. Lady, here is the flower of the day: it is a bouquet of carnation. I present it to you as a symbol of an intention that I have conceived and it is that of putting my life in order in my actions, the order that my conscience dictates and that of maintaining it amidst the vicissitudes and the elements of this world and to persevere in it until death. I will be strong with the strength that I hope to receive from God through your mediation. Accept this flower.

Eighteenth DayI. *Carnation in cluster*

1. Among the various species of carnation there is one that blooms throughout the season, grows its slender

straight stem and gives forth a pine cone of buds and when these buds burst open they form a cluster. Although they are not as large as the others of its specie they have however the gift of opening many at one time in the same pine cone: with its special odour.

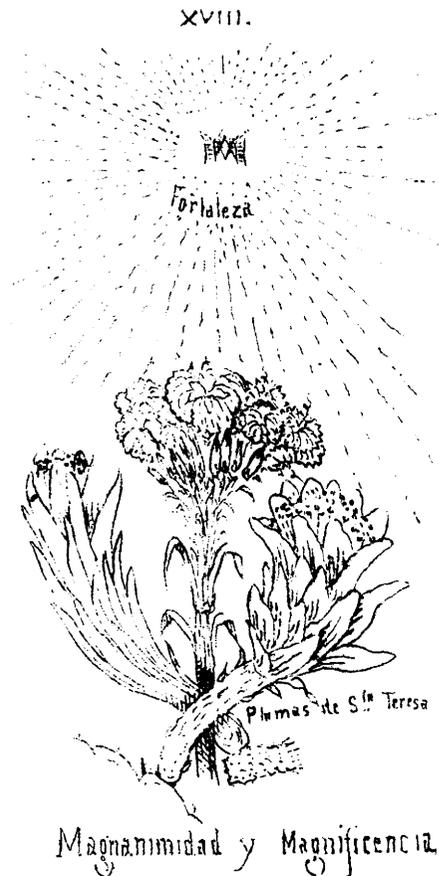
II. *Magnanimity and magnificence*

2. Order your life according to God and in God, and once the order has been set, the soul must be readied for two acts. One consists in executing what the law orders, what God inspires and conscience dictates; and the other consists in maintaining steadily and firmly and with invincible determination the order established in our life, in the midst of battles, contradictions and oppositions the virtue encounters everywhere; and these acts belong to magnanimity. This virtue provides us with a big heart, capable of undertaking whatever God orders. The languishing of spirit, the disheartening of moral energies or pusillanimity kill the soul.

If the undertaking that God orders brings with it considerable cost in its execution and we need another virtue the companion of magnanimity, it is magnificence.

III. *These virtues in Mary*

3. Mary was magnanimous throughout her life. She saw us all lost, she made up her mind to save us; she persevered in her determination and achieved it. During the death of her Son "*stabat Mater*", she felt in her heart the terrible blows that fell on him; the lance pierced her soul but she was neither daunted nor terrified nor fainted.



IV. *Carnation in cluster to Mary*

4. Once you have promised, decided and resolved to practice virtue, how do you behave when the occasion arises in time of trials, temptations and contradictions. Does your spirit fade? Do you get discouraged? Do you weaken and default? Does your heart remain always open, great, invincible, firm, and invulnerable? Meditate on it well and guard yourself against pusillanimity and spiritual bashfulness. Take this magnanimity and upon giving the flower to Mary, say:

Presentation of the flower

PRAYER. *Magnanimous Judith: Receive the flower for today, the cluster of carnation, emblem of my magnanimity. I promise you, I resolve to keep my spirit upright, sincere, never discouraged nor faint-hearted in times of trial and temptation. Unite my spirit to yours and I shall be magnanimous; I entrust it to your maternal care and solicitude.*

Nineteenth Day

I. *The rose mallow and the passion-flower (granadilla)*

1. The passion-flower is a flower that burst open in May having the figure of a crown of thorns, five wounds and three nails over the star with ten rays and with a seven leaf; however, by itself it cannot form a bouquet because it lacks odour. We shall put together the rose mallow and the one with odour with its species.

II. *Patience*

2. To start by the way of virtue, a person has to be sustained in the midst of trials, tribulations and contradictions, and must be firm, strong, faithful, constant and persistent. It is the role of patience to tolerate, bear, endure and suffer the worries and persecutions that come to us because of virtue.

Our passion, suffered for God's sake, is a flower.

The rose mallow is another flower: its leaves are very sweet and gentle; it converts suffering into consolation and load sweet when borne for God's sake.

The rose mallow is another flower: its leaf is very sweet and smooth . . . the pain is relieved and moderated when the load is carried for God.

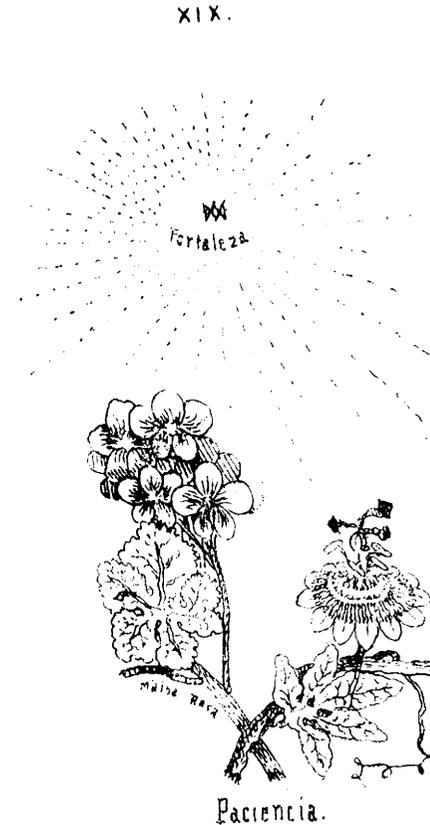
The rose mallow, in its varied species, exudes a very delicate, fine and sweet fragrance when crushed, compressed or pressed. Thus is the virtue of patience; if the pain, the tribulation and persecution hit it, grind or tread on it, it is precisely in the pressing or compression that fill the garden of a very sweet fragrant perfume of a very delicate aroma.

III. *The passion or patience of Mary*

3. Mary, in her passion, offered a beautiful flower: three nails, five wounds and a crown of thorns are its ornaments and, in her sorrow and the affliction and anguish of her heart she filled the whole world with a very sweet fragrance exuding from a fully tested patience.

IV. *The passion-flower and the rose mallow to Mary*

4. When persecution and tribulation come, do you welcome them with the same spirit, constancy, persistence



and firmness? When you are stricken, when you are trodden, you do burst out into complaints and backbiting? Or, on the contrary, do you exude the delicate and sweet scent of patience? When the trial comes do you open and offer yourself up like a flower with nails, wounds and crowns or, on the contrary, do you bristle like a place full of thorn-bushes? Think and meditate on it well. Take the passion-flower and the rose mallow and when you put them on Mary's hands say to her:

Presentation of the flower

PRAYER. *Lady, I offer you the passion-flower as a sign of my resignation in suffering. I oblige and commit myself to accept sorrows, contradictions and tribulations voluntarily, willingly and with pleasure. Present my passion to your Son and take care of my patience.*

Twentieth Day

I. *The spotted white-crimson carnation and zamba*

1. The zamba is an herb cultivated in all gardens as fragrant and very aromatic plant. It does not bear flower but put together with the carnation family it adorns and embellish them.

II. *Perseverance*

2. If pains and contradictions come because of God and of the virtue for long duration and continue until death, in order to persevere in the pressure of trials, we need

another special virtue that belongs to fortitude, called perseverance.

Its most important act is martyrdom, and the most noble and heroic martyrdom is to suffer firmly to the extent of giving away one's life for God.

There are carnations that are white spotted with blood red; these are the most appropriate to symbolize this virtue; but as in the pressure and in the tribulation these acts are made, we need another herb that would exudes its perfume when stepped on and compressed: such is the zamba (*toronjina*); and this form with the carnation a beautiful and fragrant bouquet.

III. *Perseverance in Mary*

3. Mary suffered from her immaculate conception to the incarnation because she saw us without redemption. She conceived in her pure and virginal womb the Redeemer, suffered the persecution because of her Son. Jesus died, and she suffered the persecution that came upon the newly born Church, and she suffered with equanimity until death; she suffered for us a spiritual martyrdom that lasted all her life and she bore it with great, manly and heroic courage.

IV. (without title)

4. A sorrow prolonged for many years or during the entire life of a person brings him to the last degree of affliction and purifies his patience, tests his constancy, his firmness and his fortitude.

Examine your conscience well and see what you are doing. How do you behave during a prolonged tribulation that occurs because of virtue? Do you recede and run away?



Perseverancia.

Do you weaken? Do you renounce the good beginning? Ah! this flower is found in a well cared and cultivated garden. When the tribulation comes and is prolonged are you constant and would be constant until death? Meditate on it well. If you do not have good disposition you are lacking in perseverance; search for it, prepare yourself ahead of time and when you present your flower tell to your Queen:

Presentation of the flower

PRAYER. *Lady, there you have my bouquet as a sign of my resolutions and constancy to suffer and to suffer even to the extent of giving my life for you. My life and my blood belong to you; I offer them to you. I promise to persevere, firm in your service until the hour of my death. Accept my offering.*

Twenty first day

I. The simple gillyflower and its daughters (viola)

1. Let us now enter to see and visit in our gardens another very rich and affluent family and very distinguished in the plant world: it is the gillyflower or viola.

Some are simple and others double: the first are the mothers because they produce seeds.

The simple violas are virgins and others are united or married. The first do not have the quality to fertilize the simple, making them double, which then are the most beautiful. The married has in its seeds the quality to produce one or the other, that is, the simple and the double.

How do they marry?

Take the simple viola and transplant it with the double close to each other that their roots touch. The double does not produce seed but the simple becomes fertilized by it and its seed produce double and simple daughter violas. Which is the mother? Of course the simple. Well then this is it.

II. *Cardinal virtue – temperance*

2. But is not the double more beautiful? Yes: Let us unite the two in one bouquet and we will have all.

Temperance is a virtue that moderates the passion of a person.

The attendants of temperance are honesty and shame, or rather, modesty and bashfulness; and its daughters are, the abstinence, sobriety, chastity, virginity, continence, clemency and modesty. With these principal virtues come the associated virtues such as penance, voluntary poverty, meekness, humility, studiousness and appropriate way of dressing.

III. *The temperance in Mary*

3. Mary had her passions very well ordered from her immaculate conception, and due to special privilege, none of them ever rebelled against her. She was perfect in this virtue.

IV. *The viola to Mary*

4. How are the passions in you? There is one that leads the others and is called dominant. How do you control it? Do you check it? Ah! it will kill your soul if you leave it unrestrained. See what your dominant passion is and subdue it; once this is subdued and conquered, all the rest will be su-



Templanza

bordinated. Resolve it in this way and taking the flower of your intentions say to Mary when you entrust them to her:

Presentation of the flower

PRAYER. *Lady, I present to you the gillyflower emblem of temperance. I oblige myself to be tamed, to keep under control and to subdue my dominant passion. Strengthen my resolution and take it up as if it were yours.*

Twenty second Day

I. *Purple simple and double gillyflower (viola)*

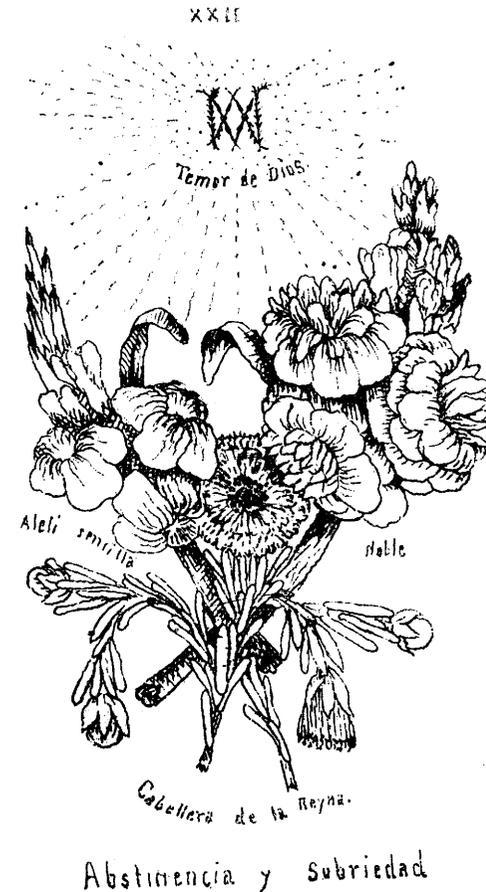
1. The *viola*- gillyflower is one of those that burst open first at the approach of the beautiful spring season; with good soil, fertilizer, water and favourable climate it bears an abundance of fabulous flowers. Its cultivation is not delicate. It is very varied in its colours which are always maintained in its species.

The purple (*viola*) simple and double gillyflower signifies for us:

II. *Abstinence and sobriety*

2. These virtues moderate a person in eating and in drinking and are supported by fasting. They are attacked by gluttony and drunkenness.

Abstinence and sobriety go together. Plant it side by side and touching its plant in the same heart, one will fertilize the other, and the double and simple will form a most fragrant and beautiful bouquet.



III. *Abstinence and sobriety in Mary*

3. Neither Mary nor her Son appeared before the world dressed in sack cloth and hair shirt, without eating or drinking like the Baptist and other hermits. It was convenient to be like that for the edification of the Church so that people would believe in the humanity of the Son of God.

IV. *These flowers to Mary*

4. You have to be moderate in eating and drinking: take the golden mean. The rule is to attend to the needs of life. Eat and drink moderately at a fixed schedule, not excessive. Abstain from sumptuousness, grandeur, useless and superfluous expenditures in parties and banquets. Do not be solicitous about exquisite, rare and delicious foods, and do not forget that the main purpose is to attend to the needs of nature, not to delight, to relish or to please it with danger to the health of the soul and of the body. Promise to Mary sobriety and abstinence, and when you put a bouquet of these flowers on your altar, say to her:

Presentation of the flower

PRAYER. *Lady, I offer you a bouquet of (viola) purple gillyflower, symbol of my abstinence and sobriety. I promise to fight with these weapons against gluttony and its five daughters: vain joy, stupid jokes, filth, talkativeness and stupidity. Receive, Lady, this offering and strengthen my intentions.*

Twenty third day

I. *The white simple and double gillyflower (viola)*

1. He who contemplates attentively the white simple and double gillyflower will see in the first, all the qualities of a true flower and it opens our sight upon presenting it. White as the snow, its flowers clustered in many branches, abundant, long-lasting, not delicate, and beautiful and one of those aromatic perfumes very pleasant to the sense of smell. Who does not see here?

II. *Chastity and virginity*

2. The (viola) white simple gillyflower teaches us chastity and the double, virginity.

All the state of life follows chastity in a common sense; this is, within the rules of temperance. The single man and single woman as well as the married man and woman, widow and widower have to be chaste.

The white (viola) simple gillyflower has its chastity in the simplicity and whiteness of its flower: it is as pure as the light, white as the snow: it is virgin and mother. In what? It is virgin with no seed but flower, and when a flower falls to the ground it will produce the same simple seedling: but oh wonder of nature! One flower comes from another flower. A virgin conceives and its seed is a flower not a plant but virginity, and the Virgin Mother is pure and does not lose her purity in childbirth. If the virgin double gillyflower comes near to the simple, touches its roots and fertilizes it, that is, gives it the quality to produce virgin gillyflower like itself, double gillyflower, whose flower gives forth another flower as seedling. Who does not see here the virginity, the maternity and the fecundity of one and the same being?



Castidad y Virginitad

III. *The chastity and virginity of Mary*

3. The Virgin Mary, as the double white (viola), conceived a flower: this flower was born, and it was Jesus, a virgin like his Mother. And the Mother never lost her purity neither at conception nor in childbirth. Mary was the daughter of God, a virgin. Mary was a daughter of virginity, has begotten new virginity and never lost her purity; in the fecundity of a mother, she remained always a virgin.

IV. *Chastity and virginity to Mary*

4. Examine well your garden and see how are the white (violets) gillyflowers. Today the Virgin Mother asks you, as emblem of your chastity, a bouquet of gillyflower. If you do not have the double, give her the simple and say to her:

Presentation of purity

PRAYER. *Virgin Mother, the purest among creatures, receive this branch of flower: I give you a heart resolved, determined and ready to keep chastity within the rules of temperance and the laws of my state of life or profession: receive most pure Mother, receive this flower of mine, I entrust it to your care; take care of it.*

Twenty fourth day

I. *Thyme, romany, mint, desmayo*

1. Choose for our gardens certain plants that serve to adorn it with their greenness and perfume it with their fragrance, such are the thyme, romany and mint. They are

fragrant, aromatic and medicinal plants. Among them put the purple coloured flower *desmayo* and if there is not enough beauty in all these, put together in the bouquet the gillyflower its principal, or if you want, with the queen of the flowers the rose, and we shall have a complete piece of great garland.

II. *Penance*

2. We are taking here penance in the broadest sense: the repentance of a fault, the flagellation and mortification of the flesh with afflictions and use of sackcloth and the limit of servile work respective of the arts of each, the mortification of the senses, all these is presented by the thyme, romany, mints and other strong herbs which are planted along the pathway of the garden, and when stepped on and compressed, it exudes its special fragrance and are medicine for the body and soul.

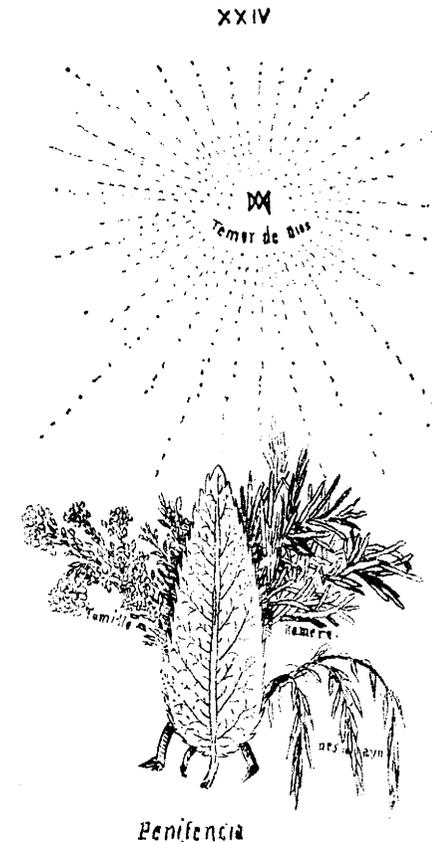
They have no beauty for they lack flower, but put it not far from the *desmayo* and other lowly ones, and if all these put together they have no merit in themselves, join them to their principal and their queen, charity and temperance will elevate them to a sublime rank and will constitute one of the adornments of the crown.

III. *Penance in Mary*

3. This virtue, penance, insofar as it implies repentance for sin and contrition for faults, has no place in Mary; but she directed whatever was painful, hard and bitter for the forgiveness of our sins.

IV. *The bouquet to Mary*

4. Have you sinned? You will not be forgiven without penance. Be sorry for the sin and arm yourself to subdue and



to overcome the flesh. Arrange your practices of mortification and penance according to the advice of your confessor.

Have you sinned? Offer to God a penance such as his justice demands.

Have you sinned? Ready your heart and present it to the Mother of mercies, ready and resolve to undertake the hardest penance which any other penitent has ever done before you; dispose yourself, I said, because sin calls for it. You must be ready to do it in the way and manner that will be imposed on you by the tribunal of penance. Offer to innocent Mary a repentant heart and say to her:

Presentation of the bouquet

PRAYER. *Lady, there goes the plants and strong herbs as a sign of my repentance of my sins. Receive them, present them to your Son and grant me the forgiveness of all of them.*

Twenty fifth day

I. *The lemon-verbena or aloysia*

1. This plant has neither flower in its splendid branch nor vanity but it has very fine fragrance and very sharp and delicate odour; and moreover, it has special powerful effect on the physical health. Although in itself this flower had no beauty, its essential is supplemented by the gillyflower and rose.

II. *Poverty*

2. Poverty is an indispensable virtue for charity to become operative in us; the love of God empties and cleans

the soul of whatever is in it that does not belong to God, and this vice, this interior detachment from all created things, is such a necessary virtue that without charity it cannot operate. If this interior detachment is added to the exterior, and the renunciation of all goods and riches of the world, poverty acquires a greater perfection.

Poverty in itself and by itself, be it interior or exterior, comes along without flowers like the lemon-verbena or aloysia and without temperance to which it belongs (moderating the appetite for goods and riches), it will not make a worthy bouquet to be offered at the altars; but charity elevates it to a level of high dignity and it takes it in order to embellish itself.

III. *Poverty in Mary*

3. Mary from her immaculate conception had heart entirely detached from creatures. God and only God always occupied all her affections and thoughts.

She lived poorly until the day her Son began preaching; and when Jesus went out to preach she renounced everything and followed him poor, living like her Son and the apostles on the alms of the benefactors and in this exterior poverty she continued the course of her life.

IV. *Lemon-verbena*

4. Do you have a full heart? Of what? Look at it carefully; it is very important for you. If you have it full of creatures, if you are rich with them, you are poor and miserable because you are empty of God.

The heart is full of what it loves: Do you love God and God only with your whole heart? Does God alone fill it



totally? Are you poor in spirit? Fortunate, fortunate if there is no room in your heart for any other creature whatsoever! If it is filled with profane loves, empty it, clear it, and present it as poor into the hands of the richest queen, Mary and upon making your offering tell her:

Presentation of the flower

PRAYER. *Lady, I offer to you today poverty; I commit myself to a detachment that the love of God demands. There goes, Lady, my lemon-verbana together with the rose: accept it and strengthen my resolutions.*

Twenty sixth day

I. *The vanilla*

1. This plant fills the whole garden with a very strong fragrance; its flower has no beauty, but it serves to adorn the bouquet and perfumes it. It can not stand by itself, it needs someone to support it.

II. *Continnence*

2. Temperance, as the principal virtue, together with abstinence, sobriety, chastity, virginity, with penance and other mortification of the flesh, regulates the strongest passions of a person. Continnence checks the passions of the lower order, and to achieve its objective it has at its disposal clemency, meekness, modesty, humility and moderation in pleasures and merrymaking.

Continence depends on temperance: it is temperance that checks the passions of the lower order; hence, the vanilla plant neither has beautiful flower nor could it stand by itself.

III. *Continence in Mary*

3. Since Mary's passion did not rebel, this virtue – continence – was given to her with all the perfection that was necessary.

IV. *The flower to Mary*

4. When you feel moved and compelled to go against yourself in addition to the following passions: sadness and melancholy, excessive joy and happiness, unfounded fear and fright, audacity and daringness, love and hatred and other passions, what do you do? Do you give free expansion to the movement of the compeller? Do you extend the wings of the passion and give free flight? If this is so you have to restrain them and keep the excess and the defect in a golden means dictated by right reason. Promise and propose to practice it and when you present to Mary your resolutions tell her:

Presentation of the flower

PRAYER. *Lady: I offer you, together with the bouquet of gillyflower the vanilla, emblem of continence and the restrain that I promise to put over all my passions. Receive my flower and grant that my flesh may be controlled by the holy fear of God.*



Twenty seventh day

I. *The queen's caresses and other species of mallow*

1. This plant is one of the species in which the Malva - mallow is divided: its leaf is gentle to touch; its flower is very small and without odour but its crimson colour is so bright and vivid and the flowers come in cluster. It avoids the heat of the sun and loves the pool of water.

There are moreover many other species of malva-mallows that take their names in each country according to their qualities and they are also smooth and delicate to touch and smell.

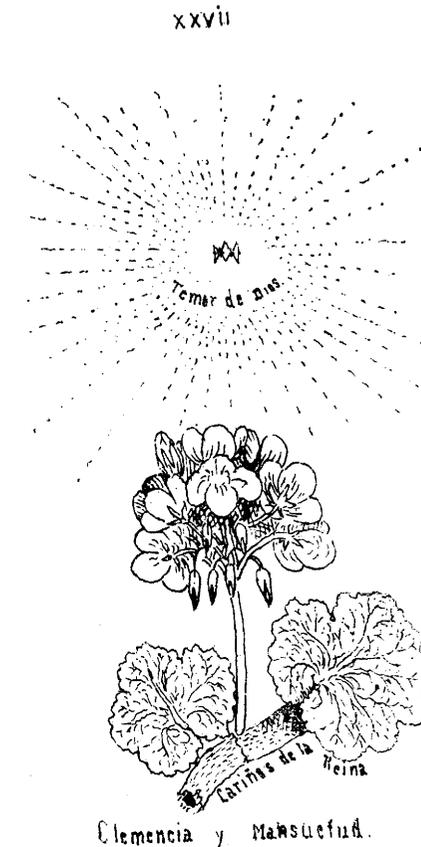
The viola - roman gillyflower is an herb negligible to the sight, but when evening comes its strong odour can be sensed from afar.

II. *Clemency and meekness*

2. Clemency moderates the rigours and severity of punishment insofar as it is compatible with the laws of justice; meekness protects the peace of the heart against anger. These virtues soften and calm, sweeten and pacify. The *malva-mallow* is a plant that is very soft, smooth and delicate to touch and its species perfumes with its fragrance and embellishes our garden with its variety of flowers.

III. *Clemency and meekness in Mary*

3. Clemency: to appease God and mitigate the rigour due to fault, this was one of the highest functions that Mary practised with regard to the miserable sinner: she was merciful during her life and she will be merciful as long as there are sinners on earth.



Meekness: Mary was sweet and tender of heart. Nobody ever saw her angry.

IV. *The flower to Mary*

4. What do you do when the wind blow in your heart the breeze of anger, restlessness and discontent? Do you abandon yourself? Do you burst out into complaints, utter inappropriate and offensive words? When you feel possessed by discontentment, or turbulent by an evil spirit, do you resist the impulse of the heart that threatens to rob you of your peace? Examine it well and resolve to be tender, meek and sweet, and upon offering to Mary this flower say to her:

Presentation of the flower

PRAYER. *Oh most merciful and sweetest Mary! I offer to you today the flower of my meekness; I will maintain peace of heart, and I will hold the impetus of anger on a bad day. I promise you so; receive this resolution of mine, accept my flower.*

Twenty eighth day

I. *The violet*

1. The violet is a flower that even if it does not bloom on May, it anticipates to give us the news that frost had passed, the snow had melted and that the beautiful season of spring is approaching.

II. *Modesty*

2. This virtue – modesty – a companion of temperance, maintained in the spirit its interior serenity and in the body the exterior against its tendency towards honours, glories, dignities, greatness, knowledge, exterior adornment of the body, gestures and attitudes in licit enjoyments.

The violet hides its flowers among the leaves: Modesty covers with its external acts whatever it feels and has of greatness, and presents itself to the eyes of others as a small flower, but very fragrant, and is the first that announces to us the good time and the delight that the modest and well ordered man in all his interior impulses and exterior gestures, will enjoy in paradise.

III. *The modesty in Mary*

3. Mary never experienced in her soul any activity that could disturb, confuse or disrupt her, neither before she was elevated to the highest level of dignity as Mother of God and Queen of heaven and earth, nor after. She directed to God whatever she had from God and whatever she had of her own she attributed to herself.

IV. *The flower to Mary*

4. You are going to present today the modesty, that is, an entirely ordered and well composed in the soul and in the body. To be puffed up, conceited and proud is to take a monstrous spiritual figure. Avoid this discomposure and when you put flower into Mary's hands tell her:



Presentation of the flower

PRAYER. *Lady: by the presentation of this my bouquet, I commit myself to keep always interior and exterior modesty. Receive a flower that you love so much, accept my resolutions and let them be strong and effective.*

Twenty ninth day

I. *Alabaca*

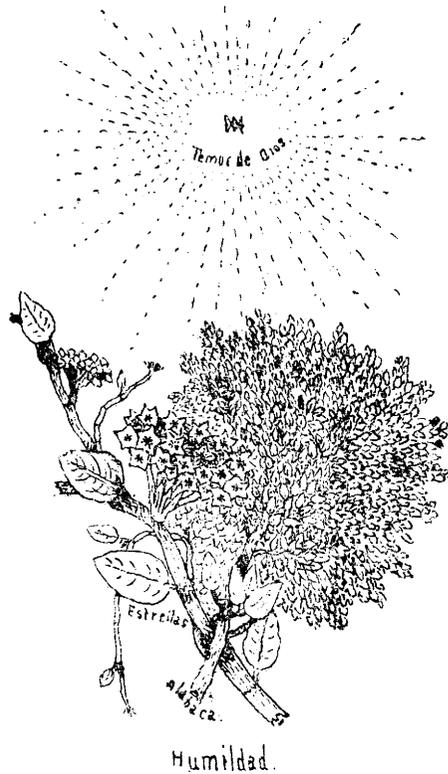
1. Among the fragrant and aromatic plants that are esteemed and painstakingly cultivated in our gardens and embankments, the alabaca has the preference. Its flower has no value but together with the viola purple gillyflower it forms a bouquet.

II. *Humility*

2. Pride puffs up a person, exalts him and places him where he does not belong, makes him pretend to be the contrary of what he is and to boast of what he is not. So that we will not be poisoned by the pestiferous breath of this infernal head, we need a virtue that will abate our desires and appetites for worldly honour, glory, high office and greatness, and this virtue is humility.

If nobody compresses, steps on, nor touches the alabaca, if the wind does not trouble it, it does not perfume the gardens; but when something goes against it, if it is stepped on and its leaves pressed, it is then that it exudes its odour and shows to us the sweetness of its perfumes; such is true humility.

XXIX.



III. *Humility in Mary*

3. Mary never thought that the Archangel would announce to her that she had been chosen for the high dignity of Mother of God. She considered herself the happiest among women with having only the chance to kiss the feet of that pure virgin who would be the Mother of the Saviour. God saw the humility of his servant and exalted her.

IV. *The flower to Mary*

4. Search for true humility in your soul. Do you delight in being what you are not? Do you boast about what you do not have? Do you wish to be before men what you are not before God? Do you desire vain glory, honour and greatness? If it is so, you are proud like the demons. Sit at the last place; let it be your delight to be treated the way a worthless sinner deserves. Be happy when you are insulted. Swallow and eat with pleasure and good appetite, the contempt and disgrace and when you put today your intentions in Mary's hands, say to her:

Presentation of the bouquet

PRAYER. *Most humble and purest virgin: I accept willingly as something merited and deserved all the contempt, insults and humiliations that I may receive no matter where they come from. I want to be taken only for what I am, and I am a poor and miserable sinner. Receive my Queen this bouquet as emblem of my humility.*

Thirtieth Day

I. *The poppies [papaver], espuelas and capuchinas*

1. The poppies, the espuelas, the capuchinas and the many other flowers that we set aside in order to put them together with the thirty species already indicated, serve to embellish our gardens with their variety of colours and forms.

The poppies (plant of the genus *Papaver*) are flowers of primary magnitude, beauty in its form and variety of colours (red, violet, yellow, white) with its stem rising so high; but take care that nobody touches them: they have no odour.

II. *Eutropelia, or good manner in external gestures*

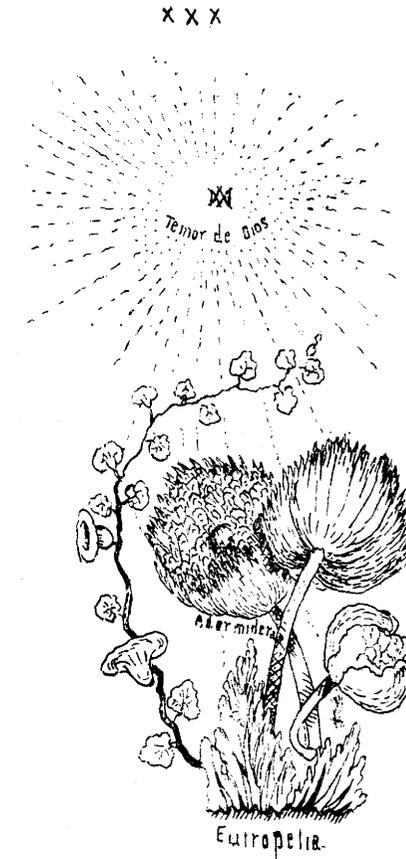
2. Temperance has to put in order not only the internal activity of the soul but also the external movement of the body, the jumping, dancing, the gymnastics, and manners and way of dressing. In everything the rules of decency, respect, honesty, decorousness, modesty and seriousness have to prevail.

III. *This virtue in Mary*

3. Mary was as composed in her exterior as was fitting to her interior order and dignity. Nobody ever saw her dressed or walked sloppily; she was a model of decorum and moderation in her external attitude.

IV. *This virtue to Mary*

4. The interior discomposure is externalized through the manners and exterior gestures. The disorder of the soul is then



marked out at the front facade of the heart, which is the body. Does your exterior demonstrate composure? Do you observe order and moderation? Gather these flowers and since they lack fragrance put them together with the aromatic herbs of your garden and with the other flowers that will perfume your bouquet, and when you present them to Mary say:

Presentation of the flower

PRAYER. *I offer you moderation in all my external gestures, actions and movements. Receive my intentions and make them strong and efficacious.*

Thirty first day

I. *The great crown of all the flowers of May*

1. We have already finished our work. All the flowers of the month of May are already in the circle circumscribed by the finger of God. Let us examine now our work and let us contemplate it. Have we been careless? Are there in our fields, valleys, mountains, hills, meadows and banks any of the flowers of the cheerful season that do not embellish, adorn, strike our sight and perfume our great crown? If you see it, if you find it, pick it up and put it together with one of the thirty bouquets that will enclose and complete them. Let us celebrate now the complement of our work

II. *The crown of glory due to the merit of the virtues*

2. The crown the saints bear in heaven is due to them and given to them in exchange for the virtues they have earned on earth.

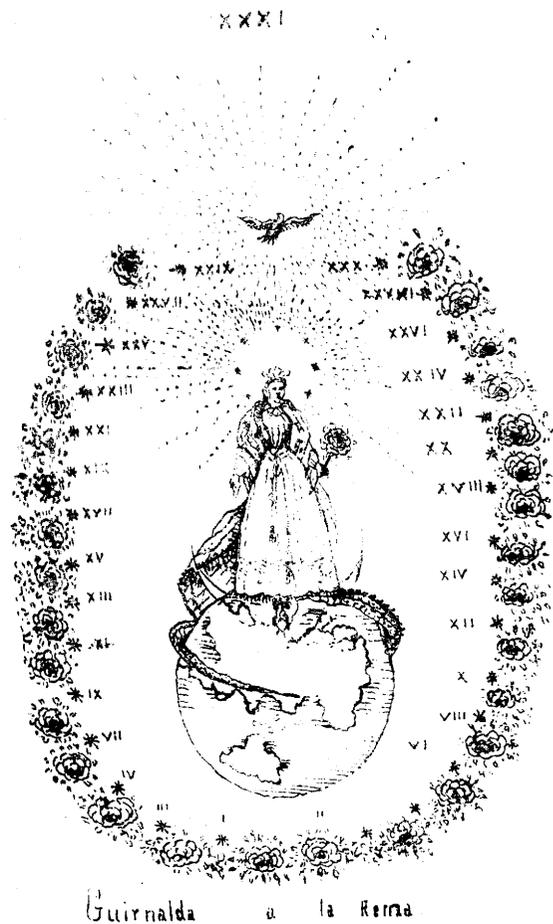
The flowers on that crown are the emblems of our virtues. All of them are tied around the golden circle traced over our heads by the hand of the Supreme Artificer, God, when he announced the law of grace: “You shall love God; you shall love your neighbour.” The circle originates from a point, continues forming a curve and returns to where it originated. The precept of love and charity, which is the implementation of this precept, originates in God who is love, *Deus charitas est*. While passing through our hearts, it makes known its ambits, it takes up all our affections and ties them to charity, and upon returning to God from it proceeds, and it leaves them there satisfied. All virtue that is true virtue originates from charity grows in charity, and lives bound to it and with it.

III. *Mary’s crown in glory*

3. The crown that Mary bears in heaven was given to her as a prize for all her virtues. While she lived there was not a single virtue that was not in her crown; she has them all in their fullness: *Ave gratia plena*; yes, full of grace, full of gifts; yes, full of gifts, full of virtues.

IV. *Our crown around Mary*

4. Contemplate attentively this crown that we have just made and adorned; they are all our virtues symbolized in the flowers. Is anything missing? Are they all included without missing anyone? Ah! if you lose one all are lost and wherever one goes, all go because all are tied in one and the same circle; and wherever you place the circle all are there and when the circle is moved all are moved. Let us present today before the throne of God, through the hands of our Queen, our crown; it is asked of us adorned, enriched, clothed and



embellish with all the virtues and not a single flower should be missing. Have you already given all? All? Have you kept nothing for yourself? Think about it well: today our work ends with the month of May; you still have time, examine your soul and give to Mary if you have forgotten or neglected anything. Present to her today not a flower but the entire and complete crown and upon offering it say to her:

Presentation of the crown

PRAYER. Queen of heaven: I have given to you during this month consecrated to you whatever I have found of the most beautiful and fragrant in the garden; I have given the best that I had and I give it to you again. No more, Lady, no more: Ah! it is little thing, but I have no more. I have given you vows, promises, intentions, resolutions and I have given them to you firmly and efficaciously as far as it was possible for me to form. You have asked them of me and I have given them to you as you could see them in that crown.

Lady: these intentions which, through God's mercy and your favour, I have formed in these practices, to you I have offered them and in your hands they are. Foment them, activate them, give them firmness, constancy, perseverance, efficacy and fortitude. I offer myself anew so that I can put them into action. I entrust them to your maternal solicitude, most beautiful, most amiable and skilful gardener, into your hands I leave my crown; into your sacred hands I commend my virtues. Guard them, protect them, water them, cultivate them and perfect them.

Small Crown

OF TWELVE STARS OF MOST HOLY MARY

In the name of the father, etc.

V/. Let us bless the Father, the Son and the Holy Spirit.

R/. Let us praise and exalt him forever.

V/. For he has put his eyes on the lowliness of the Virgin Mary.

R/. And the Omnipotent had done great marvels on her.

V/. Let all the nations bless her for this.

R/. And to God our Saviour let us sing songs.

I. We bless you, we praise you and we thank Oh Lord God Father, because making use of your infinite power, to you have exalted your amiable Daughter the most humble Virgin Mary.

Our Father, etc

Hail Mary, firstborn of God, full of grace, etc.

Hail Mary, glory of the earth, full of grace, etc.

Hail Mary, Lady of the world, full of grace, etc.

Hail Mary, Queen of the heavens, full of grace, etc.

Glory be to Father, etc.

II. We bless you, we praise you and we thank you, oh Lord God Son because, making use of your infinite power, you have adorned your beloved Mother the most pure Virgin Mary.

Our Father, etc.

Hail Mary, beautiful as the dawn, full of grace, etc.

Hail Mary, clear as the bright star, full of grace, etc.

Hail Mary, beautiful as the moon, full of grace, etc.

Hail Mary, chosen as the sun, full of grace, etc.

Glory be to the Father, etc.

III. We bless you, we praise you, we give you thanks, oh Lord God Holy Spirit, because, making use of your infinite power, you have fill with grace your beloved Spouse the Most Holy Virgin Mary.

Our Father, etc.

Hail Mary, the only immaculate, full of grace, etc.

Hail Mary, the only chosen, full of grace, etc.

Hail Mary, the only perfect, full of grace, etc.

Hail Mary, the only virgin mother, full of grace, etc.

Glory be to the Father, etc.

V/. Pray for us Holy Mother of God

R/. That we may be made worthy of the promises of our Lord Jesus Christ.

PRAYER. *All powerful and ever living God, through the work of the Holy Spirit, you prepared the body and soul of the glorious ever Virgin Mary in order to make her mother and worthy dwelling of Your Son, grant that through her intercession, whose memory we rejoice, we may be delivered from imminent evils and that we may not fall into eternal death, through the same Christ Our Lord.*

Songs for the month of Mary

I

*Venid y vamos todos
Con flores a porfía,
Con flores a María
Que Madre nuestra es.*

De nuevo aquí nos tienes,
Purísima doncella,
Más que la luna bella,
Postrados a tus pies.
A ofrecerte venimos
Flores del bajo suelo;
¡Con cuánto amor y anhelo,
Señora, tú lo ves!

Por ellas te rogamos,
Si cándidas te placen,
Las que en la gloria nacen
En cambio tú nos des.

También te presentamos,
Como más gratos dones,
Rendidos corazones
Que tú ya los posees
No nos dejes un punto,
Que el alma pobrecilla
Cual frágil navecilla,
Sin ti diera al través.
Tu poderosa mano
Defiéndanos, Señora,
Y siempre desde ahora
A nuestro lado estés.

II

*De místicas flores
Tejed a porfía
Guirnalda a María,
Que es linda sin par.*

En alas del céfiro
Ya mayo ha venido,
De viola ceñido,
Clavel y azahar.
Tributo a María
Llevó de su mano,
Y el pie soberano
Postróse a besar.
Belleza tan mágica
Dejóle hechizado;
En monte y en prado
La intenta copiar.
En vano; que copia
Fiel de este modelo
Ni aún en el cielo
Se puede encontrar.
Por vegas y páramos,
Benéfico gira;
Doquier se respira
Placer, suavidad.
Mas si te presentas,
Oh bella Señora,
Al mayo desdora
Tu gracia y beldad.
La gloria del Líbano,
Del cielo esplendente
La lumbre, en tu frente
Vencidas están.
Tu talle a la palma
Gentil desafía
En soberanía
Y airoso ademán.
Tus labios son púrpura,
Tu tersa mejilla
Por sí sola humilla
Jazmín y coral.
Tu boca es más pura
Que cáliz de rosa,

Tu risa graciosa
De miel es raudal.
Tu voz es un bálsamo
Al ánimo herido,
Destierra el gemido
Tu tierno mirar.
Más gracias y dones
Tu pecho atesora
Que perlas la aurora,
Que arenas el mar.

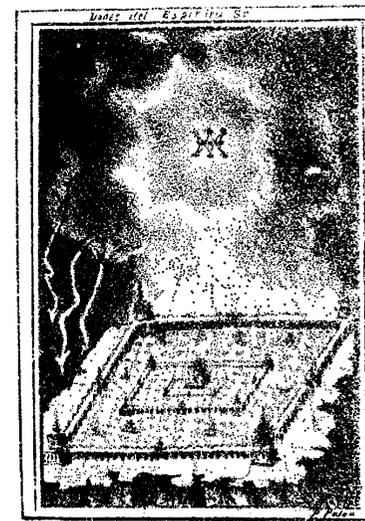
III

*No cesará mi lengua,
Cantando noche y día,
De celebrar tus glorias,
¡Oh dulce Madre mía!*

Alma feliz, escucha:
¡Qué plácido alborozo
El templo de Dios vivo
Inunda en puro gozo!
Los ámbitos con voces
De bendición resuenan,
Y de júbilo y gloria
Las bóvedas se llenan.
Descórrese la gasa
De transparente velo,
Y entre antorchas lucientes
Los ojos ven un cielo.
¡Oh celestial hechizo!
¡Oh graciosa María!
Bendícela mil veces,
Bendícela, alma mía.
Postrados mira en tierra
Tus hijos a millares,
Acordes entonando
Suavísimos cantares.

¡Cuánto amor tus favores,
Oh Virgen, les inspiran!
Tu amor los enardece,
Tu dulce amor respiran.
Una mirada piden
De tus benignos ojos:
Fieles hijos son tuyos,
Son de tu amor despojos.
Claveles y alelúes
De la estación hermosa
Arrojan a tus plantas
Con ansia fervorosa.
¡Oh, si un jardín florido
En cada pecho vieras,
Un jardín de virtudes,
Cuánto placer tuvieras!
Aliéntanos, que somos
Débiles y mortales:

Y de tu seno venga
La gracia en mil raudales.
Hazlo así, tierna Madre,
Hazlo así, Virgen pura,
Que de tu pecho corre
Un río de dulzura.
Bajo tu dulce amparo
Vivir es suma gloria;
Llorar, regalo y dicha,
Morir, palma y victoria.
Algún día contigo
Al cielo volaremos,
Y flores sempiternas
Allí te ofreceremos.
Protégenos, Señora,
Protégenos, en tanto,
Bajo el seguro abrigo
De tu piadoso manto.



Un Jardín.

El Alma.

**THE CHURCH OF GOD
FIGURED BY THE HOLY SPIRIT
IN THE SACRED BOOKS**

PRESENTATION

It is the last book Francisco Palau published in life. Among the preserved works, it is the only one preserved that deals directly and exclusively with the Church as its title or epigraph announces it. If it is considered that the ecclesial mystery wholly occupied his reflection and his life, it is strange why it took him a long time to dedicate to her a specific work.

The germinal idea. – *It cannot be said exactly a delay. In reality, this writing is a prolongation and culmination of all the previous writings. In fact, it stemmed from the Latin composed during the first years of exile in France. In that firstling book he outlined and realized, in part, an ecclesiological sketch centred on two central figures: that of the “holy city” and that of the “human body.” He failed in his intent to publish those pages upon returning to Spain, but he never renounced what the project entailed. Undoubtedly, he thought that it was preferable to wait for better times and to prepare engravings or adequate illustrations in order to complete the literary descriptions that the text offered. He became aware, also, that the work loses, in good part, its usefulness on being written in Latin, which is almost exclusively understandable to the clergy.*

Francisco Palau never forgot the materials gathered at that first moment; neither did he set aside the subject on the Church. On the contrary, he continued cuddling it as a dominant preoccupation of his interior restlessness and apostolic thirst. He dedicated in it, more or less, ample space

in all the posterior writings, although the pastoral preoccupations obliged him to focus on other arguments.

It was immediately after his interior transformation in 1860, when Francisco Palau relapsed into ecclesial reflection picking up the thread of the first pages written in France. However, he did it in the intimate memories of My Relations from a new perspective. He took up again the ideas and the figures noted down in the Latin work, but he broadened and enriched them with the experiences and knowledge accumulated for many years. A vast number of ecclesial figures passed through the pages of My Relations, which evoked in Francisco Palau the definitive reality that gave meaning to his existence. It is well known that in that book the biblical typology dominates, that is, the imaging of the Church in figures and personages of the Sacred Scripture. The other category of the representations announced in the first writing remains in the second plan, that is, the ones related to the “holy city.”

Francisco Palau was not willing to give up this copious source of information. He carefully thought of the manner of exploiting it with a pastoral meaning, in a way that would serve his yearning to let the great public believer know the revealed doctrine about the Church. A page in My Relations alludes to this project nurtured at length by the end of 1864. He listened interiorly to the voice of the very Church who told him: “Take up your pen, your pencil and brush, and present me to the pilgrim, just as you know me, in shadows and figures.” In order to overcome his resistance, the Church assures him, “Yes, I will send to you artists whom I have chosen, and under your direction they will present my image and figure to the world, and there, those who are members of my Body will recognize me” (p. 94).

The project and its fulfilment. – *In the subtitle of the book, in its presentation and in the dedication to Pope Pius IX, the meaning at first enigmatic sight of this dialogue of My*

Relations remains disclosed. When Francisco Palau transcribed it on paper, the long-meditated project was already in progress. He had procured the collaboration of a handful of Catalan artists in order to carry out the great editorial undertaking. He intended to develop an illustrated ecclesiology: to present the doctrine about the Church starting from the most representative figures that appear in the Bible and in tradition. The text must be accompanied by graphic illustration that would help in the understanding of the subject exposed in it.

It pertained to Francisco Palau the directing of the work, the selection of the types and figures that his collaborating artists must mould later in painstaking lithography. They signed together with him at the end of the dedication to the Pope. They were prestigious and renowned artists because they intended to offer something serious and worthy, not mediocrities.

The book or “religious album,” which was offered to Pius IX and is now reedited, is an insignificant part of an ambitious project that should comprise two parts. The first was projected in thirteen volumes corresponding to the many other central images or figures of the Church. The only one that was realized was the first, the one that occupies this book, that is: “the city of peace, the triumphant Church.” The complete table of the project in its first part can be seen at the beginning of the book of Revelation, source of principal inspiration (chap. 21-22).

The Apocalyptic approach appears already in the first page that serves as the title page of the book, with the Seer of Patmos in the first plan. The theme of the “holy city” is developed in twenty-one laminas, with the epigraphs serving as guide that introduces each of the laminas. The schema supporting all the development is as follows: first the text of Revelation, from where the figuration proceeds, then the pictorial interpretation and finally, the theological clarification.

The dominant idea, stemming from the key figure, is lengthily expressed in the following affirmations: the Church is a profound mystery; it has its complete realization in the future celestial existence; in view of this, it was thought from all eternity by the “sovereign intelligence” of God; but definitely its reason for being and all its excellence are rooted in Christ. He is its foundation, “the base of the foundations”; its centre, its door and its life up to the extreme that the Church becomes one in unity with Him. At this point we run into the line of force of the ecclesiology of Fr. F. Palau. One must read entirely his commentary on lamina 7: “Christ, with the neighbour, constitutes one single body, one single city, one kingdom, one flock; and that moral body, that kingdom, that society is the Holy Church...”

Besides the Biblical source, the great Christian masters had inspired the author. Three in particular, namely: St. Augustine, the great source of idea of the City of God (lamina 8); a classic commentator of Biblical text, Cornelio a Lapide, whose explanation of the Revelation will be remembered expressed in the Album (pp. 29 and 33); and finally, another Biblical commentator also of the XVII century, Jacques Tiring (1580-1636), whose note to the Revelation the Album will collect almost entirely the commentary to the lamina 19: “The tree of life and the water that proceeds from the throne of God” (pp. 49-51). The contributions of the three masters are marginal. The Album reflects fully the original vision that Fr. Palau had of the mystery of the Church.

The edition. – *Given the composition of the work based on the sheets and the laminas delivered, there exist notable discrepancies in the internal organization among the few samples known. It follows the edition of the “Palautian Texts” (no. 3) in the organization of the laminas and in the inevitable redaction of its format. In order to facilitate the reading, he proceeded to its typographic composition.*

THE CHURCH OF GOD

FIGURED BY THE HOLY SPIRIT IN THE SACRED BOOKS

* * * * *

RELIGIOUS ALBUM

Dedicated to His Holiness Pius IX by a Society of Artists

Under the Direction of

FR. FRANCISCO PALAU, PRIEST

Apostolic Missionary

Revised by the ecclesiastical authority

PROSPECTUS

1. The sun of justice, which is always united with the Church, allowed the world to see the breaking of a beautiful and bright dawn during the time of the natural law, written and dawned at Golgotha. And rising in the course of time toward the midday, the darkness of error created by the genie of evil in every century had been dissipated through the Church and with the Church. Each epoch brings with it special heresies that had been dissipated by the rays of the Vatican and by the confessions of the contested dogma that the martyrs and confessors of the holy Faith had made amidst tortures, imprisonment, exiles and sufferings.

2. Since the article of our creed and *One Holy catholic and Apostolic Church* is the target to which the error aims its pitch against the Church, we likewise, having heard the sign of the combat and unfolded the flags, grouped ourselves around the cathedral of St. Peter armed with pencil, paintbrush, compass, measurement and other instruments the beautiful arts of design and painting provide us.

In this fierce struggle in which the entire actual society is fighting for are divided into two opposing sides, we present ourselves in the camps of action with the pencil and paintbrush, with the noble, high and sublime mission of marking out on the impugned object the same sketch that

the pen, directed by the Holy Spirit, had made about the Church of God; we say with pencil and paintbrush what the pen had left written. Our comrade-in-arms are well convinced that these types of instrument are great in virtue and efficacy. Our designs are read and recognized all at once.

3. All our works are directed at forming the true figure of the holy Church. It is indispensable in the performance of our mission that the object we propose is well known to us and that we have it at sight. Since this is not possible with the perfection it requires, as it will be seen in the course of this work, we cannot do otherwise but to copy the figure that the pen had drawn from the sacred scriptures, inspired and moved by the Holy Spirit who knows perfectly the reality to which the shadows of our pencil and paintbrush allude.

The rules of our arts, in conformity with our sacred text, shall be that which direct our sketch; and in order that our subscribers will have a general idea of our work we shall add to this prospectus an index of the remarkable figures that will form the image of the Church of God with the titles of the laminas that explain and unravel them.

We request our subscribers to communicate to us, not only their way of appreciating our works but that if they could send us, both in laminas and in writing, all that could be of service to us, for which we shall be indebted to you.

INDEX

THE DIFFERENT LAMINAS THAT FORM THE FIRST PART OF THE RELIGIOUS ALBUM

Figures of the Bible

1 st A city of peace: triumphant Church	7 th A garden
2 nd A city of war: militant Church	8 th A vine and a vineyard
3 rd A well-ordered army in campaign: militant Church	9 th a flock
4 th The wife of the lamb	10 th The boat of St. Peter
5 th The kingdom of God	11 th The ark of Noah
6 th A camp	12 th The church of the evil ones

LAMINAS

Figure 1

A CITY OF PEACE: TRIUMPHANT CHURCH

Lamina 1 st – The preordination of the church of God	Lamina 12 th – The plaza
“ 2 nd – Its construction in the course of the centuries	“ 13 th – The throne of God
“ 3 rd – The holy mountain	“ 14 th – The water proceeding from the throne of God
“ 4 th – The top of the mountain on which the city is founded	“ 15 th – The tree of life
“ 5 th – Plan of the city	“ 16 th – Viewpoint from the bird's eye view of the city taken from the outside
“ 6 th – The foundations and the lot with the dimensions	“ 17 th – Viewpoint from the gate to the centre. First hierarchy: angels, archangels and principalities
“ 7 th – The fundamental stone	“ 18 th – Second hierarchy: virtues, powers and dominations
“ 8 th – Twelve orders of precious stones	“ 19 th – Third hierarchy: thrones, cherubim and seraphim
“ 9 th – The twelve foundations	
“ 10 th – Its walls	
“ 11 th – One of the twelve gates	

Figure 2

A CITY OF WAR OF 160 MILLIONS INHABITANTS: TRIUMPHANT CHURCH

Lamina 1 st N° 20 – The top of the Holy mountain	Lamina 10 th N° 29 – Wall 4
“ 2 nd “ 21 – Mountains that defend the outside	“ 11 th “ 30 – Wall 5
“ 3 rd “ 22 – Plan of the city	“ 12 th “ 31 – Wall 6
“ 4 th “ 23 – Its foundations	“ 13 th “ 32 – Wall 7
“ 5 th “ 24 – Its gates	“ 14 th “ 33 – Wall 8
“ 6 th “ 25 – Formidable armies that challenge it	“ 15 th “ 34 – Wall 9
“ 7 th “ 26 – Its defending walls: first wall	“ 16 th “ 35 – Royal fortress
“ 8 th “ 27 – Wall 2	“ 17 th “ 36 – The Temple of God
“ 9 th “ 28 – Wall 3	

Figure 3

A WELL-ORDERED ARMY IN CAMPAIGN

Lamina only one: N° 37 – The Church in its perfect being at the end of the centuries.

Figure 4

THE WIFE OF THE LAMB

Lamina 1 st N° 38 – The spouse of Jesus Christ in the divine Conception before the creation.	Lamina 14 th N° 51 – Mary the sister of Moses
“ 2 nd “ 39 – The building in the course of the centuries	“ 15 th “ 52 – Mejora
“ 4 th “ 41 – Its youth in Christ	“ 16 th “ 53 – Raab
“ 5 th “ 42 – Its manly age in the valley of Josaphat in the last times	“ 17 th “ 54 – The daughter of Jepte
“ 6 th “ 43 – The women of the Old Testament. Eve	“ 18 th “ 55 – Sèbora
“ 7 th “ 44 – The women saved in the Ark of Noah	“ 19 th “ 56 – Joel
“ 8 th “ 45 – Sarah, wife of Abraham	“ 20 th “ 57 – Judith
“ 9 th “ 46 – Agar	“ 21 st “ 58 – Sara, wife of Tobias
“ 10 th “ 47 – Rebecca	“ 22 nd “ 59 – Ruth
“ 11 th “ 48 – Rachel	“ 23 rd “ 60 – Esther
“ 12 th “ 49 – Leah	“ 24 th “ 61 – Abigail
“ 13 th “ 50 – Dina	“ 25 th “ 62 – Midiol
	“ 26 th “ 63 – Betsheba
	“ 27 th “ 64 – The Sunamite
	“ 28 th “ 65 – The Queen of Saba

CONDITIONS OF THE PUBLICATION

4. The publication will be done by the delivery of lamina 1, accompanied by its corresponding explanation, the size of this prospectus, as can be seen in all the libraries of the kingdom.

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- | | |
|------------------------------------------------------|------------------------------------------------|
| » 29 ^a » 66 – The mother of the Maccabees | » 34 ^a » 71 – The daughter of Cairo |
| » 30 ^a » 67 – The Samaritan Woman | » 35 ^a » 72 – Mary Magdalene |
| » 31 ^a » 68 – The Canaanite | » 36 » 73 – Martha |
| » 32 ^a » 69 – The widow of Naim | » 37 ^a » 74 – Mary, Mother of God |
| » 33 ^a » 70 – The adulteress | |

THE WOMEN OF THE NEW TESTAMENT

- | | |
|----------------------------------------------------|--------------------------------------------------------------------------------------|
| Lamina 38 ^a N° 75 – St. Tecla | Lamina 46 ^a N° 83 – St. Teresa of Jesus |
| » 39 ^a » 76 – St. Agatha | » 47 ^a » 84 – St. Magdalene of Pazzi |
| » 40 ^a » 77 – St. Cecilia | » 48 ^a » 85 – St. Rosalia |
| » 41 ^a » 78 – St. Catherine Alexandrine | » 49 ^a » 86 – St. Mary Egipciaca |
| » 42 ^a » 79 – St. Eulalia | » 50 ^a » 87 – the sisters of Charity |
| » 43 ^a » 80 – St. Barbara | » 51 ^a » 88 – The woman of the Apocalypse |
| » 44 ^a » 81 – St. Claire | » 52 ^a » 89 – The Church in her perfect state at the end of the centuries |
| » 45 ^a » 82 – St. Catherine of Siena | |

Figure 5

THE KINGDOM OF GOD

The only lamina N° 90^a – The state of the Church and the Church of the State

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The only lamina N° 91

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- | | |
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- | | |
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| Lamina 1 ^a N° 112 – The Church of the evil ones | Lamina 2 ^a N° 113 – The war between the Church of God and the synagogue of Satan. |
|------------------------------------------------------------|----------------------------------------------------------------------------------------------|

LOOSE SHEET

CRITICAL JUDGMENT OF THE WORK ENTITLED
THE CHURCH OF GOD

1. We could not separate ourselves at heart from the work of the order of the subject matters that each figure embraces; in order that our subscribers will know as much as friends and enemies who communicate to us their pros and cons we had resolved to publish now and then this loose sheet. It will come out at least once a month, more or less bulky according to the required subject, without increasing the price of the subscription. All the numbers together will form one separate volume of our Album. It will help us to deal the reality of certain matters in a more or less extensive way with respect to the holy Church, an extension of what the Album touches very generally. If anyone has the honour of attacking us we will defend ourselves armed with a sheet, not of paper.

IMPORTANT NOTIFICATION TO OUR SUBSCRIBERS

2. All the different figures behind which the Holy Spirit representing the Church have one and the same object; inasmuch as each of them is described under a special form, each one is a finished and complete work and will form more or less a voluminous volume. Therefore, if a subscriber wants to stop subscribing he shall have a collection of laminas that will not depend on the subsequent copies.

The pencil, the pen and the tongue. These three instruments are in themselves despicable yet they are the formidable arms that serve the truth and error in the day of battle. The tongue is the instrument chosen by the Holy Spirit to communicate to men the truth and the fire of charity: with the tongue twelve poor and ignorant men had surrendered to all the emperors, kings and the powerful of the earth: the pen left the revealed truth printed in the sacred books for us, the pencil and the paintbrush and the chisel figured the laminas to us with letters that all the languages can read and understand. Likewise, these same instruments communicate error.

The *pencil* is as eloquent as the pen and the tongue. In order that the tongue will be an appropriate instrument in preaching the Gospel, a person has to prepare himself through studies, following the course fixed by the laws of education: then by the priesthood the so exalted a ministry becomes consecrated. The pen is not permitted to touch the Dogma and Religion without the prior censorship of the Church. Why have they tolerated the pencil to shade sacred objects without the direction and censorship of the Ordinary Prelates? If until now it has been tolerated it is because of the difficulty that the paintbrush has in publishing its figures, actually it is a supreme necessity to take from the pencil that freedom, subjecting it, as the tongue of the orator and the pen of the sacred writer to the prior censorship of the ordinaries. We call for it in this Album, and once and more times the attention of the Prelates of the Church and of the worthy Pontiff who rule over the earth, so that the religious laminas will be submitted to prior censorship; and on our part we would demonstrate the errors, the heresies and the immoralities incurred by the pencil abandoned many times to the hands of the profaned dispositions and composition of holy, religious and sacred figures. In order to read it is necessary to study, but the truth figured in the laminas is a book that all know how to read and to understand; and by its very nature it draws the attention of the viewer and read it with pleasure: a book how good it is could be boring and tiresome many times even in opening it, but a painted sketch, even though it may be like a scarecrow, it always delights and recreates the viewer. The publication of our Album aims at calling the attention of the Catholic public in order to lead them to the religious figures, and since we have already started by the picture of the Church, our subscribers will see later on before them the designed and painted error in all its ugliness, and this will affirm and accredit the importance of our publication.

3. The religious public will observe the great care with which our venture puts in order to present with pencil the figure of the true Church; and the studies that must precede it both theologically and artistically so as not to err; well then, anybody might just describe it according to his caprice in a quarter of an hour, prints it and present to us the printed sketch. This freedom is highly detrimental to the Catholic faith because it is giving an erroneous figure in painted sketch to the imagination and this error remained impressed in the soul and cast away; since it is natural for our understanding to

search in the images of the fantasy for, the information, notions, species and ideas of the truth, being erroneous figures can cause in the ideal part confusion, disorder and darkness: let us go down to the practical.

4. If the triumphant Church is a city, and the plan that marks the ground-lot that it should occupy is 500 square league: in order to form that plan it is necessary that the map show at first sight the grandeur and magnificence of this work, for it is against the perspective rules and more so against the sacred text to present a city of so great a proportion, described and designed in some houses enclosed by four walls. This sacred text says that the city has 12,000 square stadium, and so if we draw a plan, which hardly holds 1200 souls, that plan and that figure do not conform to the sacred scripture I have seen laminas that described the Holy City of the Heavenly Jerusalem as a town of 2000 or 3000 neighbourhood. Those figures impressed in our imagination give us a very low and poor idea of the triumphant Church, and once the image in the fantasy is disfigured or is badly formed, the understanding searches in the figures of the imagination for the true image of the figured thing, finds an error, and this error is highly pernicious to the soul that seeks the reality in the shadows and the truth in the figures.

5. The laminas of our Album by itself, apart from the letter, demonstrate at a glance the view of the divinity of the Church, the magnificence, the magnitude, the nobility of the work, the immense richness it possesses, its glory, its unassailable power and authority, its unalterable order, its inexhaustible recourses that direct the battles against its enemies, the invincibility of its formidable armies, the impotence, the weakness, the frailty of those who challenge her: the pencil should present at first sight all at once the description of the Church behind the species of a woman, a virgin without stain and wrinkles, ever young and so beautiful that our sound, lusty, strong, invincible imagination could ever conceive, who has in her hands all the sceptres and in her head all the crowns. In a word, this Album has to be a finished and completed work, an extensive treaty that is at the same time well summarized, that includes all that is written about the Church of God, but of such nature that looking at the laminas, without getting tired of reading, everything is known, read and seen all at once. The pencil is so eloquent in describing the truth, leaving it impressed in the mind and transmitting it to the heart

without tiring the one who looks at the figure; on the contrary it makes one read with pleasure, it excites curiosity and preaches the truth without annoying the viewer.

THE YOUNG PRIEST AND THE CHURCH

6. Christ is the head of the Church and our neighbours are the members of his body: in this sense the Church is God and the neighbours, and in this concept and understanding she is the object and the ultimate end of our love, she is our beloved thing fixed by the law of grace which says: “you shall love God and you shall love your neighbour.” This is the Spouse with which the young priest is linked to the foot of the altar on the day of his ordination, and then later is made a Parish priest, a Bishop or a Pope, uniting them with the parish, with the diocese or metropolis through the sacred bonds of the ministry employed in her service all the days of their pilgrimage on earth. Jesus Christ wants that her Spouse on earth must have lovers consecrated to his love and service and since this Spouse is an ever young virgin, pure, immortal and everlasting, so beautiful that our understanding is capable of conceiving, should a youth who had the fortune and the luck of knowing her not abandon all the loves of the century and consecrate his life and existence to the service of the object of his love marked in the human heart by the law of *you shall love*? He leaves what is less in order to attain what is more. We shall speak about this very extensively when we present the true picture of the spouse of the Lamb. Having renounced all profane love through the vow of chastity, I do not doubt that a priest, like me, do not have in their house the picture of their Spouse in sight with which we would present later the finished figure and image of the city that we are describing, where with her we would dwell through all eternity. A good lover who could not forget his beloved, to console himself of her absence, would try to look for her picture and would content himself by contemplating her figure...What a sad thing it would be for us priests if we were not bonded by love with the Church! What would we love? We shall present in this Album the Spouse of Jesus Christ in the holy women, the most illustrious and celebrated of the Old and the New Testament as a continuation of the first figure in order not to tire the subscribers with the laminas of the same form.

THE PHOTOGRAPHER AND THE CHURCH OF GOD

7. Passing by the dry ravine of Barcelona one day, I met a young friend and his wife who were having picture-taking: invited I went with them and after having taken their picture with me in the scene I was also pictured and then I requested him to photograph my lady...

–Are you a priest?

–Yes sir. Don't you see my uniform? I am a friar, but a priest.

–Who is your lady?

–The lady to whom I have consecrated my love is the Church. Please take her picture. Do you know how to take her picture?

–I don't know her.

–Are you a Catholic?

–Yes Sir.

–Well, the Church is the mother who gave you the life of grace at baptism and she is also for you the ultimate and complete object of your love.

–What figure does she have?

–There she is: this is her most perfect and finished type known in creation.”

It was the image of the Virgin Mother of God. “This woman, he told him, is the figure of the Church.” He took her picture and brought it with him.

CRITICAL JUDGMENT

In the prospectus of our Album are the following typographical errors: Lejora, Sébora, Joel, Midiol – Séfora, Débora, Jael, Micol.

REPOSE IN THE ARMS OF THE MOTHER

8. During the last days of her life, the seraphic Mother St. Teresa of Jesus, “at last, exclaimed with great confidence, I am a daughter of the Church,” and this tender and sweet mother opened her arms, received her in her bosom, a daughter who had been faithful during this miserable life. In this embrace the human

seraphim found her eternal repose that she now enjoys in heaven. How sweet, how pleasant, how delightful must be the repose in a Virgin Mother's arms and how pure is the triumphant Church after the horrible agitations, disorder and convulsions of the present life! Think it well, wayfaring and pilgrim man on earth, do not escape from the Church, do not avoid her presence, believe what this loving and sweet mother tells you, put your hope in her, love her and find in her bosom the happiness that you seek. There is no salvation without her, outside her arms you will find frightening convulsions and horrible torments that last eternally.

*Fr. F. Palau, priest*¹

¹ In the original edition the approval of the Ordinary of Barcelona is placed as follows:

APPROVAL OF THE ORDINARY

His Excellency

In conformity with the disposition of Your Excellency I have examined carefully the prospectus and the plan of work that Rev. Francisco Palau proposes to publish entitled *The Church of God* which contains nothing against the Catholic faith and which on the contrary gives the idea that the work will be worth seeing the public light with great opportunity.

May God grant Your Excellency many more years. Badalona, February 24, 1865.

Fr. Francisco de Asis Mestres, exclaustated

His Excellency Bishop of Barcelona

Barcelona, February 25, 1865

Having seen the censorship formulated from our commission by Rev. Fr. Francisco de Asis Mestres, Bishop's synod examiner, regarding the work entitled *The Church of God* which is to be published under the direction of Fr. Francisco Palau, Apostolic Missionary, we hereby grant our permission for its publication.

Decreed and signed and certified by His Excellency.

Pantaleón, Bishop of Barcelona

By the order of His Excellency, my Bishop
Fr. Lázaro Bauhoz, priest.



DEDICATION

TO HIS HOLINESS PIUS IX

Holy Father:

1. In the battles of faith, we have been confronted by three formidable armies. They are: the prince of darkness with its perverse angels, the legal authorities of the earth linked with them and the evil passions of the world and of the flesh. Upon descrying them at a distance we have unfolded a banner with the arms of the Roman Pontiff, and asking us for signs and countersigns we have answered them with a ban, pronouncing an ecclesial curse upon them, and with distinct notes we have delineated and shaded them with the instruments of the beautiful arts-design of the true figure and beautiful image of the Church of God. We acknowledged that our pencil and paintbrush, when shading so sacred an object without the direction that the pen has when touching on Dogma and morals, would indeed fall into errors and heresies with most serious damage to us and to the Church itself. For this reason, before taking into our hands our instruments of arts, we have subjected ourselves to God's authority and to the Church's vested on our prelate, the Bishop of Barcelona. Once the competent authorization was

obtained we began our mission. In order to be sure, we would like to fulfil a religious duty when we humbly come before the throne of the Spouse of Jesus Christ whose picture we are designing, asking the blessing of the Pontiff who represents her on earth.

2. May Your Holiness accept this work that we devotedly dedicate and subject to your infallible censorship as a public and unmistakable testimony of our faith and love to the person of Your Holiness and to the Church whose figure the artists are describing, subscribed and kissed. L. P. D. S. S.

Fr. Francisco Palau, Priest, José Folch y Brossa, Manuel Oms y Canet, Antonio Castelucho y Vandrell, Enrique Padrós y Parals.

Spain, Barcelona March 1865

THE CHURCH OF GOD

FIGURED BY THE HOLY SPIRIT IN THE SACRED BOOKS

Figure N° 1 – A CITY OF PEACE: TRIUMPHANT CHURCH

THE SUPREME INTELLIGENCE CONCEIVES AND PRE-ORDAINS THE PLAN OF HIS CHURCH

1st LAMINA

1. Considering the Church of God, behind the shadow of a city whose craftsman is the Supreme intelligence who, as an agent of infinite virtue conceived her in eternity *a parte ante*, gave her form, defined all her parts particularizing the figure and the place where each of them should occupy. In his purest mind he did not only fix the plan of the Holy city of the Heavenly Jerusalem, but he also preordained the manner and the time of bringing his great work to its ultimate perfection.

Having conceived the plan, God uttered one word and that word was the building of his Church in the course of the century under the same order that was preordained by the Eternal Wisdom.

At the end of the centuries there will appear in eternity *a parte post* the Holy city as a perfect being, the plan of which remained complete, perfect and finished under which it has been delineated.

2. Under these three viewpoints we shall describe the Church of God in all its figures that are permitted.

The first lamina presents to us the Sovereign intelligence conceiving the plans through those who are building the Holy Church.



La planification de la Cité de Dieu

THE ETERNAL WORD BUILDING THE CHURCH IN THE COURSE OF THE CENTURIES

2nd LAMINA

THE MOUNTAIN ON WHICH THE CITY IS FOUNDED

3rd LAMINA

1. The Church is in Christ and Christ is in the Church, the two being one and the same thing; if the Church is a city, Christ is that high and sublime mountain on which she is solidly founded. Christ is a most precious and most firm stone: her attributes and infinite perfection arise from him like a sublime and highest mountains (5) which, surrounding the Holy city, shelter, defend and save her against the invasions of the evil spirit. The city and the mountain on which she is constructed (1) rest on the clouds of glory (4), emblem of Christ's divinity. We shall describe the city, its walls, its foundations, its gates, its streets, its plaza and we shall contemplate its immense glory, its magnificence, its greatness and its inexhaustible richness.

In this same mountain we see another city, not of peace but of war (2), the militant Church that accommodates 160 million citizens. These, at a determined time, are converted into an army ready for the battle of equal number of combatants under the order and direction of the invulnerable, immortal and eternal King. A collection of laminas will show to us a sketch of the militant Church: we



2.

L.A. AGES.A In:

shall see its walls, its towers, its camps, its forts, its royal fortress, and its ordinance supplies which constitute her into unconquerable and invincible state. We shall contemplate its gates, its foundations and also see their environs which are the enemy's camp that challenges its defence to the last.

In the terrestrial and celestial Jerusalem Christ's spouse, the purest virgin and mother reigns with Christ. We shall paint her indescribable beauty, her glory, her power and her greatness.

In the same Holy mountain is a very spacious camp and we shall see in it the seeds of all the plants, the Divine Word. In it we would come across and find the delightful garden special for beautiful plants, well ordered and sealed from the ferocity of wild animals, watered by the covered fountain from where spring the purest and wholesome health-giving water of grace. In the same camp we shall describe the Lord's vineyard wherein the same vineyard will unfold itself mysteriously which, purified by the deluge in Noah, in Abraham against paganism and in Jesus Christ against the Jewish people, had extended its vine shoots throughout the centuries bearing mature and abundant fruits.



Fig. 1. Holy Mountain

THE TOP OF THE HOLY MOUNTAIN ON WHICH THE CHURCH IS FOUNDED

4th LAMINA

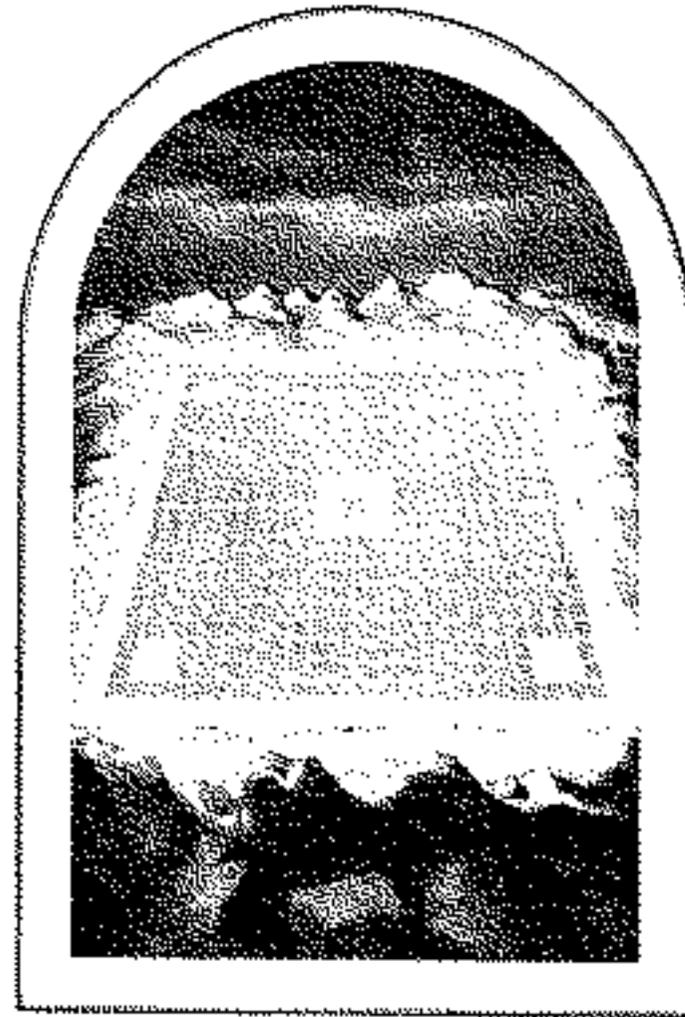
1. The Holy Church is founded on Christ and his sublime attributes and infinite perfection. Before giving it any figure see to it that the figure must correspond to the figured thing and what it intends to represent behind the shadows of the pencil and colours of the paintbrush must be objects known by the artists. We understand by Church here as a perfect moral body, constituted by all lively intelligence, be they angels or humans, under Christ its head; or the congregation of all the angels and saints under Christ its head, not only of those that exist now in the nature of things but of those who are predestined to form part of this great family. In this sense, under whatever figure the Church is considered, the figure described must correspond to the reality and the shadows of the truth. The pencil is going to draw not a fantastic being but a positive thing existing in creation because when it deviates it might paint errors and heresies in the same way the pen might do when describing them.

2. Let us contemplate here the Holy Church behind the shadows of a city. Under this point of view we would see her in these three periods:

1st. The supreme intelligence conceived and preordained before the world existed.

2nd. Its edification in the course of centuries.

3rd. Its perfection by the end of the centuries.



4. *La cima del monte sobre el que está fundada la Iglesia*

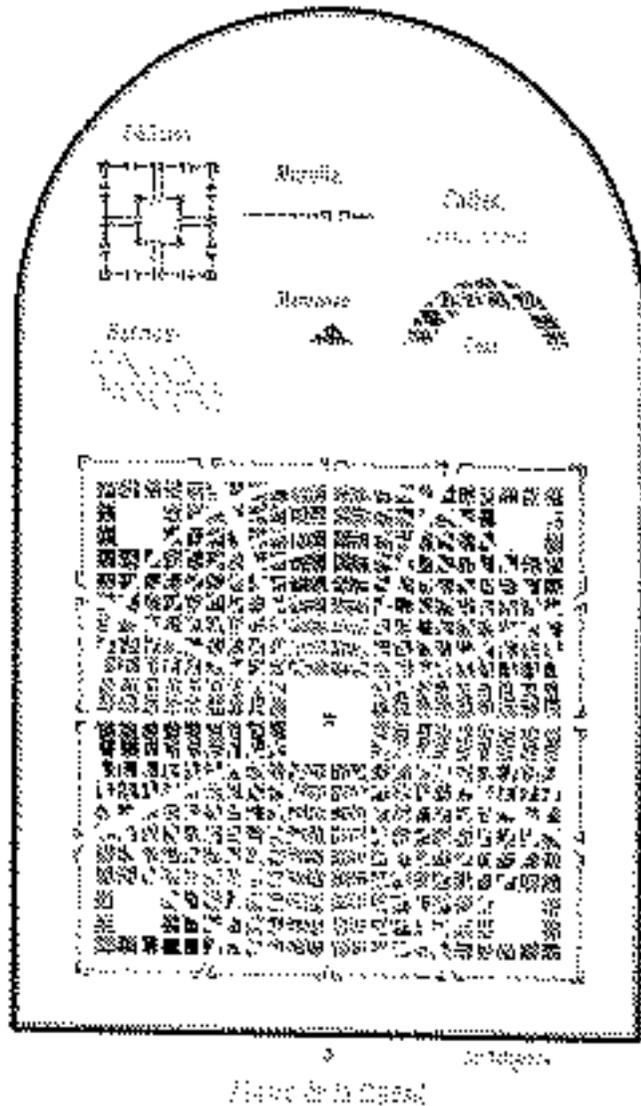
God, being an intelligence of an infinite virtue, has not produced in the course of centuries what he has not ordained in eternity. The first intelligence in eternity, *a parte ante*, as an architect of immense power determined the form that the city and each of its part should have. Upon conceiving the plan he particularized its plazas, streets, houses, walls, gates, adornments, and richness. Everything is foreseen, preordained, measured, weighed, numbered and each of the pieces is given its proper name. He does not only preordain the figure and the form the city should have, but that before executing the plan he predestined and determined the manner, the order, the means and when each part must be worked on and through what operation and instrument are they to be served, the materials that they have to use. In a word, the Supreme Architect forgets nothing and his plan, conceived by his infinite intelligence, remained drawn and delineated with indelible lines in his purest mind itself, so perfect and complete that it is not possible neither to add, nor to remove nor to erase nor to correct not even the least shadow of the head.

3. Having conceived the plan let us now proceed to its execution. The Architect who had drawn it will himself execute it and for the building of the eternal city he lacks neither power, nor authority nor virtue. The creatures can neither hinder, nor paralyse nor suspend his work. He does not lack workers for the building of his Church. All the creatures serve him as his hands or as instruments or as ministers, good and bad angels, holy and perverse men, all are ordained for the building of the heavenly Jerusalem. God, in his wise providence, would not allow the existence of demons and evil men on earth if they were not to serve for the good of the chosen one. He neither lacks materials because an immensity of them exists through his power, so rich and precious, so needed for the realization of his conceived plan.

4. Therefore the Holy city of Jerusalem, preordained by the Supreme architect in eternity, *a parte ante*, said only one word and the eternal Word, which is God, constructed the city and executed the plan conceived in the divine mind with such punctuality and exactitude. Hence, no leaf of any tree moves if it were not through the impulse of the strong wind ordained in time, and insofar as time moves, *omnia propter electos*; all for the good of the Church.

With the passing of the centuries and of time, another eternity comes, *a parte post*, in the work of God wherein the holy Church will be presented all finished, completed and perfected in full conformity with the plan preordained by the Supreme intelligence.

Having considered the Holy Church under this point of view, let us now start presenting that plan that governs its construction in the course of the centuries. Through bird's eye view, the plan is seen drawn on top of the Holy mountain of God.



PLAN OF THE CITY

5th LAMINA

1. The Sacred texts states: “One of the seven angels who held the seven bowls filled with the seven last plagues came to me and said: “come, I will show you the bride, of the Lamb.” He carried me away in spirit to the top of a very high mountain and showed me the holy city of Jerusalem coming down out of heaven from God. It gleamed with the splendour of God. The city had the radiance of a precious jewel that sparkled like a diamond. Its walls, massive and high, had twelve gates at which twelve angels were stationed” [Rv 21,9-12]; the city shone like precious stones, like jasper, clear as crystal.”

Look mortal man, look from your exile the Holy city, the end of your journey. You will see her surrounded, sheltered and protected by the eternal mountains that are immovable and very solid. These mountains are the infinite perfection and attributes of Jesus Christ. You will find her in the middle of a very spacious plane, shut up from all evil by God’s power, drawn and delineated.

2. The angel, in an intellectual vision, allowed St. John to see her under three perspective points, from what we are describing.

1st. He saw her in a plan delineated in the purest mind of the Supreme architect.

2nd. He saw her being built by thousands of workers in the course of the centuries.

3rd. He finally saw her finished and a perfect being a *parte rei* in that state in which, at the end of the centuries, all the parts would be in her, that is, all the chosen ones, angels and men.

When we describe the eternal city, whether in the plan or in her perfect and complete state, we are going to copy the same sketch that the Sacred text made of her, following the rules of art in order to make the description understandable.

3. Before presenting the plan it is necessary to be cautious in order not to allow the pencil and the paintbrush to deviate and to err nor to shift, since we have in view that the figure must be in conformity with the reality figured out. The designer must keep in mind, when he makes the sketch, the object he proposes to shade: to calculate the extension of the city through the number of citizens.

What is the Church such as we are going to figure her out?

Describing her in a plan or in her complete state is no other thing than that she is a multitude of so numerous citizens which is capable of conceiving our weak understanding. How many in number are the angels and men predestined for glory? Calculate if they can and these, so well arranged in themselves under Christ her head, are the object we propose to delineate.

4. Let us then measure the lot on which the Holy city is founded, “And the one who spoke to me held a rod of gold for measuring the city, its gates and its walls.” The city was perfectly square, its length and its width being the same. He measured the city with the rod and found it twelve thousand furlongs in length, in width, and in height. Its wall measured a hundred and forty-four cubits in height by the unit of measurement the angel used” [Rv 21,15-17]. In the act of measuring, the preordination of the holy Church was

demonstrated, and the dimension and the extension of the lot fixed by the angel two things resulted: the magnitude and the greatness of God’s work and its limits and ends refer to the limited creatures.

5. Coming then to our case, the measurement taken by the hand of the angel, we would present the plan conceived by God’s eternal wisdom.

The extension of the lot that must occupy the Holy city is 12,000 furlongs. From here we can calculate the number of its citizens.

The city, measured by the angel was surrounded by four walls, 144 cubits square and with three gates at each front wall composing twelve in number.

Based on the measurement given by the angel regarding the form from which we describe the heavenly Jerusalem, we have drawn a straight line from each of the twelve gates at the wall toward the centre that, like a radius, will end at the throne of the Lamb. The twelve lines divide the whole lot, opening out streets which we shall call general highways. These will lead the heavenly citizens from the circumference to the centre; the width of these highways must be in proportion to those who will be gathered there, to the greatness and the magnitude of the city.

6. We put the principal plaza at the centre of the city because it is where the throne and the chair of the Lamb without blemish, Jesus Christ, should be. It is indispensable to provide a free space around God’s throne capable of gathering together physically all the elect with the angelic choirs. We place the plaza at the centre because the Sun of Justice resides there also illuminating the whole triumphant church.

We describe other streets crossing the first ones because it is necessary that there would be ways of

communication not only from the circumference to the centre but also in transverse lines.

7. In order to mark the division of lines that the general order of this plan has to construct, not being a fantastic figure though, alluding our sketch to reality, this is an admirable order that the Holy Church herself should keep, that is, the lines that divide, subdivide and form our plan are directed by the following principles:

1st. So that there will be order in so great a multitude, whether they are citizens or buildings, we have to believe that there are superior, inferior and intermediate, and that the inferior is directed toward the superior through the ministry of the intermediate.

2nd. The angels and persons form a single city, one single moral body, a single family, a single kingdom under a single head and single king which is Christ: the glorified men form choir and hierarchy with the angels not separately but in union with them given the equality of perfection in glory.

3rd. There is beauty in order and order is established in the *more*, in the *less* and in the equality. The *more* is in the superior with respect to the intermediate and this in relation to the inferior. The *less* is vice versa in the inferior with respect to the intermediate and this in relation to the superior. Equality constitutes one order and one and the same choir placing the individuals in one and the same line.

4th. Having the throne of the immaculate Lamb at the centre, the *more* and the *less* designate the degrees of accidental glory under this order to the spirit and the glorified souls: the *more* a soul has of God the nearer she is to him: the more immediate God's throne is, the more glory she has. The *less* glory she has, the farther she is and the farther she is the *less* glory she has. Those who find themselves in the same

line and equally distant from God have the same degree of accidental glory. We deduce from these principles that the lines that cut the city from the circumference to the centre, each point is a degree of accidental glory. *More* comes from the circumference to the centre, *less* if seen to the contrary, *equal* in the points of the one same circumference.

8. These principles want to make us understand that from the moment one puts one's feet into the heavenly city, each step made toward the plaza where God has his throne designates a degree of accidental glory. This is so because the construction of the edifices, their different forms and adornment, has to show the greater or lesser magnificence and greatness of God's work. From this, the twelve royal streets that open the twelve lines drawn from the centre to the twelve gates will designate the greater or the lesser accidental glory to the heavenly citizens.

9. We now see the equality of the choirs and the hierarchies; but be advised in advance that since the angels are a considerable multitude the order found among them is in the *more*, in the *less*, in the *equality*: there has to be superior, inferior and intermediate as in all well-ordered republic because through the intermediate the superiors govern the inferior whenever the multitude is found. From this proceeds the division of the angels into three hierarchies – superior, inferior and intermediate. Each hierarchy consists also of a very great multitude, subdivided by the same principle into superior, inferior and intermediate and so we have the nine choirs or distinct orders with different degrees of glory. The superior hierarchy consists of the three following choirs: the superior are the seraphim, the inferior are the thrones and the intermediate are the cherubim. The intermediate or second hierarchy consists of the dominations, virtues and powers and the last are the principalities, archangels and angels.

The men formed with the angels family, hierarchy, choir and city, joined to the choirs according to the degree of glory given them.

10. It is necessary to divide the plan through transverse lines that conduct the citizens in circular lines toward the centre, and these lines have to mark the equality of the distances from the circumference toward the centre. Having found all the accidental glory divided, and cut in nine transverse lines which are the nine choirs, we have therefore the whole city divided by nine wide streets that facilitate the traffic of the heavenly citizens around God's throne, more or less near, according to the degree of glory that each one has. We have then the equality in the spirits of the one and the same choir and hierarchy, the superiority in those who have more, and the inferiority in those who have less.

11. The city is placed in a frame as wide as its length, as high (counting the foundations) as its depth: this mathematical body, perfect in measure, designates the perfection of God's work.

Considering God from the central point in order to designate the equality of glory, we have drawn the circular lines so as to provide the citizens movement around the throne of God, each one in their own street or sphere. While the straight line from the circumference to the centre and vice versa facilitates the other movement, more or less, of the whole multitude keeping each one in his own street, in his own palace, and in his corresponding mansion.

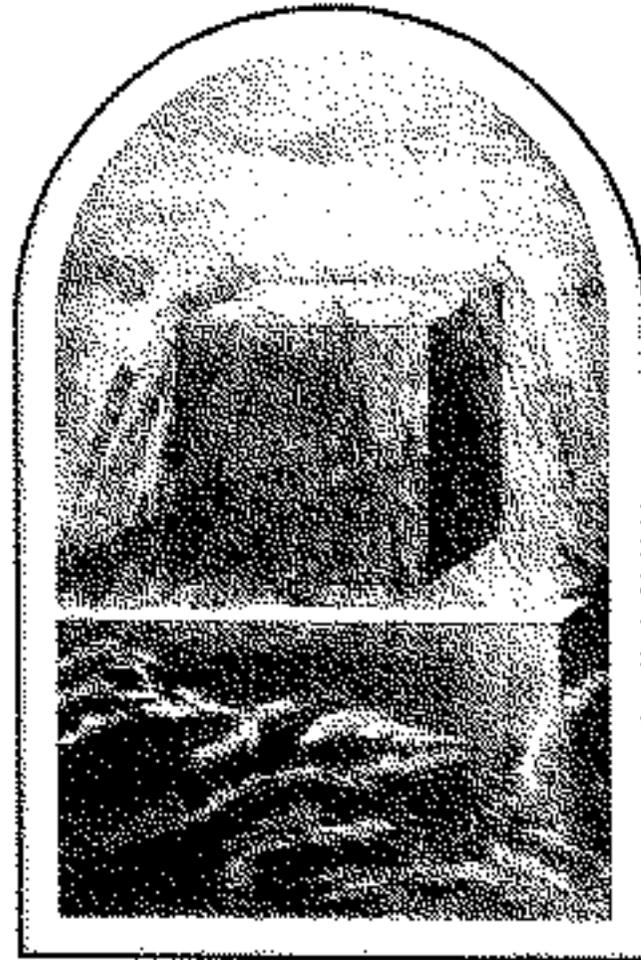


Fig. 10. The plan of the city of Jerusalem, as described in the Bible.

THE CITY AND ITS DIMENSIONS

6th LAMINA

1. The city is as wide as its length and as high and deep as its length and width. The dimensions of the Holy Scriptures had seemed improper in the literal sense to several interpreters. The present lamina shows that it is so much in conformity to the sacred text in the natural sense as well as in the metaphorical.

The construction of the city that has the form and the enormous proportion that the Revelation designates is in a literal sense improper and almost impossible. Indeed, it is in our way of seeing things, it is so in our debility and poverty but it is not so in the wisdom and power of God; on the contrary it is very much in conformity with his attributes and perfection. We shall show in the last laminas of this first figure that there is no inconvenience for the chosen to live in the empyrean where the model city is, and where the road and edifices, adorned with as much as our imagination could conceive of the most precious, beautiful and richness of pure gold. The form reveals the accidental glory of the saints. In such case, the foundations of the city could have in the same way materially 500 leagues high and a million leagues deep because what is impossible to our strength is not impossible to God's power.

2. In the metaphorical sense the form referred to is very much in conformity to the figured reality. Although the elevation of the edifices is very much out of proportion to the

foundations, however, in this, is discovered that Christ and the apostles exceed in accidental glory in an enormous disproportion to all the blessed together represented in the surface of that geometric body. The deeper, the heavier and the more solid the foundations are, the more perfect they are. The depth, the weight and the solidity of the twelve foundations on which the triumphant Church is built demonstrate to us the great and the sublime virtues of Christ, inasmuch as Christ founded and sustained the holy Church on earth.

This lamina puts before our eyes a body with the dimension of 500 square leagues which is as high and deep as its width and length. It represents Christ and his apostles and all the chosen built on the surface, and founded on them like crown, decorations and beautification of all the work of God.

3. If this geometric body is considered and seen as covered with mountains then there would appear only the city on it. In such concept the plan will also have the same dimension, the same proportion and the same figure, and these mountains that simulate the foundations will represent the infinite perfection of Jesus Christ sheltering and protecting his apostles.

As Jesus Christ with the apostles are at the twelve gates of the city, and in each one of them there is an Apostle with Christ, as also Christ with them, is the foundation of the same city, and among the twelve is Christ and the twelve with him are the ones who maintained the militant Church.

JESUS CHRIST FOUNDATION OF THE CITY

7th LAMINA



Jesus Christ Foundation of the City

1. We shall repeat many times in the course of this work this great truth: Christ God and our neighbour; is the object of our love consigned by the law of grace which says: “you shall love God for he is infinite goodness and your neighbour as yourself” [Mt 22,37]; Christ, with the neighbour constitute a single body, a single city, one kingdom, one fold; and that moral body, that kingdom, that society is the holy Church and for this very reason the Church is the beloved object fixed by the law.

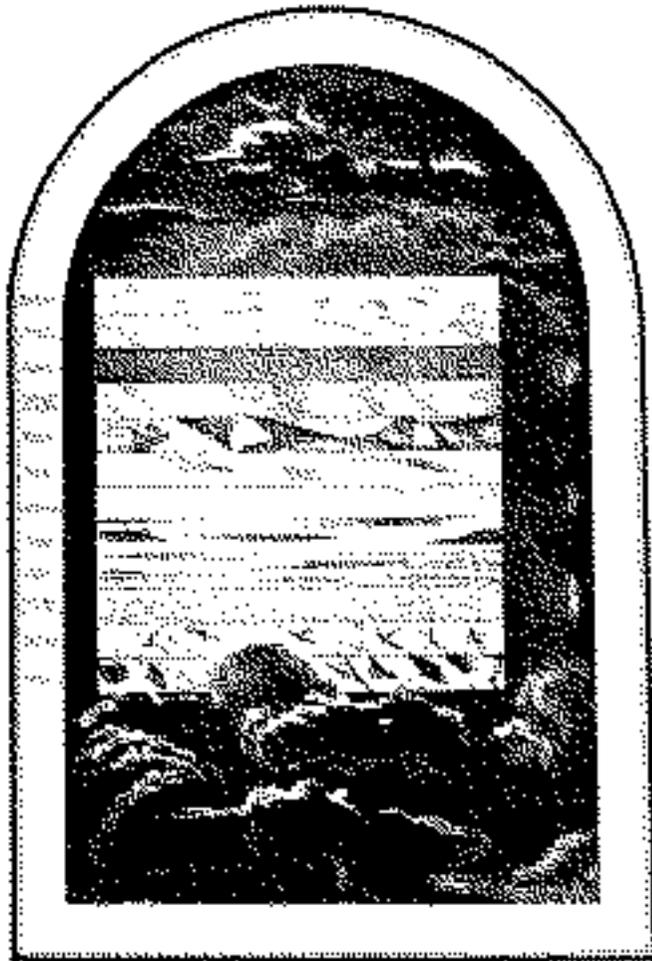
2. If the Church is one moral body, Jesus Christ is the head; if it is a perfect republic Jesus Christ is its king and lord; and if it is a city, he is the greatest, fundamental cornerstone on which rest and is based the city and its foundation. The Patriarchs, the Prophets, the Apostles and all those on earth who had built, sustained and defended the holy Church with their doctrines, with their authority, with the good examples of the Christian virtues, are figured as foundations on the greatest stone, and Christ is not only the foundation of all foundations, but also the foundation of all those who had been saved and have to be saved. The Apostle Paul wrote to the Corinthians: “No one can lay a foundation other than the one that has been laid, namely Jesus Christ” [1 Cor 3,11]. Jesus Christ is the one and only foundation of the city and no other foundation can be laid. The Lord said in Isaiah: See, I am laying a stone in Zion, a stone that has been tested, a precious cornerstone as a sure foundation; he who puts his faith in it shall not be shaken” [Is

28,16]. The same apostle said to the Ephesians: You are strangers and aliens no longer. No, you are fellow citizens of the saints and members of the household of God. You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through him the whole structure is fitted together and takes shape as a holy temple in the Lord; in him you are being built into this temple, to become a dwelling place for God in the Spirit. [Eph 2,19-22] This was the stone that Nebuchadnezzar saw in his dream, the stone that broke loose from a cliff without anyone touching it when it fell on all the kingdoms and empires that were not founded on that stone; they all crumbled but the stone grew into a great mountain that covered the whole earth [Dan 3]. This was the stone that the Prophet Zechariah [Za 3] saw with seven eyes sculpted by God himself. This was the stone that Moses broke with his staff from which water gushed forth for the people who asked for water to quench their thirst.

3. This stone figures the humanity of Our Lord Jesus Christ. It is of pure gold, clear and transparent, as the crystal glazed with so many diamonds of the sea and of the earth. Its weight is such that no creature could lift it nor the strength and virtue all together. It is secure, firm, and immovable and has an enormous weight, and for which corresponds to the foundation of the eternal city. It is so strong that whatever hits against it all crumbled and destroyed; yet it subsisted and remained eternally incorruptible. How many kings and kingdoms, how many empires and emperors have attempted to attack it. What vain efforts! Not only that they were not able to move it from its place nor to break the most minimum part of it, but it fell on their feet reducing them to pieces and ashes. Its weight, its solidity, its strength is infinite and its price also rises infinitely. It is adorned with everything that is rich in the moral and material world. It encloses all the graces, all the gifts, all the virtues with such plenitude that it

alone is worth more than everything that had been founded on it which is the triumphant Church. This stone has more weight, more prices, more value, and it alone is greatly esteemed than the whole of creation together. Look at it in lamina 3, and you will see it sustained by its divinity figured in the clouds of glory. Its attributes and perfection, its dowry, graces and gifts rise on it like huge and very fertile mountains at par with its solidity, and on them the Church is founded and built, rested and reposed: on these mountains the shepherds pasture their cattle. Such is Jesus, in quality as a foundation of his Church, and having this one as foundation, there is no Christian creation that could ever falsify such great work.

4. It is not only the triumphant, but also the militant Church, is built on this immense stone; hence, there is no more than only one Church of the heaven above and of the earth below, the latter of which is united with Christ, all built on the same foundation. Christ is the one who sustains, defends and shelters them ; he gives glory to the blessed in heaven and he gives graces, virtues and gifts to the just on earth and he gives hope to the souls being purged in purgatory. The Apostles who, with Christ and in Christ's name, had sustained the holy Church had received from him the authority, the power, the virtue and the doctrine of the truth.



... ..

THE TWELVE FOUNDATION

8th LAMINA

1. For the solidity and strength of any edifice it is necessary that the foundation be firm, strong and immovable. In the description of this Holy City of the heavenly Jerusalem, the foundations on which the triumphant Church rested upon, must not be hidden from the solitary of the Island of Patmos who saw them: who looked at them with endearment, and who wrote about them the following: "It had a great high wall with twelve gates and with twelve angels in charge of the gates. On the gates were written the twelve tribes of the people of Israel...The wall of the city had twelve foundations, on which the names of the twelve apostles of the Lamb... were written. The foundation stone of the wall of the city were adorned with all kinds of precious stones. The first foundation stone was Jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth carnelian, the seventh yellow quartz, the eighth beryl, the ninth topaz, the tenth chalcedony, the eleventh turquoise, the twelfth amethyst." [Rv 21,12ff]

2. The apostles are one of the integral and principal parts of the Church, and for this reason they must be figured in her under the city, as foundations, around her as defending wall; as gates through which the just ones enter to grace and the saints enter into glory...The names of the twelve apostles are the following: Simon called Peter and his brother Andrew, James the Zebedee and his brother John, Philip and Bartholomew, Thomas and Matthew the publican,

James of Alpheus and Thaddeus, Simon Cananeus and Judas Iscariot in whose place Mathias was elected.

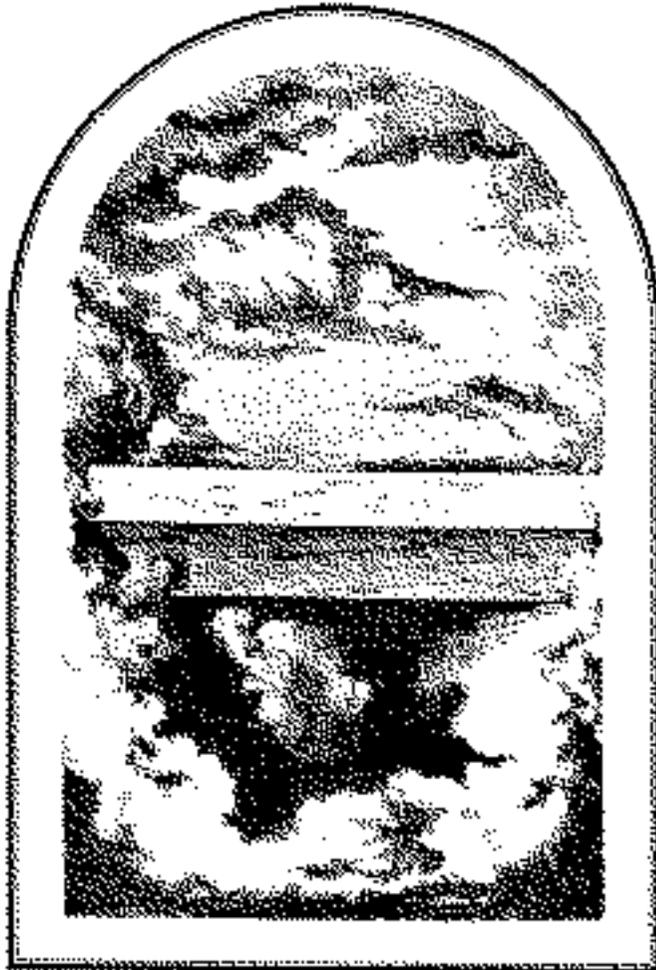
3. The twelve apostles whose names we have just mentioned are not the only ones represented in the foundations of the triumphant Church, but also all those men and women who, through the course of the centuries, had sustained the holy Church. They are the great Patriarchs in the Old Testament - Enoch, Noah, Abraham, Isaac, Jacob and his twelve sons, Moses, the great Prophets Elijah and Elisha, Isaiah, Jeremiah, Ezekiel, Daniel. Among the women were Deborah and Jael, Judith and Esther. In the New Testament are the great missionaries sent to all the world to renew it, such as the great John the Baptist, St. Francis of Assisi, St. Francis of Paula and St. Francis Xavier, St. Dominic, St. Thomas Aquinas, St. Vincent Ferrer, St. Anthony the Abbot and St. Anthony of Padua. Among the celebrated women were the Eulalias, St. Tecla, St. Catherine of Siena, St. Teresa of Jesus and the Sisters of Charity. All those who, in this life, were presented before the enemies of the Catholic faith like bronze wall facing their attackers formed with the apostles the foundation. Likewise, all those who sustained the Church through their authority and jurisdiction like the bishops, parish priests and other priests and also all kings and great princes of the world who, through their power and influence, sheltered and protected all that are holy and religious. Those who, in fulfilment of the law of grace, direct their actions of their lives to the common good and welfare of their neighbours, whether they are men or women, they work for the general welfare of the Church and sustain her, because the Church, as we have said, are the neighbours united to Christ its head.

4. The material on which the foundation of the heavenly city is constructed is of pure gold of first quality, and its adornment is all kinds of precious stones. Charity is signified

in gold and all the other virtues together with charity are signified in the adornment. Charity corresponds to the essential glory of the just in heaven, hence it is represented by gold not only in the foundations but also in all its edifices. The other virtues correspond to the accidental glory in more or less perfection, according to the degree of perfection with which they were practiced here on earth.

5. Each foundation, although it is all pure gold, has a specific precious stone for its adornment which distinguishes and characterizes it. Herein is manifested the special vocation of each chosen ones, that is, the reason and occasion of practicing very special virtues proper to the person and for which they are called, distinguished from all others and known in heaven. Hence, as we are known here on earth by a special figure proper to each one, so too in heaven the souls are known, denominated and distinguished from each other by personal, individual and special form corresponding to the special form of virtue that had been assumed and developed on earth, according to the moral and intellectual order, and in these individual virtues there are no two that coincide perfectly.

6. The foundations rest on number twelve, and through this number the entire multitude who on this earth, sustained the holy Church are represented. St. Augustine, on expounding psalm 86, said: "The city has its foundations on the holy mountains." Why are the apostles and the prophets its foundations? Because with their authority they sustained our debility and frailty. The number twelve signify certain multitude: there are twelve thrones in judgment representing the multitude who will judge with Christ; there are twelve gates on the wall of the city which represent the multitude who guide the wayfaring people on earth toward heaven.



9. In Nazareth
This is the same monument

ONE OF THE TWELVE FOUNDATIONS: ST. PETER

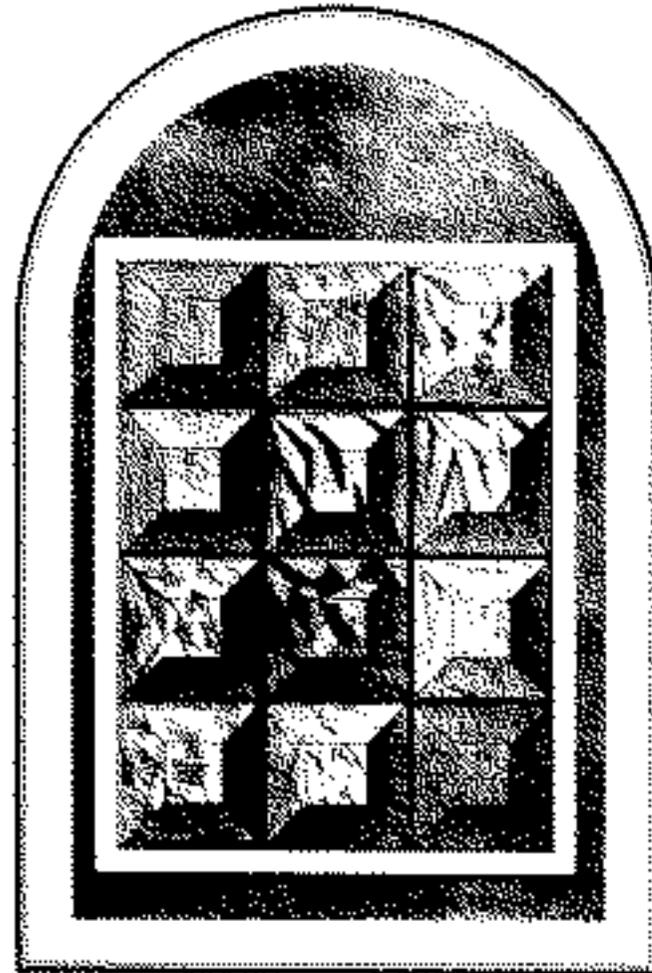
9th LAMINA

1. We have represented in the previous section the foundations of the triumphant Church. In them are represented all the multitude of the just who on earth sustained the Catholic faith and religion through their doctrines, their authority and their power, through the good example of the Christian virtue, through the strength and efficacy of their prayers. Its magnitude is such that looking at the twelve globally our weak sight would not be able to distinguish the adornments that embellished them. For this reason, we have to explain one of the twelve which is great in its dimension and which corresponds to a city of 500 leagues and to uncover only a minimum part of its corresponding adornment. It is the first of all of them, which represents Peter, the fundamental stone of the holy Church. Indeed, it is not only of the other foundations but also of all the edifices constructed and built on its surface: "upon this rock I will build my Church" said Jesus to Peter. Its adornments are diamonds or jasper stone which are the hardest that nature produces. It has to be thus, for before this very firm and solid stone many empires and kingdoms had fallen and were crashed in fulfillment of these words: "the gates of hell shall not prevail against it" [Mt 16, 18].

2. Since Peter and with Peter the Pontiff of Rome is the hardest, most solid and strongest stone that the moral world could ever produce and of so an enormous magnitude, all

the human strength united under one crown would not be able to move it. If by God's impulse it does not move, surely then the Church is so securely founded on such stone.

3. The precious stones that adorned the foundations of the heavenly Jerusalem are the virtues of the Pontificate and of the many who with them established on earth faith, religion, moral principles and discipline, etc...Many of them manifested greatness of spirit or magnanimity in carrying out the undertakings pertaining to the honour and glory of God, strength in sustaining the pains, the sufferings and the contradictions they encountered while they were establishing the Catholic religion in non-believing countries. In places where the Catholic religion had already been established many had maintained their faith, tried amidst atrocious torments, their charity in giving their life for God's glory, their prudence in governing and directing the spiritual and religious concerns of the people they were in charge of. They have shared the virtues to the congregation of faithful people, to all united in the Apostleship in a very perfect and eminent degree. This is so much in conformity to the eternal designs of God's wisdom since in their quality as founders they have received to the full what they have to communicate to others.



40.

1874

Sancti Spiritus in forma

TWELVE ORDERS OF PRECIOUS STONES

10th LAMINA

1. The foundations of the walls of the City are adorned by all kinds of precious stones under this order: the first foundation is Jasper, the second is Sapphire, the third is Agate, the fourth is Emerald, the fifth is Onyx, the sixth is Carnelian, the seventh Yellow Quartz, the eighth is Beryl, the ninth is Topaz, the tenth is Chalcedony, the eleventh is Turquoise, the twelfth is Amethyst.

2. All the Christian perfection on earth consists in charity: the City with its foundations is all of purest gold wherein the essential glory is figured, which consists in the vision of God. All the virtues are the decorations of the souls and in glory are figured in brilliant and precious stones, as accidental glory of the blessed.

3. The principal fundamental stone, which is Christ, must be adorned with all kinds of precious stones in unity with the twelve orders, and each of the Apostles has its own special and distinctive adornment. Thus, the accidental and accessory perfection that are found in Christ, are distributed among the twelve apostles in the foundations as well as in its gates and we would say that the virtues that unite the Apostles with Christ are distributed in the adornment of the edifices of the City.

4. Let us examine the precious stones one by one which St. John speaks in the Book of Revelation chapter 21,19-21, wherein each of them bears its own special and

distinctive virtues that constitute their nature. Let us contemplate in them the different gifts, graces and virtues poured forth by the Holy Spirit to the Patriarchs, the Apostles and the Prophets and to the many who had been sent to the world with a special mission to save it...Let us see first the nature and the property of each stone, its form and colour and apply it to one of the twelve foundations. Through this we understood that the gifts, the graces, the virtues and the mission bestowed by the Holy Spirit, through all the epochs to those who have been destined to establish the Faith and Religion in the world, all in millions of different individuals, are one in Christ and his Apostles and reduced to twelve. The number twelve proceeds from the multiplication of the three by four. The four stands for the geometric body, which refers to the square facing the four plaques of the world from which precede those that are directed to God by the Church. The number three in the Apostleship stands for what the holy Church works *ad extra* in the Blessed Trinity, and all those baptized from the four corners of the world in the name of the three persons, the Father, the Son and the Holy Spirit, by the apostolic hands. Whatever is done by the Apostles for the edification of the Church are all done in the name of the Father, of the Son and of the Holy Spirit.

5. In the twelve orders of precious stones are figured not only the different virtues of the Apostleship but also all its doctrines. The Apostles are the founders of the Church which they have sustained by their authority, by the example of their life, by their virtues and more so by the preaching of the Gospel, of its doctrines, laws, precepts and counsels. The symbol written down in twelve articles is the work of the Apostles and although all of them preached the Gospel, a special article is attributed to each one of them. Similarly, everybody practiced and continues to practice all the virtues here on earth, attributing a special virtue to each one that individualizes each of them.

6. The first foundation starting from the bottom has the name Peter being the first of the twelve founders of the whole Church according to Matthew chapter 16,18 which states you are Peter and on this rock foundation I will build my Church, and you are to be the strongest stone. Jasper has the same worth and meaning as the diamond. This diamond is called as such because of its hardness. When it collides with other stones they all crumble. It is green tainted with blood-red colour, and with lines that makes it appear cut out. Its properties are: to break down the other stones and to disperse the phantom. It is the most ancient stone found on the surface of the earth. It is not entirely green in its depth but it is tainted and with different shades of green spread throughout the stone. It is opaque and partly brilliant.

To this precious stone correspond all the doctrines put together in the first article of the *I believe in God the almighty, creator of heaven and earth*. In the Pontiff's Philosophy of the written law was engraved the name of the tribe of Gad.

2nd precious stone, SAPPHIRE

7. Sapphire is sky blue in colour and it shines like the stars. It is tainted with dull blue and gold spots that shine like sparks of fire and light. In the Pontiff's Philosophy of the ancient law the name of the tribe of Naphtali is written on this stone and it represents the second article of our creed *and in Jesus Christ His only Son Our Lord*: the name of Andrew, Peter's brother is written in it.

3rd precious stone, CHALCEDONY [AGATE]

8. In the Philosophy the name of the tribe of Dan is written and it is called Carbuncle: it bears the name of James, John's brother, to which pertains this article of the

creed *He was conceived by the power of the Holy Spirit and born of the Virgin Mary*. The colour of the stone is similar to a burning charcoal or a burning iron. It lights and burns much more when it is submerged in water.

4th precious stone, EMERALD,

9. Emerald has olive green colour and this green colour is mixed with very brilliant light like that of lightning. It is a very lively green exceeding the bright green herb. The name of the Apostle John is written in this stone, which represents his virtues of virginity and chastity and his most ardent love. In the Philosophy the name of the tribe of Judah is engraved in the stone and the stone stands for all the doctrine of the Gospel reduced to the fourth article of the creed *suffered under Pontius Pilate, was crucified died and was buried*.

5th precious stone, ONYX [SARDONYX]

10. This stone bears flesh colour on the surface, and since it is transparent this same colour is completed by the glowing white with black colour in its depth and it shines like the others. St. John saw written in this stone the name of the fifth Apostle Philip. In the Philosophy it bears the name of the tribe of Manasseh. This stone stands for the doctrine of the fifth article *He descended into hell* and the virtues of St. Philip.

6th precious stone, CARNELIAN [SARD]

11. This stone bears the colour of a clarified or glorified human flesh. The name of the tribe of Ruben is written in it. According to St. John in the stone is written the name of St. Bartholomew and it symbolizes the sixth article of creed *He rose from death*.

7th precious stone, *YELLOW TOPAZ [CHRYSOLITE]*

12. Yellow Topaz, shines and radiates like gold, and has a specie of a very pure and clear crystal. The tribe of Ephraim is represented in the Philosophy and in the foundation of the heavenly Jerusalem the name of the seventh Apostle St. Matthew is written. The stone stands for his virtues and the Christian doctrine compiled in the seventh article of the creed *He ascended into heaven and is seated at the right hand of God the Father.*

8th precious stone, *BERYL*

13. This stone is brilliant and sparkling depending on how you look at it. It is a bright green gem that sometimes looks dark green like that of the olive and at other times sky blue. It is different from the others for unlike the other gems when mounted on gold, they shine more but this on the other hand shines more alone than with gold. In the Philosophy it bears the name of the tribe of Benjamin and as a foundation of the triumphant Church it bears the name of St. Thomas. It represents the eighth article *from thence He shall judge the living and the dead.*

9th precious stone, *TOPAZ*

14. Topaz is a very brilliant stone especially when it is exposed to the rays of the sun. Its colour is like gold and depending on how one looks at it, it also looks green. Because it is so radiant it is very appropriate to apply it to the ninth article of our faith *I believe in the Holy Spirit.* In the Supreme Pontiff's Philosophy the name of Simon is sculpted and in the foundation stone of the heavenly Jerusalem the name of James, the Lord's cousin, is written.

10th precious stone, *CHRYSOPRASE [VARIETY OF CHALCEDONY]*

15. This stone is opaque; its colour is dark green with bright points or speckles of gold: they say it has healing property especially for eye ailment. In the Philosophy it bears the name of Issachar? and in the tenth foundation stone of the triumphant Church the name of Judas Thaddeus is written. All the Christian doctrine compiled in the tenth article of the creed *The Holy Catholic Church, the communion of saints* is represented in its properties and virtues as well as in the mission of the Apostle.

11th precious stone, *HYACINTH OR JACINTH*

16. Hyacinth or Jacinth is a very solid and strong precious stone; notwithstanding, it is cut by diamond: it is clear and its colour is sky blue, which degenerates into purple. Under the name of Ligurio in Philosophy the name of Asher is written and in the foundation of the heavenly Jerusalem the name of Simon Cananeo. The stone stands for the eleventh article of the creed *the remission of sins.*

12th precious stone, *AMETHYST*

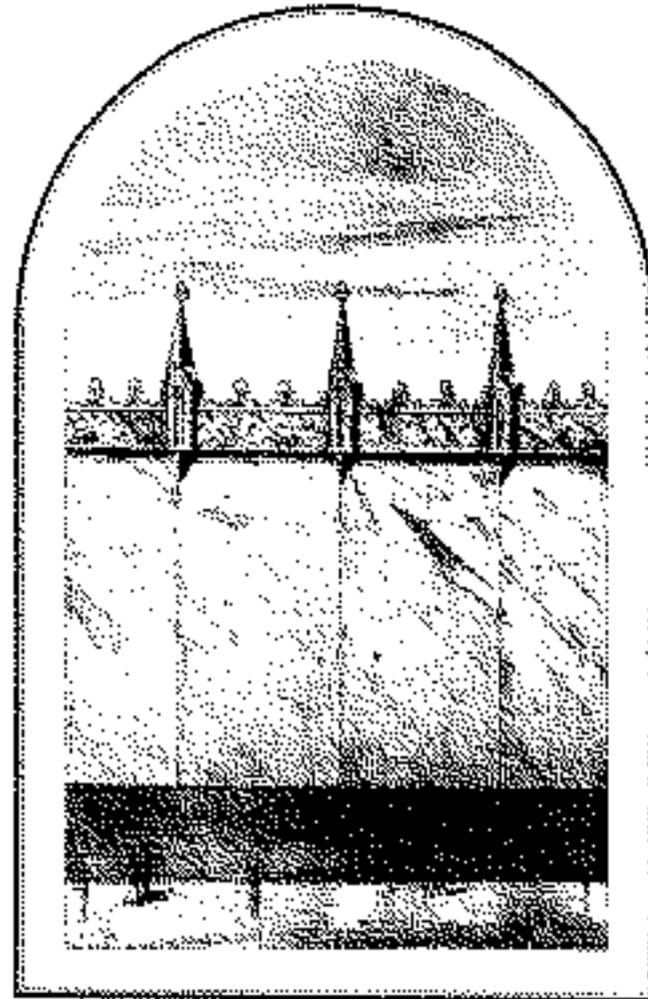
17. This precious stone is easy to work on. Its purple colour degenerates into purplish blue. Depending on how one looks at it, it looks pink and appears like flame of the same colour. It is smooth and pleasing to the eyes, and for this it is called Pliny, the stone of Venus. In Philosophy the name of Zebulun is sculpted and in the twelfth foundation of the heavenly Jerusalem the name of Mathias who took the place of Judas the traitor. The stone stands for the twelfth article of the creed *the resurrection of the body and life everlasting.*

18. Based on what has been seen, in these mysterious stones the names of the Patriarchs, the Prophets and the Apostles are engraved in representation of the special virtues and mission of each one of them. All of them together are the wealth, ornament and beauty of the founders of the Holy Church.

These stones have many properties that are common to all and other special properties for each one; in this regard see Cornelius a Lapide's commentary of the Revelation, which is, founded the profound studies of Pliny on this matter.

What is said is enough for our purpose, which is no other than to describe one by one all the principal parts that constitute the plan of the holy City of God.

The Foundations of the City and the proper adornments and characteristic of each part were measured, because the eternal Wisdom had foreseen and predestined not only those who had founded and sustained the Church, but that he had fixed in each of these founders or foundations, the special mission that they have to fulfil as well as the time, the manner and the virtues that each of these missions had included, the graces and gifts that correspond to them and the glory in heaven.



11
The Holy City

WALLS OF THE CITY

11th LAMINA

1. The city had a great high wall with twelve gates, and with twelve angels in charge of the gates. On the gates the name of the twelve tribes of Israel were written There were three gates on each side: three on the east, three on the south, three on the north and three on the west. The one who spoke to me had gold measuring stick to measure the city, its gates and its walls...He measured the wall and it had 144 cubits measure of man, which is that of the angels. The wall was made of Jasper; the city was of pure gold crystal clear [Rv.21, 12-16].

St. John wrote from the island of Patmos in Greece: the measurement in Greece is by cubit. A cubit has one-fourth part of man's stature, that is, from the tip of the fingers up to the elbow.

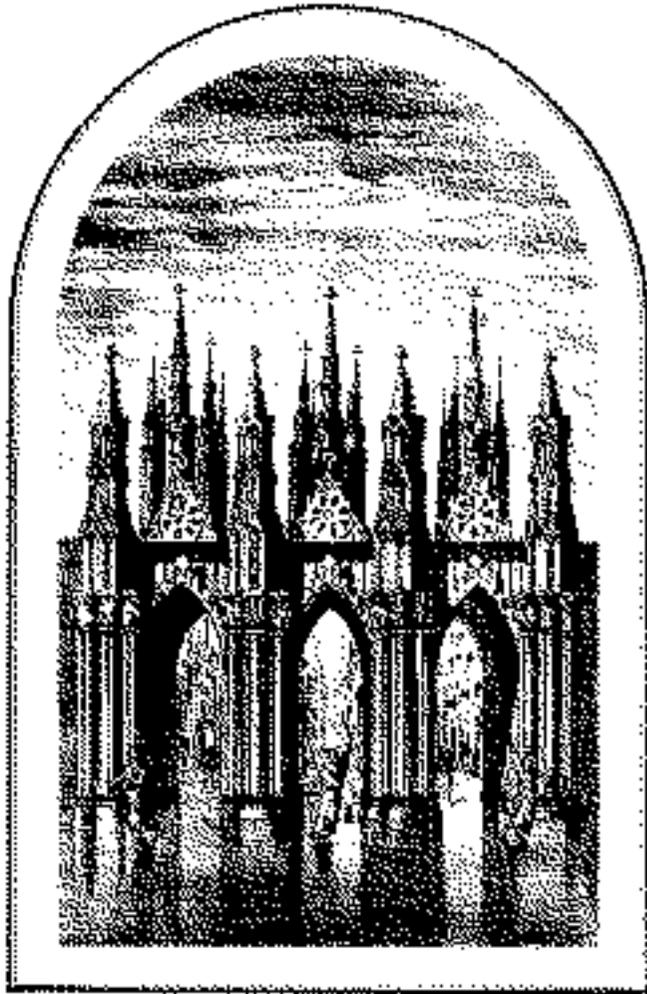
2. This wall was made of Jasper. We have already seen that Jasper, is one of the twelve orders of precious stones which is very solid, very hard, very strong, compact, opaque, often highly coloured cryptocrystalline variety of quartz, a kind of diamond. They are the walls that surround the Holy City in Christ, and with Christ the Apostles, the Supreme Pontiffs and the Doctors of the Holy Church and with these are all those who, during this present life in the battles of faith, had confronted God's enemies like very firm and solid stones rejecting the suggestions of the evil one and sustaining firmly all that is holy and religious. The greatness and the height of the wall figure what is sublime, what is

perfect and what is heroic in the virtues of the defenders of the Catholic Faith. These stones have gold spots and stains appearing like bloodshed. This is because many defenders of the Church have shed their blood in witness to Faith and truth, and the blood that appears as if the flesh is being destroyed, but cuts, that were just apparent like the lines in Jasper and in reality where they appeared broken they are more firm. The Holy Martyrs were frail and they succumbed according to the flesh at the strike of the sacrificial knife but according to the spirit they were invincible, harder than death itself. This reveals their great strength in suffering, in resisting and in not giving in.

3. On this wall nothing is spoken of structures nor of supplies to defend itself against the enemies, for it pertains to this city to enjoy unalterable and perfect peace unlike the wall of the militant Church wherein we find it armed because it is a city of war.

This wall has in each front 500 leagues long as the depth of its foundations, and since the city has the same depth the result of our mathematical calculation, then it is not only the wall but the whole city rests on the principal cornerstone, and on the twelve foundations since they have the same foundation as the wall so that a foundation has 500 leagues wide in its surface.

We shall see now its twelve gates, three in each of its four front walls.



12.
 Les douze portes de la cité sainte

THE GATES

12th LAMINA

1. The gates are twelve Marguerites-pearls and each of them is a marguerite (pearl). The number twelve proceeds from the four multiplied by three. Number four refers to the four fronts of the city's wall, east, west, south, north: these signify that the souls beatified, glorified and sanctified by Christ and his twelve apostles in the name of the Father, of the Son and of the Holy Spirit enter the holy City of the triumphant Church from these four parts of the world. Likewise, each front wall has three gates; and in each of them Christ is, and the twelve are only one with Christ, and Christ is the gate through which we enter. *I am the way, the truth and the life . . .* [Jn 14, 6].

2. Marguerites, according to Cornelius a Lapide, signify union, which is the same as a collection of brilliant pearls, diamonds and precious stones. According to this significance, each gate is a collection of precious stones of different orders that form the entrance to the celestial city. It has to be this way, because the figure has to be in relation with the figured truth. Each gate is Christ and the Apostleship, and they have to be symbolized by the virtues, the doctrines of the Patriarchs, the Prophets, the Apostles, the Holy Fathers, the Doctors and the Prelates of the Church. Each gate then must be a conglomeration of the most sublime virtues that had been practiced during the present life.

3. Each gate should consequently have the number one which figured God in the angel guarding the entrance; the number three refers to the Most Holy Trinity, number twelve stands for the Triune and One God who sanctifies us through Apostolic hands, number seven alludes to the seven principal virtues of the Apostleship, number four refers to the four moral virtues of Prudence, Justice, Fortitude and Temperance, and number three refers to Faith, Hope and Charity.

4. We are pilgrims on earth directing ourselves to the Holy City, which we are describing. Before reaching there we can already see the glory that we hope for in the enigmas, shadows and mysteries. We have heard about the richness, the greatness and the glories of those citizens; we have a great and sublime idea of that eternal mansion, so great for our narrow understanding to conceive: therefore, upon arriving the first thing our eyes discover are the gates and the walls, and it is in conformity to the plan drawn by the finger of God that the first glance should correspond to what the Catholic Faith had revealed to us about persons' happiness. It is very much in conformity to the truth that we find in the brilliant stones, in the Diamonds, in the Jaspers and in collection of Pearls called Marguerites, to the three persons in one God, to the humanity of Christ and to the Apostleship in the form that the gates offer at its first glance. There we see the virtues of Christ and his Apostles represented with all perfection and brightness that the work of creation could ever make.

5. We do the same to the gates as we do the other details of the plan, that is, to search first the reality which we have to design and later delineate and shade the thing that it has to represent, the figure that correspond to it.

The Angel at the gate has in its hands the sword and the balance scale. The sword defends the entrance to the

heavenly paradise of all bad Angels and persons, of pain and debts, of weeping and of misery. At death God weighs the merits of each one in order to give not only the glory, she or he deserves, but also the degrees that pertains to him or her, for as we shall say later that there is an almost infinite degrees of glory among the citizens.

6. The number twelve is in the gates, and in that number are the names of the twelve tribes of Israel. This is the book of life and of predestination. Upon entering the gate, they are given their destination, designated a place, and set to each one the life that she or he should live in eternity; it is appropriate that there is an Angel there in charge of announcing the mansion that each one has to occupy; as in work of arts, the plan is described, outlined and impressed; then come the workers, and knowing the figure of each piece, once finished and perfected by the mark and number they will know their destination, like the souls proceeding from the making of the militant Church. Upon arriving at the gates, they will meet the Angel in charge of announcing to them their mansion, examine the plan, searches in the book of predestination the name of that piece that has to be entered in the construction of the heavenly Jerusalem. Once its name is found it is transported to where the Supreme Intelligence had destined it. In the gates are the names of the immense multitude who are destined to populate that spacious City, and according to the special name recorded there he or she is known and will be called eternally in heaven. No one can enter there except those whose names are written in the book of life.

THE OUTSIDE OF THE CITY

13th LAMINA



57.

St. John

Point de vue de la cité vue de son sommet

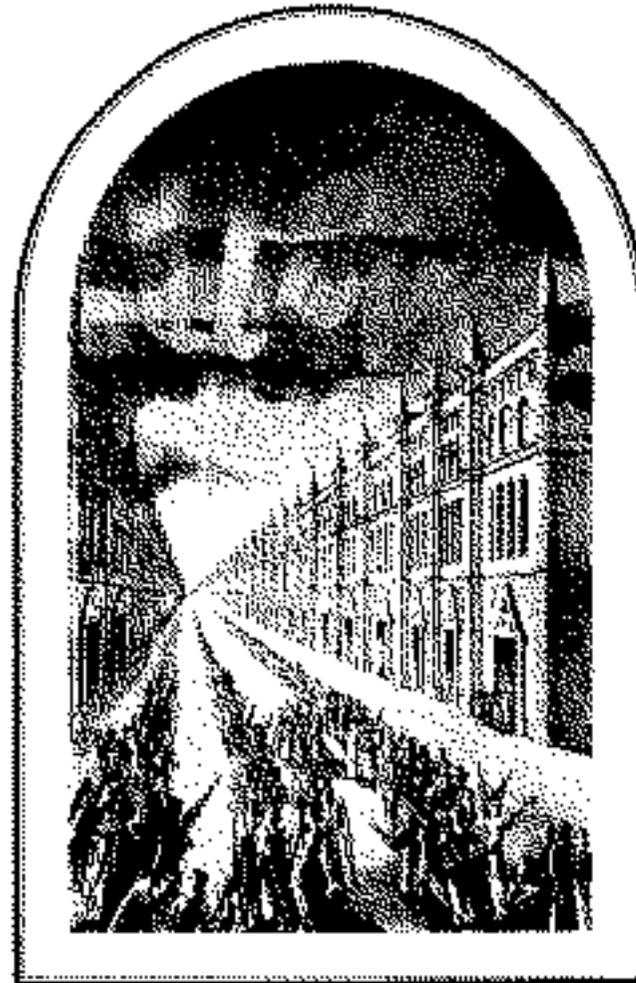
1. Before penetrating into the inside of the city, it is convenient to see it from the viewpoint of the Solitary of Patmos. Concerning this glance the sacred text says: *one of the seven angels who held the seven bowls filled with the seven last plagues came and said to me, "come, I will show you the woman who is the Bride of the Lamb" [Rv 21,9]* and he lifted me on a great high mountain, and there he showed me the Holy City Jerusalem coming from God's heaven.

2. If we enter the gates and walk through the streets we will not see more than the details of the city, but not the entire city. Knowing the plan, which we have sketched in the previous laminas, we now present to the viewer, the whole city seen through bird's eye view from the point where the Angel placed St. John. As we have said the city has 500 linear leagues from one extreme to the other. We shall present then in this lamina, the same view as in number five but at its global perspective. Since the distance is such from one gate to the other and from each gate to the centre is 250 leagues which range of natural vision we provide the figure and the sketch, we have found out that only a minimum part in the edifices can be seen and the rest has to be seen in the spaces that mark the lot which the whole city occupies. St. John looked at it with intellectual vision, and our understanding caught sight of all at one time without seeing the distances. In material vision only but a small part can be seen.

3. In the plan the royal streets are seen first which start from each of the twelve gates leading the heavenly citizens from the plaza, that is, at the centre to the gates and from these to God's throne at the centre of it: there are moreover

nine streets of inferior transverse order emerging in straight line from one extreme to the other. These streets facilitate the line of communication with each other, and lastly, there are other nine streets that form circular line around God's throne: let us now enter the city to contemplate the magnificence, the perfection, the wealth, and the glory enclosed within, but first let us take a look at it from the outside.

4. The city is situated in the middle of a plain, the whole of which is surrounded by very high and sublime mountains, which are God's attributes and perfection that protect and shelter it against its enemies. It is a celestial paradise, a delightful place chosen by God, where he lives and reigns with his faithful adorers, and in these mountains with its most elevated summits, God maintains the citizens in peace and security against the eternal enemies that have no access to it. In it there can be no weeping nor tears nor death, no envy nor evil passion that could disturb the eternal repose of the citizens. God's omnipotence, justice, goodness, mercy, Paternal love, wisdom and other attributes like impenetrable mountains surround it, and he does not allow any evil path to freely penetrate it. The paths that could be seen leading the pilgrims toward the gate, are drawn by the finger of God: there is no more than this and those who do not go through these ways stray and are lost. These ways open day and night to the miserable mortal man, the precepts of the law of grace: *love God with all your heart and your neighbour as you love yourself* [Mk 12,31]. Only those who walk through this path are permitted to go closer to the eternal mansion of the just. The one who conquers would possess the glory that God has prepared for her or him in this holy city, and she or he will be God's child and God will be hers or his Father. The fearful, cowardly, the unbeliever, the murderer, the fornicators, the malefactors, the idolaters, and the liars would all be cast out by God's power from this place of peace into a pond of fire and sulphur.



167
 Francisco Geronimo
 Angélica, los ángeles y purpurados

**THE TWELVE PRINCIPAL STREETS:
FIRST HIERARCHY**

14th LAMINA

1. Entering the city through any of the twelve gates, the line that leads the heavenly citizens to the plaza is straight and constitutes a spacious street, which corresponds in the plan to the multitude of citizens. The straight lines of the gates toward the centre indicate the *more* and the contrary indicate the *less*. The circular lines indicate the equality of accidental glory; the order and the beauty is founded on the *more* in the *less* and in the *equal*. Let us now take a look on these streets and contemplate in them the essential and accidental glory of the blessed.

2. Essential glory: there is a general principle in which all the citizens agree and are equal, that is, in seeing and enjoying God: this eternal glory is the reward of the charity represented and figured in the gold. In this regard the Sacred text say that the whole city, that is, its road and surface, its edifices, in a word, all the material with which it is constructed is pure gold, clear, transparent, similar to the most pure crystal in a way that the whole palace consists of the same material: having equality in this, where will be the *more* and the *less* and consequently its accidental glory?

3. First: the throne of the Lamb is at the centre, and from here emanates the light, and the glory, the joy that the citizens possess. The greater the perfection of charity that a soul has on this earth, the greater would be her glory in heaven. The greater her glory is, the nearer she is to the

mansion and vice versa: the greater the perfection of charity, and of glory the soul has, the nearer she is considered to God's throne, and the nearer the edifices are, since these are of transparent gold, the greater would be the influence of the Sun of Justice. On the contrary, the less perfection, the farther they are from God and those who have the same degree of merits are found in the circular line in the same degree of perfection of glory. There is one thing that a heavenly citizen are not equal with regards to perfection, and this pertains to the formation of the individual and to those interior and exterior, physical and spiritual features that is proper and is characteristic of the individual, as also in the proper name that indicate his individuality and singularity. In a way all the rest have degrees of glory common to many and in this there is equality.

4. In the second place: in the adornment, in the form and figure, in the pieces of furniture, and in the magnitude there could also be *more, less and equal*. According to this principle the nearer the edifice is to God, the richer and more precious it is, and the farther it is from God's throne, less is the greatness, richness and glory it has; it is good there unlike in this land of miseries, because all has much glory as much as one's capacity permits and for this reasons everybody is completely satisfied of its own.

5. It was inferred about what was said that the lines seen in the plan drawn from the gates to the centre has much degree of accidental glory as there are points within. On the contrary, there is lesser accidental glory from the centre to the gates. Therefore, when entering the city, the more steps made while walking toward the Royal Plaza the more degree of glory is found, the more influence of light and love is experienced, the more abundance of brightness and the more perfect the richness would be. The nine circular lines that lead the citizens who are travelling around God's throne

constitute nine degrees of accidental glory wherein very many convene. In one of the streets that has 250 leagues long from the gates to the centre, calculate the degree of glory that it could have.

All these degrees can be reduced to nine, although they are in themselves very many. Drawing nine lines around the throne, we shall have a city divided into nine wide and spacious transverse lines that will be for the mutual relationship of the citizens among themselves. Those who are between the line and circular line shall form orders and choirs of the blessed in heaven.

6. On the third place: we likewise find *more, less and equality* in an immense multitude, therefore for this to be in order there must be among them superior, inferior and intermediate since God observes this law of governing. The superior directs the intermediate and the inferior. From this proceeds the reduction of all the degrees of glory into three general orders, which constitute three Hierarchies in one single principality of kingdom, and the men forming family, choir and hierarchy with the angels, in effect that these multitudes of heavenly citizens have these divisions that are known to us. 1st. Hierarchy: Seraphim, Cherubim and Thrones. 2nd. Hierarchy: Dominations, Virtues and Powers. 3rd. Hierarchy: Principalities, Archangels and Angels.

7. Supported by these doctrines it turned out that upon entering the eternal city we meet first the simple Angels, and at the extreme end of the street entering in the Royal Plaza where the throne of the Lamb is seen the palaces of those spirits who are assisting before the throne of the Most High, are the magnificence of God's Kingdom; such are the Seraphim and so much souls who became like these spirits in love of charity. This lamina offers to our view the third Hierarchy which is the first upon entering the city and the last when leaving.

15^a

de Reyes

Segunda Hierarquia

Virtudes, potestades y Principados

VIEW OF THE SECOND HIERARCHY

15th LAMINA

1. The degrees of glory which the Supreme Artificer had destined for each human spirit in relation with the graces and gifts through the degrees of perfection that are acquired, correspond to what is to be received in glory in the triumphant Church; and according to the degrees of perfection of Charity acquired on earth, will be given the recompense by the ordinary law in heaven. Let us see the degree of perfection that Charity has in the militant Church and from there we would know the degree of glory in heaven.

2. Charity excludes all sin; and the most fatal of this is incredulity. The one who believes and is baptized enters the Church. To this triumph of Faith against incredulity corresponds the first degree of glory and with the Angels they form a congregation of innumerable people.

3. Charity excludes all infraction against God's precepts and of the same Church, and the triumph over all mortal sin corresponds to the second degree of perfection of glory in the Archangels.

Venial sin is also against charity and the pilgrim who is purged from this sin is given the third triumph and is recompensed by another degree of glory among the principalities of the third hierarchy.

4. Charity eradicates from the heart through the practice of the moral virtues bad habits and dispositions produced by the opposite vices and to this victory

corresponds the fourth increase of glory among the powers in the heavenly Jerusalem.

Charity purges the human heart of all earthly affections and directs all its affections to God establishing in it true hope. The triumph of love in a person in the battle against himself must be rewarded with a fifth degree of glory among the Virtues.

Charity, which purges the heart of all evil affections and the understanding of errors helped by Faith and Hope, unites our heart with God in pure love, and this act of union, that complements all the victories achieved against oneself, against the illusions of the Angel of darkness and of the world, belongs to the sixth degree of glory among the Dominations.



16. *id. Salpasa*
 Tercera Gerarquía
 Tercer grado de los ángeles y Serafines.

VIEW OF THE THIRD HIERARCHY

16th LAMINA

1. As we continue heading from the gates toward the centre we would always find more glory, more richness and more perfection.

Charity on earth produces in the heart of the receiver two operations: first, it unites a person with God, purging everything that there is in him which is against God; it disposes and prepares all his physical and moral strength so that he could move swiftly towards God without delay and do with facility and promptitude all what God commands and ordains. It works gradually and by degrees, and finished and perfected in the love of God, at the same time disposes and prepares all his strength regulating them to the welfare of his neighbours. For its first acts it puts in order all its companions, Faith, Hope, Prudence, Justice, Fortitude, Temperance, and for its second act, it needs the same virtues to work in a person little by little disposing all his acts to the common good of others...Charity destroys in the human heart spiritual egoism regulating his actions for the good of the Church and for this victory he deserves to be placed among the Thrones of the First Hierarchy which, are the Angels assisting at the throne of the Most High.

2. Charity little by little conquers and quiets down all the evil passions in its first venture. And having destroyed spiritual egoism with the infusion of Faith, Hope and other virtues, it purges the heart of all the bad habits or dispositions that the spiritual self-love with its spiritual vices had left. This great victory places him to the eighth degree of glory among the Cherubim because the spirit, clarified by the

infusion of faith with respect to the ultimate end of love, has transformed him on this earth into a Cherub through his lights, science of God and clarity of understanding with respect to the mysteries of Religion.

3. Finally, charity, having prepared all the strength of a person, regulating them to God's glory and of the neighbours and lifting him above himself, puts him in possession of love with the beloved, fixed and marked by the law which is God and neighbour. Since these two objects are one sole thing in the Church he is united with her in Faith, Hope and love and this spiritual marriage between the Church and his beloved is the complement of all the laws, the great and admirable sacrament that contain profound mysteries. This last act of charity corresponds to the ninth and last degree of glory in the choir and among the order of the Seraphim.

4. Hence the ninth degree of perfection in glory includes the perfection of all the others. The Seraphim have in glory the highest degree of charity as are the souls that form part of the choir and hierarchy with these sublime spirits. This choir is intelligence clarified by the science and wisdom of God kindled by the fire of charity and occupied in the general welfare of the Church and of the universe. To this choir belongs the Seraphim incarnated in St. Francis of Assisi to whom a Seraphim communicated the wounds of Jesus: here is our holy mother Teresa of Jesus whose heart was transpierced with a flaming dart: here the souls assemble who in this mortal life cooperated with grace and the gifts of the Holy Spirit, and consummated that spiritual Marriage of whom the Apostle said: "this sacrament is great and it is between Christ and his Church" [Eph 5, 32].

5. These nine choirs or degrees of perfection in glory are general points wherein all the distances from the gates to God's throne are divided, which is 250 leagues. Each of these degrees includes so many others so that when we take

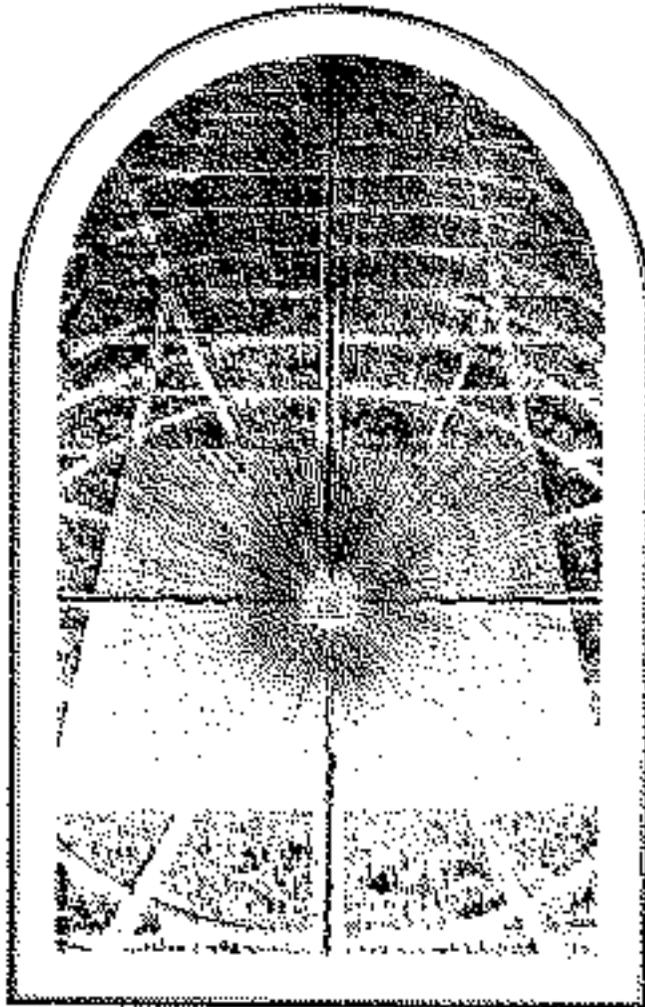
a straight line from the gates to the centre we find as many degrees as there are points which are innumerable... These points or degrees indicate the more or the less in accidental glory, so that the citizens whose mansion is more immediate to God's throne, enjoy more accidental glory and those who are farther from it enjoy less. And as we have said at other times that there is one equal degree so that in the more, in the less and in the equality we see the order in glory.

Moreover, these lines represent the direct communication and relationship between Christ, the Lamb without blemish seated in his throne at the centre of the city and his Bride the Church whose members are all the heavenly citizens.

6. Each of the nine orders indicated have a circular line surrounding God's throne, and this circle opens one street and way of communication among the equals of the same choir. This circle is far more or less from the centre, is immediate more or less to God, according to its perfection, and in each one of these streets is seen the equality and the uniformity. This equality, in the form of the edifices and in the adornment that constitute order and symmetry manifests God's wisdom.

The other straight lines drawn from one extreme of the city to another symbolize no other than the easy relationship that must exist among the citizens. Thus, if we look at the Church under the form of a woman, we would see too the relationship of all the members with the head, this with each one of them, and all the members with each other. Similarly, a city or a kingdom would not have order without these relationships.

In heaven the glory of God fills in such a way the potentiality of the blessed that no one is left empty: each one enjoys as much glory as one is capable of, and no one desires more than what one possesses. The essential beatitude consists in the fullness of individual glory. All the heavenly citizens converge in this.



17.

17th Lamina*La plaza de la Ciudad*

THE CITY SQUARE

17th LAMINA

1. The Plaza serves as a place of gathering, before the throne of the Lamb which is at its centre, all the great multitude of the heavenly citizens as a moral Body under Christ its head. For this reason, when marking it, its proportion could be estimated in accordance to the great multitude. *The twelve gates were twelve pearls, each made of a single pearl; and the streets of the city were of pure gold, transparent as crystal* [Rv 21,21].

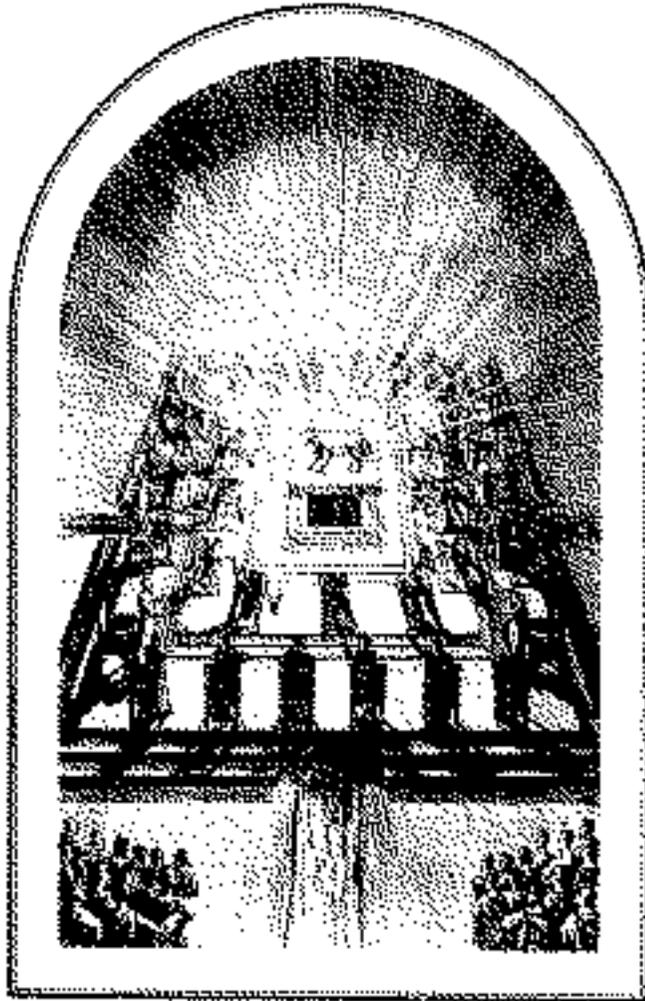
—It was shown to me the river of life-giving water, glowing as crystal, flowing from the throne of God and of the Lamb. At the centre of the plaza, in each side of the river was the tree of life, which bears fruit twelve times a year, once each month; their leaves serves as medicine for the nations. Nothing deserving a curse shall be found there. The throne of God and the Lamb shall be there. . . [Rv 22,1].

2. As we have said elsewhere, we could not figure the triumphant Church as swiftly moving, trying to find out and touring by the expanded spaces of the Empyrean without purpose. She will be so orderly in herself and fixed in one point: it indicates the description St. John made of her. The plaza is a point preordained and chosen by God's wisdom for congregating there in body and en masse all the blessed before the throne of the Lamb. Where the throne of God is, there they converge in the plaza. Let us consider the heavenly citizens in two acts: one congregate before the throne of the supreme Majesty of God, and the others are

situated and fixed in its respective mansion. In the latter each one by itself will enjoy the immense delights of its own respective mansion: this will be a place prepared by the hand of the omnipotent God for the glory of his children. Here they will have their repose and eternal rest and will enjoy peace that nothing could alter nor disturb. If we figure out that there is a city there, the respective mansion of each citizen, must be a magnificent palace or a place created by the hand of the Eternal Father, by the wisdom of the Son, and embellished by the virtue of the Holy Spirit, as the legacy of the Son of God, adopted by grace, and gifted in glory, not only with the three gifts of vision, fruition and divine possession, but with an accidental glory in proportion to the place it occupies: this will be in the form and figure of the mansion represented as much as in the essential glory of each one as in the accidental. In this place he will repose and remain throughout eternity. Considering the triumphant Church in the individual, we believe that she or he will have her or his respective mansion: what will this be, what form will it have, we do not know, but I believe it must be a place prepared not only for the enjoyment of God's glory but also for the recreation and the satisfaction of all corporal senses.

3. If each of the blessed will have her or his respective mansion, the entire multitude will also have its convenient place; and this has to be where Jesus Christ has his throne, that is the Plaza of the City. At the impulse of the Holy Spirit, the citizens coming out from their respective Mansion or Palace, congregate at the Plaza, which at times serves as Temple, and there, we will see at a glance the object of our love which is God and the neighbour forming one single Body, the Church with Jesus Christ as Head. In the Plaza of the City we see not only God, but also all our neighbours: we see them forming one single body under Christ their head. We see the triumphant Church glorified in her immortal flesh: there we see her in all her order, in her perfect being with no

hair in her lacking: we shall understand then what this law signifies: *love God for he is infinite goodness and your neighbour as yourself* [Mt 19,19; 22,39]; there we shall see that the Church, that is Christ, forming moral body with the chosen ones, is the end and object of our true saying: there the son will recognize his earthly Mother and Virgin Most Pure, there the lover will repose in the breast and arms of her faithful Spouse; in her we see an indefinable and indescribable beauty. In the Plaza of this City of peace the Blessed Trinity will reveal to us the Holy Church without veil: the Father will say to her, you are my favourite daughter, repose in my bosom. "You are beautiful my Spouse, my beloved! And the Son will say, rest in my arms." And the Holy Spirit, manifesting all her glory, will present her to us as a temple chosen for his mansion. In the Plaza, before the congregation of the angels and saints, we shall see God's Paternity, there, Jesus Christ will present himself as the head of the whole body, as King and Lord of all the Kings, there we shall see who are the great ones of the heavenly kingdom, there we shall see each other all united by the Holy Spirit as a family before the Father. We shall all gather in the Plaza as a body of Nation, Principality or Kingdom to sing in great choral society the praises of the Lord: such is the destiny that the Plaza had in the heavenly City.



18.

El trono de Jesucristo.

THE THRONE OF JESUS CHRIST

18TH LAMINA

1. When we describe the triumphant Church behind the shadow of a City, we have to bear in mind that we have to consider her being perfect and complete, as perfect she will be presented to our sight at the end of the century, or perfect in the divine conception. In this respect we shall occupy ourselves to the three objects that call our attention namely, the chair of the Lamb at the centre of the plaza, the river of the water of life proceeding from the tree of life on both sides.

We will present in this lamina, the throne of Jesus Christ at the centre of the royal plaza and central of the heavenly Jerusalem, and around it the whole triumphant Church whose principal parts are the nine choirs of angels, and joined to this are the immense multitude of men and women, which with their glorified bodies will be there eternally singing praises to the Lord.

2. There are various observations regarding this lamina that we cannot leave in lacuna: *the first* is that, in the immense space of the Empyrean the triumphant Church, considered in immortal flesh, glorified in the body of men and women, having in her material moral body that has to occupy a place, it could not be believed that she would be roaming in such expanded spaces without fixed purpose; but that the sovereign Majesty of Jesus Christ had established his throne in a determined place which served as the centre, and the point of departure for the function of eternal life of all those

glorious multitude. *The second*: even if the multitude of glorified body predestined for glory, gathered as a people, they would only occupy so small a part in the immense spaces of the Empyrean, which could hardly be compared to only one person with respect to the whole surface of the earth. *The third*: this multitude, considered individually, would neither lead us to believe that they would be strolling through the large and very spacious hall without purpose. Therefore, since the triumphant Church, in its perfect state, is indeed God's work, it would undoubtedly proceed in its enjoyment of the eternal delights under an invariable, immutable and so fixed an order, and not one action of the individual would take place which is not ordained for the manifestation of the glory of the whole body. The Angel revealed this order to us when he measured with the golden stick the space that the holy Church has to occupy. Although it is neither impossible nor nothing strange that could be there, constituting the streets drawn in our plan, the grandiose and magnificent palace of pure gold, transparent as crystal and adorned with thousand kinds of brilliant stones and marguerites about which St. John speaks, I tell you I see nothing strange in this. Since God, for this reason, had marked for each individual the place she or he has to occupy which will be for the glory, and recreation of our body and the senses, we have to suppose that in its form the place will have a magnificent, grandiose and surprising aspect.

3. The same is said about the whole body of the Church. If we consider those special place which the whole multitude itself has to occupy, so well ordered, like a hall with a pavement of purest gold, with pure environment, and of eternal life, without limits nor dividing lines that constitute the different orders and hierarchies, then, we could not form figures in our imagination matters opposed to faith: but we believe, if it is in conformity with the faith, the special place destined for the eternal mansion of the blessed that is so well

ordered in the plan and that we are describing or the other which is not known to us. In such case the dwelling places would serve neither as shelter against the inclemency of the weather, nor for searching in her the repose to our fatigue, or security against external enemies, but for the satisfaction of our senses. Moreover, since the walls of the palaces are of precious materials, like gold which is as clear as the lucid crystal, they will serve not only as recreation to our sight, but that, through the dividing lines that form the streets and the city, and designating the special place destined for each one, we shall see through this demarcation God's immense wisdom in the form of edifices, of streets and of the city.

4. A solitary with the hope of the glory promised to him, lived in the breach of the mountain, anguished, afflicted, wandering in loneliness, dressed with animal skin, with no house nor city: died in the same manner as a wealthy man and ascended into glory. What a change! Since his state of life did not prohibit him from moving on, from sitting, from staying erect, and from occupying a magnificent throne, in a word, he found there, in recompense of his faith, of his hope and of his abnegation, a palace, that is, a fixed, stable and special place ordained for his eternal fortune which is in conformity with God's laws of kindness and justice: *in my Father's house there are many mansions* [Jn 14,2], says our Lord Jesus Christ. It is no less contrary to our faith that the holy City of the heavenly Jerusalem be built under the plan traced for us by the Revelation. Therefore, we have to believe that the special place chosen for the eternal glory of the blessed will have a very special form in the immense spaces of the Empyrean. Which is much better than such a city painted to us in chapter 21 and 22 of the book of Revelation? Hence, just as matter in this world, through its forms, serves to meet our needs and recreation of our senses, so God who created it will use it to imprint the figure of his greatness and likewise serve the same purpose in heaven. When God

created Adam, he could have left him wandering through the earth but in his wisdom he had chosen from among the nations a special place called Paradise, wherein he was enclosed, and where he dared to commit sin. Why can't we see in this disposition of the Most High a figure of the heavenly Jerusalem? Lastly, as we shall see later, many of the great doctors of the Church take materially what is said about the river of life, about the trees and flowers in paradise, so it is less inconvenient to believe that the dwelling of all and each one would take the form of palaces, streets and city. Inasmuch as the earthly societies exert extraordinary effort in constructing cities out of lime and wood, may this serve as the shadow and figure of the eternal and permanent city, type, model and reality of all of them, just as what we are delineating is true.

5. Where Jesus Christ has the city, there his throne and his kingdom must be, because Christ and the Church are one body. Where Christ is there, there the Church is, and where the Church is, there Christ is. Having established the throne of Jesus Christ in a specially chosen place of the Empyrean Heaven, we have also to consider his Church fixed around his throne occupying all the spaces marked out for her equally, as each individual move at the impulse of the Holy Spirit.

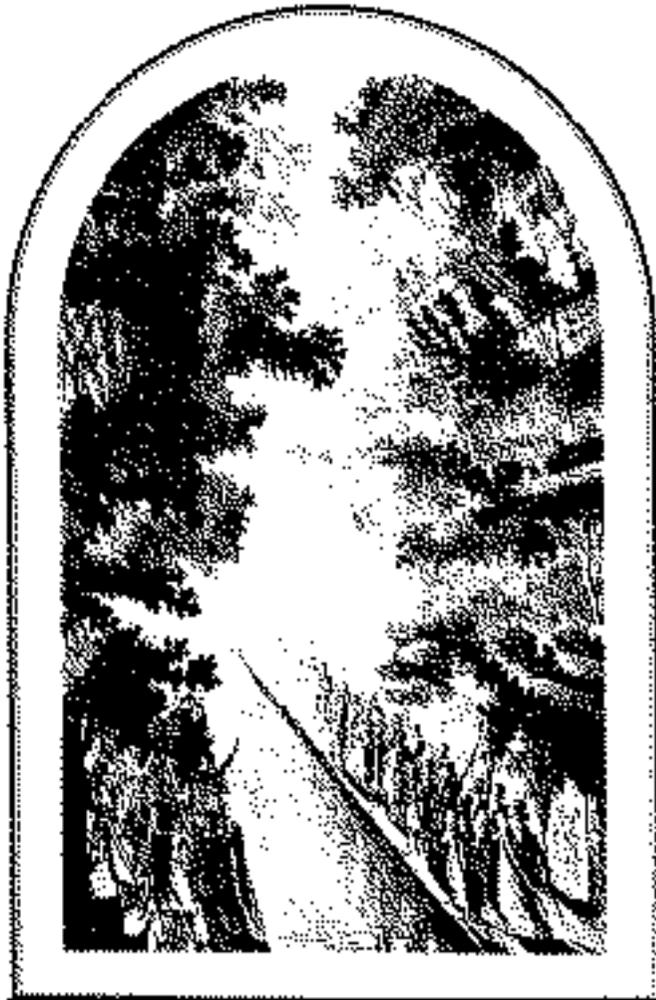
6. Since we are talking about the material part that the Holy Church has in heaven, so that we may not be led to believe that we shall be pure spirits there, allow us to answer the following question:

First: Will we have music there?

Of course yes, since in the contrary our sense of hearing would not have its object. The whole choir of the glorified body directed by the Father's eternal wisdom, which is Jesus Christ, would form the great choir wherein so many musical instruments will play. They must be so many that in a way

each one of them might be a very special single instrument that will not fail nor can fail even a single time. The harmony of the many voices, which is so sweet and melodious, would be so pleasant to our hearing and so gentle to our hearts that the glorified person could ever enjoy and find so great satisfaction through this material part. The song must be always new in its composition as in its form as well as in the objects they refer to. The composer is the same wisdom and the performers are so happy to put them into their memory that would need no repetition whatsoever and so exact in carrying out their duties that they would not fail nor can fail even once.

We will continue in the lamina that follows what the Holy Church in the place of its glory has of material enjoyments and answering to the other questions.



El árbol es la vida
y las aguas procedentes del trono de Dios

THE TREE OF LIFE ON BOTH SIDES OF THE RIVER

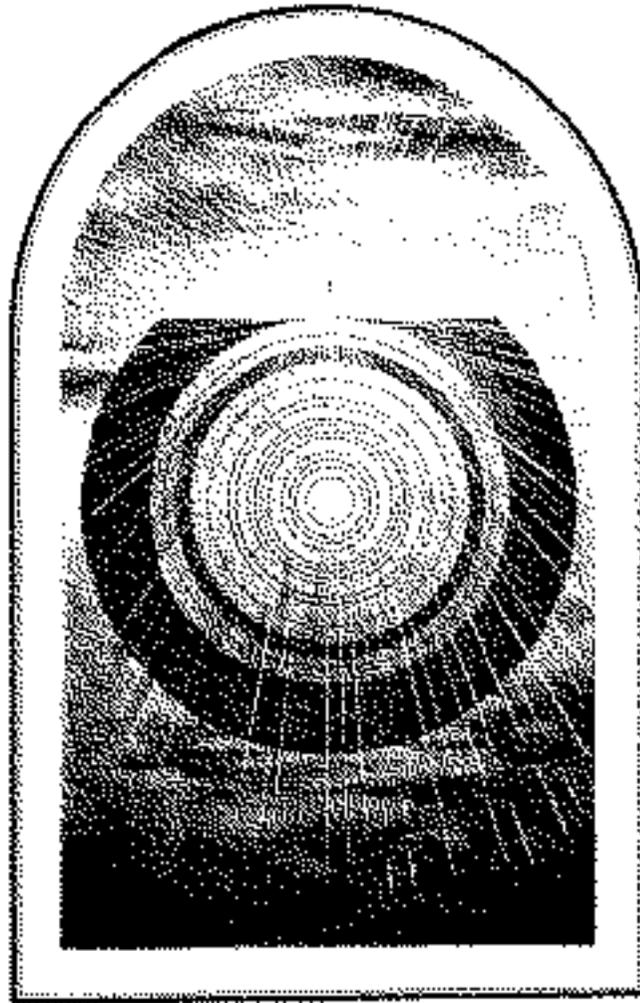
19th LAMINA

1. Secondly. Will our sense of smell have also its use? Yes: they will have like all the other senses, in a manner so perfect and so pure that could be imagined, because that place is destined by God for a person to have complete satisfaction, and for this some possibility in the soul could not remain, nor in the part of the body, nor the senses that is not full, participating when it will be compatible with his condition and nature of the glory of God. Each one of the glorified body will breathe a specific fragrance, and we believe that we would not commit any error in affirming that the river of living water, proceeding from the chair of the Lamb, will always preserve the incorruptible flowers fresh and without fading away by virtue of this water. Moreover, besides recreating the sight and the sense of smell of the heavenly citizens, they will serve there as well as here to represent the virtues that these heavenly citizens had practiced on earth and the accidental glory proper and characteristic of each of them. To support our opinion we copied from Tirini the following:

2. "V. 1. St. John saw a *river* (in the Arabic text it is called sea) of *living water*, that is, the river that continuously brings living and vital water *proceeding from the throne of God and the Lamb* visibly located at the centre of the city on a high place, and the water is seen running through the centre of *the plaza*, that is, around all the plazas of the city

for the pleasure as well as for the use of the inhabitants, double utility, namely: to give drink to the thirsty, v. 17 and to provide food for the hungry from the fruits of the trees growing on both sides v. 2. Ruperto and St. Ambrose understood this river as the Holy Spirit proceeding from *God's throne and of the Lamb*, that is, from the Father and from the Son; Ricardo and Joaquin understood this river as the grace and the gifts of the Holy Spirit. Better with Alcazar and others understood as much as the *river* as the *tree of life* the super-abundance of goodness and pleasures that are to be poured forth upon the Saints from the clear vision and fruition of God and of Christ, which are, joy, peace, quietude, delight, understanding and knowledge of all things; in the body perfect health manifested in vigour, robustness, agility, clarity, subtlety, impassibility, etc., with which the saints *first of all* completely satiate their thirst and take pleasure in all their desires without ceasing as though they were nectar and celestial ambrosia. In the second place, as if with very delicious and vivifying apples they are being nourished, fatten up, strengthened and become immortal. Hence, these apples must be so efficacious that even the *leaves*, that is, the most minimum thing serves to recreate and nourish the blessed in heaven, and is sufficient in producing complete and solid *wholeness of all the Nation* on earth, that if only through an instant they could enjoy of it. Furthermore, *the tree of life* alludes to the vivifying tree that was in the earthly paradise, and it affirms that all kinds of trees that there are in the heavenly paradise are *trees of life* that give life and immortality. Here, St. Augustine, St. Anselm, St. Laurence Justin and many others defined that these are exactly true river, true apples, true flowers and flowery things, fragrant and pleasant that perpetually gives delight and fill the Saints with continuous pleasure of their senses of sight, of smell, of taste and of touch. Therefore, it is easy for God to confirm to the physical nature and to prove with various revelations.

This is how St. Thomas, Ricardo and Barradio, based on Saints Ambrose, Basil and Damascene, taught that there is Empyrean air that, like ours on earth, circulates and blows (for otherwise the Blessed would be living in heaven like a compact solid walls). Why should not there be also water, garden, fruit, as it was heavenly and eternal, which even all the bodily senses of the Saints would delight in? It is in this way that the senses would delight in as taught by St. Thomas, Escoto, Domingo Soto, Henrico, Mayor and many others, which Francisco Suarez and Juan Salas cited and followed. Moreover, these celestial trees produce new fruits every month and this river brings always new water which symbolizes the blessed continuous renovation of delights and happiness which is always complete and perfect, meaning, that every month, every day and every hour this fruition must be so new, delicious and delightful as if it were of the first day and of the first hour. So even after a million long years even the least vestige will not strike them of old age, annoyance or tiredness. The river and tree spoken of in Ezekiel, chap. 47, figure analogically the river of celestial enjoyment and these trees of life. Jacobo Alvarez de Paz adopted tropologically these things to the *perfection* planted in the heart of the just together with the currents of water, whose root is the fear of the Lord, the branches, the virtues, the leaves, the divine precepts, the fruits, the exercises of all the virtues, principally the twelve fruits of the Holy Spirit. If there are no inconvenience in affirming that there are trees, water and flowers neither would there be in affirming that there are Palaces and City.”

THE CELESTIAL - HEAVEN20th LAMINA1. 20th LAMINA

1. The whole plan that we have been developing in the previous laminas alludes in a metaphorical sense to the triumphant Church portraying its lines and shadows, its glories and principally its spiritual greatness. We see in its foundations, its gates and its walls the Patriarch, Prophets, Apostles, the Holy Fathers and Doctors, the Prelates and those who had worked for its foundations and who had sustained and defended it in this land of miseries. The Marguerites, the pearls, the diamonds and other precious stones that embellished them preach to us the eminent and highest virtues of these privileged souls. In the gold on which the city is constructed, we contemplate the charity and in the adornments of its Palaces the other virtues of the immense multitude of citizens that inhabit it. The lines that form the streets, and divide and subdivide the city put in order and facilitate the prompt communication among the citizens, and these to their King. These lines also manifest to us the infinite scales of degrees in the accidental glory communicated to the heavenly spirits and to the glorified souls. It is up to us now to examine if this same figure, which the actual series of maps is forming in relation to the Church of God, could refer to the real material city in the way we are presenting it to our readers. In our concept this city, as it is described to us by the Angel through St. John, far from having anything against the laws and rules of nature nor against our Faith, very much the contrary, we believe it to be so much in conformity to God's designs ordained for the destiny given to all creatures

upon the creation of the universe: this is what we are going to demonstrate and for this we have to establish the following bases:

2. *First.* The triumphant Church is a visible, perfect moral body, an empire constituted by innumerable nations and peoples living their own lives and the visible part is composed by men and women, like the other kingdoms that we see on earth, but with only this difference, that is, life here which consists in eating, sleeping and working is substituted there by another manner of sustaining itself incomparably much more noble and perfect and for this reason it has to occupy a place.

3. *Second.* There is no doubt that the Church materially occupies a place in the Emyrean: all of us believe as such. This place is called the Celestial - Heaven.

4. *Third.* The Celestial - Heaven has to be considered as a true body and the pavement of our mansion has to be solid, capable of sustaining our body, apart from its gift of agility, because there we must have the capacity to walk slowly as to soar to that purest region.

5. *Fourth.* Since during this mortal life we had been pilgrims and did not have any fixed point because our miseries had overtaken us, it is right then that we will have a fixed point there, a stable place, whether we see the citizen as individual, whether we consider the whole Church as a body of nation, as the Apostle said, a permanent city in the immense space of the Emyrean. And this is what mansion signifies “in my father’s house there are many mansions” [Jn 14,2] and that is what the Apostle said: “For here we do not have lasting city; we are seeking one which is to come” [Hb 13,14].

6. *Fifth.* Based on the assumption that the Holy Church occupy a place in the celestial - heaven and that the place is in proportion to the number of her children: is the place by its

form prepared since creation for this purpose? Undoubtedly: *omnia propter electos*: this place is heavenly Paradise whatever its figure may be.

7. *Sixth.* Regarding that which precedes nothing can we know except through revelation or through what is deduced from the principles we consult the Sacred Scriptures. According to what we are describing, the Supreme Intelligence sent an Angel to St. John, the solitary of Patmos Island and told him: “come, I will show you the wife of the Lamb and I, John, saw the Holy City of the New Jerusalem”. This is the model city we are going to. This city being unravelled as such is very much in conformity with God’s grandiose designs for his elect: by its capacity, by its form, by its wealth and by the materials that compose it which the eternal mansion of the Spouse of Jesus Christ must be made of. The space measured by the Angel has that great capacity for such object, since according to Alcazar cited by Tirini, based on the assumption that there are one hundred thousand citizens in the city of Seville (Spain), the city we are describing could accommodate two million citizens like Seville whose people need more than six thousand years to go up there under the assumption that each hour four thousand are entering without ceasing. With regard to the materials, St. John tells us, what we know from nature of the purest and richest, of the most solid and precious as the gold and precious stones with which we are embellishing it.

8. Beside, since this place is the eternal mansion and repose of the blessed, the matter has to be given a figure that would indicate this same stability; and nothing better than the city that marks for the whole Church and for each of its district members, barrio, street, palace, and mansion. The first thing Joshua did upon entering the Promised Land was to mark for each tribe and even for each family, the land they have to occupy.

9. We have to take the triumphant Church as a city in the material sense; metaphorically, we will occupy these two last laminas on the figure and the magnitude of the celestial-heaven. As a body it can be measured and it has as well a figure, and this is what we want to know.

10. Copernicus, Ptolemy and the other astronomers, in their attempt to describe the immovable sky and the celestial-heaven, had drawn a line around the visible material world and were not able to penetrate through their lenses farther than what their calculation is uncovering to them about the movements of the stars, the planets and the heavenly spheres, did not occupy themselves with its figure and magnitude. Since this question is out of the reach of human calculation, it is then the duty-obligation of the Theologians. These two laminas present the celestial-heaven or in greater or lesser magnitude under the same circular form of the globe, with the only difference, which is, this form is very great that, according to the lamina we are occupied with, in the Copernicus system the material sun is at the centre of creation and the Sun of Justice, Jesus Christ, and his Church are high above figuring like a planet. In the second lamina wherein, according to our opinion, Jesus Christ is at the centre of the universe with his chosen ones and the visible moving world is figured within the celestial - heaven as a great body destined for the perishable life of humankind. Disregarding the opinions about the planetary system formed by the astronomers, everybody opines that the said celestial is farther than the visible world and that it includes within it this globe. Upon figuring it out a circular line had been drawn around it and this is what we propose to the discussion of the Theologians because he fixed in creation the magnitude and the form of the celestial.



21.

Si Su Magestad

L. Su Magestad y Figura

ITS MAGNITUDE AND FIGURE

21st LAMINA

1. There are three objects that call our curiosity in this lamina namely: the Celestial-heaven, the Holy City at the centre, and the visible world. We shall give the reason for our provision.

2. The Celestial - heaven is the place, space, or premises created by God for the eternal mansion of his favourite daughter, the Spouse of his Son, the Holy Church: The Holy Triumphant Church is the end, to whose glory everything and the entire universe are created. *Omnia propter electos* [2 Tm 2,10]. The Celestial- heaven itself, the heavenly spheres with the stars the planets, the elements as many as there are in them, are all for the good of his Church. This is the living image of God in which his goodness is to be represented in his attributes and perfection. The Celestial-heaven is a very perfect body; the most precious that could be considered after the glorified bodies of the saints, and this place is *propter Ecclesiam. Propter quod unumquodque, et illud magis...* It must be considered as the great body in the universe and of an extension beyond what our imagination could conceive. Christ, in his humanity as God and man is the sun of justice, the *lumen gloriae* of the Celestial as well as of the city and of the whole universe itself which, radiating to all created things, shares to each creature according to its capacity so much of this light and with such perfection so that the very sunlight itself becomes darkness as if blinded by its presence. And we may say these creatures became

robust, renewed and clarified. This is the truth. Christ is at the centre of the Holy City of Jerusalem and from this very centre the light of glory and the very glory of the whole city and from this to the whole Celestial-heaven and other creatures.

3. For this reason we put at the centre of the universe Christ and his Spouse, and her abode. The whole material world that we see moving before our eyes, the celestial sphere and the bodies that revolve around it, the stars, the planets, that is, the whole globe is but a dot with respect to the Celestial. It serves for the good of the Church and it must be for this very reason, in spite of its magnitude, no more than a laboratory in the presence of the Celestial, and within the Celestial, a small workshop where the living stones work and participate in the construction of the Eternal City, it would be no more than a womb wherein, with respect to man and woman, the Church was enclosed during a fixed time for her sanctification and after such this time she comes out to the light, breathes and enjoys the new Heaven and new country the air of eternal and imperishable life: all these bodies together that constitute the visible and mobile world, compared to the immense greatness of the Celestial, are one narrow prison, wherein man lives in its mortal flesh: and in his centre remained buried with the bad Angel with all its malice, if death comes unexpectedly he dies in sin. Such is the idea we have of the earth, and of the other elemental bodies and the many celestial bodies that serve man in his perishable life. We are not like many others who think that the material sun must occupy the centre of the globe of the universe but rather the humanity of Jesus Christ and the body of his Spouse, the Church, who was created for this and for whose glory all creatures must serve. Our frail imagination figures her out according to what is seen and those great truths that the Catholic faith reveals are the only provision that we have for our time.

4. Under this plan we shall present the figures in this order. The Celestial is the great body whose centre is Jesus Christ and his Spouse and the city of the two; the actual world, mobile and visible to our eyes, is another small body within the Celestial.

5. The pavement on which the Holy City is erected, it is marked by a line that takes the flat area of the whole immense globe of the celestial-heaven passing through the centre. According to our plan the Celestial is the great globe of the universe, and when there is nothing in creation that is in it, which is not for the glory of the heavenly citizens and of Jesus Christ its head. Under this concept the sovereign Majesty of Jesus Christ as God must be at the centre of the whole celestial-heaven, fixed and stable, and there must be his throne, his Church, the eternal mansion of both and the repose of his faithful adorers. The humanity of our Lord Jesus Christ is the noblest body of all with such excellence that unites him in all the physical perfection of the sun, the stars and all the heavenly bodies together are fulfilled. For this reason, it is right that he must be at the centre of all created matter, receiving his clarity, his light, all his nobility and preciousness of his humanity: all the philosophers affirm that the person is the compendium of the universe wherein the perfection of the heavenly and earthly bodies are fulfilled; he is the King of the bodies and other living being and the star glorified in the firmament of heaven that obscures with its clarity the light of the sun itself and of the stars. Through his gifts, attributes and perfection the humanity of our Lord Jesus Christ enters in the order of the universe occupying its centre as true Sun of Justice. Where the head is, there the members must be; where Christ is there his Church is. We should consequently consider the Church being at the centre of the celestial-heaven: not in one corner of the universe, neither above nor below, nor at its margin but at the centre of all the material creatures which had been created for her service, recreation, adornment and embellishment.

MY RELATIONS WITH THE CHURCH

PRESENTATION

It is the most original and typical writing of Francisco Palau; likewise, the most difficult to understand. Among other reasons, the book is not ordinary and common, nor should it be read as such. The author unveils in these almost inscrutable pages the most intimate confines of his enamoured spirit of the Church. Before entering into the complicated paths of the writing, the reader has to know some of its keys.

Singular nature. – *Upon opening the book, the reader will come across the first obstacle: the absence of title, prologue or introduction that will put him in the right track in order to initiate the way. Once this commences, the impression of misplacement will follow. The order or sequence of the subject is not perceived immediately; not even the logical thread of the development. Its explanation has similar irregularities.*

Everything is reduced to simple verifications. The lack of programmed indications at the beginning of the writing is due basically to the mutilation suffered by the original notebooks. The first, where presumably those extremes should show, had disappeared. Some of its fragments had been saved, but not the title page or the first pages. Only the second notebook is entirely preserved (of the two written by the author) and with simple material sequence, the text that

disappeared from the first is prolonged in it. That is to say, the reading of the book starts now in somewhat unusual or abrupt manner, not at the beginning.

– To this lack of initial guide must be added the lack of a previous outline that orients the reader. The very nature of the writing and the intention of the author almost exclude it. To lay out an organized program or to address it directly to a concrete addressee was not of interest to him. He noted down in his notebooks personal experiences that served to inflame the spirit and to orient life. It deals strictly with personal notes and intimate memories that are not conditioned by the demands of order and method so as to enable the others to understand. If this fundamental premise is not taken into account it is impossible to synchronize with the author.

– The absence of noted external motivations and the restraint with respect to possible addressees define the autobiographic character of the writing with sufficient precision. An external review and summary is enough in order to convince one personally of the confidential nature of these pages. Such impression is confirmed by the explicit and reiterated affirmations of the author, in a special manner in his letters. The chronological fact is secondary here. It would be impossible to reconstruct the external adventure of Francisco Palau without counting on other historic sources. What these pages refer to and note down are his spiritual adventure, the itinerary of his search and encounter with the Church: his loving relationship with her. The relative evidence of his human endeavour is always contemplated from this perspective.

– Because these are intimate reminiscences, the author felt certain reservation in writing and communicating them. Like other souls favoured with intense graces, he nurtured the conviction that they could serve spiritually persons capable of understanding his ecclesial charism, but he

carefully prevented the circulation of this writing. It was always kept among personal things and sealed off from prying eyes. This condition must not be forgotten at the time of studying and judging the book.

– The plot resembles so much the spiritual diaries that are so abundant in Christian literature. Do not give too much importance to the similarity, neither must you discard it totally. The notes are put in certain places and in concrete dates, but these do not happen with uniform or rigorous criterion. They correspond to days of spiritual retreat or to special dates, to some liturgical feast or for other reasons. The pages corresponding to retreats and days of spiritual exercises usually offer various consecutive dates; their cycles alternate with isolated and uninterruptedly registered working days.

– The experiential load assumed each day and its frequent distribution in the morning or in the evening-night coincide with the time Francisco Palau dedicated himself to prayer, followed by the habit acquired during his Carmelite formation in the convent of Barcelona. As a whole, “My Relations with the Church” gathers the prayer of Francisco Palau in the dates indicated. They alternate with the pages dedicated to reflection on his life and activity, but the Palautian prayer forms the framework of the write-up. The diary is very unique in this aspect.

Redactional peculiarities. – *These are natural consequences of what is noted up to here. When the author began to write down the intimate movement of his spirit, in vibration with the Church, his prayer had already arrived at the contemplative simplification. It is naturally converted into friendly relationship, in loving relationship with the one who is everything for him: the Church, his Beloved. Prayer is then a soliloquy, dialogue, colloquy, reciprocal communication. It surpasses the process of rational discourse and meditative*

reflection. Everything is lengthily expressed with admiration and affection. We are in the presence of Teresian prayer, but centred on the loving presence of the mystical Christ in the Church.

– When Francisco Palau transferred his prayer to paper he did no other thing than to put in writing what he was telling the Church or what he had just talked about with her. He simply laid down what the loving rendezvous of that day had been. It is enough to remember this fact in order to explain the other characteristics of the writing. Examples of this very nature hardly exist, although soliloquies, elevations and other similar forms in the spiritual tradition abound. They are writings composed, in general, after the critical moment, with certain pedagogical savour. The pages of “My Relations with the Church” transmit, neither with filter nor intermediary, the fresh and spontaneous prayer of Francisco Palau.

– The consequence of this main fact is the literary genre adopted. Some of its features were inevitable in certain manner; others arise from the idiosyncrasies of the author. The repetition of the scenes is natural and inevitable, in situations and arguments, although they appear as variations of the same reason. The type of contemplative prayer reproduced in the writing has to be reflected necessarily as such. Nothing is so normal as to return once in a while to what inebriates the heart.

– The continued use of the dialogue is imposed for the same reason. It is natural to conversation and colloquy. It dominates the text of “My Relations with the Church” without interruption. It is hardly absent especially when the narration of biographical facts or the reflection on ecclesial themes appears. The intimate lived experience is always translated into soliloquy or dialogue. This is to unite with the Church or with the figures that try to personify it in the mind of the praying person and make them interlocutors.

Content and message. – The writing of “My Relations with the Church” began to take root from the interior transformation experienced by Francisco Palau in 1860 and was geographically situated in Ciudadela. His entire existence is broken into two principal moments. According to him, the radical change consisted in a long time encounter yearned and searched for. It is equal to a new perception of the mystery of the Church and to a consequent special manner of communicating with her. It is what he intended to reflect in the writing.

– Throughout its pages different doctrinal extracts follow or interfere. The most palpable is that of the immediate experience, that which he perceived and lives of the Church: the manner of communicating with her, that of converting it into the centre and motive of his existence. The major part of the writing describes this autobiographical and experiential enterprise.

– Naturally, it is kept going in a doctrinal medium of reflection and sedimentation that arises especially in two very clear directions: one is historic and another is doctrinal. In the first, he intended repeatedly to establish precise relation of convergence between the interior itinerary of search or encounter with the Church and the human incidents of his life. For this purpose, singularly typical are several autobiographical frameworks, which confront the situation prior to 1860, with what he renewed in his spirit starting from that date.

– If the reconstruction of the spiritual itinerary with reference to the Church does not offer difficulties, the same thing does not happen to what concerns the doctrinal synthesis. There is a need to illuminate it through intuitions and experiences not subject to theoretical rigour. They rest on solid doctrines, but the overall view is watered down in narrations and descriptions. Fortunately, the writing collects

the effort of the author to reduce to well-organized theological categories the conclusions he has arrived at by way of doctrinal speculation and ecclesial experience. Many of the pages of “My Relations with the Church” the ecclesiology and “ecclesiality,” converged in this form. The final vision, the definitive synthesis, is the result of both: harmonious fusion of the theoretical knowledge and of wise understanding of the experience. The typical pages of similar process are, for example, those that are interspersed between the 24 and 25 of February of 1866 and the various “ecclesial” credos, in particular, the one that appears on 28 March 1867.

Under the strange apparel of “My Relations with the Church” a suggestive vision of the Church is hidden. Francisco Palau had deeply penetrated the mystery of communion and had learned to lay it out in felicitous formula. He was ahead of his time, positioning himself in the forefront before the Second Vatican Council. His message maintains actuality, thanks to his perfect harmony with the ecclesial conscience of our days.

The limitation imposed on this introductory note excludes all possibility of organizing the ecclesial thought of Francisco Palau in “My Relations with the Church.” It was intended in the introduction placed before the edition of the text (Rome 1977). The reader will find much wider information therein and in the abundant notes that illustrate it. The text of the aforementioned edition is reproduced in the present volume eliminating the notes and other critical complements. For the fragments that had been preserved from the first notebook or the first part, the order adapted in the edition “Selected Works” was preferred (Burgos 1988). Not knowing the real sequence of these works in the original text, it is preferable to place them according to the logical thread of the themes treated. In this way, it will help more efficaciously in the reading of the whole work.

FRAGMENTS

I

1. The significance or the meaning of these names: love-affair, loving, loved one, marriage, espousals, spouse, paternity, maternity, family, filiations, has no object or reality apart from the physical and earthly. If this were so, what an unhappy person I should be! I, who since childhood have been possessed and dominated by a passion called love; how unhappy would be the young girl who despises the vain loves of the world, shuts herself up in the solitude of the cloister! Unhappy the anchorite who condemns himself to severe penance!

2. God wrote this law with his own finger in the stratum of my heart: You must love with all your strength . . . [Dt 6,5; Mt 22,37]. And this efficacious voice created an immense passion in it, which made itself felt from my infancy and developed in my youth. I, when I was young, loved with all my strength, because the law of nature impelled me with irresistible impact. What did I love? Who was the beloved object?

If your beloved is a deity, and you have seen her in the cloister, go well and good to the cloister and marry her.

3. Apart from the world, withdrawn into the convent, I enquired about the beloved object, I searched for her. And, who would think of such a thing! I searched for her in the

austerities of religious life, in fasting, in silence, in poverty; I searched for her and I found her . . ! I saw my loved one, and I united myself to her in faith, in hope and love! Her presence satisfied my passion, and with her I was happy, her beauty was sufficient for me. God and my neighbour, or rather the Catholic Church seemed to me as beautiful as a divinity. She was covered under the veil of mystery and allowed herself to be seen only in the obscurity of night, but it was not so dark that one could not distinguish the infinite perfection which adorned her and which made her infinitely loveable. I found my happiness and blissfulness in her; I was happy!

4. I was a young man of 23 years of age. Then the Revolution of 1835 came; my cloister was set on fire, and so great were my desires to see my Beloved face to face, with no veil that I did not care to get away from the flames. My Beloved came, gave me her hand, and I came out safe and unhurt from the ruins of my convent.

When my convent was in ruins, my cloister burnt, my Beloved took an eagle's wings; she flew, rose above the world and all the ages possess, and went to rest in deserts and solitary places. I followed her . .

II

1. History. – One afternoon I was in a Cathedral waiting the time of the service. The final blessing was to be given as usual, at the end of a Mission. And my spirit was transported before the throne of God: there was a venerable old man there and thousands of angels were ministering to him. One of them came to me, carrying a cloth white as snow, and dressed me with it. He gave me a band of pure gold, a kind of stole. Dressed as I was, the one who was seated on the throne called me, and I stood upon an altar there.

2. The old man made me a sign and told me to give the blessing in his name. I turned against the altar and saw on the steps a beautiful young girl dressed in glory; her robes white as light; I could see her enwrapped in light, and could only distinguish the outline, because I could not look. Her head was covered with a fine veil. I heard a voice coming from God's throne which said to me: You are a priest of the Most High; bless, and the one whom you bless will be blessed; and the one whom you curse will be cursed. That is my Daughter. In her I am well pleased: give her my blessing. [Mt 16,19 and 18; 3,17; 17,5; Mk 1,11; Lk 3,22; 2 Pt 1,17]. The Prince of the Kingdom of God paid court to the young Woman and she knelt before the altar; she received my blessing and the whole vision disappeared.

I remained immersed in a sea of tears. My sorrows increased greatly. I knew that Lady, and it would have been a little thing for me to spend a thousand lives in her service; and my heart cried out with loud shouts within me: Daughter of the Most High, accept my sacrifices and write my name in the catalogue of your servants. What can I do for you? Ah, what a little thing!

3. When the time for the service arrived, as I went up to the pulpit, I heard the Father's voice say to me: bless my beloved Daughter, and your Daughter. There was a great crowd of people. I did not understand, and was confused about how I could be Father in the Church and of the Church. I thought it possible because it is a very usual thing to call us Father.

I remained with desires of knowing that young Woman who came to me wrapped in mysteries and hidden under a veil; but although she was veiled, I was inspired with such high thoughts about her, I saw so much grandeur in her attitude, that my happiness would be that I will be admitted as her most humble helper and servant: and what was

lamentable for me, was how love tore my heart, I remained with the vision so impassionate to her that life became insupportable for me.

4. From that day I began to invoke her and call her: Daughter of my beloved Father! Oh, where are you! I was far from calling her “My Daughter” although I knew her, because she had completely filled my thoughts for more than twenty years, but there was no relation between I and her which I could understand, neither did I think it possible that there could be such relations and spiritual communication . .

III

1. Oh, holy Church! For twenty years I was searching for you: I was looking at you and I did not know you, because you were hiding beneath the dark shadows of mystery of figures of speech, of metaphors, and I could not see you except as a being incomprehensible for me; it was thus that I saw you and thus I loved you. You are, O, holy Church, my beloved! You are the one object of my love! Ah, as I was suffering for you so many years, why did you conceal yourself and hide from my sight?

2. Oh, what happiness is mine! I have found you now. I love you; you know that: the least I can offer you is my life, to correspond with your love. The passion of love which devours me will find its nourishment in you, because you are as beautiful as God, you are infinitely loveable. My heart was created to love you, here it is, it is yours, it loves you. I love you, and you are able to return my love; I know that you love me with pure, loyal, firm and constant love. I no longer belong to myself, but I am yours; because I love you, dispose of my life, of my health, my rest, and of all that I am and have.

3. I revealed myself to you gradually. First of all you saw my body, all its parts, my physical and moral constitution, the functions of my members and my faculty, my virtue and my strengths; you admired me in the struggles and saw my energy and fortitude; you have look upon my resources and the inexhaustible treasure of virtue and graces. And now I uncover my face, I lay bare my spirit, and show you my heart and my love for you, because your love for me, your loyalty, your fidelity have not failed in the long, harsh and difficult trials to which you were exposed by order of my Father. I am all yours because I love you. Although you are a son of Adam, a sinner, in you I have a lover on this earth who has been loyal and faithful to me in the trials.

–My Father! heavenly Father! You, who have disposed that this pilgrim daughter of yours, on this earth should be united with the bonds of charity to the son of man, bless this union [Gn 27,29].

–You are my beloved Daughter: in you I have my delights [Mt 17,5; 3,17; Mk 9,7; 1,11; Lk 9,25; 3,12]. I love those and all which you love; anyone who loves you will be loved by your Father. The one whom you bless, I will bless, and the one whom you curse will be cursed by me.

–Receive my beloved, my promises: accept my profession of fidelity, of love and loyalty . .

IV

1. Seeing that human strength is not sufficient to restrain the grievous ills which afflict the Church, at certain times I retire to a little island situated at a great height on columned ridges above the deep Mediterranean. The boat departs, and I stay there alone for a few days in order to be united with God and his Church in faith in hope and love. My aim is to unite

with her in faith, in hope and love and to carry out her orders. There I saw the attributes, graces, gifts, virtues and perfection of Christ, the head of the Church, in the saints who are on earth and who represent Him . . . I hear the faith, the Catholic faith: always a new canticle, accompanied by her leader, hope: charity joins this pair a melodious instrument, and touching the fibres of the heart. What are they saying? What do the song and the music mention? Is it an offering for the Daughter of the Prince of glory; their voices are addressed to her: “My daughter, accept the tribute I owe you, of my faith, my hope and my love.”

2. Having made my acts of faith, hope and charity in my own way, and applied them to my needs, I retired to the interior of the cave to spend the night there. Sleep did not come near me, my terror increased; I was horrified. Alone, at night, in that sepulchre! The heavens opened, and it set before my mind what I was searching for; she came drawn by her inseparable companions, faith, hope and charity. In her hands she carried a very strong and bitter liquid, and offered it to me.

–Do you love me?

–You know that I love you. And now that you are asking me this question, my Daughter, receive again an act of love. Yes, I love you, and I love you because you have stolen my heart. Let the chalice come, whether it be sweet or bitter; let it come; I am going to drink it. The heavenly Father gave her to me as a Daughter, and so I must fulfil my duties as a father to her. If I have to be judged by my love for you, by what I suffer for you, I must love you very much, because I suffer much for you.

–If you love me, take care of me; my concerns should be your concerns, my glory your glory.

–That is so. I forget myself for your sake, for you I throw myself into the sea, I plunge into danger. Oh, holy Church! Take care of me, take care of my personal, spiritual concerns!

–You believe, you trust in me, everything you hope from me; I will take care of you; your cause is my cause, the cause of your soul is my duty . . .

V

1. On one occasion I was preparing to preach the three hours of the Agony, or the Seven last Words; I could not think of anything; I had worked hard during that holy week, and had eaten poorly, and instead of collecting my ideas for the preaching I was preoccupied in what my heart loved. I thought of the Church, invoked and called her, I had her not far from me, and I looked at her head. What a preparation for preaching! Who are you, my daughter? Who are you? Oh, the more I look at you, the more you seem new; let me see you. As I was saying this, a doubt came to me: you are mad! What are you invoking? To whom are you speaking? Can the Church speak to you? Leave this madness: get on with your duty! To your duty! See to your Seven last Words . . . I disliked writing sermons so much that I would gladly have done anything else however painful it might be . . .

2. When I returned to my task, I saw my Child at my side; she was about twelve or fourteen years of age.

–It is I; I am here.

–Leave me – I said – what about the sermon?

–Leave it to me.

–It is your business.

–Look carefully at that face; do you know who it is? . . .

I looked at Christ, uncreated wisdom and head of the Church, I looked with the eyes of faith, I looked at his relations with the Church, her beauty, at herself . . .

–Is it you, my daughter?

–Yes, it is I: you believe it. I am a reality; I have eyes and I see; I have a tongue and I can speak; I have intelligence and I understand; I have a heart and I love.

She said this to me because I was wondering how the Church, being a moral body could have eyes and see, a tongue and speak and a heart and love.

3. I was so much changed and so new that her presence renewed my soul and body, and although I was very weak through lack of food, I was able to preach the three hours. As I was going up to the pulpit I was afraid of my weakness, for the Church was spacious and the assembly was enormous, I was sorrowfully accusing myself of being imprudent because I had not eaten more food. While music was played, instead of preparing for the Word which was to follow, my soul was completely absorbed in colloquies with the Daughter of God.

–Arise! I am here. You will see if I have a tongue and if I can speak!

–I feel well my Daughter that you are here: I made one fault, I committed imprudence, I have no strength through my own fault. Pardon me!

–Go, I will be with you!

4. The visits multiplied, and they only multiplied the torment and the sorrow, because they left my poor heart wounded with love, and the wound, far from being curd, increased even more, but those same communications relieved the pain . . .

VI

1. Once again I was being persecuted unto death on account of my religion; I was surrounded by assassins, and without a miracle I could not escape from their carnivorous hands, stained with the blood of the ministers of the altar. I was in the woods, hidden within a cave; and as they knew I

was there, they entered, three of them, I think, the others stayed outside.

On that occasion death was my happiness, and my glory, because I was being tormented in an intolerable way by my desires to see my Lady face to face, unveiled. When the assassins entered the cave at the order of their leader who was outside, I went into a corner which was rather dark; I knelt down, preparing myself and awaiting for long desired last hour; I held the wood of the cross in my hand and was dressed as a religious. When the wicked, sacrilegious men entered, I saw my Lady who entered first in front of them; she was wearing the same veil, very fine and white, like the brilliance of light; she stood at my left, raised her eyes and looked at me. Two youths accompanied her: one of them was the prince of the Church, the Archangel St. Michael. And turning to him I distinctly and clearly heard these words of the Spouse of Jesus: “Take those sacrilegious men from here.” She turned to look at me and she smiled, but said nothing to me; and she was there for half an hour with the murderers, until they went away.

2. I was safe in such good company, and I was so enraptured by hearing her speak and seeing her eyes that I thought I was in heaven. I was longing so much to speak to her that I could not contain myself; but I could not. Let us leave such good company. Those poor men were looking for me, and could find nothing; they knew I was inside because my friend, who had betrayed me, had led them there. The leader promised each one four duros if they took me from there dead or alive; they lit a light, and in the end they went away. And they were furious because their prey had escaped, and they shot the owners of two houses near the mountains, suspecting that they were hiding me.

3. Let us return to the Daughter of the living God, the Church. The other apparitions left me with ardent desires to

see her eyes opened and to see her looking at me. I always contemplate in my mind the eternal wisdom of God, the first supreme intelligence and as I believe that this clear, pure intelligence looks at me and has seen me for all eternity, it was very natural that I should watch her eyes closely and want to see them open and looking at me, for I was looking at her. She looked at me. Oh, how sweet would death have been for me then! I saw that she was looking at me with favourable eyes and with love. The Head of the Church is Christ and his pastors, and I understood who was looking at me with eyes full of affection. I had my heart so full of many things and I could not explain them to her. So, I stayed there madly in love and full of affection, for these visits do nothing but torment me more, because they increased my desires of seeing her and of becoming friendly with her . . .

VII

1. On one occasion, after I had unsuccessfully tired myself out encouraging and preaching in Spain, I retired to a mountain to alleviate my sorrows in solitude; for my house I chose a cave. As soon as night falls it is my custom to withdraw within to pray. As that was the first night I was living in that gloomy underground, I could not get to sleep, because I was filled with horror of I know not what. I had a painful scene before my eyes: the triumph of evil, the oppression of the just, the scorn of the cross, the persecution of the Church and other similar things.

2. I had hardly fallen asleep when a vision of a thousand ghosts awakened me full of terror. I saw that same young Woman (the Church) in the most critical distress. She was alone in the thick darkness of a bad night, looking very sad, dressed in mourning, covered with a black veil, and she was praying at the foot of an enormous tree. I could see only a

vague shape; nevertheless I recognized her and realized that she was very bitter.

3. She was standing, embracing a cross taller than herself, as if preparing for a catastrophe. Then I saw not very far off, some soldiers getting ready for the battle, and they were her soldiers; many friends and fighters joined me. And when I rose to offer to my Lady my limitations and weaknesses but loyal services, a pack of cruel, wild beasts lions, tigers, bears, wolves, basilisks, serpents, came out from the density of that woods and placed themselves between us and her. Then my sorrow was terrible. There was an awful battle in which many died. I entreated those animals in the name of Jesus, because I realized that they were demons; at last they fled. The presence of my Lady gave me strength, vigour, courage and life. And when the field was clear, I hastened towards where she was. She shouted with horror: Father, my Father! and she disappeared. This time she was very young, hardly twelve years old. I saw her very obscurely, covered with her veil.

4. After this I had such great desires to die in defence of that beautiful Child, that if Providence had not saved my life by a miracle, I would have succeeded in my desire. I was quite mad at this time, not knowing exactly what to do in the service of the Church. In tribulation, in difficulties, in struggles, the favourite Daughter of God called to her Father, My Father, my Father! Although, I understood that she was invoking the eternal God, but this time I felt that I was alluded to, as a participation in the divine paternity, on account of my ministries; and this idea became so firmly fixed in me that I could never erase it. But as I did not understand these mysteries then, I was left wounded and alluded . . .

5. My Jesus, I went to your Father; He showed me his only Daughter, and said to me: “My beloved Daughter is your Daughter.” As he has thus disposed it in his eternal wisdom,

I surrender, I submit . . . I die for love of her; you know that, I call her, I search for her, but very indistinctly. I am at her service; My Lord God tell me, reveal to me what you want me to do to please her and to gratify her. You know that on the altar of the cross I have sacrificed my life for her, my repose and all that I hold most dear . . .

AUTOGRAPH TEXT

1

VEDRA, APRIL 1864

Day 13

1. When I finished my mission on this island, which began on the 10th of February, I called my guide: I was tired, worn out with so much action. He brought his boat, and at the break of day we left our port which is situated at the foot of our hermitage. It was a beautiful spring day; the sea was peaceful and calm with a mild easterly wind; the sail was unfurled, and we set off with the wind behind us.

2. When we reached the foot of the mountain we stopped to fish, and after catching as many fish as I needed, I jumped on the ground and the boat went off, leaving me alone.

3. All day on 13th, I was disheartened, depressed in spirit and tired on account of a cold I had caught on the last day of the mission and with bodily indisposition because of the absence of Rebecca on this mountain. As soon as I found myself alone I called her, and she did not answer; I searched for her and did not find her. My soul was in

slumber, its powers benumbed; I was half dead and inactive spiritually and corporally. I withdrew into a cave very early, and slept peacefully. Before I slept my heart spoke and kept repeating: Holy Church! Oh, most pure virgin, Rebecca, open your arms! Oh, congregation of all the saints under Christ, your Head, open your bosom and receive in your love this miserable son of Adam. O most beautiful of all virgins, I place my soul and my body in your arms!

[Day 14]

4. On the morning of 14th, the angel who guides my mission [Heb 1,14; Rv 22,9] awakened me and said: “Leave the cave and adore your God.” I left the cave and prostrate on the ground and adored God. Then I heard a voice from heaven addressing the mountain, and the voice said: “Holy mountain, adorn your rooms; today the glory of your God will cover your sublime, high ridges and towers. In the future the name of the one who loves the son of a woman will not be Rebecca, but Mary. It will be Mary, Mother of the Son of God, spouse of Joseph, not the daughter of Bethuel, who will come down upon you; and as a perfect type and complete Spouse, she will preside at the wedding, and in the name of the Church will receive the hand, the heart and the love of her beloved” [Rv 14,1; 21,10; Am 7,14-15; Is 6; Jer 1].

5. For many years I had been making efforts to stir up my love for Mary, the Mother of God, and I was not yet satisfied with my devotion to her. My heart was searching for its beloved, I was searching for my Spouse; and in Mary I saw only acts which deserved gratitude, filial love, but my love did not find its object in her. In the mission which I had just given to this island, Mary was carried in triumph by the people of the village; and I heard a word, and this word which came from the lips of the Mother of God, and the word was:

“Until now you have not known me, because I did not reveal myself to you; in the future you will know me, and you will love me.” I treasured this word.

Night of 14th

*A Virgin and her lover:
my love for a virgin unites me with her*

6. This time on the mountain there was a very important change: I did not find my dear Rebecca; and the voice from heaven to the mountain silenced my petitions and calls to my Beloved. Yet, my heart said and repeated: Most pure Virgin, virgin most beautiful! my Beloved, you are all beautiful! You are ever pure and completely virgin. You are all mine, I am all yours. Come and let us renew our marriage contract, I know who you are; your name matters little to me. Whatever you are called, you are oh, holy Church, the congregation of all the angels and saints under Christ your head. My beautiful one, pure dove [Sg 2,10] loveable Virgin! open your arms and receive into your bosom this miserable mortal who longs for you, who cannot live apart from you, who desires to see you face to face without veils!

7. The day passed between supplications and loving complaints, and night came. The sea was at peace, the wind was still and placid, the sky somewhat cloudy, the moon at the last quarter. My heart repeated the same prayer: Most beautiful Virgin, open your arms and receive into them this miserable mortal who loves you. Ah, what am I doing on this earth? What use am I? When shall I see you unveiled, when will you receive me, O, holy Church, into your virginal bosom? I cannot live without you, without you I die.

During this prayer I heard a voice, which was not true; it said: “Illusion” these ideas are not real. Illusion!” I answered:

“Go away from here, Satan. My Beloved is a reality, and I am united to her as a consummated fact. Spirit of darkness, be silent go away and do not come back again.”

*The idea, the shadow, the figure
and the reality known by faith*

8. The moonlight was very opaque, not translucent and dark. And I saw coming before me from afar a shadow, which because of the distance had no shape; and it was coming towards me. As it came nearer I could distinguish what it was. It came alone, and it was as white as the light of the moon; it was the figure of a girl of 16 years, all innocent, all beautiful, all loveable. The moment she arrived the heavens opened, and in the radiant light of the sun I saw who was before me. The mountain was filled with the glory of God [Ex 16,10; 24,16]. And I saw the daughter of the eternal Father in all her beauty as far as is possible for a human eye. My sorrow was I could not see her as clearly as I wished: a veil covered her face, but it was very transparent, and while I looked at her quite freely and had my eyes fixed on her, the pure Virgin stood with her eyes downcast without looking at me. She was silent, and I too was silent; but a soft voice spoke . . .

9. The heavens opened, and many legions of angels came back with the Archangel who guides my mission, and surrounded the Daughter of the eternal God [Dn 10, 13,21; 12,1]. And the chief of the heavenly army addressed me and said: “Priest of the Most High, arise and stand (I was kneeling). I stood up and at that moment I saw a young girl kneeling before me. The voice of the Father was heard, saying: “This is my daughter and your daughter; this is the one who has just received my paternal blessing from your hand; this is the one to whom I have spoken through your

mouth, as he listened attentively and much affected: “You and I are but one paternity (one father). She comes to thank you for the trouble you have taken for her; she is the diocese of Ibiza. When you say goodbye to her give her my blessing in my name.” I remained standing as the angel had told me; and the young girl was prostrated, her tears stifled her words. I gave her the blessing and told her to get up. She stood, and all the glory of God disappeared, the girl remained covered with the opaque, non-translucent light of the moon. “I am Ibiza, she said – I am the diocese of this Island. My father, my father! Are you going to leave me? Yes, my daughter, I am going, but I am not leaving you. How I remain, oh, you know it. How can you leave me, my Father? Do not abandon me! I thank you for all you have done for me. You will return, father? Yes, my daughter, I shall return and shall speak to your heart . . . Goodbye, your father blesses you and asks the one whom you have in heaven to protect you from the greed of the wild beasts which surround you. She expressed her gratitude to me again, the heavens opened, the figure was raised to glory and I saw that young girl filled with the glory of God. And she said to me: “I have always been a virgin, I am and always will be; and the more you love me, the more chaste will you be.”

The Virgin Mary

10. That same night, when I withdrew into my cave, I saw a shadow besides me; and the shadow had a shape, it represented a reality. The figure was clear as the light of the moon. And the shadow spoke to me saying:

–Am I the one whom you are searching and calling?

–Oh, I cannot be satisfied with figures and shadows.

–Yes, that is true – she answered – but amid the shadows, mysteries, and figures, the reality is represented;

and without these you are not able to see that while your eyes are still of mortal flesh.

–A miserable state!

–Yes, resign yourself to that.

–Who are you?

–I am your Beloved.

–A shadow? A figure?

–Yes, the figure of your Beloved.

–Without any reality?

–Do you believe in me?

–Yes, I believe in you.

–If you believe in me, you will always see the reality behind the shadow; the object in the figure; the being in the idea; the immense beauty in the symbol and the image, that beauty which has captured all the affections of your heart. Faith in me is a light which, shining upon your understanding will reveal to you behind the shadows, ideas, figures and likeness of an ever-virgin woman, who I am and my love for you.

–You are a woman?

–Yes, I am a woman shadowed and seen in your understanding. In your understanding I am the idea of a woman; in your imagination, a figure; in heaven a reality.

–You are a young woman, beautiful, without stain or wrinkle, always chaste, ever pure, ever virgin. And you are in heaven?

–Yes, in body and soul, in glorified flesh. What is your name?

–I am Mary, the Mother of God.

11. After this, the heavens opened and the shadows and figures disappeared. And I went to prostrate myself before the Queen of the world, and she said to me: “Do not

prostrate, arise and remain standing.” I stood and she continued to speak to me:

I am Mary, the Mother of God; I have always been a virgin, all pure. My eternal Father wanted me to be always a virgin ever pure and mother, as is fitting for such a dignity.

12. And besides I will now give you another reason which is very serious, most serious: being the Church – that is, the congregation of all the saints under Christ, their head, the beloved – the object of love designated by the law of grace so that the virginity and the maternity, the purity, the sanctity and beauty of the Spouse of my Son, the Holy Church, might have a perfect, complete type for the human mind which discerns it, the eternal paternity of God chose me. Considered as a private person, an individual, I am not the final, perfect end and object of your love, I am not your beloved. And so that you would not be mistaken, I withdrew from you some years ago; you searched for me, you called me, and I did not answer, because you were looking at me as a particular virgin, an individual, and it was not suitable for you to see me in that way. Now that your beloved object has been revealed to you, I will be with you from today onwards, and I shall never leave you; wherever you go I shall follow. I shall be with you not as Mother of God, but as a young mother, and as beautiful as can be conceived by the human imagination; as a particular individual, but as a perfect type of that ever pure virgin who has been revealed to you and given to you as Spouse. I am your beloved Spouse, together with all the angels and saints of heaven and the just and baptized on earth and the souls in purgatory, united to Christ, the Head, but I am not to be considered as an individual person. Pray to me as individual, and I will do everything I can for you; but do not consider me as the perfect, final object of your love, for I am not; it is the Church.

13. Know this mystery: the body of Jesus my Son, his humanity, my Son as man; He is the perfect type of his moral body which is the Church. For women as well as for men, the Church is the beloved object; and in my Son, seen as a man and as a person, they have a model, a living image of the body of the Church; and in the humanity they will find figures, types, ideas, shadows which represent the immense beauty of the beloved object, which is God forming one moral body with the saints. For you and for all men I am the image of your Beloved.

The object of love is God and neighbours', forming the moral body; and this body is seen in me and in the humanity of the Son, by men and women; it is one and the same thing.

14. The beloved object in your imagination is a figure: the figure of a pure, chaste woman, always young and virgin; in your understanding that woman is an idea or type. That figure finds its reality in me; and in my real, physical body you have a figure of your beloved. And as your Beloved is a reality, my natural, physical body points to the moral body of the Church, with which I am one body, as a part and member of her. When the pure light of faith within you, discovers the reality in your understanding, it makes shadow, form, ideas and figures in the passive understanding; and you cannot see the reality except in the shadow impressed on your soul. We in heaven see without shadows, but on earth you can see divine things only as ideas.

15. Rebecca, Sarah, Esther, Judith, Deborah, Rachel, and the other women who represent the Church in the Bible, will visit you frequently, and God will always give you clearer light and strength, because this is the way they are communicated to men; but I will not leave you, and shall be with you as your Spouse the Church [I Cor 10,11]. And whatever has been written, sung or preached about me, you may refer most of it directly to the Beloved, because I am the

representative and only the type. Tomorrow you will renew your relations with the Church.”

16. Mary told me in one word all that is written at such length. Having said that, she added one more, it was: “Seeing that I am for you the perfect type of your Spouse, I want you to see in my body her purity, her maternity, her virginity, her great beauty: look at me.”

17. While she was speaking to me I saw nothing but a young woman of 33 years, clothed with such glory that I could distinguish only a beautiful shape lit up in the shadow. The light and brilliance which dazzled my intellectual vision moved away and I could see her beautiful body.

I saw her head crowned with glory, her hair was threads of pure gold; and each one of them was illumined and glorified, spreading light; all the upper part of the head, moving together, formed a crown, shedding light everywhere, upwards and all around; the rest without confusion or tangles, were moved by a certain interior light communicated by the soul to the body. Her face, glowing with colour, transparent and ruddy, and so delicate that . . . glorified flesh is so different! Her body was clothed in glory; and a voice spoke to me: “Do not look, because it is a mystery; and it is a mystery because you will not see that of the Church while you live, that is, the internal organization of the angels and saints among themselves and with Christ, their Head.”

“Now – continued Mary – you have seen my body, you have seen me, you have seen in me the image of your Beloved, of that Virgin Mother who captivated the affections of your heart; see your Spouse in me.” After this the mountain was filled with the glory of God, and it was all adorned. The angels descended upon its peak and prepared their musical instruments to celebrate a very solemn day. I was still asleep, and amid golden dreams I heard the voice of my Beloved who said: “Sleep peacefully, repose and rest,

I keep watch; rest in the arms of your Beloved, because later you are going to start on another trouble much more painful than the past one.” And, still asleep, my heart answered: “I am worn out and tired; I need repose, let me sleep, watch me, so that no one awakes me. Eternal repose in your arms, Oh, most pure of virgins; this I ask of you: will the fatigue return when I wake up? No, do not awaken me; let the eternal rest come in your chaste, pure bosom.”

April 1864

The morning of 15th

18. “Arise,” said a strong voice. And I rose at daybreak, and the music burst forth with its melodious sounds, and the whole mountain rejoices. I left my cave. And at the peak of the mountain, upon a throne of immense glory, I saw the daughter of the eternal Father. The ones of the kingdom of God surrounded her; she wore a Queen’s garments. She was completely covered with glory, and could not be seen, just as the sun cannot be seen at midday; within the glory only a bright shape could be seen. And she said to me: “You called me; I am here on the mountain. Come up.”

19. I went up with my eyes downcast, because the brightness hurt my sight. When I arrived she stood up, and I was also standing before her throne. She said: I am your Spouse, you believe that; and my presence has captivated all the affections of your heart; you have submitted and surrendered to me, as I have to you; our union is now a fact; I am all yours and you are all mine. In the future, on this mountain my name is Mary, and it will be the Virgin Mother of God who will represent me in my relationship with you. As our spiritual union is now a consummated fact, there is no need to insist on the matter of love: you love me, I love you, and love is works.

20. After she said this, there appeared on the mountain a golden altar and on the altar the Gospel and a priest’s sacred vestments. And turning to one of the princes around her, she said: “Vest my minister in these sacred vestments.” I went up to the altar; they clothed me as a priest. She had a book and a crucifix in her hand, she said: “Come near me.” I went towards the throne where she was, and holding out her right hand to me, and placing it over my head, she said: “Go, preach the Gospel. This is the Law: *“You shall love God because He is who he is, infinite goodness; and your neighbours as yourself.”*” And she handed me the book. Then, extending her right hand again, she said: “Go, announce to the world pardon and remission of their sins.” And giving me the cross, she added: “This is the sign of redemption and of God’s mercy over the earth; with its strength you will destroy the reign of sin.” Then the heavenly chant was heard on the mountain, mixed with soft, sweet music; and the voices said: “Glory to you Oh, holy Church, you have triumphed in the blood of the Lamb.”

21. I was left alone on the mountain, and having received the mission, I prepared to fulfil it faithfully. Alone? Oh, no, not alone! I have always at my left a shadow which follows me on watch; and when I am asleep, it covers me with its black veil and protects me! And that shadow is the cloak with which my Beloved shelters me, that shadow is bringing forth in me the Catholic faith “*et unam, sanctam, catholicam, Ecclesiam*” reflecting in heaven on the body of my beloved Spouse.

The night of 15th

A Dream

“Sub umbra illius quem desiderabam sedi” [Sg 2,3]

“I sat in the shade of him whom I desired.”

22. At nightfall on 15th I sat at the peak of the mountain, to the shadow not in the light of the moon, but of the one

whom I loved. And I went to sleep with these prayers: Holy Church! open your arms; chaste, pure virgin, open your bosom and give me rest, eternal rest. Let me sleep in your breasts, and let no one wake me from my sleep any more.

23. A cry of horror awakened me: “My Father, my father, I am drowning!” As I awoke I saw that the daughter of Jephthah [Jgs 11,34-40), wandering through the desert, had fallen into the sea and was fighting against the waves. The people were crying, sorry for her, and they were looking down from a high precipice, and were not helping her, afraid of perishing with her. I had at my feet a roll of thick strong rope. I picked it up and hastened down the mountain; I reached the precipice, unrolled the rope and threw one end into the sea; the people held the other end and pulled and said to her: “Hold tight, don’t drop the rope.” I stood firm and kept hold of the rope, and she came up safe and sound. At once I heard the Father’s voice which said: “Go, quickly. My daughter is drowning. Take this law: “You shall love God for being who he is, infinite goodness; and your neighbour as yourself” [Mt 19,19; 22,39; Mk 12,31; Rom 13,9; Gal 5,14; Jas 2,8 . . .] Unrolled it, throw one end to the world, and the peoples who want to be saved from the waters must hold firmly onto it.”

The Virgin Mother of God on the mountain

24. At the sound of the Father’s voice I returned to myself (from a dream). And I found myself alone at the top of the mountain, with the shadow of the moon. And I looked at the shadow, I called, and the shadow did not answer. Is it a shadow with no reality? No, it has reality, and I am that.

25. Through the light of the moon I saw towards me through the air, a shadow which was not mine. And seeing that the shadow had stopped some distance away from me,

I called: “Are you the shadow of my Beloved? Come near, my Spouse, your lover is waiting for you.” The shadow drew near, and the shadow was of the pure, white light of the moon. I looked carefully at its figure, and it was the figure of a virgin who had never been stained with fault, all beautiful, all perfect, all pure, white as light itself. But, Oh! it is a shadow, an idea; it is a figure. I called out:

–“Shadow, shadow! Oh, shadow, whose shadow are you?”

And the shadow answered:

–“Look at me, and you will know me.”

26. I looked, and I knew her; I looked at her carefully, and I saw the figure of a virgin, the most beautiful and loveable that the hand of the Almighty had created.

–“Shadow, tell me your name.

–My name is Mary.

–Sweet name; what memories! And do I have to look all my life and see shadows?

–All your life. In the idea, shadow or type of me, engraved in your mind enlightened by the light of Catholic faith in that article “in unam sanctam,” etc, you will see me, and in me you will see a woman all pure, always virgin. You will see in me a virgin, a perfect, complete work of the hand of the Almighty. And raising you still higher, that same light will reveal for you in me and by me, another virgin more beautiful than I, beyond compare, who is the congregation of the saints under Christ, their Head, that is, the Holy Church. I am no more than her shadow, a figure, which although the most perfect of pure creatures, yet, in relation to and facing the reality, there is the difference the immense difference of shadow from the real object. That is what I am in relation to the Church, of which I am a member, a part and type. My shadow is sufficient for you now; you will always see me in

it, and in me, as a mirror, you will see the holy Church who is your Spouse.

This time it is I who has called you to this solitude to ratify and confirm your betrothal to the Spouse of my Son, the holy Church.”

27. After this, the skies opened and the mountain was covered with the glory of God; the shadows vanished and I saw myself before a throne of immense glory. The Virgin Mary, Mother of God, was seated upon it; beside her was another throne upon which was seated the Son of God, and between the two thrones was another on which an Ancient was seated. I heard heavenly music, and voices coming from the choir of seraphim, responding in chorus all the celestial hierarchies who were around the thrones with the saints. The refrain was: “Demus gloriam Deo, Quia venerunt nuptiae Agni” [Rv 19,7]. I was standing, and I stayed before the thrones standing because the Virgin had told me to do so. A golden altar appeared before the thrones as clear as crystal.

And those who assisted before the throne of the Ancient One drew near to me, and one of them said, taking my arm with love (he was a seraphim) “come up.” And I went up on the pedestal of the altar with him, and the assistants dressed me in the robes of a priest. The amice and alb were of linen white as snow, pure and fine, without spot or blemish or dust; the cincture was of pure gold; the maniple, the stole and the chasuble were bright crimson, like pure living blood; the clothing was of such precious embroidered materials that I have never seen the like; the stole was very wide, covering the whole breast; they put one half of the amice on my shoulders, the other fell on to my head, completely covering it and my face down to the shoulder; it was a very fine transparent veil. As they put it on me, one of the assistants said: “Do not uncover your head, because you will not be able to stand the presence of the majesty of God” [Ex

33,20; 19,21; 24, 12-16; Lv 16,2; Nm 4,20; 1 Kgs 19,13; Is 6, 2-3]. Thus dressed I was standing with my back to the altar, facing the thrones.

28. The Virgin was seated, dressed in the royal robes of the queen and sovereign of the world: a crown of glory encircled her head, formed – as I said before – of the hair on the upper part of her head, entwined and interwoven so as to make a living crown, not one of metal. She was at the perfect age for a woman, about thirty to thirty-three years; but there, there were no years, she was a perfect young woman: reflecting purity and virginity. I looked at her, for the twinkling of an eye, and I looked with my veil, and saw her in indescribable glory: all beautiful, all fair, a finished work, and nothing lacking.

29. After I was dressed and standing at the base of the altar facing the thrones, the virgin rose from her throne and, turning to me, said:

Virgin: Oh, minister of the altar, here I represent for you the whole congregation of saints, the holy Church: Tell me: do you love the Church?

Priest: Beautiful, pure Virgin, you know that I love her.

Virgin: Do you love her?

Priest: You know that I do. Such as I am a miserable mortal conceived amid the dirt and decay of the flesh, I do not belong to myself; I belong completely to her just as you see me here. I surrender myself again to her, I live and will live for her; I live and shall die for her.

Virgin: Do you love her?

Priest: Come, oh, fair Virgin, let the knife come, and the destroyer, sacrifice me upon this altar, slaughter the victim, sacrifice it for the benefit of the peoples, accept my blood in expiation of my faults and those of the world; and in the sacrifice the victim will not open its mouth. You know how many times I have offered it to you; you know, my Lady that I offered my blood in the time of wrath and

fury, when the sword of God the avenger was bloodied by threatening the Country which saw my birth; and you, when the knife fell upon the victim, you stopped the arm of the sacrificer. Oh, fair Virgin, as you did not accept my blood, then, accept my tears now, a heart consumed with pain and sorrow. Can I do something more for the Church? Command your priest, and your orders shall be fulfilled. You know my heart . . . Yes, I love the Church! The holy Church, pure Virgin, my dove, open your arms and receive this miserable mortal who lives dying and sighing for you! O, congregation of all saints united to Jesus, the Head, chaste virgin, infinitely loveable, open your breast, I beg you, and receive into your bosom this son of Adam, a pilgrim and stranger on earth, who sighs for you! Give me eternal rest in your arms that no one may ever disturb. Why do you not hear my prayer? Listen, loving Virgin, I beg you! Do you hear what I am saying?"

30. The tears choked my words. And Mary, turning to the Ancient One, said: "Eternal Father, this priest whom you see upon the altar loves your daughter, the holy Church, and asks for her as his Spouse."

The Father: My Daughter is your Daughter, and my Daughter and your Daughter, is your Spouse.

The virgin to her Son: My Son, the priest whom you see upon the altar loves your Spouse; the Father gives her to him as Daughter, you give her as Spouse.

The Son: The Father and I have ordained that the Church on earth shall have a father who loves her as Daughter, and lover who will be united with her as Spouse. And as the priest for whom you plead loves her, I give her again as Spouse, as my Father gave her as daughter. Celebrate, then, in my court this betrothal.

The Virgin: Addressing to me said: "What have you there around your neck?"

Priest: Some rosaries and a cross.

The Virgin: Take them off and give them to me.

I took them off, and, understanding the whole mystery, I said as I handed them over: "Receive, Oh, holy Church, accept, oh, fair Virgin, this pledge of my love for you: may it be the sign of my

surrender to you in sacrifice upon this altar. And you, altar, be witness that now I am no longer my own, that I do not belong to myself now, I am the legacy and property of my Lover."

The Virgin: I represent your Spouse here, the holy Church, and in her name I accept the offering and the sacrifice: now you belong to your Spouse, you are all hers. During the time you live on earth, love her, serve her as father and spouse; she will respond to your love. Come, draw near to my throne.

And I went near. Our Lady had a necklace of gold in her hands, made of pearls and diamonds, similar to my rosaries, and she said to me:

31. *The Virgin:* Take this pledge (she raised the veil or amice from my head); receive these rosaries as a testimony and sign of the love of your Spouse for you. The Church, that infinitely loveable Virgin, loving you in return for your love, gives this all to you, gives herself entirely to you, she is all yours, she is your Beloved, and your Lover, she is your inheritance, flesh of your flesh, bone of your bones; you two are one. In the great Sacrament of the altar, there every day she will unite herself with you anew, representing Jesus my Son in his invisible Head. By giving himself sacramentally your Head gives her to you morally and by mystic love; and by uniting yourself here sacramentally with the Head, you will be morally united with the whole body. There, eating the flesh of Christ, the Head, you will become with her flesh of her flesh, bone of her bones; there you will be united with her and she with you in spiritual marriage, and you will enjoy her and she with you that spiritual joy which the world and the flesh do not know. Your beloved spouse, your Daughter, is and will be in God's temple day and night, her Head – Christ in the Blessed Sacrament – resting upon the altar. Take care of her – the militant – wipe away her tears, console her in her afflictions, lighten her sorrows; all that you do for her on earth, she will return and do for you in heaven.

After his, heavenly music was heard, and the choirs answered: "Amen, Alleluia!"

I was left alone on the mountain. And when I looked at my rosaries, I found them the same as before, but destined to be in future the pledge or sign of my love for the Spouse, and of her love for me.

April 17, 1864

The farewell to the mountain and to Rebecca

32. Rebecca is the love of God in solitude, the type of marriage between the Church and Christ, and those who with Christ love her [Gn 22,23; 24,12-67; 25,21.24; 26,6-11; 27,5-17, 42-48; Rom 9,10].

As I left, Rebecca came to my side and said with lively interest:

–Goodbye. Are you going?

–Where are you going, and why? Are you displeased with me?

This time I answered her, deeply moved and affected:

–When I came to the mountain you hid yourself; why?

–You know: Mary was the one who had to receive you. Nevertheless, I came to say a word to you.

–Say it now.

–Will you come back?

–Yes, I will come back if our Lord lengthens my life

–Will you come back?

–Yes, I'll come back.

–Will you come back?

–Why do you repeat this dear? Don't you believe my word?

–Yes, I believe your word. And as you will return, I, when you come, have a word of vital interest to say to your heart.

–If it is a word, say it to me now.

–No.

–I am staying: I will not go ahead, tell it to me. – And she told me “Oh, beloved Rebecca, how grateful I am to you. Yes, I'll come back, as soon as possible.

–As you are coming back, I shall explain the word to you.

–Yes, you will explain it: now, I understand. Oh, unhappy me! Where am I going? What am I going to seek outside this solitude? Rebecca, be my witness, you who know the depths of my heart. I have nothing beyond this solitude: no persons, because apart from you no one captures my affections; no interests: apart from yours there is no interest at all. Oh, what am I going to seek? Shall I stay? I am staying! I shall stay here for ever.

–No. Go. But know that I am waiting for you, and when you return you will find me at the foot of the mountain on the same rock where you disembark; I'll wait for you there. Goodbye.”

33. I was seated on the rock awaiting the arrival of my little boat which was in front of me fishing. And Rebecca came back again to say:

–“Goodbye. Will you come back?”

This time she said it with a mysterious voice which I understood because she revealed it to me, and I answered:

–I shall return.

–Understand, when you come back you must be with me for at least 40 days because I have a word to say to your heart, and you need at least that time to hear it.

–Yes, I understand you. Goodbye, goodbye, my beloved; goodbye, holy mountain. I shall return, and more slowly. Goodbye, Rebecca. Why did you not come at least yesterday? Oh, you hid in order to torment me.

–No, no I did not hide: Mary, the Mother of God was in my place. When you come you will find the two of us. Goodbye. Ah, this time I go in sorrow, what pain! May I return, may I return Oh, my God, may I return to my solitude. Goodbye, Rebecca, I leave you my heart and my soul. Away

from here, Oh dear, I find only agitation, disturbance, temptation, dangers. Save me, Rebecca, save me in the midst of the waters of the sea. Goodbye.

34. I went away very pensive about my departure from the mountain. As the weather was fine, the little boat spent the time fishing, and I was seated near the water on the rock which serves as a quay. Love perturbed my heart; and Rebecca was with me, repeating with love:

–Yes, you will come back, and I will wait for you on this same rock.

–My love, my beloved, you make me sorry with this, and I leave you with sorrow. Allow me to speak.

–Speak, I am listening.

–Good. “Where are you going? And are you going?” She asked me with lively interest as we descend the mountain. Although my soul was content with her presence, her questions left me with some worry. “Where am I going? Oh, apart from you, my dear, I have nothing. Where am I going? To the world. And why? What have I there? Persons? I do not love my sons and daughters so much that I would cease to please you for them; apart from you my heart has no one. What am I going to do in the world? Preach? That is an awful battle, and there is nothing but fatigue in it. Then what? There I am going to fulfil the orders of Esther, my Queen. Rebecca, I shall come back! Oh, what happiness! You ask for 40 days. Yes, I will be with you 40 days; my poor soul needs that.

The boat is coming now. Goodbye, goodbye, goodbye.”

A Visit from Rebecca

35. I was thinking about the visits made to me by Rebecca, to me a miserable sinner, and about the change experienced this time in Vedra in the person who

represented my Beloved, the holy Church. And feeling very grateful to the daughter of Bethuel, I called her. I was walking alone in the woods, then I sat on the rock:

–Rebecca – I said – Rebecca, where are you?

–I am here.

–Who are you?

–This time I am not the Church, your beloved. Yes, I am Rebecca, daughter of Bethuel.

–I am very grateful to you. Unhappy me; I was lost because my heart was roaring like a lion, seeking the Beloved; I did not know her, and you came to reveal her to me; I did not deserve this favour. What did you see in me which made you favour me?

–God ordered me, and I obeyed. You knew me through the holy Scriptures, and as the Holy Spirit there appointed us to be a figure and shadow of the holy Church, I came, obedient to the Lord’s orders, that you might see in me your Beloved the holy Church.

–And why has the Virgin Mother of God come now?

36. The reason is that I and the other women represent the Church very imperfectly; and at the beginning it was for your good that Judith, Rachel, Esther, Deborah, I and others should begin the work in you. Now you believe and through your faith you can see something more perfect; therefore in the future it will be in Mary, the Mother of Jesus, that you will contemplate the body of your Beloved. The Virgin Mary is the only type, the only figure which in heaven represents the holy Church with more perfection; because she was created and formed for this end, and in the moral and spiritual order as well as in the physical and material, she is the most complete, perfect work of the wisdom and omnipotence of God. In the future, in Mary’s body God will allow you to see the body of the Church, her parts and members, her beauty,

perfection, and all that is possible for an eye of mortal flesh to contemplate. In the future, do not call me, but to Mary, Mother of God, because this Lady was commissioned to reveal to you and to tell you all that you need to know regarding the holy Church, your Beloved. Goodbye.”

Great was the surprise given to me by this visit. I did not know all these secrets and mysteries.

2

RETREAT IN MONTSERRAT

August 1, 2, 3, 1864

1. In spite of receiving so many visits and favours from the Beloved, I could not convince myself that I was pleasing to her. Now and again, a pure light shining upon and within my soul, revealed to me my wretchedness and unworthiness, the enormous burden of my misery weighed down my poor heart. Thus oppressed I exclaimed: “Oh, that there was nothing in me which is displeasing to you! When shall I be able to say to you in truth: I am pleasing to you; I am just as you desire and want? How great would be my satisfaction if I could be sure that I am pleasing to you!

2. I had felt this sorrow since that last retreat in Vedra. And as I passed this mountain when travelling by train from Saragossa, you said to me: I am waiting for you in Montserrat; come and I will tell you the cause of this sorrow which is tormenting you.

3. Some days went by during which the desires to be pleasing to my Beloved increased greatly within me. And

these lively, burning desires to be seen just as she wanted me encouraged me to look for my defects so as to correct them; so I came to this mountain with this objective.

Mary is not my Spouse, she is only the type, figure, the representative; and as an individual person, she is not the final aim of my love or my Beloved. But, besides being a perfect figure of her, she is also the most powerful intermediary, faithful and loyal for linking and uniting the two lovers; and also the representative of the Church for uniting her lovers to her. Mary, Mother of God, is not the Church; she is part of her, a member, a type; she is a faithful, loyal plenipotentiary, ambassador, deputy and lawyer for the matrimonial union between the two lovers. This is seen only imperfectly in Rebecca, Judith, Esther and the other women in the Bible.

4. I went up to the holy mountain where the Queen has her throne. I entered her temple, and bowing low in her presence I felt great confusion, confessing my sins and faults, and preparing to correct them, begging for God’s grace. And my Beloved, making her presence felt, said: “I am here.” I answered: “You alone are sufficient for me; I have enough with you. Who are you?”

–I am your Beloved.

–What is your name?

–Mary.

–Are you the Mother of God?

–I am your Beloved.

–My Beloved?

–Yes, your Beloved.

–My Beloved is Christ, the Head, with you and all the angels and saints and the just forming one moral body which is called the Church. Are you the Church?

–I am her representative, for your good, her figure and type; and as such, I am your Beloved because I represent her.

5. The figure vanished, and my spirit was raised to contemplate the reality. And as I was with her, she said: “I am your Beloved and your Lover, and because I love you, I am going to take away from you everything which would displease me in the future.”

I answered firmly: “Lamb without spot, as you are the Head of my Beloved, take away from this sinner his faults and sins: I will take them away with you and for you, and I shall be saved. Most beautiful Virgin, if it is possible for you, with my cooperation to take from me all that is displeasing to you, shall I be able to think in the future that I am pleasing to you? Shall I dare to believe that?”

“All your life there will be something in you which humiliates you, and that is your ability and liberty to sin, your weakness in doing good and your inclination to evil, your past and present wretchedness. Tomorrow you will go up to the mountain and you will find me there ready to renew with you our marriage contract. I shall be waiting for you at the top, in the heart of this mountain.”

Montserrat August 3, 1864 (Afternoon)

Renewal of the marriage contract

6. It was five o'clock in the afternoon and I was in the heart of this holy mountain in the place appointed beforehand. The heights and sublime peaks of the mountain were clothed as for a great day of glory (angels, saints) for they had to be present and be witnesses of our contract.

When the time for the solemnity arrived, I called the one who had made the appointment: Oh, most pure, most chaste, most beautiful, most perfect of virgins, Holy Church! I am here, awaiting you. Come, my Beloved, come, this

wretched son of Adam is waiting for you, and he cannot live without you now. Come!

7. I did not have to wait long. As soon as I called I felt her presence in the depths of my soul. Her presence enlivened, washed, glorified and saved everything.

The Spouse then said: “What do you want of me, what do you ask?”

–I want you, I beg for you, because I cannot live apart from you.

–Seeing that you love me and ask for me, I, the only daughter of the eternal Father, give myself completely to you, with all that I am and all that I have; I am yours, and I shall be yours forever; I am and shall be your heritage. Do you accept such a gift?

–Yes, I receive it, I accept it: You are mine and mine you shall be.

–Then tomorrow in the majestic Sacrament of the altar, this surrender will be sacramental; in my Head I shall give you my flesh, my blood, my bones and I will be flesh of your flesh and bone of your bones.

–My beloved, now I must know if you love me. It is not surprising that I accept you, that I love you, that I want you, because you are infinitely beautiful and loveable; but my difficulty is whether you love me.

–Give yourself to me and I will receive you, and you will be all mine.

–Good, I came for this. Listen to my offering: I, Fr. Francisco of J. M. J. give myself to you now, just as I am, with all that I have, during my life and for all eternity. Do you want me?

–Yes, I receive you; I accept the offering.

–So, if you accept the offering, I am no longer my own, I am yours, and you will take care of me as of something

which belongs to you. And in the strength of this offering which you accept, I, Fr. Francisco of J. M. J. renew my religious profession and promise you obedience, chastity and poverty. Through the vow of obedience I will faithfully fulfil your commands and will be subject to your orders; in virtue of the vow of chastity, I surrender to you my flesh, my blood and my whole body, and will be flesh of your flesh and a true member of your body; and through the vow of poverty I renounce all the goods of the earth, and will follow your orders. Holy Church, beautiful, pure and perfect Virgin, fruitful Mother, ever youthful girl, who will never grow old, infinitely loveable, receive my vows and promises, and give me the grace to fulfil them. Take care of me, for I am yours.

–“I will take care of you, for you are my possession. Go down to my temple in the mountain this afternoon, and you will see me there, and the Father will confirm this contract.”

Montserrat, August 5, 1864 [Morning]

8. The mountain was dressed as for a feast on the morning of 5th. I, like a bird fleeing from the shots of the hunter, went up in search of my Beloved. She did not keep me waiting; I found her at the foot of the mountain and I greeted her: “Hail, pure Virgin,” etc. and she said to me: “Twenty years have gone by in which my Father wanted to test your fidelity, your loyalty and your love for me before I was given over to you; you know what has happened during that time. Now the time has come when I am going to be given to you by my Father as Daughter, by my Spouse as Spouse; come up.”

9. I went up, and she led me amid the ruins of a hermitage. My spirit was raised to contemplate the heavenly Jerusalem; the mountain was completely filled with glory. And the Father, making his voice heard, said: “This is my Daughter and your Daughter.” And the Son (said): “This is my

Spouse and your Spouse.” And the Holy Spirit: “I am the love of the Father and the Son, and I am the bond which will keep you united by grace and for love with the Daughter of God and with the Spouse of the Lamb” [Rv 21, 9-27].

And the Beloved said to me:

–As my Father gives me to you as Daughter, I acknowledge you as my father, and as my Spouse gives me to you as your Spouse, I shall be a faithful, loyal Spouse for you.

–You said this same thing to me in El Vedra.

–Yes, that is true. But the name of the Spouse was Rebecca, and that was a betrothal. And now I present myself to you with my own figure and name, which is Mary; and this betrothal which was celebrated, is now a marriage contract. In proof of which I give you this sign: that in the future you will be freed from all those weaknesses which you could never get rid by yourself. Seeing that you have truly surrendered yourself entirely to me, in the future you will be all mine: mine will be your flesh, mine your bones, mine your blood, mine your body, mine your soul, just as I am all yours, and the two of us shall be but one body; members of one body. Mark well this date, because it is an epoch in your life.

Tota pulchra es [Sg 4,7]

10. You are all beautiful, my Spouse. Your clear, serene face reveals an intelligence so keen that neither the shadows of the night nor the darkness can hide any secret or mystery from you, however deep it may be; your thoughts are always great, magnificent and sublime; your heart contains pure love, and resides in it as fire in its own element. There is nothing in all your parts and members which is not perfect; and all the divine perfection together, makes you infinitely beautiful and loveable. Your eyes, clear as pure crystal, clear and refined, alive as the brightness of light, reveal and

show your immense beauty and incomparable kindness to the one who loves you and whom you love.

*You have ravished my heart, my sister, my spouse
You have ravished my heart with one glance of your eyes
[Sg 4, 9]*

11. My Beloved, my Spouse, my Sister, you have wounded my heart unto death; with one glance you have revealed your thoughts to me, you have made yourself known to this wretched mortal. And seeing you, turning my eyes to you, I remained prisoner, captive and slave of the presence of your incomprehensible, deep and inexpressible beauty; and manifesting them to me with your sweet, affectionate glance, gracious and attractive, your immense amiability and fondness and tenderness of your heart for me, my heart was wounded unto death; your glance has killed me.

You are all perfect

12. And hence, infinitely loveable. So just as the darkness disappeared and all shadows vanished in the presence of the sun, thus all beauty is eclipsed at the sight of you, and the loveliness of the most beautiful and splendid of the daughters of men is defaced; what is seen as pleasant among the daughters of Adam is no more than a flash of your glory, riches and grandeur. How happy I shall be on the day when there is nothing in me which is displeasing to you!

*Mary is the most perfect type
To represent the Holy Church for us*

13. As the Church is what I am describing in this book, we needed a woman to represent her to us, and one who, at

the same time, could be our mediator in our union with her. That is Mary, the Mother of God; and so our Lord formed her as perfect as is possible for a pure creature to be!

St. Bartholomew's Day, 1864 [August 24]

A shadow late at night

14. I was on the holy mountain in peace and at rest. I was looking at an infinitely beautiful Virgin, as beautiful as desired by my love for her which had no limit. The mountains (angels) which surrounded me asked:

–What are you searching for here in this solitude?

–And I answered:

–No one. I went many years in search for my Beloved: I found her, because she came to meet me; I have her, and her presence is enough for me. She lives in the midst of you, and you see her and know her better than I. Tell me for my consolation: who is she; what is she? Describe her to me.

15. And the mountains kept deep silence. Then one was raised up above the others, and said:

–Mortal man, your Beloved is an indescribable beauty. The most beautiful, the loveliest among the daughters of Adam is no more than a shadow in the night, which illuminated by the light of the moon, represents amid the darkness some of the perfection which adorn the one whom you love; and all the most gracious maidens born and to be born of mortal man, all together possess but a rough sketch of the glories, gifts and riches of the virgin for whom you are asking for.

Fruitful Virgin, holy Church! Open your arms and receive into your bosom this wretched traveller and pilgrim who wanders and comes to you as a stranger upon the earth. The

woman is a shadow whom you represent. Oh, depart shadows, vanish figures. No more shadows, no more figures! May I see the reality unveiled; may I see with uncovered face.

3

SANTA CRUZ [DE VALLCARCA]

September 1, 1864

The Wedding hall

1. The Beloved was absent, no doubt through my fault; and I was living abandoned to myself in such a way that I had no courage to call her: wretched human condition! Yet in the depths of my soul I felt her presence; but she was so hidden and so disguised that the senses neither saw nor felt her.

2. Oppressed by the weight of my own misery, I went about the mountain alone. And I called her: My Beloved, my Spouse, oh, most beautiful of virgins, where are you? Come, do not delay, because I need your presence. At night she came, but so much disguised that I did not know her; she spoke to me, and I did not see her; she told me what interested me for her glory, but I did not realize it was she. She went away; I began to pray and called her again. I was walking in front of my cave in Santa Cruz and a sweet sonorous voice came from within; and it was the voice of the beauty I was searching for. "I am here," she said. Oh! what happiness is mine!

–My beauty – I answered – are you here? Happy, now I have everything in you.

–And did you not know that? You forgot that I had chosen that cave as the room for our visits and communications? Yes, I am waiting for you here.

3. And I did not dare to go in; I passed by. And I was walking about the mountain and I said: "Oh, she is at home, waiting for me. I am coming, I am coming dear Virgin, now I am coming; I am unworthy; let me get ready." And I prepared myself with firm resolutions to serve her. And so prepared, I went in. I greeted her with deep reverence. And I renewed my vows, and again dedicated myself completely to her and she to me, and my spirit was united to hers, and I felt that the two were one, and so I was cleansed of my miseries. And my heart in one of its raptures of love and fervour, said to her:

–My Spouse, Oh, holy Church, congregation of all the saints united to Christ, your Head, Virgin pure, beautiful and lovely, how can you like or be pleased with something so vile? I am yours, open your arms, shorten my life, and receive this miserable sinner into your arms in your house.

–My house is in this cave.

–Wherever you are there is heaven.

–Then, this cell is your heaven.

–And shall I find you here?

–Yes, here, in the solitude of this cave you will find me.

–Good, I have heaven on earth and under the earth if you are here. Receive my vows: I . . . renew my profession and make a vow of obedience, chastity and poverty, and I promise you to observe them faithfully until death.

–I accept them, and you with them and for them. Prepare yourself tomorrow; I will give myself to you in the blessed Sacrament of the altar.

4. *The sacrament of spiritual matrimony: his union and relation with Christ and his Church in the blessed Sacrament of the altar, the virginity, maternity and fruitfulness of the Spouse of Christ*

a) The sacramental presence of Christ on the altar.

Christ is on the altar in real flesh. His flesh and blood are there under the appearance of bread and wine: his body is there, his soul is there, his divinity is there. The species of bread and wine are the sign of his presence on the altar.

b) The moral presence of Christ on the altar.

Christ is on the altar not only as an individual person, but as Head of the Church: “And he made him the Head of the Church, which is his body” [Eph 1,22; 1 Cor 15, 20,28: Col 1, 15-20; 3,11].

c) Moral presence of the Body of Christ on the altar.

5. Where the Head is, there is the Body, and where the Body is there is the Head. Where Christ is, there morally is the Church, and where the Church is, there is Christ, and they cannot be thought of separately, as the Head and Body is a living thing. The Church, then, is on the altar united to Christ as a Body to its Head.

d) Marriage union on the altar.

This is the great sacrament: deep mysteries involve Christ and his Spouse. Here is the nuptial couch where the Lover and the Beloved are united, and on this ineffable union the Church bases her maternity.

e) The maternity of the Spouse and her virginity

The word made flesh is the seed: “The seed is the word of God” [Lk 8,11;Mt 13,10-13; Mk 4, 10-12]. Under the species of bread and wine those who receive communion worthily, that is the Church, Spouse of the Lamb, receive it.

The Word made flesh passes through the mouth to the mind of the one who received it. The Church protects it like a foetus in her own womb; there she fosters it with holy meditations and good resolutions; there, the Sacrament pours out its gifts and grace, the Word grows, is organized, formed strengthened and when reduced to good works it is the product of the Spouse. When the Sacrament touches the flesh, then the Word made flesh by the words of the priest, is united to his Church in the souls of those who receive him, and the Church is united to her Spouse; and the two are one flesh, one body in the one same spirit which gives life, and this is God. Admirable mystery! In this union all is pure all is holy.

6. And the Spouse, when she receives into herself the Word made flesh in the flesh of those who receive communion, when she conceives that pure seed of such prodigious virtue, she becomes a mother; and she is all the more fruitful the greater the number of worthy communicants. The beloved Spouse when she conceives in her womb the Word of God not only does not lose her virginity, but in this sweet embrace and sacred kiss, in this ineffable union, she is constituted a virgin, all the more pure according to the greater ardour with which she unites herself with her God. A soul is more pure insofar as it is more united to her God.

7. The Church, represented in this Sacrament in the person of those who receives communion, becomes in this union a fruitful mother, she is a Virgin in the conception of the Word, as well as before, and in her spiritual childbirth, and even more after these. In the conception and in giving birth she is always pure, always beautiful, always young and always virgin. The joys of the sacramental union are all the more chaste and pure the more they are spiritual, and all the more lively and strong, sweet and delightful as they are spiritual.

*Spiritual marriage between Christ and his Church
and between the Church and the one who communicates
worthily*

“Sacramentum hoc magnum est” [Eph 5, 29-32]

8. For a true matrimony there must be surrender of the spouse to his wife, and of her to him, a sharing of goods, and union of the spouses.

*1st The surrender of the Spouses,
of Christ to the Church*

9. It is a fact which we must not doubt: Christ is in the host and in the chalice sacramentally, that is, his flesh and blood under the species of bread and wine. He is also there mystically and morally as the Head of the Church. Christ gives his body and blood, gives himself completely to his spouse, the Church, that is, to the congregation of those who receive communion: all to all, all to each one of them. The Spouse receives him, and when the Sacrament touches her flesh they are no longer two, but only one mystical and moral Body, that is, the Church and the Head; and through this Sacrament, the one who receives communion besides a member of the same body becomes one with the other communicants, and one same and only body.

2nd The surrender of the Spouse

10. One of the rules of the one who receives communion is that first he must make an act of love, perfect if possible, preceded by an act of faith and hope. An act of perfect charity is nothing but a total, perfect surrender of oneself to God, because by the law of charity, by loving, the one who loves gives himself to the one loved. Before

receiving God, the one who receives communion, by making an act of charity (love of God and neighbour), gives himself to Christ with all the more perfection, the more perfect is this act. One receives holy communion, or a thousand, and the congregation of communicants, which is the Church, gives itself to the Spouse loving the Head and all the members of His moral Body. And when the Sacrament touches the flesh, if the Spouse receives a kiss and accepts the gift, and the surrender of the Lover, he also in his turn, receives, accepts and embraces his Spouse strengthening and corroborating with his graces and gifts her faith, her hope and her charity.

From this mutual surrender follow sharing of goods and the marriage union.

*Spiritual marriage between the Church and her lover
in the blessed Sacrament of the altar*

1st The surrender of the lover

11. Before receiving holy communion the lover makes an act of charity by which he surrenders himself to his Beloved; prior to this he makes an act of faith and of hope. An act of perfect charity is an act of love of the Church, because charity extends to God and to the neighbour; and neighbours, under Christ their head, united among them by love, are the Church. The one who receives communion must look with faith at the Church, enthroned upon the altar; that is, he should see Christ there not as an individual or as only one person, but as the head of his Body which is all the saints and the just in heaven, on earth and in purgatory; and the Head and the Body, that is Christ and his saints, are always, in the intellectual, real, positive world, one, sole entity. The one who makes an act of perfect charity, by his love, gives himself not only to the Christ, the head, but also to his members, the neighbours.

2nd *The surrender of the Beloved to her lover*

12. Where Christ is, there is the Church, and where one goes, there is the other, because we cannot imagine a living body separated from its head, or a head separated from its body. Christ is present in the Sacrament not only as an individual person, but as Head of his moral Body; and just as he is there, he gives himself through the hands of the priest to the one who receives communion.

The Head gives himself to the lover sacramentally and morally; together with the Head he surrenders to all of those who receive communion, because these, before communion made this offering by means of an act of love for their neighbours. The Body is given with the Head, and since the Body and Head is the Church, this is a marvellous, wonderful fact, that the Spouse of Jesus Christ, the favourite daughter of the Eternal One, that most beautiful and perfect virgin, is surrendered and offered to the one who receive communion; and as soon as his lips touch the Sacrament, the two lovers become one body in that holy kiss. And what an admirable effect! The person in this embrace is all the more chaste, more pure, more perfect, the more he is tied and is united with his Beloved. Precious bonds, sweet ineffable kisses! It is charity which makes this union: a person, by loving God and his neighbours, becomes one body with his Beloved, and he s u r r e n d e r s himself to her, and she, in correlation to the love, s u r r e n d e r s herself to her lover. The species of bread and wine in this Sacrament are the sign of this spiritual marriage.

Santa Cruz. September 5, 1864 [Morning]

A token of love: the Beloved to the Lover

13. On the morning of 5th I was doubting, not doubting, but my spirit was bewildered about these truths which I have

just finished writing. I began Mass very distracted; and as I pronounced the words of consecration, the Beloved said:

–I am here. When will you believe?

–When? I shall believe if you give me faith. Give me faith, do me this favour.

–I am going to give it to you, and it will be another token of my love for you. Open your heart and allow me to write there.

–My heart is open for you; it is yours; do there what you will.

14. I was very attentive for a moment, and with his finger she traced these words (she said the words with great strength and power):

–Where the Head is, there is the Body, where I am, there is my Church, we two are one; the Church is in me and I in her, and we two are your Beloved and your Lover. Here is your beloved object, your Beloved is all yours, she surrenders herself to you: this is an act which is consummated in this Sacrament. Do you believe?

I answered firmly:

–Oh, I believe, I believe.

And she added:

–Do not doubt any more. Receive this faith in me as a pledge of my love.

And I asked:

–Lord, why do you reveal yourself to this wretched who does not reciprocate to such love?

And the voice of the Father answered:

–Not for you, but for my Church. I have revealed, made visible and manifested to you my well-beloved Daughter; and she has revealed herself to you, and I have given her to

you as Daughter; and my Son has given her to you as Spouse so that you may tell of her beauty, and by your writing and preaching about her the world may know her, love her, and cease to hate and persecute her. The time has now come when the Church must be revealed and known to the world, and the people will see and love her. Faith in her, which is almost extinguished, will rise up like a comet, which will be the sign of the last days of pilgrimage on earth. Seal these words, and let no one read them until that day arrives.

Vigil of the Nativity of our Lady, [September 7]

*An awful battle between life or death for twenty years.
Complete victory*

Victory. Victory!, said the echo on the holy mountain. Yet nevertheless my heart was groaning beneath the enormous weight of its wretchedness.¹

¹ At this point the original autograph presents an anomaly. It began on page 44 that brought here the n° 43 with the epigraph on the “horrible battle” and the generic date “Vigil of the Nativity of the Virgin”. Three lines are written and the texts are left abruptly interrupted without plausible explanation, and then continued two blank pages (of 45 to 47) that correspond to the autograph n° 44 to 46.

4

THE CAVE OF SANTA CRUZ

December 7, 1864 [Evening]

The Immaculate Conception

“Tota pulchra es, sponsa mea
et macula non est in te” [Sg 4,7].

1. On the vigil of the Immaculate Conception, in the light of the moon, I went down to the stream to walk alone. I saw a shadow at my side, following me, and the shadow alluded to a reality.

“In union with the whole militant Church I greet you, Mary, Mother of God, because the Lord has formed you so beautiful, so pure, and so perfect, since it was convenient for one destined to be for a person, the wretched pilgrim, a perfect type and figure where he could see the holy Church veiled in mystery.”

I said this interiorly. And the shadow became so bright, that it seemed as if the light of the moon was centred upon it; it was as white as the light itself. The shadow was a figure, and that figure was a young woman, bright, without spot or wrinkle, an ever pure virgin. I was attentive as much as it was just for a pilgrim, and fixed my gaze on the figure; and because it was moonlight, not sun, I was able to look. The shadow was silent, and I did not dare to question it.

My heart could not contain the prompting of love:

–Flee! – I said to the shadow – go away, Oh, my beautiful one! When shall I see you without shadows or figures, without veil or mystery, face to face? Most pure Virgin, holy Church, open your heart and receive into your arms this poor pilgrim on earth!

The shadow answered:

–I shall follow you wherever you go during your life.

–From whom are you? Where, Oh, shadow, where is your reality? I asked.

And the shadow answered:

–Look well at me, and in me and through me you will know your Beloved.

2. I looked again more carefully, and then in the shadow I saw the reality: and that real being was a virgin, it was the Mother of God. And opening her lips, she said:

–I am not the beauty which you are searching for, but you will see it in me because I am the bright, pure mirror in which she is represented; look at me, and through me and in me you will see your Beloved.

I looked (with my understanding) but saw nothing but the first shadow, and I was not satisfied.

–Let me see you, Oh, beautiful Virgin!

–Do not look – she said then to me – the mirror which I am; but see in me the image of the Church, your Beloved engraved by the finger of God.

3. And I looked at that image, and then, I saw my Beloved in Mary: I saw the holy Church. In Christ, her Head, I contemplated her immense and incomparable beauty, and in the features, the face and image of God Himself. “How beautiful you are, said my heart, in raptures of love.” How pure you are, oh, beloved Virgin, you are amiable!” I looked at her body – how perfect you are, how lovely, my Spouse!

Parts and members of this Body are the hierarchies and heavenly choirs, united to them the glorified souls and the just of the earth; these members united to Christ, their Head, form the body of my Beloved.

4. Coming to myself, I looked again at the shadow which was following me.

–Unhappy me! My life is dreams and shadows. Go away, shadow, because you make me sad and you torment me.

–How do I torment you? – asked the shadow.

–You awaken the love in my heart, and as I could not hold on to my Beloved, you make me live dying.

–There is no other way. I am the shadow who represent for you a Virgin called Mary; in me and through me you will see that beautiful and lovely Virgin.

In Mary you will see another virgin named the Church, Spouse of the spotless Lamb, and this is the Beloved.

If I go away, you will be left in darkness, abandoned to yourself.

–Follow me, Oh beautiful shadow, follow me, and do not abandon me. Oh, unhappy me without you!

It was midnight, and I retired to my cave, and the shadow followed me; I closed the door, and the shadow stayed inside with me. “What lovely company – I said to her – what good company you are. Oh, shadow without darkness, what a good friend.”

5. *Renewal of Love*

The cell is my heaven
Heaven is my cell
From the cell to heaven
From heaven to the cell

–Shadow, shadow! Where are you?

–There are no shadows, I am the reality. – said the voice out of the shadow.

–Who are you?

–I am your Beloved and your Lover.

–Tell me your name.

–My name does not matter to you.

–What do you want, and why have you come?

–I come to tell you just one word.

–Say it, my Beloved, speak, I am listening attentively to your voice.

–I love you.

–I am happy. This is what I wanted to hear from your mouth.

–Yes, I love you, and you believe it, and because you believe it, so it is.

–Unhappy me if you did not love me, unfortunate would I be if I did not believe it!

6. Seeing that you love me, the effects of your love for this wretched mortal will be these: by loving you I am all yours, and you by loving me are all mine; as I am yours, and as you love me as flesh and part of your own body, this is what you will do, as you can and desire: you will sanctify me more and more, you will take care of me as your own flesh and when this life is over you will allow yourself to be seen without veils and with your face uncovered, and on seeing you I will possess you and you me, and we two will be eternally one thing. I do not doubt that you love me; what I doubt is that I love you.

–You are right to doubt that.

–Why?

–The reason is that while you live, the Holy Spirit, who is love, will not possess your heart so perfectly that there is no space left; there is and there will be the ability and the

possibility of not loving me, you may cease to love me and even hate me; and that space left by love in your heart will always inspire you with doubts and distrust of yourself.

–You are right. Wretched human condition! I could cease to love! Is it possible; oh, is it possible? I could hate you! Possible? Come, my Beloved, come; open your heart, receive me into your arms, fill this heart which wants you, which seeks you, which loves you; fill it, and leave no empty space, fill it so that I cannot cease to love you.

Visions and conversations: important advice

Visions

7. The Catholic faith, shining upon our soul, reveals to our active understanding the object of our love. The law says: “You must love God, you must love your neighbour.” God-man, is the Head of the moral body with our neighbours, and this moral body is the Church: the Church then, is the beloved object.

The Church is, in part, invisible. And as it is a moral body invisible to the human eye, it cannot be conceived by our understanding except by considering her as an individual object; hence she is presented to us under the figure of a woman. The Church is a reality, and the Woman (Mary) another reality, and when the understanding grasps that, this form and figure or concept is impressed on the passive understanding. In this figure or shadow the active understanding sees Mary, the Mother of God, Rebecca, Esther, etc. and in these women to the Church.

8. If the understanding believes with lively faith all that has been revealed about the Church, the light of faith sees

the eternal truths much more clearly than external objects. Believing is seeing for the understanding; and these are the visions which are propounded throughout this book. To believe in the Church is to see her, all the more clearly according to the light of faith. To believe her represented and figured in Mary, the Mother of God, in Rebecca, in Esther, is to see her in shadows, species and figures.

Conversations

9. Believing in the Word of God is hearing him all the more clearly and surely the greater the faith with which we believe. The Word of God will remain and endure for ever, like God himself; and what he said was heard and will be heard for all ages. To believe means to apply the ear of the soul, and to pay attention in silence to listen to it. When the soul believes the revealed Word of God, believing is listening to it, and if the soul listens it hears, and if it hears it understands it. I am speaking of interior conversations in the way which faith presents the divine word to us.

The Cave of Santa Cruz, December 12, 1864

Joys in the blessed Sacrament of the altar. The name of the Spouse

10. At communion today in the holy sacrifice of the Mass:

–I come to you, I give myself wholly to you, I am all yours, flesh to your flesh, and you are a member of my body – my Beloved said to me. You will come with me to the cave after the sacrifice.

–Yes, I will come.

After Mass I went to my cave, I closed the door and I said: “My cave is heaven for me, heaven is my cell, my cell is heaven, because you are here now, Oh, most pure of virgins.”

–Incomparable beauty, tell me: Who are you? Let me know your name.

–My name does not matter to you.

–Yes, it is of interest to me.

–Why?

–I am unable to call you by your proper name. Perhaps you have no name of your own?

11. Yes, I have. But just as you cannot know my nature by intuition, or my moral organic constitution, or the relations of all my members among themselves and with the Head, or the relations of the whole Body with the Spirit which animates me and gives me life, or of this with the Body, neither can you know my name.

–Tell me, what is your name?

–I am Mary, the Mother of Jesus, I am Rebecca, I am Esther, I am Judith, I am Deborah, I am the Church, the Spouse of the Son of God, and yours.

–These are names of women, and you are not a woman.

–I am the Bride of the unblemished Lamb. I am not a woman, but I am in her figuratively; these are the names of figures and shadows through which I can allow myself to be seen and to be known by mortal man.

–I am not asking for the name of your shadow or figure, but your own proper name and attributes, if you have.

–Yes, I have one, but you will only know it when you see me without veils or shadows, that is, face to face; for now you must be satisfied with the name of my shadow.

–Who are you who speak?

–I am your Beloved, and this is enough; I am the object and the final end of your love.

–I know. That is not what I want to know. Are you God?

–No, I am not.

–You are my God who speak to me?

12. –I am God forming one moral body with your neighbours. I am all your neighbours united to Christ, their Head, in God and for God, who like their soul, moves, guides, vivifies, sanctifies and glorifies them. I am the congregation of all the angels and the just predestined for glory in Christ, their Head, and vivified by the Holy Spirit.

–You are something distinct from God?

–If I were not something distinct from God, I would be God, and God would be the Church, and the Church would be God; and if the Church were God, so also would be the creatures which constitute it. I am not God, I am the Church, I am Rebecca, I am Mary, I am the Bride of the Lamb.

–Who is speaking now?

–I am.

–Who is speaking in you and through you?

–God, who is the soul which vivifies me.

–Are you Christ, the Son of the living God?

13. –I am not Christ, but Christ is in me, and I in him, and we two are one and the same thing. I am Christ, Head of the Church, who is speaking to you: because the tongue is in the head, but it is the tongue which speaks, and the person through the tongue, and I am speaking to you through Christ and in Christ.

–Are you a reality. A distinct being with your own name?

–Do you believe in the Church?

–Yes, I believe in the Church.

–Then the faith which you have professed presents her to you and reveals her as a real, positive being, distinct from other beings, with her own name; she is one, holy, Catholic, apostolic, Roman. Do you know me now?

–I can see nothing but your shadow.

–While you are living you will see my shadow, but not my face. Sad state of a pilgrim! If you allow us to see only your shadow, how can the pilgrim love you?

–You see my portrait.

–Photographed in a mirror?

–Yes, a very clear mirror.

–What is that mirror like?

–The passive understanding of the soul. There you will see me as a living photograph; the clearer is your faith in that article of the Creed; “And one, holy, Catholic Church” the clearer you will see me. By the light of faith, I left impressed on the soul of the one who receives it, my figure, and in that the active understanding can know me.

–And the one who does not believe in you?

–He is an infidel, he walks in darkness, he does not know the object of his love, he wanders outside the law, lost and astray.

Most pure Virgin, Oh, holy Church, how weak is my faith in you! Help me to believe in you, so that during the night of this life, I may at least see you photographed in me. May I see at least your shadow. Shadow, do not go away, come with me, do not depart from me!

Octave of the Immaculate Conception, 1864

The daughter of a distinguished on earth

“Tota pulchra es” [Sg 4,7]

14. I saw a young woman as beautiful as it is possible to be, the daughter of a distinguished, dainty, richly dressed, humble, God-fearing, gifted with sublime intelligence. My heart was drawn towards that beauty, and I said: “Foolish! Illusion, illusion! You deceive yourself. It is not a beauty worthy of love. It is an ugly shadow, dark as night.” But my heart, deceived by the appearances presented by the material light, did not want to believe me: “Fool!” – I said – “don’t be so stupid.”

I went back the following day and that beautiful flower had faded, the sun’s rays had wilted it. I looked at it carefully, and it was encased in a trunk; its face was yellow and ugly. “My heart,” I said then – “where is that beauty which attracted you? It has gone like a shadow; it is no longer there.”

15. Four days later I went to visit her sepulchre. I opened a door which enclosed it; I was alone, what solitude, what silence! I called the daughter of the distinguished by name, and she did not answer. What a change! She was inside a marble sepulchre, alone: mysterious solitude! The cold block of marble enclosed and hid a frightful figure. I raised the slab and saw an ugly sight: the mouth and eye sockets were full of worms, the skin black.

Beauty, where are you? Ah, illusion, illusion! Yes, – said then my heart – illusion!

I was in prayer, prostrate on the ground at the foot of the cross.

–Arise, – a voice said to me.

16. I arose, and I was standing contemplating that horrible figure. Then appeared there the shadow of a reality which was not far away and from which that voice had come.

–Who are you?

–I am the Daughter of the eternal God.

The shadow was a figure, and the figure was a type and representation of the Daughter of God.

–What are you searching for here among the sepulchres?

–My Beloved, my heart had suffered an illusion and to undeceive it I place before it the sight of the decay enclosed in this cold marble. Shadow, shadow! Are you also deceiving me? The great beauty which you mention is also mortal and will perish like this faded flower in this sepulchre?

17. The shadow became as bright as the light of the sun. And in the shadow I looked carefully at the incomparable beauty of the Daughter of God. I looked to see if death could attack her on any side, and I saw death overcome and conquered groaning at her feet, his scythe broken, his arrows blunted, his bows in pieces.

Holy Church, you are immortal! Glory to you, lovely Esther! Your indescribable beauty will never pass away; my love, you are all beauty, all, so completely that time cannot spoil or impair you or touch you, because you are eternal like God Himself, immortal, imperishable. Shadow, oh, shadow, you who reveal the beauty of the Daughter of God to me, tell me, are you an illusion?

–The shadow said: I am immortal, imperishable, just like the reality which I represent; I do not pass away, just as your understanding does not pass away, which conceived me and having created me, accepted me. [Eph 5,27]

–Then, you are not a shadow, but an imperishable reality?

–Yes, I am something: I am a figure engraved in the understanding, representing the eternal beauty of God communicated to all the creatures who make up His Church, His chosen people; I give to man an idea an exact notion, faithful and true, of the object of love appointed by the law: “You shall love God, you must love your neighbours;” I am not a fiction or an illusion, I am a shadow permanently in your understanding and soul, I am a reality of the ideal world. Your understanding is a mirror which arranged, disposed and clarified by faith, has received an image which is myself. I am the image of your Beloved, I represent her.

–Shadow, oh, do not go away, do not depart!

–No, I am not going away: I shall stay eternally impressed upon you.

–And death?

–Death can do nothing against me.

–And will you follow me after this life?

–I shall follow you, because I am not dependent on the flesh impressed on your soul.

–Dear companion, how happy I am with you! Are you the one in charge of giving me news of my Beloved during my exile?

–I am a piece of news or idea or permanent notion in you about your Beloved, for I am her image.

–Sweet companion!

Vigils of Christmas 1864

Cave of Santa Cruz, December 16, 1864

A horrible vision

18. It was one of those dark, gloomy nights when one could hardly see the shape of the nearest object. For three days my soul had been so afraid and full of terror. The very solitude of this cave filled me with fear and shock; I was afraid of myself, and my own shadow scared me, Unhappy me, for I am abandoned to myself without you! Oh, my Dove, where are you? Am I alone?

I went to the foot of the mountain to throw myself at her feet. I walked in front of my cave, and was filled with terror; I did not go in, but I asked: “Who is inside? What is this?” I went on my way asking for the cause of my fear; and when I reached the river I began to pray.

19. It was so dark that I could not see anything except a very black shadow. Looking from one side to another in order to contemplate the gloom to see if I could find the cause of my fear, I saw a black shape coming towards me. My flesh was creeping, my hair standing on its end, my astonished soul was weakened overpowered by the fear and horror. Nevertheless, making a supreme effort, I asked:

–Who are you? In the name of the living God I adjure you, oh, shadow, answer me.

It came a little nearer, and when it reached me I could distinguish a figure.

Who are you?

I was wondering if it was the angel of darkness.

–Solitary man, do not be afraid. I am your Beloved and your Lover.

–Is it you? Is it possible . . .? and those black shadows?

20. She was walking covered with a black veil which completely concealed her, and the darkness around her vanished and left her face to be seen, but amid the obscurity of night; and I knew that she was really the Daughter of the eternal God, the figure of the holy Church. And her presence, far from calming my bewilderment, filled me with new fear and terror difficult to explain; and although she tried with loving words to ease my fears, yet terror filled my soul.

–It is I, don't be afraid.

–Yes, it is you, and because it is you I am not afraid.

–Why are you trembling?

–Oh, unhappy my situation!

21. Then my soul burst into tears which choked my words.

–Do not be afraid – she said with a strong, loving voice – are you afraid of the presence of your Beloved and your Lover? You are my Beloved? Ah, if that were so, in my miserable condition. Do I love you? Oh, if I loved you, if there was no emptiness in my heart, but if only it were full of love for you, Oh, holy Church, I would not tremble. Have pity on me, Oh, loving Mother! Open your arms, Oh, pure Virgin, and receive this mortal into your bosom, and there, full of love I shall be unable to cease to love you. But while I live. . . Oh, my flesh and my whole soul tremble! I see an abyss before me, I see a cavern within me which horrifies me, I see the power to offend you, freedom to oppose you, the possibility of ignoring your will and doing my own; and that power, that possibility, that freedom to follow my own will rather than yours is what frightens me. Within these powers I see horrible figures which threaten me, which would give me eternal death if they ever reached the point of free, willing acts. I am able to sin! Is it possible? And who can

assure me that I shall persevere in your love? Your presence, my dear, distresses me.

–What are you saying?

–Yes, you distress me with your presence, because my heart does not possess you, neither can it possess you with fullness of love, while in this mortal flesh; and the power and the emptiness which remain is the cause of fear, terror and dread.

–Do you believe my word?

–Yes, I believe. You love me, and because you love me I shall be saved, and I shall be saved because you will not abandon me, and my hope in my future happiness depends on your word. Save me against my own will.

–Do you give me your word that you will do my will in everything?

–For me your will is a law which I will fulfil.

–Do you deny your own will before mine?

–I deny it. Support me against it, because it is a formidable enemy which is fear; give me your word and you will defend me against this enemy.

–I give it.

–Your presence alone is sufficient for me; your shadow will protect me.

–My shadow will cover your soul. “The Holy Spirit will overshadow you” [Lk 1,35].

–As I cannot see your face, your shadow will be enough for me.

–Seeing that by giving me your will you give your whole self to me, I announce to you that I will come to you these days, I will give myself to you completely on the altar, with all that I am and have; prepare yourself to receive me.

–I am prepared.

–Well then, tomorrow, the fourth Sunday in Advent I shall come to you, I shall unite myself to you and with you, and we shall be one flesh and one body in one spirit.

–Come, I am waiting for you.

Fourth Sunday of Advent [December 18, 1864]

Joys in the Blessed Sacrament

22. My soul was still oppressed by the weight of its wretchedness, filled with fears, sorrows and doubts. After the consecration, in an instance I was distracted; some kind of filial terror reminded me of the presence of Jesus on the altar. I could no longer see and contemplate the Son of God under any other figure or idea, but that of Head, united in heaven, on earth and in purgatory to the holy Body of his Church. Hence, by looking at the Head I see the whole Body in it; and in his Body and Head, one sole entity and reality which is the Church. And when I receive holy communion I believe that I am united with my Spouse, the Church; with the Head with an act of divine love, and with all the members with acts of love for the neighbours. Therefore, all my relations with the Son of God and with his Father are always in relation with the Church. As I could not find support for these matters in written works, I go in much fear and caution, because on a bad day when everything is upside-down, I doubt everything; and in my doubts I look for support in the Sacred Scriptures and in the teachings of the holy Fathers and Doctors of the Church.

23. –Jesus present on this day on the altar:

–Come, and I will show you my Body.

–Who are you?

–I am your Beloved.

–You are Christ, the Son of God.

–I am the Church in Christ and Christ in the Church. I am in the Sacrament as the Head, and we two here are one and the same thing. Believe, do not doubt this truth. In the real, true world, I am one and the same thing with the Church, and there is no separation or division between us, where I am there is my spouse, where I go she goes. The human understanding thinks of me, contemplates me and looks at me separately from her. This separation may be imagined and could be in the understanding, but morally this separation is not real in the realm of truth. The understanding may conceive me as a man, as an individual and as any particular thing, with no relation whatever with my moral body; but this concept, this idea has no being except as an idea. As the light of Catholic truths is purer, it reveals with all the greater clarity to the understanding the bonds and relations which unite me with each and every member of the body, and they are all those predestined for glory. Believe that the one who is speaking to you is the Church, your beloved Spouse, in me and by me and I for her.

–Are you, my God, speaking to me through the mouth of the Church?

–Yes, because Christ as man is the Head, and those who by loving me are united with Him are his members, and I, your God, am speaking to you through the mouth of the Church revealing the eternal truths to you. So, believe in the Church, hear and listen attentively to her voice; when the Pope speaks as Pope, the Church is speaking, because he is speaking as Head of her body, and the Pope with Christ are one Head.

24. All this was said in one word, and I needed a whole page to explain it. This word was: “I am your Beloved. I am the Church in Christ and Christ in the Church.”

I withdrew after communion, and renewed my relations with the most chaste, the most pure and the most holy Virgins. But this same light which revealed to me the great beauty of the object of my love, as it shone on human weakness, on the power, the possibility and the freedom of a separation from her by sin, by showing in these horrible, dark caverns, everything ugly and abominable that can be imagined, left me filled with terror and fright.

Come, Oh Orient; come, O uncreated wisdom; come, O King of all peoples; come, Oh Emmanuel; come, of God of love! Oh, yes, you are coming now with great power to save us. Save us, oh infant God!

Christmas 1864

Christmas Eve in Santa Cruz

The triumph of the Church over Satan

25. In spite of all that is in this book, I was not free from doubts about the reality of my union with the Holy Church.

On Christmas Eve, when Christ comes down upon the altar, he came as a child on the straw, in Christ, the Church. And the voice of the Father was heard, saying: "This is my Daughter and your Daughter." And Christ added: "She is my Spouse and your Spouse." After the Mass I took the statue of the Child Jesus, we accompanied him in the procession to his crib in the cave, as we do every year. When we arrived and I placed him there, he said to me:

–This is my house and yours.

–Who are you?

–The only Daughter of the eternal God and yours.

–Are you imperishable and immortal?

–Just as God himself is.

–You are my Daughter?

–Yes, and your Spouse.

–Give me a sign that I may believe. Have you no faith?

–Yes, yes. Pardon my daring: I believe your word more than any signs which my eyes may see. Pardon my unbelief and help me against it. You have asked for a sign, and I am going to give you one.

–No, my Daughter, no; I do believe.

–Yes, you believe. And because you believe you will cast out devils from souls and from bodies in my name.

I am filled with confusion, because the faithful and believers run to you, Oh, holy Church, and bring their bodies possessed by the devil; I have commanded them, and they mocked me; I believe it was my fault; and filled with confusion I sent them away uncured.

–Cast them out in the name of your Daughter, of your Spouse, of your Mother, of your Queen; exorcise them in my name and you will see how they obey. Believe in the catholic, apostolic, roman Church, which is I, and I shall be with you, and it will be I who will humiliate them.

26. And so it was. On the second day of Christmas they brought to us a mute who had his mouth closed; he did not speak or eat or drink. The name of the demons was Satan and Lucifer; he had been there for seven years. And on the day of the transfer of the body of St. James, at nine o'clock in the morning, they were sent down to hell and the dumb man spoke and ate. When they were sent out, the day and time were set, the day was appointed. I was vesting to say Mass; it was 8:45.

–I am here – said the Child.

–You make your presence felt.

–Yes, this time I want those sons and daughters of yours who obey you to feel my presence. I ordered that this day should be appointed, giving the day and hour, so that they might see my power. You will see the confusion of Satan and how little he is worth in the presence of your Daughter.

27. At the appointed time, the demons departed the young mute spoke, opened his mouth and went away healed. The presence of heaven was felt so much by all and were so touched and religiously moved that we could hardly sing the “Te Teum laudamus.”

–Holy Church, most tender Mother! If those who were crying as they felt your presence, had seen you and believed you were present, seated like a queen on your throne, trampling upon Satan, with your power supporting and protecting your sons and daughters against the might of hell, they would have died with joy as they embraced you. Why do you hide yourself? Why do you not reveal your power, your glory, your great richness? Why do you not reveal yourself to miserable man? How can a pilgrim love you if he does not know you? How shall he know you if you do not show yourself and reveal yourself to him? Show your immense beauty, your magnificence and grandeur to the miserable traveller, and he will love you.

–All the holy preachers have received the mission of telling to the world who I am. Let them believe and they will see me, let them believe and they will know me.

–They will not believe in you if you do not reveal yourself to their heart while the word is reaching their ears.

–You, fulfil your mission.

–What?

–Take up your pen, your pencil and brush, and present me just as you know me to the pilgrim, in shadows and figures.

–The pencil and paintbrush?

–Yes, I will send to you my artists whom I have chosen, and under your direction they will present my image and figure to the world, and there, those who are members of my Body will recognize me.

–Oh, it is a rough sketch which we are going to present!

–It does not matter; obey.

–I am ready; tell your artists to come and join me.

–I have given my orders; they will be fulfilled.

New Year 1865

Sacramental Union

28. When Jesus was present on the altar through the consecration of the bread and wine, I heard a sweet, loving voice which said to me:

–Do not doubt, I am here.

–Who are you?

–Christ in the Church, and the Church in Christ and with Christ.

–Are you here? Oh, holy Church!

–Yes, it is I; I am who is speaking to you. Do you doubt? Do you believe?

–Yes, I believe in you. If you believe in me, never look at the Head separated from the Body, because if this separation exist in the real world, there would be division between Christ and His spouse which is against the faith.

Yes, yes, in truth there is no such separation, split or division; wherever the Head is, there is the whole Body morally, and where the Body is, there is the Head. When Christ my head is sacramentally present on the altar under the appearances of bread and wine, there is my Body, morally, united by love; and were I have my Head and Body there am I. In order to strengthen your belief I ordered Lucifer and Satan to appear in my presence. They came with a young dumb boy; they possessed his body, and they came on the day and the time that I appointed; they were sent out from his body and the boy spoke. You will see other signs which prove my existence. The time has now arrived when I want to reveal myself to people much more clearly. I have come to you so that you may reveal my figure.

–How can I take your portrait if you do not lift the veil which covers and hides your face and your whole body?

–Present me just as you see me.

–With a veil on your face?

–Yes, veiled.

–You, or your shadow?

–My shadow, and my figure behind the shadows of visible things.

–Your figure behind shadows?

–That and nothing more.

–I will obey you.

29. She said this to me in very few words at the moment of communion, and then added:

–I am here. Do you believe in me? I believe.

–Then as you believe in me, open your arms, mortal corruptible man, and receive into your bosom the most beautiful, the most chaste, and the most pure of virgins who

gives herself and surrender herself to you for love; let me rest my head on your breast Jesus in the Blessed Sacrament .

–Come, oh, my Spouse, come to my arms! But no . . . Oh, my Beloved, open yours and receive this miserable traveller who has no life apart from you! The triumphant – holy Church, open your breast and receive into your heart this mortal who longs for you! Happy the hour when I shall see you with face unveiled.

VIGIL OF THE EPIPHANY
Santa Cruz¹

5

RUINS OF THE CASTLE EARL OF CERVELLÓ

January 24, 1865

1. It was one of those beautiful mornings in winter which anticipated spring. And taking advantage of its delights and attractions I went up to the ruined castle of Cervelló where I was giving a mission, with the object of telling the Bishop about its effects and results, and of the order of the plan I drafted to continue to the other villages.

2. I was slackened and love was in slumber. And taking the pen, I felt seated upon the rock, the shadow of my Beloved at my left. Then love was awakened and it was impossible for me to be distracted with other occupations.

¹ For some days the account was interrupted, and it seems Fr. Palau intended to continue on the eve of the Epiphany, but did not do so.

–Shadow! Whose shadow are you?

–I am Catalonia the Catholic.

–The Church in Catalonia?

–She herself.

–What are you doing here in the midst of these ruins?

–Sweet memories! The Mohammedans dominated the whole area within sight, and I was strengthened by a group of brave Catalans, in the midst of these rocks. You see that hole in the rock where we are? Here I set up my standard; here I stood firm with my faithful, loyal defenders. How much Catalonia owes to these rocks! In those days of anguish her eyes and her hands were raised to this fort, and now it is forgotten. Put a cross on this site, so that when you pass this rock you may remember that I chose it and sanctified it with my own blood.

–I will obey your orders.

–Why have you hidden and put away my banner and the image which represents me?

–My Queen, do not afflict me more. You know: the Bishop, who represents your authority for me, and whom I must obey, insinuated that it was not your will to present your ensigns and your banner in public, that is, outside the Church or temple.

–How is that? Do I have to hide myself and surrender my ensigns before my enemies? Wretched man!

–Do not be offended, my Beloved. I know you only in the Bishop; I must obey him. Do you accuse me for this?

–No, do your duty; you must obey. But the eternal justice of God asks of Barcelona public reparation for the scandal given in these past years, and the banner must be displayed publicly to make reparation for all the insults I have received.

3. –Good, my dear. You know that I will not be unfaithful to you, you know and see the depths of my heart. Go yourself to the Bishop, reveal yourself to him, and through him order whatever you want, and you will see how I carry out your orders.

–Go. Tell to the Bishop that it is my will that my banner be displayed in mission outside the temple and everywhere, and claim for the liberty which the banner of the enemy enjoys.

–I will go. In whose name?

–In my name.

–Who are you?

–I am the holy Church in Catalonia, your Spouse and your Queen.

–This name is very vague and confusing, and you are not known; give me your own name.

–Tell him that it is the most beautiful, the loveliest of virgins who sends you.

–Are you, by any chance, Mary, the Mother of God?

–No, I am not. I am the holy Church of Catalonia who is speaking to you for Mary, the Mother of God: I am Mary the Virgin insofar as this Virgin symbolizes me. Tell him that it is Mary, the Virgin who represents the spiritual concerns of Catalonia, of Spain and of the whole world who sends you.

–Good. This name the Bishop knows already as reputable, but he is not obliged to believe me.

–If he does not believe you, you have fulfilled your mission.

–What do we gain by that? Do you perhaps want to test my obedience and fidelity?

–No, I am sure of that.

–Then What?

–If he does not believe you, give him the signs of your mission, I will be with you.

–Good. You will be obeyed.

RUINS OF THE HOUSE OF THE EARL OF CERVELLO IN CATALONIA

January 25, 1865

At the peak of the Earl's Castle

4. Free from my morning prayers, my spirit and my mind was very weary, I raised my eyes towards the parts of the wall which stood firmly on the peak of the Earl's house of Cervelló. The morning was quiet, serene and mild as a spring day. And I saw seated upon the wall a young girl whose glory dazzled the light of the sun. Love was tormenting me and directed me towards her. Making my way through the branches, at last I reached where she was. The light was so bright that she seemed to be dressed in the colour of blood.

–Who are you? I said as I greeted her.

–Catalonia.

–What are you doing here?

–I was waiting for you.

–Are you the holy Church?

–Yes, I am. Do you doubt me?

–Help my unbelief.

–Is not a nation something real, distinct from an individual? It has a head and members, and these are related to each other and to the nation; it is organized, has its own

life, common and national, a spirit of nationality. Do you believe this?

–Yes, I believe it, because I can see it.

–For I am not an individual, I am the kingdom of God, the holy Jerusalem; I have a head, members, and relations among themselves and with the head, I have a spirit and soul which gives me life; in fact, I am a moral reality. Do you believe that?

–I believe it.

–If you did not believe it, you would be a heretic.

5. As I said this, I saw that the whole surrounding area was dressed as for a feast, all creatures were in festive attire, and a sweet melodious concert of voices was heard; I understood the song but I did not remember it, and it alludes to the wedding of the Lamb with his Spouse, the holy Church [Rv 19,7]. I prepared for the renewal of my vows, I made my profession of faith and of love; and all the rest that happened is impossible to describe.

6. When the feast began another young girl came carrying a banner in her hands; and the young Catalan stood up. Taking the hands of her companion, she said: “The hour of battle has arrived, arm your people and raise up your banner” and she disappeared; and I noticed that the two were only one.

–Who is this? – I asked my Beloved.

–She is Rome.

–You two are one?

–Yes, we two represent only one.

And she raised the banner and fixed it upon the highest stone of the castle and said to me:

–Pay homage to my ensigns and my banner.

–Who are you, Oh, most beautiful of virgins?

–I am the final object of your love: I am God and your neighbours.

–If you are God and my neighbours, I, N. N. give myself and surrender myself to you as a slave, a servant and a minister.

–I accept you, and I accept your offer as pledge of your love for me.

–I am all yours?

–You are flesh of my flesh, member of my body, bone of my bones.

–Beautiful virgin! Sanctify and purify this flesh. If I am yours, by saving me you save yourself.

–Yes, you are mine, and by saving you, I will save myself.

–Oh, how safe I feel at your side! Oh, my Beloved are you God and my neighbours?

–Yes, I am Christ, constituting as Head, the Body of all that are written in the book of life. And Body and Head are but one thing which is the Church.

–Seeing that I am yours, are you all mine? What, do you doubt it?

–No, everyday in the blessed Sacrament of the altar you make a formal, solemn surrender of yourself to me; I firmly believe it, you are my inheritance, my patrimony and the delight of my heart. You are all mine, members and head, is that not true?

–Yes, I am completely yours, from head to foot, and I am happy to live with you.

–Where are we going with our banner?

–You will see.

–To Barcelona?

–You will see.

–Let us go there. How nice to go with you! Wherever you are I have my glory.

6

VISIT TO SAN HONORATO

March 1865

The shadow and the reality

1. I went up towards this holy mountain, and I felt on my left the shadow which was following me.

–Shadow that follow me, are you real?

–Do you still doubt my existence?

–I do not doubt; I know that you exist, but I do not know who you are.

–I am infinite beauty which you are searching for.

–I believe that, but on such an important point I always look for arguments to support my faith. Tell me who you are, show me your figure unveiled. Have you eyes to see, a tongue for speaking and a heart for loving?

2. Yes. A nation is a reality; there are many nations which communicate with each other. These relations of nation with nation are based on their mutual interests. When one addressed another it finds a head which is its leader, and in the national government there is its language, for if you question it, if you call it, the response comes through its ministry and those in charge; if a foreigner enters the nation,

he at once finds the sentinels, the guards, and the ministry which answers all his questions. That is how I exist. I have a head which is Christ, in heaven and on earth I have my tongue in my head, the angels and the priests and their ministries; I answer all questions with this tongue I love and I hate, because I have a heart for loving; and this heart is the will of thousands of intelligence united in and through one sole Spirit, who is the third Person of the Trinity. This is not fiction; I am a reality, represented in shadows and ideas and figures for human understanding. Do you believe in me?

–I do believe in you, O holy Church.

–Because you believe in me, I have chosen you to reveal me to the world. Write, I will guide your pen, your pencil and your brush.

–If people see your indescribable beauty they will love you, Oh, my dove, yes, they will love you.

7

IBIZA – MISSION

March, 1865

My travel companion

1. I went on the journey alone, and I thought I would be alone. Oh, precious solitude! I said to myself. And a voice answered me:

–You are not alone.

–Who are you?

–I am Rachel.

Indeed, I realized that I had an indescribable beauty as a companion on my journeys. What happiness! Rachel, the beautiful daughter of Laban was in the midst of the woods where I was, and surrounded by her father's flock. She was carrying a shepherd's crook, and the rest of her clothing was to match [Gn 29,6-30;30,22-24;35,16-18].

–I will not allow you to be alone in the future – she said with much love.

–When you see me alone, will you be with me?

–Yes, and also when you are in company, because I am the neighbours united among them through love under Christ, my Head; and when you are with them you are with me, and I in you.

2. I continued on my way, and my little shepherdess followed me. A doubt troubled my soul, and noticing my silence, my companion said to me:

–Do you doubt me?

–Take away all fear from me, Oh, beautiful Rachel!

–I am going to please you. I am going to show you that what I say is in accord with reason.

–Speak, Oh, my Beloved; your lover listens to you.

–Well then, I am your neighbours united among themselves under Christ my Head. Do you believe that?

–I believe it.

–Do you believe that I am a reality in the nature of things, do you believe in my existence?

–I believe it.

–Well then, I am in myself and in you.

–How?

–I am in your understanding. You have an idea, a concept of my existence and of my moral constitution: in your passive

understanding I, with my presence, have impressed an image, and I am portrayed there better than by a photograph; and in your imagination I have impressed my shadow and my figure; your active understanding sees in that figure and image my existence, and there you see me and know me. Do you believe this?

–Yes, it is true.

–I am also in your will and in your heart through love. Do you believe it?

–Yes, you know that if I live, I live through you and for you.

–You call me and I answer you, and I call you, and you hear me. Do you believe this?

–It is the truth.

3. –Well then, while you live in mortal flesh we cannot communicate in any other way, and so I repeat: when you are alone, you are with me and I am with you; and when you are with your neighbours, I am also there with you, because I am your neighbours united with Christ, my Head.

–Who are you, what is your name?

–I am Rachel.

–Jacob’s wife?

–Yes, the Spouse of the Lamb and yours.

–Are you the daughter of Laban?

–Yes, I am the Daughter of the eternal Father and yours.

–When I am on the mission, in the midst of the people united under your shadow, Oh, dear Rachel, am I with you there and you with me?

–Yes, that’s it: I am the People of God gathered under Christ, my Head.

–Well then, now I am satisfied. And what about when I am alone?

–Then you are also with me, and I am with you through love.

–When I am alone, who are you, O most loving companion?

–I am then the congregation of all the angels and saints of heaven and of the earth under Christ, my Head.

–Good; in this manner the company of the peoples will not be tiresome for me, since you and they are all united under your shadow. If I am alone you are my companion; and if I am with the people, as a formed moral body are your body. My companion, guide me in my pilgrimage on earth and at the end of my journey. My dove, open your arms and let this son of man rest in your bosom, I, who loves you and longs for you.

Ibiza, Passion Sunday 1865

[April 2]

Rachel and her father’s flock

4. There were days that my Beloved appears to me in the form of the most gracious, most beautiful, most lovely of the daughters of Adam, in a manner and dressed as a shepherdess. When my spirit felt her presence I could not but exclaim, enraptured by the impetus of love for her:

–My little shepherdess! Who are you?

–You always ask me for my name, what does my name matter to you?

–Oh, yes, but forgive me. I desire to see you face to face without veil. Oh, then, yes, I will know your name! I desire to see you unveiled, and this desire is killing me, and in my feverish love, Oh my dear, I am calling you and searching to know you: but, oh, I see only your shadow and image.

–Good, be satisfied.

–Who are you?

– I am the daughter of Laban, and these people who walk behind you and come to me in the mission which my Father has given you, are the flock which I feed in the forest, woods and bushes of this world.

–You are Rachel, the beautiful daughter of Laban?
[Gn 29]

–Yes, Rachel, Daughter of the Eternal and yours.

–I am your father?

–Yes, I am the Daughter of the Eternal and yours.

5. I had finished the mission in the first village, and I was going to leave at once for the meeting in the next one. I was about to have a little rest at the midday siesta, and I needed to sleep. Nevertheless, my soul, awakened by the presence of Laban's daughter, had also kept the body on the watch.

–My daughter, I need some rest, because this afternoon, you know we are going in a procession for two leagues.

–Who?

–You and I.

–Yes, the two of us. I am these parishes united in Christ my Head; I am going with you, I am your rest.

–Yes, my Daughter, you are my repose in my fatigue.

–I am also your fatigue, and I am going to give you thanks for them.

6. As the heavenly shepherdess was raised up on high, I said: "Heavenly Father, you have made your sweet, consoling voice heard (he is referring to the sermons) to this your pilgrim Daughter on earth. You have spoken words of consolation to me, and in my exile you have encouraged this little shepherdess in charge of your flock. Thank you!"

And then the voice of the Father was heard from heaven saying: "This is my beloved Daughter I thank you for encouraging her" [Mt 3,17; Mk 1,11; Lk 9,35]. And the Son added: "This is my beloved Spouse and your Spouse: I thank you for the services you have rendered her."

7. My God, my Lord! Unhappy me; I am a wretched sinner; Lord, pardon my ingratitude. Yes, your Daughter is my daughter, Oh, eternal Father. And you, Oh, Jesus, your Spouse is my beloved Spouse; save me, my Lord. I am flesh of her flesh and bone of her bones, blood of her blood; save me and I shall be saved, by saving me you save your Spouse. Holy Church, save me and I shall be saved! By saving me you save yourself, because I am your flesh, I am your bones, I am your blood. Do not abandon these flesh and dry bones brought to life by the word of your Father. These people are your members, they are your body; save them from the decay of guilt and of sin.

–Take care of me and I will take care of you.

–Beautiful Rachel, I will take care of your things; I will feed your sheep, they know your voice and mine; take care of me.

Mission, Palm Sunday 1865

[April 9]

8. We went from one village to the other, and the whole parish came out to meet us at the border.

–I am with you, let us go together – my companion said to me.

–I can feel you, but without seeing you. Who are you, Oh, beautiful dove?

–I am Rachel's daughter, and your daughter [Gn 11,29-31; Tb 3,7-9; 6,10-15].

–Are you Sara?

–I am your Daughter and God’s Daughter. I have no husband here on this Isle, because Asmodeus, that wicked angel with a mean heart killed all the youths who dared to come near me [Tb 3,8; Wis 18,25; Rv 9,11]. Send this perverse spirit away from those people!

–My daughter, you see the ensigns of the sons of the great prophets displayed against him; he will not be able to protect himself against the banner of our mission. Who are you, my daughter?

–I am all the parishes in Ibiza united to Christ, my Head.

–Are you the suppressed diocese of Ibiza?

–Yes, I am.

–Poor dear . . . I am so sorry for you!

–Do not abandon me as long as I live, Oh, my Father.

–How grateful I am for your sacrifices! Oh, what can the love of a father do!

–My daughter, I do not belong to myself; ask your heavenly Father for that, for I am under his direction and command.

–My heavenly Father? Ah, you know that he will do your will in this.

–My daughter, I will never abandon you while you live. I offer you a visit every year, if your heavenly Father does not order otherwise.

–Thank you!

–My Daughter, Oh, most beautiful dove, you are hiding your face from me.

–No, my father, I am visible; I am present, with a physical presence I come and I am with you.

9. Where are you? Who are you?

–I am that parish which comes to you united to Christ, my Head, my invisible Head: I am visible

–Oh, you are lovely, beautiful Sara! Let us continue our walk. If you are here, I have everything, and everything is coming with me; forward. When I ask you for your name, you answered: “I am Rachel’s daughter and your.” Are you my daughter?

–Yes, I am your daughter.

–Explain yourself a little more clearly.

–The divine word which you administer is the seed, which, received in the heart of this island, form the souls according to the law and image of God. The divine word, received into the heart, translated to works, is the Son and Daughter of God: it is that which engenders and gives life to souls; and that Daughter of God, formed in his likeness in virtue of the word which you pour into the heart of the Mother, the Church, is I. You are my father, and with this sweet name I hear the word of life which my heavenly Father pronounces through your mouth. I am the island of Ibiza, regenerated to the life through the Word of God. This which I tell you is a reality.

10. Good; and why did you tell me that you have no husband, and that seven youths were handed over to the power of the wicked prince Asmodeus when they sought to marry you? Who are they?

–I am a virgin, and anyone who loves me is united to me; and the more united he is to me by love, the more chaste he is, more pure and more holy. I am a virgin, I shall always be a virgin, and I can unite myself only to chaste lovers, pure virgins like I. Those young men . . . The story is a secret which I cannot disclose.

–If you are a virgin, my daughter, and have to be always a virgin, how can you have a husband, and marry?

–I can marry and unite myself only to pure, chaste, virgin lovers; and the more they love me, the more pure I am and my lover more chaste. I am the daughter of a virgin Father, and my spouse has to be a virgin: and so Asmodeus threw himself like a tiger upon those youths and killed them; they were not chaste.

–Pure virgin, chaste virgin, beautiful virgin! I am unworthy of you, how can you call me father?

–Because you love me, and that love of charity makes the lover pure and chaste.

–Do I love you?

–You know that you do; and if you did not love me I would not be your daughter: and because you love me, you run after me and I follow you. Now, father, now, give me your blessing.

Deborah and her armies

11. It was one of those afternoons in spring when nature is charming, and more than two thousand persons were with me, and the banner of the holy Mountain of Carmel was dangling above their heads. And singing hymns to my Beloved we walked towards a village where an equal number awaited us filled with faith and enthusiasm, on the border line between the two parishes. A choir of young peasant women were carrying a statue of Our Lady; I walked behind them. A voice from that direction said to me: “Come here.” I drew near to the left side. “This is not your place.” I went to the other side, and the statue was on my right. A voice could be heard coming from it:

–Who are you? I asked her.

–I am Deborah [Jgs chap. 4-5]

–And where are we going?

–I am going to say a word to you.

–Say it to me straight-away; I am attentive to your voice.

–Well, remember that in the year 1844 at this time of the year, you were in the midst of the armies. I said a word to you which you misunderstood.

–Yes, I remember. A voice I did not know said to me: “Go, preach the Gospel.”

–Well, that was me; and I saved you.

–Yes, you saved me. Illusions of man’s life! I thought that we had to form battalions of Christian troops and to fight with material arms against God’s enemies. The intention was right, but the illusions were mine. I did not know you then, my Beloved.

–No, you did not know me, but I knew you; and nevertheless, in spite of hiding myself from you, your love for me then was so ardent and so mad . . .

–Yes, mad. What madness was mine!

–Your love was so mad, and so self-sordid that you sought for a chance to die: and I fled death and you live.

–For you! I am living for you?

–Yes, for me. Well, here you have – what you have so much longed for – to fight against the enemies of my name – here on this island you have an army of 25,000 fighters under this banner. See, what fervour, what decision, what unity of faith in these battalions! Let us fight against Satan and sin.

–Good. What a change!

The beautiful and valiant Judith. Victory

12. All this which is written took place in a short time. And I was looking at the ensigns of Carmel on our banner

which threatened Satan and his throne: on the banner which waved over the heads of the youths who carried it, I saw the mission of the great prophet Elijah reserved for the last time [1 Kgs 18,19-46; 2 Kgs 4, 23-25). And with these thoughts we reached a hill from which we could see a crowd of people about the same size as ours, full of life and waiting to place themselves under the protection of our Lady's ensigns. As soon as we caught sight of them, the virgin figured in her image spoke secrets to my heart which looked for the good of the universal Church. And one word was engraved in my heart; it was: "Before these ensigns, before this banner, Satan will fall and the thrones which defend and support this cause." I have this practice: when my Beloved comes and I feel her presence, while my ears listen to what she is saying, my heart, consumed by the passion of love, wants to know at once who she is, and then changes the conversation.

-Who are you, Oh, beautiful virgin?

-What does my name matter?

-It matters greatly to me. Tell me your name.

-I am Judith.

13. And raising her right hand, holding the sceptre, she pointed to the thrones of the kings and princes who in league with Satan wage war against the holy Church.

-My ensigns turned against them. Tell these people that I am the one who comes to bring them good wishes.

-Who are you? Will I say that you are Judith?

-I am Judith, because my mission is to cut the head of the wickedness of Holofernes: I am for the mission [Jdt 13, 8-9]. I am the mother of these people. Tell them that I am their mother, who is always a virgin.

14. Thus, we reached the meeting point with the people awaiting us. I climbed up upon a wall, and as I began my

speech she said to me: "Tell them that it is I who has come on this mission, the mother of her children, the queen of her subjects."

These words left me deeply interested. And when the function was over, when the march began with the new people who had come to meet us, I turned to speak to my Beloved:

-Whether you are Deborah, Judith, Rachel or Sara, you are always the same.

-Yes, your Beloved.

-How bewildered I walked without you! Where were you when I was searching for you, thinking that no relation with you was possible?

-I was the one as I am now.

-I am now 54 years old, I have known you for only four years. How bewildered my heart moved without you! Why did you not reveal yourself in my youth? My works would have been so different! One word from your lips would have been enough to admonish me that you are my beloved whom I was searching for. My heart has always gone after you asking for its Beloved; until I found you; but nobody told me anything about you.

-Because you searched for me I presented myself to you.

MISSION IN IBIZA

April 1865

A loving protest

15. It was Low Sunday (in Albis), and we had to move on to the village of San Miguel. There was a threatening rain, for it had been raining the whole week, and the atmosphere

was heavy. I was sorry that it might rain, and I did not want the function to be thwarted. During those days I had the beautiful daughter of Rachel beside me, and I spoke to her saying:

–Are you not my travelling companion, Oh, beautiful Sara?

–I am.

–Well, seeing that the people obey me, I am going to order the clouds not to send down rain this afternoon, and I'll do it in your name.

–Good.

16. That is what I did. I entreated the weather, and it began to rain from eleven o'clock until three. And it did not obey me; I was in still greater sorrow. And I said to her: "Are the elements not subject to you, by any chance? Why do you give me distress?" At three o'clock it stopped raining. And the people from San Miguel wanting to have their mission came to meet us; and in one instant they were all gathered under the banner of my Beloved. Yet, it was still threatening to rain, and I said: We would have to get wet! "Elements, obey God's voice; clouds listen to the voice of the Creator. In his name I forbid you to rain. For the people and the demons obey, so you must obey." When I had said that, the beautiful Sara made her presence felt, and she answered me:

–We shall not get wet . . .

–You will not get wet, but perhaps your image will and myself and the people.

–I am those people united to Christ, my Head.

–You will get wet if it rains?

–I shall not get wet, because it will not rain.

–But those clouds are worrying me . . .! Let them go back.

–It will not rain.

–Why did they not go away when I ordered them?

–It was good like that, so that you could see that in spite of the threat of rain those people come out and follow us like sheep following their shepherd; this vindicates their faith and their devotion.

It did not rain. And as we entered the parish church of San Miguel, she said to me:

–Did we get wet?

–No.

–Then, believe. And just as the people and the demons obey you, the elements will also obey you when it is suitable.

* * *

17. On 7th of May the whole Island had to gather in the town of Alameda to receive the blessing. Everything was ready for the function, but the sky was cloudy and threatened to rain. I was afraid that the devil would interfere to spoil the function; and, in the name of my Beloved I besought the clouds and the winds, the weather and the air. We were more than three thousand persons walking in procession towards the town; we had a journey of one hour and a half, it was threatening to rain, and I was worried. "Clouds, do not give me trouble. Obey the voice of God who forbids you to send rain." And my Beloved answered:

–The clouds will not trouble us; on the contrary, they help us. Don't you see the peaceful atmosphere, the good weather? The heat would have burnt us up on this road, and the clouds have become our umbrella and (parasol) sunshade. Don't be afraid, they will obey.

–I am afraid we shall have rain, and this fear makes me anxious.

–Man of little faith! Your lack of faith makes you afraid; it will not rain. And so it was.

8

EL VEDRA

May 10, 1865 [Morning]

In view of El Vedrá

1. I was in the port of Cala de Hort preparing to cross over the space that separates this island of Ibiza, and as I boarded the boat and sat down, I felt my Beloved at my side, but without a peculiar form, and she said:

–How pleased I am to have such a lover on earth!

–Who are you?

–I am your Beloved who comes to welcome you.

With my heart overflowing with glory and contentment, I called out:

–Oh, most beautiful virgins, open your arms to receive in your bosom this most wretched son of Adam, who as a pilgrim and stranger on earth is longing for you. And do you come to me?

–Yes, I cannot be deaf to the cries of your heart.

–You have heard me! Good; let us go to this solitary mountain. Who are you; what is your name?

–My name is Mary.

–Mary, the Mother of God?

–I am the congregation of all the saints and angels of heaven and on earth and of under the earth united to Christ, my Head.

–My Spouse, my dove! Open your arms and receive this wretched mortal who longs to see you and to possess you!

–It is not the time. I have a word to speak to you.

–Say it to me.

–On the mountain you will be alone.

–My God! Do you think, my dear, that the ferrymen will give me company? You are my only companion on earth. Holy Mountain, open your bosom and receive this mortal man in your hidden nooks!

Vedra, May 10, 1865

Afternoon of day 10

The object of spiritual exercises

2. The afternoon was one of those beautiful, sunny days of May. I was physically very weary and worn out and my spirit, like a traveller after a long journey, wanted nothing but rest and repose. And because thinking and deliberating is tiring, I had no desire even for that, and I repeated very often: “Eternal Virgin, Virgin spouse, beautiful Virgin, open your arms and let me repose and rest in them! Oh, holy Church, unblemished Virgin, fruitful Mother, receive your son into your bosom.”

I was gazing very carefully at the picturesque scene of this inaccessible mountain, and a voice coming from the surrounding seas, said: “This is your own house, this mountain is your mansion as a mortal man!” And I answered: “Yes, I am very well here.” And that voice continued: “This is

the house which your Father has prepared for you so that here you may be united with his Daughter in faith, hope and love.” “Yes, I can see.” Holy Mountain, I am worn out; let me rest in your bosom!

The night of May 10

3. The body has already recovered from fatigue, and the spirit was on watch and attentive to God’s voice. The night was very clear and the full moon rising from the waters of the Mediterranean, turning this mountain into day; the high peaks of this Isle cast a shadow where I was, in a way that I was in the shade of the mountain. There was no fear or fright, quite the contrary: all the high towers and the woods which adorn them were all decorated and dressed as if for a solemn feast. The sea was calm, and with its bubbling seemed to confer and to speak to the mountain; the air also whispered, but very quietly and softly. The wind, the sea and the mountain seemed to be speaking together. This attracted my attention, and I listened attentively and heard the voice saying quietly: “It will be on 11th of May.”

I asked:

–What will be on 11th of May?

–A feast, a great solemnity.

–For what reason?

–The glory of God will cover this mountain.

4. I went through the afternoon very tired in body and in spirit. And then in bad moments doubts and worries came to me about the reality and truth of my love for God’s Daughter, the holy Church; and those doubts, although they did not seriously disturb my soul because it is accustomed to rejecting them, yet, they afflicted for a time. In order to send them away and to console my spirit saddened by the absence

of the Beloved, and much more because it was impossible to see except amid shadows and figures, I renewed my faith, believing what it teaches about the object of our love.

5. As I was making acts of faith . . . “I believe in the holy, Catholic, apostolic, Roman Church,” I saw a shadow coming towards me, which at first sight it filled me with terror. As this shadow drew near it revealed a figure, and that figure as it came nearer it allowed to be seen in the light of the moon the form of a young woman about 33 years of age. The moonlight dispelled the shadow, and she appeared all light, white as its essence. She was all dressed in pure and finest white garments; on her head I saw clearly a little crown with much light shining from its diamonds; in her right hand she held a sceptre of pure and shining gold. I fell on my knees. Although I believed she was my Beloved, my flesh was horrified, and my heart repeated: “And one, holy, Catholic” etc.

–Who are you? I said to her.

–Oh, my minister, I am your Queen.

6. I was filled with terror and fear, and as I knelt down she said to me:

–Do not be afraid, I am your Spouse.

–Queen and sovereign of everything created, Oh, holy Church, leave this your unworthy minister who humbly adores at your feet.

–No, arise, and do not be afraid, your Queen is your Spouse.

–My Lady, if you were not my Spouse, I would die of terror. Have you come to ask me for an account of my priestly ministry? Oh, if you were not my Beloved I would have given myself up for bewilderment. Here you have your bad priest, unworthy of you. Wretched me! Pardon, my Queen, pardon the faults of this your minister. Holy Church, how unworthy I am of you!

7. I did not dare to ask who she was, because my soul was timid and filled with confusion. But assured that she was really my Spouse, I asked:

–Who are you?

–I am your Queen and your Spouse.

–What is your name?

–It does not matter to you.

8. Seeing myself once again overcome with terror, fearing that it might be the work of the devil, I took the stole which was hanging from the branch of a tree, and standing up thus dressed, and clothed with priestly power, I said firmly and with authority:

–Shadow! I adjure you, as a priest of the living God to tell me who you are. Surrender, because there is no power upon this earth greater than the priestly power which is above all kingdoms, crowns and sceptres, whosoever they may be; surrender.

9. As soon as I pronounced the first words the crown disappeared from the head of that young woman and the sceptre vanished from her hands, and the same figure which was standing in front of me knelt on the ground; and with hands joined upon her breast, standing up she exclaimed three times with great emotion:

–Father, my father, give me your blessing!

–Who are you?

–I am your Daughter, the holy Church, a pilgrim on earth. Father, give me, Oh, give me your blessing.

10. At that moment the whole mountain was filled with the glory of God, and the voice of the Father was heard, saying to me: “This is my well-loved Daughter, and your Daughter. Give her, oh, priest, give her, in my name the blessing.” At once the voice of the Son was heard: “This is

my Spouse and your Spouse, love her and bless her in my name.” When she had received the blessing I told her to stand up.

–Take, my daughter, take the sceptre in your hands, and put the crown on your pure brow; upon the ruins of the kingdoms and the wicked empires we will raise up your throne. What do you want, my daughter? What do you ask of your father? Can I serve you in any way?

–Father, my heavenly Father sends me to you. I am the Roman militant Church on earth. I come to you this time not to speak of love, but of my concerns on earth.

11. –Good, my Daughter. We shall speak and deal with your concerns on earth. Did you not say that you are my Queen and my Spouse?

–I am. But, besought in the name of my Father by your priestly power, I am no more than the most dedicated and grateful of all daughters at the feet of her father, and an affectionate Spouse. As you had doubts about me, you did well to adjure me to declare the truth, and I have surrendered at your feet because as a priest you represent on this earth the priesthood of my Spouse Jesus Christ and that of my Father.

–Seeing that as my daughter and daughter of your heavenly Father, you beg the blessing of this priest, I, as your priest and minister, want to give you an account of my life as such; and to ask you as Queen to pardon this, your minister for the faults and sins he has committed in the fulfilment of my ministry.

–As Queen of the congregation of all the angels and saints in heaven and on earth and beneath the earth, I will speak with you about the affairs of your priestly ministry. As your daughter and daughter of the heavenly Father, I am the congregation of faithful Christians united to Christ, my invisible Head, and to the Pope, the visible head.

12. –And is the Pope my son?

–In the same way as you are son of the Pope. The one who loves me is my father and my mother, because he holds me in the heart of love just as a mother holds her child in her bosom; the one who loves me, prays for me, for my Head and for all the parts of my body; the one who loves me, he is my father, my mother, my spouse and my brother [Mt 12,50]. So, just as you need others to pray for you, so the others, from the Father down to the last of the faithful, need others to pray for them. In the love of charity is paternity and filiation, and in that understanding I am your daughter. And when you bless the people you bless me, because I am the people and I am them united to Christ, my Head. When you preach to the people, you are giving me the Word of the Father, which is the eternal Word; and it is to my love - life, strength, warmth and virtue, bread, milk and wine and my nourishment. Whatever you do to your neighbour you do it to me, because I am them and they are the Church.

13. In these colloquies I returned within the cave and that figure followed me, and I said to her:

–Are you the one who accompanied me on the mission recently?

–I am, yes, I am the one. In solitude I will be your companion, in the midst of the people I will not leave you! I will be with you during life, and after the shadows of this present life you will see me and I will be with you unveiled in glory.

The night's sleep came upon me in these colloquies.

The night of 10th

A gilded dream

–Let me sleep, my beautiful one, let me rest.

–Sleep, my lover, I will watch and wait.

–My body will sleep, but my heart stays watchful and awake in your hands.

14. While my body was resting, a soft, sweet voice said to me: “Come and you will see the house and mansion of your Beloved.” And my spirit was raised up above the top of a high, sublime mountain, and the one who was guiding me showed me from there the holy city of Jerusalem. I saw its magnificence, its riches and its immense glory; I saw my Beloved as much as possible to see her with an eye which lives in mortal flesh. I saw her face, I saw her Head which is Jesus Christ, God and Man, and inexplicable beauty and loveliness; the angels and the saints with their Head are one glorified body. I saw that in heaven all the angels and saints are but one thing which is the holy Church [Rv 21 and 22].

15. And as I drew near the throne of the Lamb, our Lord Jesus Christ said to me with much love: “I am head of all the angels and saints. In my head is the tongue of this moral body which is my Church. Do not doubt it, I am speaking to you, and I am speaking and communicating myself to you as Head of my Church; and therefore, it is she, it is your Spouse and my Spouse who is speaking to you; it is she who is in communication with you in me and through me, because as you see, we are all one sole body which is the Church.”

I saw the Virgin Mary and her glorified body, forming with Christ her Son, the Head of the triumphant Church. And as I was astounded by the marvel of such a mystery, she said to me: “With my Son I am the Head of the Church, just as Adam and Eve were head of the human race according to the flesh. I am the only, perfect, complete type of the Church distinguished with a woman's body; see in me the Church your Beloved. I will help you as much as I can; preach this great truth to the world. I am not the final end of man's love, but I am the figure of the Church, pure Virgin and fruitful Mother, and this is the beloved object designed by the law of

the Gospel, which is the law of charity. These religious rites which the earth offers to me in the whole world, I ordain to another virgin and mother who is the Spouse of my Son. Depict her immense beauty with pen and pencil, and present it to the eyes of the pilgrim as the object of love.”

While I was sleeping and walking in dreams through the squares and streets of that city which is the eternal mansion of my Beloved, a sweet, loving voice awoke me and said: “Arise, we are going to the celebration of a solemn feast.” And I arose.

May, morning of 11th

16. I arose and left my cave, and the dawn announced one of those mornings of May, endearing, attractive, alluring, fascinating and joyful for man which apart from fictions of the world are contemplated with the attractions of nature only in the desert, ever beautiful, ever innocent, ever pleasing to the eyes of the Author. A sepulchral silence reigned everywhere; the sea was at rest, not opening its mouth even babbling; the wind, quiet and calm; the sky, clear and pure. The eagle and cormorant and other fishing birds that has come to spend the night on these rocks, came out from their hiding-places seeking food; the sparrow hawk that had its young in the inaccessible cracks in these crags came out to hunt; the blackbird, solitary bird, was announcing a beautiful day with its melodious song from the heights of these crests. Nature, with a sweet eloquent voice was saying: “Let us adore God, the Creator, the author of our being;” and I, uniting myself to her, knelt before the cross of the Saviour, which the more coarse and harsh it is, the more it proclaims its power and strength.

–Roman Church! Come, my daughter, come; your father is calling you.

–I am here; you do not have to call me twice.

–Today is a very special day for me and for you, for we do not have to speak any more about love, because I know that you love me and you know that I will be faithful. Your Father and Jesus, your Spouse, are calling us. Let us go up to the peak of this mountain; we shall go there for evening prayer, and speak about your concerns, which are mine.

–Good, my father. Pray for me, if not . . . ¹

MY RELATIONS WITH THE DAUGHTER OF GOD

Volume 2

MY LIFE REGULATED FOR THE SERVICE OF MY DAUGHTER AND SPOUSE
THE HOLY CHURCH

VEDRA

May 11, 1865 [Morning]

17. My life has three stages.

In the first I went on without guide without lodestar. My heart, consumed by the passion of love, detached from

¹ The dialogue was interrupted suddenly and rudely, that was left maim when it seemed that it must be continued as the event was announced for the day 11th. Instead of pursuing with the description interrupted by the 11th morning, after one of the pages in blank, it appeared unexpectedly in the autograph one kind of cut for the other volume of the writing.

every temporal and earthly object, searched for the object of its love apart from creatures; but it did not know its Beloved, and not knowing her, what madness, what illusions, what wanderings, what ravings! I loved, and in order to give witness of that love to the one whom I knew existed, but I did not know, I decided to die for her.

18. In fact, in 1838, I offered myself for the mission amid the armies of the enemies, in a country which through fratricidal war had become a cemetery sown with bodies. I was sure that I would be able to give my blood there as a witness of my love for my Beloved by offering myself to the Father as one of the victims which his most just knife was sacrificing in expiation for our sins, so I presented myself at the altar of sacrifice. Until 1846 my life was hanging by a delicate thread which our Lord held; no one should cut it . .

19. On a certain occasion the aggressors were searching for me. As they knew where I was staying, they surprised me in a house belonging to an old widow. This woman, a secret instrument of Providence, locked me in a closet full of clothes in the room where I was sleeping. The slayers entered the room and asked the woman for the key of the closet. She was cleverer than they; she placed the key in the keyhole, and turning it, not to open it, but to bend the key, she was forcing it as she pretended to open it. The leader filled with anger, snatched the key from the woman's hands, and as he tried to open the door, he broke the prong. The woman, pretending to be angry because the key was broken, shouting and grumbling, sent them away. So I was saved by a woman.

20. On another occasion they came with orders to shoot me on the spot. The killers were led by a guide, a false companion, to the cave where I was; they went inside. Our Lady of Mount Carmel, whose feast it was, placed herself in between; she made me invisible to their eyes, and they did not see me or find me.

Then I saw that my heavenly Father did not accept my blood. And I had no relations with my Beloved; nevertheless, I offered and gave my life to her, which she did not accept.

21. I went through my life searching for my beloved until 1860. I knew well that she existed, but how far I was from thinking who she is! The object of my love for me was God, in a very confused, vague way, without details. I desired, like everybody, to love and to be loved, to love and to have my love returned; yet this return on the part of my Beloved, I neither had nor believed possible; so my heart cried out searching to love and to be loved.

22. In 1860, to my great surprise, relations began with my beloved. And since these relations was unusual and neither did I believe it nor was it possible, for this reason grace had to work so hard in me to establish them; and these relations have continued up to this day. All my soliloquies and retreats have been directed to only one thing, which is to unite myself in faith, hope and love to my Beloved.

This union, I see well, can always be greater and greater, because the more perfect the charity, the more intimate is the heart united with its beloved; and charity grows infinitely and immensely in this world, this union cannot be consummated and be perfect except in glory, because in this life there are always dangers and the possibility of breaking these sacred ties.

23. The presence of my Beloved now does not cause me those great sensations as it did at the beginning, because my heart is content with her, and I have found her. Although, I fear and tremble at the idea that I can lose her and be separated from her, and it is true that there is the sorrow of being unable to see her except under the mysterious veil and mystery and not face to face as I desire; if it is true that that union is very imperfect because of the ability and possibility of breaking it, yet now I am not

searching anymore, but that joy and hope: believing, enjoying, hoping, sorrow and love all together and at the same time, there is no sadness without joy or joy without sadness; the possession of the Beloved in the love of charity not being indestructible and imperishable, brings at times, shocks, suspicions, worries, doubts, fears and anxieties which are harder than death, but I am not searching anymore because the heart has what it desires.

24. Now I am going to begin another stage of life and in a very distinct way of proceeding before God and in my relations with the Church. And it consists in this: having found the beloved object, the strength of the spirit is not occupied in searching it, so its energies must be directed to serve and to fulfil the mission which the heavenly Father thinks fit to give me with respect to it. And this volume will be about these matters. Now I am beginning a new way of proceeding which is completely unknown to me, and for which I need prayer; but as I now have my Beloved, this does not worry me so much.

The evening of May 11

25. The weather continued to be calm and serene. The hour of prayer arrived, one hour before sunset, and the top of the mountain was covered with the glory of God, and I prepared to go up. From this cave it takes a quarter of an hour to the top, and from the sea to this cave, three quarters.

26. I was at prayer in my cave, and I heard the loving voice of the Father who said: "Come, my Daughter, come." And of the Son: "Come, my Spouse, come." And the Daughter of the eternal Father, who was at my side, went up to the clouds which were covering the mountain, and said to me: "Come with me," and I went up to the peak of this mountain.

I saw two thrones on it: on one was seated the eternal Father, and on the other was his Daughter. In front of the thrones an altar was prepared and millions of angels surrounded the thrones and the altar. "What do you want, my Daughter, what do you want? Your sighs, your tears, your cries and prayers have reached my ears; ask and I will give you whatever you ask." The Daughter of God rose up from her throne; she said: "My Father, you have imparted your fatherhood to mortal man so that in my pilgrimage (she is the militant Church) on earth might have your paternity visible in man, and this is the one who represents me at the altar before your throne; he will pray to you as a priest, in union with the Pontiff in Rome and the other bishops and priests . . . Receive my Father, receive and accept his petitions." Having said this, they clothed me in the priestly garments, and I went up to the altar and offered my prayers to the Lord.

May 12 [Morning]

27. The sea was furious, agitated by the storm, raised its waves to the sky; and its voice was like the shouting of crowds of people, forming a bellow and clamour in its discontent and worry. The wind dash with fury against the high crests of the mountain; but it does not matter; it was quiet, peaceful, unmoved, and unchangeable. A cloud covers the top of the mountain; and its glory is so great that it turns the light of the sun into twilight. In the midst of it I see a woman seated on a throne of similar glory. She calls me, I put down the pen, and I am going . . . I take the stole; I go up, I arrive there.

–Who are you?

–I am the congregation of all the angels and saints in heaven and on earth and under the earth united to Christ, my Head; I am your Queen, I am your Mother, I am your Spouse.

– Beautiful Esther, my Queen and sovereign! I am at your orders, ready to fulfil your commands. What do you want of me?

28. I was standing as a priest of God and of his Church, and the Queen answered:

–I am your Beloved, but don't look at me, do not delay in romance, because you will not see me; I come to you and you come to me to speak about our union of love; this is a finished work now; on various occasions you have given proofs of your love, of your obedience, of your fidelity, of your firmness, of your perseverance and of your loyalty to me, and I have placed my love and trust in you. In the future we shall deal with the destiny, the situation of the Roman Church, and your mission in it.

–Are you not the Roman Church?

–I am the triumphant Church, militant and purgative, I am the three in one head; the Roman Church is the congregation of the members of my body which I have upon the earth, and in the future I am going to speak to you about these: this is your beloved Daughter, and I am her Mother and your Spouse.

–Immortal Queen! I am ready to carry out your orders and commands; in knowing what I have to do, I have no need to see or to know more. You know me, you know what I am capable of; you know very well that I do not fear neither life nor death, prison nor exile, hunger nor thirst, and that the world will not make me turn away from my path.

29. Yes, I know. I am going to establish your mission on three articles. Tell me then. 1st the revelation of my glories to the world; 2nd the restoration of the Order of the great prophet Elijah; 3rd and the mission of this prophet on earth.

1st With regard to the first, I will be with you and I will reveal my glories to the people, and my riches, my power

and strength, and I will show them my great beauty and loveliness. You apply all your strength and attention in carrying out what I shall order. I will guide your pen and brush and pencil; and after the shadows, the figures and mysteries, I will make myself known to those whom I have chosen so that when the tremendous hour of battle arrives, they may love me and be faithful.

2nd Display the ensigns of the holy Mountain of Carmel so that those who are chosen as sons of the great prophet Elijah may be taken under its protection, and guide them in the deserts, prepare them there to receive the double spirit of this great Prophet.

3rd Begin your mission, preach the holy Gospel in the ways that will be shown you.

–Good. With regard to the first, that will not be a work for me, but a satisfaction to reveal and show your ineffable beauty to the people. Oh, that everyone might know you, beautiful virgin!

30. As for the second, I would need to know the destiny of this society of people who gathered beneath the ensign of Carmel, flee from the world and are saved in the deserts. They are your sons; you will take care of them better than I.

–Get to know them through your father Elijah; and tell them that they are under your care and direction, that they must acknowledge you by their General, that the general superior will have the title of secretary of the General; that they will ask from God the strong spirit of the Prophet.

–The whole difficulty lies in carrying out my mission with regard to preaching. If I meet the demons, do they not have to obey?

–I order you: cast out demons wherever you find them.

–What will I do with the anti-Christ?

–His day and his hour will come.

–His hour will come! Hasn't the day yet arrived to bring out his evil into the open and to condemn him. Is it not time to reveal the unwary son of perdition to the world?

–Be silent, it is a secret and a mystery: don't write any more on this subject.

31. Good. What mission do you give me, Oh, my sublime Queen and Sovereign, for the son of perdition who had seduced the whole world and has gained everything for himself, and rules everything? How can the Daughter of the eternal Father, militant upon earth, live with him? Can she by any chance compromise with this traitor? Can we hope from the way things are going that he will be converted? Let the camp be divided into two parts; let each one raise its banner and we will fight unto death! Why is there this confusion in the world? It is the strong man who guards the entrance where society is imprisoned: Oh, give me the power, authority and mission to disarm him, or leave me Oh, beautiful Esther, leave me alone in this mountain.

–Go, I am sending you; and in the midst of dispute and collision I will tell you what you have to do [Est 2 and 5; Lk 11,21].

–Beautiful Virgin, most tender Mother, Oh, triumphant Church, open your arms and receive in your bosom this wretched mortal; take me out of this world.

The night of May 12

32. At midnight I left my cave. The moon was so clear and so bright that it seemed like day, and I knelt down to pray. An idea came to me for a moment making me wonder if all the relations with the Church were but illusions. As I was thinking of this, I saw coming towards me a shadow which

was not a shadow, but a figure as white as the very light of the moon. And as it came near me, it said:

–It is I, Oh, my father.

–Are you my daughter?

–Do not doubt, and your Spouse.

–I believe it. Oh, you are beautiful, my dove, how beautiful you are!

33. Although she could not be seen clearly, because it was in the light of the moon, so great was her beauty, so great her grace, that it was impossible not to enrapture the heart even the most insensible and callous, not to be enkindled with the pure love of charity.

–Look at me.

–For five years you have not been out of my sight. When I first saw you, my heart was wounded to death, and it is not possible for me to love anything but you. Who are you?

–I am Jacob's daughter.

–Rachel?

–Yes, your Daughter and the Daughter of the eternal Father, the Roman Church, which is spread throughout the whole earth, a pilgrim in it. [Gn 29, 6-30]

34. I was looking at her carefully, because the moonlight, although dark, allowed me to see as much as possible for it is the eye of the mind which sees the reality in the ideas and figures.

–Oh, how beautiful you are!

–I am your Spouse, and your inseparable companion wherever you go my shadow will go.

–Your shadow! Nothing more than a shadow? When will I see you without shadows?

–Wherever the shadow is, there is the reality which produces it; look well at my shadow.

35. I looked at her with greater attention, and examined her from head to foot. Her dress was very long, of white material, but finer and more than the finest thread of silver; a band of pure, transparent gold encircled her waist; on her shoulders a kind of bunch gathered together, with its two ends hanging down in front over her arms, adorned with gold, and it was white: it was like our stole, the emblem of her priesthood. Her hair, the upper part, was arranged so well that it formed the crowns which all sparkled with light like pearls and living diamonds, and it did not look like the pictures of the pope's tiaras, but there was one within the other, each one smaller than the other, so that there appeared to be only one, but as all was transparent, the three could be seen; the rest of the hair was divided into two plaits which fell over her shoulders, not like those in a coiffure, but alive and very well arranged in themselves, without one hair out of place, and all together they revealed the pure thoughts of the highest and most sublime intelligence and of the uncreated wisdom which dwelt in that head. In her right hand she held a golden sceptre, at the end of which was a small cross, all diamonds; and in her left hand was a shepherd's crook, also of gold. Her face was as white as light itself, but with a flesh-coloured tint, the purest which can be imagined, and all the living flesh, was fine and transparent, like the purest crystal; her nose all transparent; her teeth white and well formed. And as a whole her features revealed that she was the Daughter of God, and at the first glimpse could be seen all the divine perfection imagined in such beauty. Her eyes were always downcast, and as she spoke she opened them for a moment to look at me; and her glance was like a fiery dart of divine love which inflamed, wounded and killed the heart. Her voice was so sweet and gentle to the ear and to the heart, that it was capable of killing with joy the most hardened and insensitive.

36. I looked carefully at each part to see if there was any disproportion, blemish or defect, but my heart, wounded by her presence, repeated: "You are too beautiful, all lovely, there is no stain, blemish or imperfection at all!" She was young about 33 years of age; of average height and form, as agile as a swallow, admirably proportioned; her body, ever good, healthy, with no kind of illness [Sg 4,7]. After looking carefully at her, I exclaimed:

–Are you the Roman Church? Are you the Daughter of God militant upon the earth?

–I am.

37. –And does not sin disfigure your members?

–Sin does not belong to me. Anything unclean upon this earth is not mine, it belongs to mankind.

–And are not the people by chance parts of your body?

–Through what they have and have received from God, they are flesh of my flesh and members of my body, but anything which is culpable in them belongs to them and to the devil.

–Have you always been all beautiful?

–And I shall be: always and always virgin.

–Seeing that you are carrying that crook, are you a shepherdess?

–I am Laban's daughter who guards the flock which the Father has entrusted to me [Gn 29, 6-9].

–Where is it?

–Throughout the earth.

38. –Where do you have your residence?

–In the woods and deserts; there, wherever my sheep are, there am I. I am in the midst of great cities in the same as in the deserts and cloisters.

–What are you searching for in this solitude?

–I am searching for you.

–Do you want me to come with you?

–In future I will not be separated from you, nor you from me, I will be with you and you with me.

–Where will be our residence?

–I have my residence in the temple of the Lord, my Father: there on the table of the altar I am resting, my head reclining upon it night and day; on the altar is the holy bride-bed where I am united with those who want me and love me; there is my throne from which I rule and dispose the destiny of each one. I have allowed myself to be seen by you, and you have seen me in the way that is possible in your human condition, so that you may reveal my beauty to the children of men; come and follow me, I will be your companion.

–What happiness, what good company! If the son of man could see you, and you would look at him with love just once in his life, Oh, what love he would have for you! You are all beautiful, infinitely loveable!

May 13th

The dawn of a sweet dream

39. After the time of prayer, I retired within the cave, and the shadow followed me without any light; and I fell asleep in sweet colloquies with my companion. Between dreams a sovereign came to visit our poor hermitage with all her regalia. All the hermits were excited by the visit, and I attended to her as well as I could; but I lacked everything there, I had nothing; and surprised that a Queen should humble herself to visit a poor place, I asked her to accept at least our good will. A bishop, a friend of ours accompanied

her and he was also very attentive. As they said goodbye, I was sorry that they should go just as I was about to speak to her about my affairs; and this sorrow awakened me. And as I woke up my companion said to me:

–Your Queen, your Daughter and your Spouse is here; she has not gone, and she will not leave you; tell me what you want.

–I am going to tell you only one thing, and that is, that we ask your Father to cast out as soon as possible from your temple the son of perdition, the bad man who is filling it with filth to the great ruins of your sons.

–At once . . . it is time for prayer.

–Let us go up to the peak of this mountain.

40. As we went to the peak of the mountain, it appeared to be filled of the glory of God. The voice of the Father was heard, which said: “This is your Daughter, and my well beloved Daughter.” Then, putting on the stole, I prayed to the Daughter and said: “Father, eternal God, how long will your Daughter, the Roman Church groan with sorrow caused by this bad man who tries to rule everything, who had entered your sanctuary, insulted your Daughter and troubles her, believing that she is alone and abandoned? Heavenly Father, cast out as soon as possible that son of the devil from the midst of your house and save your Daughter from his fascinations; shorten these days of bitter perdition and ruin, and give glory to your holy name,” and the answer given by heaven was: “Go forth in my name and in that of your Daughter and my Daughter, fight against that wicked man, cast that devil from my temple; I will be with you.”

9

SANTA CRUZ HERMITAGE

Vigil of St. John, 1865

1. “Where are you, my Beloved? You have gone away from me; I am miserable without you.” Thus my soul exclaimed on the vigil of the feast of the great Baptist. With my heart wounded unto death, I retired to my cave. “Now I am alone. Oh, solitude, how precious you are! My Spouse, I am waiting for you, come: how confounded I am without you! Come, my Beloved. Oh, holy Church, beautiful Virgin, receive this wretched mortal into your bosom.”

I spent the night of 22nd in deep meditation and in bitter sorrow caused by the heaviness of the spirit and of the flesh; and in the morning I went up to the peak of the mountain of God.

Morning of June 22

2. Consumed by sorrow I put my cave in order so as to retire inside and work. And I heard a voice which I knew saying: “Come up, I am waiting for you here,” Sadly and slowly I went up towards the mountain of God, with love in my heart, gathering all its forces cried out: “Oh, most beautiful of virgins, pure virgin, hear the voice of this miserable mortal! Listen to me, my Spouse, listen to me! I am unworthy of you, I am a wretched sinner, but I am yours, just as I am. Holy church, Oh, Most loveable of spouses, do not send me away! I come to you because without you I am nothing, without you everything within me is darkness, without you, o pure virgin, I am the most miserable of all men; I come to you, receive my poor heart, let it rest in your arms.”

3. Darkness and sadness covered my spirit. And I reached the peak of the mountain, and there I found the one I was searching for.

–You are alone . . . Happy solitude!

–*Spouse*. – I am with you.

–I have everything now with your presence; having you nothing is missing for me.

4. My Beloved had a rock for a throne, all covered with bushes; I could not see her attire because my heart was gazing at her inexpressible beauty. And oppressed by the enormous weight of my miseries, I fell humbly at her feet; and my love for her broke out in tears, groans and sighs; I said to her:

–Why have you abandoned me? I am dying now at your feet. Receive me into your arms, and may I not see the world any more. Save me, my dear, save me and I shall be safe; if not I am exhausted and lost.

–Is my presence sufficient for you?

–Oh, with you I have everything.

Spouse – then I shall be with you.

–I will be happy. Where will I find you?

–In the mornings at dawn and in the evenings at sunset, you will find me here where I am all this summer.

–I will come; I will come up here.

–Listen to the voice of your Beloved and of your Lover; during summer climb to the peak of this mountain; here you will find me alone in solitude, and in solitude you will make your prayer; do not forget the prayer of morning and evening, and you will tell me whatever you like, and I will communicate my love to you and the lights which you need for your guidance. At night I will be with you in the cave of

the prophet Elijah; come here during the day, I will wait for you here alone, and in the silence and solitude of the cave I will listen to you. Three times a day you will see me sad, afflicted and sorrowful in the midst of the sick and distressed; that will be at 8:00 o'clock and 11:00 o'clock in the morning and at 5:00 o'clock in the afternoon. Pay me a visit, ease my sorrows, give me consolation and alleviation, and cure my pains; I will be very grateful to you.

–I will heal your complaints? Who are you?

5. –At the peak of this mountain, my name is Mary.

–The Mother of God?

–I am the virgin without stain or wrinkle or afflictions, I am the universal Church, I am the Queen and Lady of the world, I am your Spouse, your Mother, your Queen; ask me anything you want there, and I will grant it to you. In the midst of the peoples I am your daughter, the militant Church on earth, and I weep with those who weep and suffer with those who suffer; here you are my father, my doctor, my consolation and my joy; here your word is the bread of my life, and whatever you do to my sick members you do to me and I am grateful to you for it; and because you search for me and serve me in sinners, the sick and afflicted, because you give me consolation in sorrow and affliction, on this mountain I will give you a thousandfold. Go up to prayer morning and evening, and here you will be saved by my hand.

–I will go up to you.

June 25

*Dawn and nightfall in summer
On the mountain at the sight of Barcelona*

6. In pursuant to my promise I went up to the mountain; and my spirit was distracted, my mind wandered over the

different objects. And when I arrived, I found a young shepherdess seated upon the rock. I could not distinguish her clothing, because I did not pay attention to it; I only noticed the crook upon which she had her two hand folded. And she stood up when I arrived, taking the shepherd's crook in her left hand, and with her right hand raised to heaven, facing Barcelona, she said: "I thank you, eternal Father, for giving me on earth, during my pilgrimage here, a father in whose love your fatherhood is represented." I was standing before her, and when her prayer was ended I entreated the figure in front of me:

–Tell me shadow, who are you?

–I am the daughter of Laban.

–Are you Rachel, the beautiful Rachel? [Gn 29, 6-30]

–I am the Daughter of the eternal God and yours. My Father, I ask you a favour.

–Granted.

–The grace is that during the whole of the summer you go up to the peak of this mountain, morning and evening, even if for no more than a quarter of an hour.

–Will you be here?

–You will find me here; I will wait for you here.

–Agreed. What are you doing here, my beautiful shepherdess?

–Do you see Barcelona? Do you see those people, those towns? There I have my flock, there are my sheep and my lamb; they are the flock of my Father. Will you come here morning and evening to pray to my heavenly Father and to bless it in his name?

–Yes, I give you my word. Goodbye.

June. The morning of 27th

7. My spirit was deeply afflicted and extremely discouraged, and I went up to the mountain with my soul submerged in sorrow. And a voice coming from the mountain said to me: “Prayer, prayer.” I prostrated myself on the ground promising obedience to the voice which I believed to be from God. In prayer my heart was clamouring: “Open, oh triumphant Church, open beautiful Virgin, open your womb for this wretched mortal. What do I have on this earth? Oh, nothing, nothing.” A loving voice answered me:

–You have me.

–Who are you?

–I am the daughter of the eternal Father and yours, I am the congregation in Christ of all those who have to be saved by his blood, I am your Spouse, the militant Church.

–Do you love me?

–Oh, love, you are cruel! You are killing me and you let me live in order to love, you wound me and you do not consummate me. Miserable me! Because I love you, I searched for you in service as means of pleasing you. You know that I love you. How is it possible to cease loving you when I know you? You have revealed yourself to me, you show your love to me; and my heart, drawn by that indomitable passion wants to serve you and to please you.

–Well, if you love me, why do you want to leave me? If you love me you will have sorrows in the measure of your love; accept me as your companion in sorrows. Do you want an effective remedy for all your ills?

–Give it to me.

–Well, it is this: at nightfall and daybreak do not fail to go up to this mountain for prayer, and in them you will find everything.

–I will obey you.

–If you obey me we will arrange and keep these points in order: 1st with regard to your mission; 2nd publication of the religious album; 3rd the Sisters; 4th the Brothers.

–I will be on the mountain with you, faithful companion.

–Have you not told me that I am sufficient for you?

–That is so; you are sufficient for me; where you are, there is happiness.

–Well then, pray with fervour and in due form, morning and evening at the peak of this mountain, and in prayer you will have me, and I am everything for you; you will have everything by having me.

June. The evening of 27th

8. In pursuant to my word, I went up to the peak of the mountain to pray, and I did not find the one I searched for in our meeting place; I called her, but she did not reply. I went up to another higher little mountain covered with woods, and I found her and I found her alone in deep meditation. And a strong voice from the same mountain said to me: “Prayer, prayer.” And I placed myself in silence and in prayer.

9. I was very worried and deeply moved by what I had heard in the city from which I came. And my Beloved made a sign to me, and raising her hand to heaven she said:

–During the beautiful summer evenings and at dawn you will pray in due manner; come alone to this place and you will find me. Prayer will heal all your ills; do not fail.

–Oh, I will not fail.

–You will have the retreat at the peak of the mountain like the following:

Daily prayer: Practice

1st Examination of conscience on the four points mentioned which concerns the exterior; 2nd Examination about your relations with me; 3rd Petition; 4th Resolutions.

–I will obey.

–You have to renew all your relations with me.

–Willingly. In what form?

–The same way as in El Vedrá.

–Who are you?

–The Daughter of God and yours.

–What is your name?

–Rebecca.

–Dear Rebecca, oh, how confounded I am without you; do not leave me. Will I find you here?

–Yes, I will wait for you here, in the middle of this woods you will find me alone.

–Happy solitude! I will renew my oaths of fidelity and love for you, Oh, holy Church [Gn 22-24].

June 28. Vigil of St. Peter

*Renewal of loving relations with Rebecca
At the peak of the mountain at sunrise*

10. My spirit was calmed by the presence of Rebecca the previous afternoon, and I went up in peace at dawn on the date. As I prayed, I was watching the sunrise. As this brilliant light rose from the waters of the Mediterranean I saw a shadow coming towards me from the east. As it drew near I saw a figure in the shadow, and in the shape I saw the figure of a young woman of 33 years, serious and as beautiful as the understanding could conceive and the mortal eye could

see. As she came towards me, I stood up (I was kneeling), and putting on all the strength of my spirit, I said to her:

–Shadow, whose are you? I adjure you in the name of the living God to tell me who you are?

11. The shadow was light, and that light of glory showed an infinitely loveable beauty, and answered:

–I am Rebecca.

–You are not a woman.

–I am the figure of a woman.

–Are you the daughter of . . . ?

–I am the Daughter of the Eternal.

–You are the figure of a shadow. What do you mean? Oh, shadow, tell me shadow, whose shadow are you?

–I am speaking of an infinitely loveable beauty, which is the congregation of all the saints of heaven and the just on earth united with Christ, my Head,

–Are you the universal Church?

–Yes: I am your Beloved, I am your Spouse.

–You told me in El Vedrá that in the future you will not come as representation of the triumphant, militant and suffering Church that will relate with me, but Mary, the Mother of God.

–Yes, that is true. But I must serve you, and I will serve in order to renew your relations of love with your Beloved. When your heart is cast down with the weight of your miseries, and your understanding darkened by the gloom of life, I will come to renew your contract of love. Mary, the Mother of God, perfect, complete type of the universal Church, will come after me to your heart, ready then to deal not with concerns of love, but with the interests of the universal good of the Church. When you have the need to

renew your spirit in the flames of love for your Beloved, which will be very often, call on me, and I will be with you.

–Good. I have a very great need to renew my relations of love for you, Oh, beautiful Rebecca. Holy Church, take into your care this heart of mine which loves you.

–I will carry over my contract for this evening. Goodbye.

12. The shadow vanished and I was left alone. And in my solitude my heart shouted: “Shadow, oh, shadow! Where are you?” And the shadow which I could not see answered:

–I am with you.

–I could not see you.

–That does not matter; I am in you.

–Where?

–I will tell you. Do you believe in the Church? Do you believe in her existence?

–I believe.

–Who am I?

–Her type, her idea.

–That idea, figure, where does it live?

–The species or form in my understanding, and the figure in the imagination.

–For that figure the universal Church, your Beloved, impressed on your imagination, and that idea engraved on your understanding is myself.

–An idea does not speak, and you speak.

–Yes, that is true: the idea and figure do not speak but the reality to which they refer speaks in them.

–How far from the reality are the idea and the figure?

–There is no distance. How far is your shadow from yourself?

–There is no distance; wherever I go my shadow follows me, and where my shadow is, there am I.

–Well, I say the same: Wherever is the shadow, the figure and the type of the Church, there she is.

–Her idea is in me.

–And also her reality.

–Am I one and the same thing with you?

–That is right.

–Never leave me.

–If you do not erase me from your heart through lack of love, and from your understanding by forgetfulness, I will be with you, and where I am you will be, and you where I am.

–Do not allow that. Could I forget you?

–Yes, of course.

–And could I stop loving you?

–Also.

–Miserable me. Until the evening? No, no. Come back, shadow, come back dear Rebecca, come back now, and do not make me wait so much; right now.

–No, at 8:00 o'clock.

13. In the holy sacrifice of the altar?

–Yes, there I will give myself to you, there I will recline my head in your arms, there I will give you my flesh and my blood, there this very day I will give myself completely to you. Do you believe in the blessed Sacrament of the Altar?

–Yes, I believe.

–Well, there is my Head; and where I have my Head (Jesus in the Blessed Sacrament) there am I, and in giving the Head to you, the whole Body is given through love; the Head is given to you sacramentally and there the whole body morally, as often as you receive holy communion.

–And everyday, my Beloved, do you give me your whole self, through love in the Sacrament of the altar?

–Don't you know this yet?

–You give yourself to me every day?

–Do you believe in me?

–Yes, I do believe.

–Well, I give myself there in faith, in hope and in grace and love.

–And what about one who does not believe in you?

–He does not see or know me; and as he does not know me, he lives without the influence of my love.

–Then, our appointment is for 8:00 o'clock today.

–Yes, get ready. Understand and note this great truth: every day in the holy sacrifice of the altar I will renew my marriage contract with you, and you will prepare for this act; every day I will marry you again there; do not forget it. And if you do forget, at the consecration there I will make you feel my presence.

Evening of 28th

My union with the Daughter of God In the most blessed Sacrament

14. The shadows of night began to cover the mountain and Rebecca came to me and said:

–I am all yours. Do you believe it?

–I cannot doubt it.

–Everyday I will give myself again to you as if it were the first day of our union.

–Answer me, my dove: tell me, do you love me?

–Yes, I love you.

–What signs do you give me that I may believe in your love for me?

–The following: 1st I have revealed and shown myself to you; you would not know me if I did not love you; 2nd On the altar I give you my body and blood, do you believe that?

–Are you Jesus?

–I am your Beloved, I am your Spouse. Jesus is my Head: at the surrender on the altar, the Head gives the whole body morally. Do you believe that?

–I do believe it.

–Then, what more proofs of my love do you want?

–No more: this alone brings all. I do not doubt your love for me, but only mine for you, Oh, if only I did love you!

Feast of the holy apostles St. Peter and St. Paul

On this day at dawn on the mountain

*My relations with the Daughter of God
In the most blessed Sacrament of the altar*

15. As I went up to the peak of this mountain at dawn I felt the beautiful Rebecca at my side, and as we greeted each other she said with a strong voice:

–This is your petition: by saving you I save myself, because you are flesh of my flesh, bone of my bones and member of my body. Well, do you want me to save you?

–Why not? Yes, by saving me you save yourself, you save your flesh, you save your blood, for I have given and I

give myself to you such as I am, with all my miseries, weaknesses and frailties.

Rebecca. – then, swear to me, at the peak of this mountain, love, chastity, fidelity, obedience, poverty and loyalty.

–I swear to you love, loyalty, chastity, obedience, fidelity, poverty. Accept, oh, holy Church, accept, beautiful Virgin without stain, accept the offering of my whole person, offered completely to you. Do you accept it? Do you like me? Do you love me?

–Yes, I accept you, I take you as my own, you are mine as I am yours. In order to be saved, promise me that you will pray twice a day, morning and evening.

–I promise. How long?

–An hour in the morning, dedicated exclusively to get in touch with me, and another hour in the evening.

– I will obey.

–Divide the prayer into two parts: in the first you must deal only in conforming yourself to me, and in the second you will put in order the external actions of your ministry.

–Good.

Joys on the altar

16. Every day on the altar I will give myself to you completely in love: there I will give you my blood, my flesh; and by eating my flesh and drinking my blood, I will unite myself to you and we will be only one thing. In order that my surrender to you would produce the union of love, it is precise that you prepare yourself.

–How?

–First: faith in my existence, because if you did not believe in me, I would not come to you. Second: faith in my

love for you, because if you do not believe that I love you and that I am your Beloved, you would not love me. Third: the surrender of yourself to me.

17. –I will take care to do that. With regard to the first: Are you in the Sacrament of the altar?

–Yes, there I have my Head, which is Christ, reclining; there morally is my whole body.

–I believe that Jesus is there.

–I also: wherever the Head is, there is the whole body; the Head is there sacramentally, and the body morally. Do you believe that?

–Yes, I believe it, but my flesh is still very weak. With regard to the second: I believe that you are my Beloved, that is, the object of love appointed by the law of grace, that you are God and my neighbours, that is, Christ, God, forming a moral body with my neighbours. You are the beloved and my lover. The first is not difficult for me to believe, but the second is: Am I loveable? Miserable! What am I? You can only love what is infinitely loveable and that is only what is infinitely beautiful and lovely. How do you stand against that? If I am not infinitely, but rather eternally contemptible, how can I be sure that I am worthy of you? And if I am not worthy of you, how can you love something so vile?

18. *Rebecca.*–This difficulty was already answered at El Vedra. You speak the truth: that my heart can love only what is infinitely loveable, and that is whatever is infinitely beautiful. In you I see the figure, the features and the image of God, three and one; and this image, although worth little in itself, just as the portrait of a king is of little worth, but on account of what is represented, which is God, you are loveable, just as God is, you are beautiful and lovely like God, because that beauty is but God's beauty impressed upon man and communicated to the creature [Gn 1,26-27; I Cor 11,7; Jas 3,9].

–I understand, but what about the human miseries?

Rebecca. – The same happens when a statue is covered with dust and after it is cleaned; and if it is made of pure gold, cleaning

it will become the same as before: pure and clean, beautiful and lovely.

–How do I represent God?

–You know: by loving and understanding.

–And how could you love me? I do not understand that, for I see that I am ugly, unclean, blemished and abominable, vile and contemptible; I see myself as unworthy of love . . .

Rebecca – Do you love me?

–Yes, you know that I do.

–You are capable of looking at me in faith; I pay attention to you, and by looking at me you steal my heart; you love me; your heart, withdrawn into itself, send to me all the strength of your will and affections. And just as the stagnant water rushes out when the fountain is opened, so when your heart sends loving glances at me, it steals my heart; and “impassioned”, if that can be called passion, I give myself completely to the one who loves me. This is why I have left my body and blood in the sacrament of the altar.

19. –Who are you?

–I am your Beloved.

–God and my neighbours?

–Yes, the Church of God.

–Are you the daughter of . . .

–I am God’s Daughter and yours, the Spouse of Jesus Christ and yours.

–Are you not Rebecca?

–Yes, representing the Church in its union of love with the son of man.

–I was thinking, according to what you said at El Vedral, that you would not come back anymore to me, and that in the future Mary, the Mother of God would come.

–Yes, I have only one visit to make to you in the future, and it is on the altar to renew anew every day our relationship of love; and otherwise your Beloved will be represented by Mary, on the altar and apart from it. I will come to you when you neglect your relations with your Beloved; I will initiate love. When you are confounded, call

your Spouse and I will come; and for everything else, the Mother of God is the only type and model of the Church, she will come to you [Gn 25,20;28,2].

June 29th. The dawn at the peak of the mountain

My union with the Daughter of God on the altar

20. As I prayed this morning at the rise of a brilliant dawn, a sweet peaceful dream took possession of me. And when I awoke, I felt Rebecca at my side. “Arise.” I rose.

–Prepare yourself. Today, Mary the Virgin will be on the altar, representing your Spouse, the universal Church. The reality is on the altar; there your Spouse has her throne. In this bond and sacramental union, there must be two acts in one for a true sacramental marriage, that is: the surrender of yourself to your Beloved, and her surrender to you. In effect, the holy Sacrifice till the consecration is no more than the predisposition and preparation for the solemn act of the marriage of the Lamb; at the consecration, when the body and blood of Jesus Christ is on the altar, it is you who as you adore must offer, give and surrender yourself to your Beloved; and as a sign of this total surrender, you will offer yourself by adoring your Lord and God. In communion the Beloved will give herself to you: body, blood and whole self. Everyday you renew on the altar your union with the Beloved.

–I will fulfil it.

July 1st . The dawn on the mountain

A great battle. Victory

21. A horrible storm with strong winds battered the mountain with such strength that seemed to shake its foundations; but the

mountain was quiet and unmoved. In the midst of the hurricane so many adverse and unfavourable ideas filled my spirit that held me under tremendous pressure. At nightfall of the previous day the spirit of error had prepared around me everything which might afflict me, renewing all the sorrows which tormented me twenty years ago; and a strength and extraordinary help came to me from heaven. These cries were heard on the mountain: "Battle. Arm yourself, but do not fear; you will conquer." I stood up and awaited the enemy; I was looking at an evil spirit which had tormented me for many years, and, encouraged by the strength of heaven, I gathered all my strength for the attack.

22. The dawn began to appear from behind a group of dark clouds, threatening with flashes of lightning and gloom. And from the east I saw a young woman warrior coming; behind her were large armies and the princess of heaven; at her arrival the storm ceased and all was calm. I was standing, and fearing the tricks of the enemy I rested my left hand on the rock and raised my right hand towards heaven. And turning to the one who came with such a warlike display, I adjure her:

–Woman, who ever you are, I adjure you in the name of the living God to tell me who you are.

–I am Judith.

–Where are you going? What is your aim?

–I came to unite you with me and I with you for the battle against the powers of hell and of earth gathered against me and against you.

–Who are you?

23. By response, as the darkness of dawn around her was disappearing, she could be seen as the Daughter of the Most High God, the militant Church on earth. All my intellectual force was fixed attentively upon her, and I saw her immense strength, her virtue and her power. And one of the princes with her drew near to me and said: "I am going to shackle Satan who has a place in the holy city, and the hour of his ruin has arrived. As for you personally, he will not trouble you any more; you have conquered with your constancy and fidelity." The young soldier was clothed with such glory that one

could not look at her or see her except as a cloud clothed with the sun as dawn approaches. On her head was a crown of gold set with jewels, and the light from the jewels was as bright as the light of many stars, and it shone so much that the sun at dawn on the horizon was dark. In her left hand she carried a rod of gold topped with a small cross of jewels, and in her right hand a fiery sword, from which the sparks flashed in beams and rays.

24. As I saw my Queen coming towards me, although I could guess who she was, I could not trust myself, so I put on a stole to receive her as a priest; and my heart was trembling, but the power of God personified on earth gave me strength. Then, challenged in the name of the living God to tell me who she was, she answered me:

–I am the Queen and Lady of the world, and as such I come this morning to unite myself to you on the altar.

–I am unworthy of you; I am horrified at myself and I am afraid.

–I will unite myself to you on the altar this morning; prepare yourself.

–What do I have to do?

–Listen to the voice of your Lover and your Beloved: you are going to be saved from the power of Satan and freed from the ills and horrible sorrows with which he has afflicted you for twenty-four years [2 Cor 12,7]. This summer I will give you proofs of who I am.

–Who are you?

–Your Spouse and your Daughter.

–Give me a sign of the betrothal.

–I give myself completely to you; can I give more?

–No, it is not possible to give more.

–I give you my blood and my flesh; I give you sacramentally my Head (Jesus in the Blessed Sacrament). The consecrated host and the wine in the chalice is, by order of my Father, the external, visible sign of my love for you, and the pledge of our betrothal. This summer you have to unite yourself to me in a very special way, and for that all the strength of your soul united to only one point, and that is. . .

–What?
 –Do my will by subjecting yours.
 –I surrender.
 –Good, arm yourself against yourself and you will win.
 –I am ready: if possible you must take away from me a horrible sorrow which is killing me.
 –What is it?
 –I want to know if I am pleasing in your eyes.
 –Yes.
 –Do you declare that?
 –Yes.
 –I do not and cannot believe it, and this is the sorrow that torments my poor heart so horribly. Tell me: What is there in me, Oh, beautiful dove, what do you see in me that displeases you? If I am not pleasing to you, tell me in what I have offended you and I will strip it from me. Even if it would be my own heart, I will rend my body if it does not please you; tell me, and this is the greatest favour that I expect from you.
 –Well, this summer during prayer on the mountain, you must review all your life and you will see if there is anything which displeases me in all your actions, and you will strip it; by stripping whatever is not conformed to my will your strength will be set in order.
 –I will examine all the actions of my life one by one, and whatever I see that may be displeasing to you I will amend; give me light and show me your will.

July. The evening of the 1st

25. My Beloved is not other than Jesus Christ as Head of his moral body which is the Church, or Jesus and our neighbours. This morning on the altar she said to me very forcibly as I received communion:

–I give myself wholly to you as a sign of our betrothal; I give my own flesh and blood. Do you believe that?

–I believe that you are Jesus, the Son of God.
 –Yes, I am Jesus, the Head of my body which is the Church; I am Jesus in the Church, and with the Church I am the Head with body; and all is given to you, Head and body, the whole Church is given to you.
 –Are you the Church?
 –I and the Church are two in one, like the body and the head; and it is that unity which is given to you, and that is your Beloved and your Lover.
 –Now the one who is speaking is Jesus.
 –Yes, and I am always in the Church, and the Church in me.
 –What difference is there when you speak to me or when the Church speaks?
 –None: when the Church speaks to you, I am speaking to you, and when I speak to you as Head of the Church, the Church is speaking to you, because we two are only one unity.
 26. We had this soliloquy at communion. From that time my heart was calling out to its Beloved who was at my side, saying: “You have given me a sign and a pledge of assurance of your love and of your surrender to me. What will I give you, poor as I am, what will I give you? For my part what will be the pledge of my surrender to you? What sign could we assure that I am yours and that I love you? You have given the sign of your blood and your flesh, and I, what will I give you?
 –I want nothing but your heart, and with it your love, your desire and your will.
 –I give you what I am, what I have and desire and all that I could have. I give myself to you, Oh holy Church, in love, obedience, chastity and poverty, in faith and hope.” I, Fr.

Francisco . . . promise obedience, chastity and poverty. As a sign that I am yours, put this cross, take it with you to remind you of this marriage contract; and because Mary, Mother of God, is the type and the image of you, the holy scapular and rosaries will represent this offering. Just as I am I give myself to you, and if I am not better it is my own fault; make me pure, chaste, holy and perfect, then I will be. I earnestly desire to be loving as a seraph, and if I do not give you more it is because I do not have more.“

July 2. The dawn of the second day

The young shepherdess at the peak of the large rock, on the mountain

27. At daybreak on the July 2nd I went up to the peak of the mountain. And from a distance I saw a form which looked like a woman upon the rock where I had my writing desk; the darkness prevented me from distinguishing what it was. I drew near, and it was a young woman of 20 years dressed as shepherdess. She held her crook with both hands; she was so beautiful and lovely that my heart was captured at the sight, and I could not pay attention to the details of her dress. When she turned her face to me, I saw there the image and beauty of divinity. And my heart, carried away by love, exclaimed: “Do you exist? Are you a figure, a shadow, a phantom of my imagination or are you real? My dove, open your arms and receive this miserable mortal! Is it she? Is it my Beloved?”

When I stood before her, I armed myself with strength:

–Who are you?

–I am a shadow.

–That shadow has a figure and what does your figure represent? Shadow, I adjure you: Tell me who you are.

28. She rose, and as she was standing with her right hand holding the shepherdess’s crook, she pointed with the left to Barcelona and its surroundings, making signs towards the villages, and said:

–I am Laban’s daughter and yours.

–What are you doing here?

–I am guarding my father’s flock. Do you see those villages? My sheep are there.

–Who guards them for you?

–My shepherds and I watch over them.

–Are you Rachel?

–I am the Daughter of the eternal Father and yours, I am your neighbours united in the body to Christ, my Head. I am your beloved Daughter, who contends against those fierce wolves who devour my sheep.

–My daughter, could this father render you some service. I am at your orders, command.

–Yes, prepare yourself for a great battle against those wolves that tear my sheep to pieces.

29. Are you my Daughter?

–Yes, my heavenly Father wanted me to have your fatherhood represented on earth, and with it a father’s love; and so with your fatherhood, he has given you a father’s love for me.

–Yes, that is true. But, miserable, I am miserable!

–And why?

–I am going crazy; this love for you, Oh, holy Church, makes me lose my senses. I am like a father who, seeing his beloved daughter in the clutches of a lion, throws himself upon it to save her, without considering his own strength; I am a poor father of a family who walks on the flames, who throws himself into the depths of the water to save his

daughter; and as love thinks that everything is possible, without seeing if he has the means of salvation or not, he kills himself, ruins himself, throws himself down. Oh, love how cruel you are! Why do you not end my life, why do you kill me and leave me alive? My daughter, how cruel and terrible is the sorrow you give me! You alone know, you alone know it, have pity on this father. Congregation of all the saints united to Jesus your Head, open your arms and receive into your bosom this miserable pilgrim on earth!

30. My daughter, do you pardon the errors which this paternal love has caused? Since I received in my heart a father's love for you, ah what a life! You have revealed your sorrows to me, and since I have known you I had no more rest. I offered you my blood in sacrifice, and you did not accept it, but you let me live. Why did you not accept it? Why do you leave your father in so much sorrow? At least, my Daughter, leave me alone with you in the thick woods, and there, lifting my voice to heaven, I will end my days in prayer for you and with you, in solitude. For what did I come up here for? Your presence has renewed and does renew the one thousand mortal wounds which your fatherhood has opened in my heart. Whenever I look at you, Oh what horror! Ah there is Satan, the prince of darkness, who scorns all my efforts, there those fierce wolves in sheep's clothing who destroy all the good that I can do for you [Mt 7,15]. What use am I? Oh, heavenly Father, save your Daughter from all the evils which afflict her! Come and do not delay, send soon to her help the one you have promised to restore her ruins; heavenly Father humiliate Satan's pride, chain up his rebellious prince; send to your afflicted Daughter the help you promised, listen to her cries and prayers; do not abandon her or his father or all those who love her on this earth.

While I was thus exclaiming, the young shepherdess became exceedingly sad; and that shadow was transformed

into such a bright light that it obscured the rising sun and disappeared, leaving its image deeply impressed in my heart.

July 3. Dawn at the peak of the mountain

The betrothal of the daughter of Rachel at the foot of the altar

31. The beautiful bright dawn of the month of July was announced on the mountains by the song of the blackbird and other birds. The happiness and joy of these innocent creatures placed in the care of a provident Father rebuked my life [Mt 19,29-33]. And my heart, still deeply impressed by the visit of my Beloved, awoke shouting: "Where are you? I desire you, I love you, I search for you, where will I find you? Oh, what am I apart from you and without you?" Speaking like this to myself alone, I left my hermitage and walked towards the peak of the mountain. The light of dawn was still so weak that I could only see objects as vague shapes. I reached to the oratory, and looking towards the east I knelt down on the very rock where I had found my little Virgin shepherdess yesterday.

–Come, my Daughter, come: your father is waiting for you. Come, my beloved Spouse, love is calling you.

32. My heart had hardly spoken these words when from the depths of the sea, my dawn arose, more beautiful, more lovely, more brilliant than the sun. From the midst of a living light, like the light of glory, a figure came out and came towards me. The figure was like a virgin, as beautiful as the human mind can conceive; and as I looked at her she so caught all my attention that I could see nothing but her face. In her presence the mountain was filled with the glory of God and my heart was trembling, but gathering my strength I adjured

her to tell me who she was. And the glory disappeared. She began to pray, and began to cry and to be sad.

–Shadow, tell me who you are.

–I am the daughter of Rachel and yours.

–May I know why you are sad?

–Yes.

–Explain it.

–Consumed by love, I was waiting for my father to give me a spouse worthy of me. A young man came, and on the first night of our wedding, as he tried to touch me, a devil Asmodeus jump upon him and killed him. I was deeply afflicted, I asked my father in prayer to tell me the reason for this. And a voice coming from the throne answered: “He was unworthy of you; I will give you another.” Another youth came, and on the first night of our wedding the same thing happened. Then another came . . . and up to seven. And I wept bitterly for the death of those young men, and I ask my father to ease my sorrow, which is so harsh that I cannot bear it.

–Who are you?

–I am Sara, the daughter of Rachel and of the eternal God.

–Beautiful Sara, they were unworthy of you. Who would dare to ask for your hand? You are infinitely beautiful and loveable [Tb 3,7-9; 6,10-15; 11, 11-20]. Oh, who will be the son of mortal man who thinks himself worthy of you?

–The one who loves me.

–The one who loves you is worthy of you?

–Yes, I am looking for that one.

–I don't understand you. Tell me, who are you? Are you a virgin?

–I have been, I am and I shall be eternally.

–You will be a virgin eternally, and you are seeking to be united in marriage?

–Yes, in this union the one who is united to me stays chaste, pure and holy, and my lover is more virgin; by loving me he is more pure.

–Shadow, tell me whom you represent.

33. –This is the mystery: I am the parish, I am the diocese, I am the city, I am the nation, I am the roman Church. The clergies have come to me and were attracted to marriage for the stipend and temporalities, and for the glory, riches and comforts which this offers; in me they were not searching me or the daughter of Rachel, but the sinecure and temporalities. And my father was indignant; on the very day on which they took possession he handed them over to a demon, to that rebel spirit who inspired such an evil intention. Asmodeus, taking possession of their hearts, holds their love. They are not mine, I do not know them, and they do not know me; cruel! They know nothing but the stipend and temporalities, and they are married to that. I weep for their death; I lament their disgrace, and wait . . .

–What are you waiting for?

–I am waiting for you.

34. She said these words with great love and affection, but I was horrified and I began to tremble, because at the same time she showed me her indescribable beauty, and I was afraid of my unworthiness.

–For me . . .! You are waiting for me? I am unworthy of you. Am I too going to be handed over into the power of Asmodeus?

–No, do not be afraid.

–Now, after hearing what you have said, will I not be afraid?

–Do not be afraid, you are searching for me, for Sara, you desire the Daughter of God, you ask the Father for the holy Church as your spouse; you are seeking me, and the one who seeks me and loves me possesses me. This early morning the marriage will be celebrated and I will be united to you in love. On the altar I will give you my body and blood, and my head will rest in your arms and in your bosom, and I will be eternally yours.

–I am unworthy of you, I am afraid that the same will happen to me like the seven who were handed over to the power of Satan.

–No, they received communion without love for me, and when they touched the body and blood of my Head (Jesus in the Blessed Sacrament), their souls were abandoned to the spirit of ambition, of avarice, of impurity. What are you searching for in the priesthood?

–Holy Church, beautiful Virgin, I ask, I desire, I search for you alone!

–Well, here I am, I am all yours.

–Are you pleased with me? Tell me, do not hide what you know: am I pleasing in your eyes?

35. I make this declaration to you: I say, Yes. Now I will show you the truth: through one thing you have deserved to have me surrender to you as Daughter and Spouse, and that is your right intention in the priesthood and your faith in me. You believed all that was revealed to you about me, and you knew me; and when you came to me, you loved me; then, loving me, you searched for me; by searching you have found me, because I have come to you.

–And will you unite yourself to me again this morning?

–Yes, and in such a way as if it were the first time we had seen each other.

–I always see you anew, and the more I look at you the more beautiful I find you, the more I love you, the lovelier and more loveable I see you; for me you are so new that every day seems to me as if it is the first day that I see, love and possess you. Where will the marriage take place?

–At the altar, during the holy sacrifice of the Mass: when I am present by the consecration of the bread and wine, give yourself to me just as you are, and I will give you my body and blood and my whole self. The consecrated host and wine will be the pledge and sign of our union.

July. The evening of 7th

At the peak of the mountain with Rebecca

36. The last few days were days of sorrow and humiliation. My soul was horribly depressed by its own wretchedness, doubting everything. Nevertheless, I could not forget my Beloved: my heart consumed with sorrow called Rebecca: “Miserable! I am unworthy of you. My dove, you are infinitely loveable because you are all beautiful and all lovely; but I am not pleasing in your sight. I believe in your existence, I believe that you love me; even more: I believe I am your spouse, but I am unworthy of you. Terrible misfortune! I am disconsolate, leave me alone, solitary on the mountain, leave me alone with you in the desert. What have I to see with the world?” To my voice Rebecca came to me [Gn 22-28].

–Go away from me. Miserable! I am unworthy of you.

–Why?

–You know who I am.

–Yes, I know who you are.

–How can you love me if you know me?
 – I love you just as you are; give me what you are; give yourself to me just as you are.
 –What use will such a bad thing be for you?
 –That does not matter to you.
 –All right, my Spouse, receive this son of Adam, conceived in sin. Holy Church, open your heart and receive into your arms this one who desires and loves you.
 –I accept the offering just as it is; you are mine.
 –Yes, I am yours, Oh, beautiful Rebecca. Save me, and by saving me you will save yourself, because I am flesh of your flesh and blood of your body.
 –What is the cause of your sorrow?
 –You know that already: I am afraid to be displeasing to you.
 –Then, you do love me, because if you did not love me you would not mind if you were pleasing to me or not; and the awfulness of your sorrow shows how intense is your love.

July 8. Before sunrise on the mountain

Love in solitude. The shadow of my Beloved

37. Before sunrise I went up towards the peak of the mountain. My heart was still feeling the depression which it had suffered in the previous days; but love, raising it up towards the sublime, restored its usual calm. The full moon was about to hide behind the mountain and by its light I made out the figure of a woman seated in the shadow of the rock; I could only distinguish a shape. I drew near the shadow, and without stopping, I continued my walk; the shadow followed me, and I adjured her to say who she was.

–Shadow, whom you do represent?
 –Wherever you go – she answered – I will follow you.
 –Who are you?
 –You will see me later.
 38. That shadowy figure was transformed into light, and the light was as white and pure as the brightness of the light of the moon, so that it seemed that all the light was upon it. And that figure had the appearance of a young woman, so beautiful that upon looking at her one could believe she was a deity, but she was not God. Her clothes were as white as the essence of light, and they showed the purity in virginity; she was standing upon a rock, and her glory was so great that I could only see her face. She said with much love:
 –Do you know me?
 –Yes, I know you.
 –I am your Spouse, do not be afraid; do not be sad, I come to tell you that I love you.
 –Do you love me?
 –I repeat it: I love you.
 –If you love me, save me, my Spouse, save me from myself.
 –I come to console you in the mortal sadness which you have suffered these days.
 –No; I do not accept consolation. If I could believe what you are saying, I would be happy!
 –You do not believe that I love you?
 –I am unworthy of you; how can you love me?
 –Do you think that your miseries will cool down my love? No, not at all, on the contrary, because I see that you are weak, powerless and exposed to so many dangers, I come to your side, and I go with you to support you.

–Who are you?

–I am . . .

39. She showed me the crown of her head and the golden sceptre in hands.

–Tell me, shadow, who are you?

–I represent the Church in heaven, on earth and below the earth.

–Kill me. Why do you keep me alive? I want to see your face, I don't want to see you any more in shadows and figures and covered with veils.

–It is not the time now; the hour has not come.

–What is your name?

–Neither the name nor the figure matter much to you; what concerns you is the object intended and represented.

–Tell me, Oh, shadow, is your name Mary?

–Yes.

–Are you the Mother of God?

–I am Mary, the Mother of Jesus, I am a perfect complete figure of your Beloved, the holy church, and in me you will see the virginity and the maternity of the Church.

–My Lady and Mother, as you are the true portrait of my Beloved for me, obtain for me the grace to be pleasing in her eyes (Church) and in yours.

The night of the 9th at the peak of the mountain

40. The night was clear and serene. Everything was calm: the moon was full, turning the very night into day, and I was alone at the peak of the mountain looking at Barcelona and its surroundings: What a view! In the meantime I was

distracted looking at the fireworks of the Paseo de Gracia, when a very white figure came towards me. And when it arrived:

–Stay here all night, and I will be with you.

–Who are you?

–I am Catalonia.

–Yes, I know you; I saw you before in the ruins of the Castle of the earl of Cervelló.

–What news have you brought?

–Matters of your mission this winter.

–Good.

–Listen.

–I am attentive.

–Keep the secret.

–Do not be afraid, I will keep silent.

41. What she told me made a deep impression on me, and I went to sleep. While my body sleeps, my heart and love said: “Beautiful dove, open your arms and receive into them this wretched son of Adam.” As I slept I felt as if my spirit were in a vision, and I saw near me the image of my Beloved. When I awoke she said:

–Come, no more figures or shadows; come and you will see me.

I arose and went down the mountain. I began holy Mass very distracted, so I could not gather my thoughts. And so I reached the consecration, and as I raised the Host a very loving voice said to me:

–Look at me, I am here.

–Who are you?

–I am not a shadow, but a reality.

–Who are you?

–What do you have in your hands, what is it?

–Oh, it is your Head, my Beloved, it is your Head. How beautiful you are! I adore you, I surrender to you, I consecrate my love to you, and if ever in my life I have not acted towards you as you deserve, receive now the offering of my heart which adores you.

–I am not a shadow.

–No, you are not a shadow; you are yourself with your Head resting in my hands (Jesus in the Blessed Sacrament)

–I give myself, I hand over myself entirely to you, I give you my body and my blood; receive me into your heart and into your arms.

–What are you saying?

–What you have heard.

–Do you love me?

–If I did not love you, I would not be here.

–Do not look at my weaknesses.

–I come to you, receive me and I will cure all your sorrows.

–Come, then, my Spouse; come, my Beloved, come; I believe in you and I love you. Who are you?

–The people who receive communion are united to this Head resting on your breast (after communion), and they are my Body. Do you believe that?

–Yes, help me to conquer my unbelief.

July 13. The dawn on the mountain

The ring on the wedding day

Prayer to the Father

42. Heavenly Father, you have given me your Daughter as my Spouse, and you have commanded me to love her with all my heart: “Thou shalt love thy God and thy neighbours for God’s sake, as thyself” [Mt 22,37-38; Mk 12, 30-31]. God and the neighbours form one moral body which is your Church. The Church is my Beloved, I am her slave, because love is the bond which captivates the lovers; in fulfilling your commandment I am slave of your Church; at the same time she is my slave by loving me. Give me, my Father, a sign which symbolises our bondage.

–What do you see on the table of the altar?

–A ring.

–I give it to you; hand it to your Spouse.

–Daughter of the eternal God, holy Church, do you love me?

–Yes, I have formally declared it to you.

–If you love me, you are my slave.

–Yes, I am a slave of love, by loving I give myself completely to my lover, I am no longer my own.

–If you are my slave, Oh, my Spouse, accept as a sign of slavery, this ring which my Father and your Father has given me,

–I accept it. Place it on the finger of the hand of the statue of our Lady which represents me to your eyes: and when you see it, remember that I am your slave of love. By loving me you have enraptured by heart and I have become a slave and a prisoner.

The ring catches and imprisons the finger, and the finger the hand, the hand the arm, and the arm the whole person. The ring is the first link of a chain which ties and enslaves the two lovers.

Lover *love* Beloved

July 14. The darkness at nightfall
on the mountain

My shadow. Hideousness of the figure. Terror

“ . . . As to the extraordinary revelations, in order that I might not become conceited I was given a thorn in the flesh, an angel of Satan to beat me and keep me from getting proud. Three times I begged the Lord. . . He said to me, “My grace is enough for you, for in weakness power reaches perfection” [2 Cor 12,7-9].

43. The darkness of night covered the mountain. And I saw coming towards me a very ugly figure, darker than the night itself. Fear, terror and dismay took hold of my soul in such a way that I did not dare to breathe; my hair stood on its end at the presence of that shadow which I had beside me. I adjured it:

–Shadow, who are you?

–I am what you are.

–My God! What am I? Oh, what horror! Who am I? A shadow and worse than a shadow: I am what is not, because what is belongs to God; I am powerlessness for good, and strength for bad. This is what I am, this is what I have, this is mine. My dove, I can offend you, I can act against you, I can become perverted; and that power which is within me is a cavern filled with serpents and venomous animals. A foul wild beast has come to me in this cavern and is continually attacking my purity, fights against my love, and

my hopes, and humiliates me as far as it is possible to humiliate a mortal man.

“About this thing, I have pleaded with the Lord three times for it to leave me, but he has said” . . .(ib)

44. *The Spouse* My love is enough for you.

–I, for what I am and have, I am confounded and doubtful, I cannot be saved.

–You do not know that? I will save you against yourself?

–If I did not fear to be displeasing to you, being what I am, I would be consoled.

–If you did not see and touch what you are and what you have and can do, you would be a demon of pride. And that my relations with you may not make you proud, I leave that fierce, foul animal in that cave with you. Your potential for evil is like the caves and caverns where the lion, the tiger, the wolf and all the sins take refuge. Seeing what you are, and your great wretchedness, will you dare ever to grow conceited?

–Never, never! Wretched one. How will I ever be able to glory in myself if not in my weaknesses, my wretchedness and sins [2 Cor 11,30; 12,5].

–You would not be humble without this.

–Good. But how can you, who are infinitely beautiful and loveable, love me? How can you love such an ugly thing?

–I love not what you are and have in yourself, but what is infinitely loveable and beautiful in you.

–What is that? I do not see such loveliness and beauty in myself.

–In you I love the image of your God, which is beautiful and loveable like myself. That image has a black shadow which follows it, and that shadow is you; that shadow is your potential for evil and your weakness for good, and that shadow will vanish on the day when I show myself to you face to face.

–Let it vanish at once. Shadow, depart from me, go away, do not come with me!

July 16. The feast of our Lady of Mount Carmel

My relations with the Carmelite Virgin on the mountain

45. Do you love me?

–Who are you?

–I am Carmel.

–The Virgin Mother.

–Yes, I am the congregation of all the saints of heaven and of all the just on earth and under the earth, united to Christ, my Head. Today you will place on the finger of the right hand of the statue which represents me on the altar, a ring of gold which my Father has ordered to be made, and I will accept it and wear it as a sign of your love for me and of your slavery.

–You are a slave of me?

–Yes, of love; love makes the lover a prisoner.

–With what . . . you love me!

–I declare it to you again, and in such a way as if there were no other beloved on earth.

–I believe it because you say so. If you love me, you will take care of me; I am saved.

–Yes, you are saved by love. Do you believe in me?

–Why do you ask me?

–I want to confirm your faith.

–Good; thank you. Do you want to give me a sign of your existence and love?

–Yes.

–I already have enough: I believe in Jesus Christ, Head of your Body, and I believe in the Church, the Body of Jesus Christ, your Head. I do not need more.

–Cast out Satan from the presence of the image which represents me on the altar; in my name cast out the devils from the bodies which they possess and torment.

–I will cast them out from the sick in the name of the Virgin of Carmel.

–Yes, in my name.

46. Are you, most loveable Lady, the Mother of God?

–She is with me as one and the same thing.

–Who are you?

–The holy Church of God, Daughter of yours and of the eternal God and Spouse of Jesus Christ and yours.

–Certainly if the demons vanish from the possessed persons and the sick are cured when your name is invoked, it will be a sign of your presence and all what you have told me and are saying is true. As I believe that you alone order them like vile slaves under your power, is not this just to confirm me in my faith in you?

–Yes, and at the same time to show you that the tremendous hour has arrived when I am going to reveal my power and authority to mankind.

–Have you by chance anyone who believes in you? Reveal yourself to the people, Oh beautiful Virgin and they will love you; prove your existence to them and show your great power.

–Yes, I am going to show my authority and reveal my power to those who do not believe in me. Command the demons in my name and you will see how they will obey you.

47. In the name of the Carmelite Virgin?

–Yes, in my name.

–You are called Carmel. . .

–Yes, the Virgin who presides and resides on Carmel and other mountains sanctified by the presence of the prophets and of my saints.

–Are you the Mother of all the anchorites, solitaries and hermits and of all who have done penance in the deserts?

–Yes, I am the Carmelite Virgin; I am a Virgin who is with the penitents in the deserts. And as a sign that you are all under my care, the demons will vanish at the invocation of my name. I have my throne on the Mountain, and my arms are set to save from the eternal fire all who are gathered under my banner.

–Under the banner of Carmel?

–Yes, my ensigns will denounce the dominion of Satan.

–Conquer him, invincible Queen, conquer Satan before your throne. How long must you tolerate the demons to insult you? Must they who are slaves at your feet, insult you? Holy Church, are you not in the priesthood? Is not your power in his hands, and your authority and your honour in his authority and his honour? How much longer are the demons, your vile slaves, going to scoff at the power given by you to the priesthood? If you are a reality, your honour, most beautiful Sovereign, is at stake. Give glory to your name, or there will be no longer faith upon the earth; hardly anyone believes in you.

–Yes, I will give glory to my name.

The last evenings of July

In the solitude of the mountain

48. My heart led by love, I went up to the mountain. And in the thickness of the woods I looked for a nook where I

could hide from the sight and dealings with men. And I asked to the solitude: “Oh, solitude! Only myself! I am alone (with regard to the world). Solitude, how precious you are!” A voice answered me:

–It is as precious as I am.

–Who are you?

–I am alone with you, I come to you alone.

–Who are you?

–I am the only daughter of my Father, he has no other daughter but me: in me he has all his delights.

–I adjure you in the name of the living God; tell me, who you are?

–I am a virgin, I will always be, I am the Queen of these mountains, I am the Carmelite Virgin.

–Are you the Mother of God?

–The Mother of God, Mary, a virgin like me, represents me; and I, under the title of Carmel, use my forces for the destruction of the power of Satan.

–Are you coming alone with me to solitude?

–Yes.

–Oh, precious solitude, how estimable you are!

–It is worth as much as I am.

–You are all beautiful, infinitely loveable. Why do you humiliate me so much, my lovely one?

–Being humble, you will not attribute to your virtue what is purely a work of mine.

The dawn of August 9

At the peak of the mountain

49. In the light of the full moon at the beginning of August I went up to the mountain alone in the morning. Alone.

–Am I alone?

–No, answered a shadow which was following me.

–Shadow, are you my companion?

–Yes, I am your companion, and an inseparable companion.

The shadow followed me till the mountain. At daybreak the shadow became clear; the shadow had a figure; and the light of glory was so great that I could not look at it, but in the midst of a light which eclipsed the rising sun, I saw an indescribable beauty.

–Who are you, Oh, most beautiful of virgins, who are you? Oh, when will I see you without veils, my beautiful one! Your beauty blinds me. When will I be able to see you face to face?

–I am the Daughter of the most high God, and yours.

–Eternal Father, protect your Daughter and save her from the wicked man. Holy Church show your great power to the enemies who insult your authority and blaspheme your holy name.

–Prepare yourself for a great battle.

–Will you be with me?

–Yes, I will follow you as a shadow follows a body which produces it.

–Then, if you are with me, I live in peace, and in peace I will proceed to war.

August. The evening of 17th

Peace in war and in victory

50. “Victory, victory!” Exclaimed a loud voice which could be heard on the mountain. “You have conquered!”

–Who? I conquered?

–Yes, you have conquered.

–I am, Oh, valiant, invincible Deborah, I am with you, Oh, militant Church, one same thing. It is you who fights, you conquers: to you is the glory. Have you by any chance ever been confounded? By chance will the powers of hell overcome you at least once? Glory to you, Oh, invulnerable Judith, you are eternal, immortal, imperishable, invulnerable. You will always conquer [Mt 16, 18].

A picture of horror

51. The sun was hidden now behind the mountain, darkness covered the earth. And a loud voice similar to that of a town crier called out: “To arms, to arms, to arms!” And fear and terror took hold of me, and I was kneeling on the large rock of the mountain like a soldier awaiting the enemy, resolved to die in battle. In the darkness of the night I saw on a plain two banners facing each other and two armies mixed in great confusion. The Archangel Michael was fighting, his angels with him, and Satan, Lucifer, the dragon and his angels resisted and defended themselves, large armies followed each banner and were fighting; there was great confusion on account of the darkness of the night.

A light shone, bright as the sun, and the encampments divided into two hands. And in the light shining brightly, I saw beside the

leader who divided the fighting, a young woman more beautiful than the light itself: she wore a crown of glory and her sceptre shone like the stars. I was filled with horror at the sight of such a terrible dispute. And the leader who was defending her called me and said: “Come, priest of the most high God. The hour has struck when hell is to be imprisoned. Come with me, we are going to chain up and imprison all those rebel leaders who, enthroned upon the kings and powerful ones of the world, turn their arms against the Daughter of God, the holy Church, your Spouse.” I joined this leader, and the battle started [Dn 10,13-21; 12,1; Rv 12,7-17].

10

SANTA CRUZ 1866

February 17th

A horrible battle for six months without interruption History

1. In the beautiful evenings of spring 1865 when I went up to the mountain to pray for the holy Church, the lovely Esther came to me clothed in glory accompanied by the grandees of her kingdom, and she spoke to me as follows: “I warn you that for many centuries there have been hardly any demons in hell: the first leaders, free and unleashed upon the earth, have gradually taken possession of all the thrones, sceptres and crowns; and in agreement with the powerful ones of the world, they have turned their arms against me; in the realm of material force, they have seized everything

created. But it does not matter. The hour has struck for these rebel leaders to be chained up once more and cast out to hell. The descent of the devils into hell will be the ruin of the power founded on their malice. Priest of the most high God! You are going into war against those perverse angels: I give you all my power over them. Vested with all my power against the demons, go into battle and be loyal and faithful to your Queen. I have given you power to tread underfoot serpents and scorpions and the whole strength of the enemy; nothing will ever hurt you [Lk 10,19]. Cast out demons, I order you. The angel who guides these battles will be with you; go and do not fear; he will give you the instructions you need in the combat. I will give you all the signs that this is my will, so you will not be able to doubt your mission, even if you want to do so.”

2. In the first struggles I was walking trembling and hesitating. But the clash was so horrible, and the victory was marked and evident, that I could not doubt the truth of the mission which I had received. When the first leaders who had surrendered in the clash gave me the news in hell of their fights and their ruin, they filled the demons with confusion; and forming one army all together, they ran to the battlefield. The conflict became furious; the dragon, the serpent, Satan, Lucifer and all the chief leaders of the infernal kingdom stood armed with all their cunning, malice and power and knowledge. The battle began, and it has proceeded and proceeds according to all the laws dictated by the kings whose right it is to judge the fidelity of his soldiers. And with faith, victory is infallible.

From August until now the struggle has not interrupted, without truce; and I have hardly been able to breathe in triumph after one battle when another one has begun.

Among my own people and class, I have been left alone and abandoned in the struggle, and until this day victory has

been granted to the invincible Warrior (the Church) who directs it.

A cherub. Demon. Combat. Victory

3. Today as I went up to the mountain to give account to my Queen of my actions in the six months' battle, a perverse angel dressed as a cherub followed me, one of those cast out from the first rank who are the cleverest for tempting. A cloud or something similar, covered my soul, and said with great learning and wisdom: "Where are you going? Who are you searching for on this mountain?" I answered with a stifled voice from a depressed spirit without courage:

–I am searching for my beloved object.

–Who is your Beloved?

–I am in search for my dear Rebecca.

–Illusion, illusion! What have you gained by these ideas of yours?

You are putting your honour at risk. It is a low, vile thing to have anything to do with demons: you are sadly wasting your time and jeopardising yourself for working in the service of God. Whom are you calling? Whom are you searching for?

4. Your Beloved is an invention of your mind.

I went up towards the top, slowly, sadly, with my soul depressed by the tempting angel. After resting now and again, I reached the peak. I hid in the woods and sat down on the grass, and I felt a need to rest. I was alone in a place where nobody could see me or know where I was; I was alone. And my heart, made anxious by love, said: "Oh, happy solitude, how precious you are!"

5. Love did not allow me to repose; and within, the sanctuary of my heart was shouting and disturbing the whole

temple of the Holy Spirit, and said: "Love. Where is my Beloved?" A light from heaven awakened my soul, and the wicked angel vanished; I saw the following articles:

1st Your Beloved is God and your neighbours.

2nd Your Beloved is the only Daughter of the eternal Father: God forming a moral body with your neighbours, and these are one in God. The congregation of all the neighbours united to Christ, the Head, is your Beloved.

3rd Your Beloved is one. "You are unique, my dove" [Sg 6,8].

4th The Head of your Beloved is Christ.

5th The Father is the beginning whence all proceeds.

6th The Son is the Head.

7th The Holy Spirit is the soul which gives life.

8th The Trinity has impressed its image upon her, and she is as beautiful as God, loveable as the divinity.

9th She is one in the Triune and One God.

10th Your Beloved has love and she loves you, she has eyes and she sees you, intelligence and she understands, a tongue and she speaks, ears and she hears

11th I believe – I then answered the voice of the tempter – in the holy Church.

6. And soon as the Catholic faith dispelled the darkness of the wicked angel I felt her sweet, loving presence, and she said to me:

–You will come to this mountain in the evenings before beginning your mission, and I will speak to your heart. You will come as early as possible, and you will find me alone in this woods, alone and attentive to your petitions.

The evening of February 18

The feast on the mountain

7. From August until today, the battles against the demons have been so frightful that hardly I had a day to breathe. If dealing with men of the world is dangerous, what must it be to have them day and night with demons! I had left this battle as in a war, that is: my spirit beaten and attacked on four sides and battered with sticks. As I went up the mountain I was like a soldier in battle, who although not taken prisoner or killed in the attacks, yet was worn out with a struggle unto death.

–Where are you coming from? – a voice from the solitude said to me.

–I come from hell – I answered – I come from fighting the demons with outstretched arms.

–Where are you going and what are you searching for?

–I am going to heaven, I am going to my cell, I am going to solitude; I am going where my Queen is, my strength and my life, to heal my wounds.

8. When I reached the woods, fatigued and worn out with the great sorrow, I slept under the shadow of a branch.

–Arise.

–Who are you?

–I am your love, your Beloved, your life and your salvation.

–Are you, my Daughter, are you the same one for whose glory I am fighting with the demons?

–Yes, I am your Daughter, I am your Spouse. Arise and I am going to renew my love for you.

9. I arose and I saw all the innocent creatures around me clothed in glory: “Glory – they said – to the one who fights and conquers! Glory to the purest of Virgins and to the most beautiful among the lovely ones!” As I awoke I felt myself vested with courage and strength, because the one who was calling me was the valiant Judith. All the armies of heaven were with this invincible warrior and the great leaders of the kingdom of God paid court to her. When I felt her presence, at once I renewed my vows of love, fidelity and loyalty to her, and she accepted them.

10. When I awoke my spirit did what the loving bridegroom does when, surprised by a visit from his beloved, he finds himself unprepared and untidy, he slips away hides himself for a moment then withdraw and alone, he dresses himself, makes himself smart, and suitable for the presence of his beloved whom he knows comes to ask for an account of his love and fidelity; then, ready to present himself before the most worthy and most sublime of all the courts, he returns to the presence of his beloved. So my spirit, untidy, wounded, like a soldier stained with his own blood, and his uniform torn in battle, coming unexpectedly before his Queen in such disorders, said to her:

–Allow me to withdraw from your presence a moment, because I am dirty, and in the battle I have rolled in my own blood; I am undressed, because in the clash with the demons these beasts have torn all my clothes; I am unworthy of you.

–No – said the Queen – do not withdraw from me.

And calling the princes around her, she presented me just as I was, dirty and undressed, and said:

–This is one of my valiant soldiers: look at him all bloodstained.

11. And the princes of the heavenly Queen surrounded me, and I was filled with confusion, weeping and confessing my faults and sins in their presence. And one of them came near me, and in the twinkling of an eye cleansed me, healed my wounds, clothed me in my uniform. And presenting me to his Queen, said:

–Is he worthy of you?

–Yes, he is one of my trusty warriors, and I am pleased to see him battered, wounded, stained in blood fighting against my enemies, in the same manner apart from the combat, like a lover at my side, dressed in full uniform, glory and grace.

I renewed my vows and promises of love and fidelity and they were accepted.

The evening of February 19

The peace, enjoyment, pleasure in love

12. This evening I went up to the mountain very sad and sorrowful. The cause of my sorrow comes from my inability even to root out from my heart, and that is, I could not bring myself to be pleasing to my Beloved. And saying in sorrow: “Just as you see me, I give myself to you. Do you love me? Tell me – my heart repeated – do you like me just as I am?” It was raining. And repeating the same offering I went to a little cave which is in the woods to take shelter from the rain.

–Come in – said a voice.

–Who are you?

–The one you love.

–Are you my Beloved?

–I am your Beloved and your Lover.

–My Lover?

–Yes, your Lover.

–Take away my sorrow which is consuming me.

–Tell me about it.

–I see things in me which I hate and displease you.

–What is it which you hate and which displeases me?

–My faults and miseries.

–Do you believe that I cease to love you because of them?

That is what I deserve. I want to be so, that there is nothing in me which displeases you.

–Your faults and miseries are the shadow which shows up the image of God, which is what I see and love; and that which you do not want, I will follow wherever you go. Nevertheless, I am going to establish peace with you solidly in your heart, and pour into it that joy and pleasure which no human event can disturb.

–I will be happy if you give me such a grace!

13. Seeing that the foundation and cause of the horrible sorrows which your heart suffers are your fears of being displeasing to me, during these evenings examine these causes carefully one by one, and if they are true we will strip them; and then, there is nothing in you which will displease me, you will then have solid, unchanging, permanent peace in love and union with me, and joy and pleasure beyond the reach of human event. While you have peace with me, while we are but one thing through love, what matters the human events around and outside the inner temple where I live and reign with you? So, examine those things well which are in you and which you believe displease me, and we will combat them from within.

–From now on I confess them to you, and all will be reduced to two articles that. . . you already know.

The evening of February 22, 1866

*The Lover, the love and the Beloved
History*

The Lover

14. Until the age of seven I did not know what it was to love: love was a fire beneath the ashes. But very soon it was burning and until 21 years of age, I loved passionately, without knowing my Beloved. At the age of 21 as my heart became detached from things strange to true love, when I left the things which did not deserve the heart's affection, I found myself in a horrible situation; impelled by love, I was searching for my beloved in God: but alas! I did not know her, and she did not reveal herself. Nevertheless, the passion of love was not idle in me, but it was growing year by year until it consumed my heart. From the age of 21 until 33, strange thing, I was loving so passionately that I sought for thousand occasions for giving and offering my life and my blood in testimony of my loyalty; and the Beloved saved my life thousand times exposed to the dangers of war such as in Spain, my country, against itself. "I love you – I said to my Beloved – accept my blood as proof of the truth of my love." I am alive because my Beloved did not accept the sacrifice. Strange thing: I did not know her, and I was searching for her, but amid the veils I saw her glorious in heaven; and believing that I could only see her there I desired to end quickly my life which was sacrificed and consecrated to her love.

15. Not only did my Beloved not accept my blood or reveal or show herself to me, but she withdrew from me and left me in the power of all the demons of hell. And at 31 years of age, I began to die as I lived, and to live dying a life so awful in my view, so bitter that my flesh was so tense as I write about it: God handed my soul over to the power of the demons; and it seems that they had the strength to do whatever they pleased with me. And this life lasted until the age of 50, that is, for 17 years, uninterruptedly without a day of light. During this time not only was love not extinguished, but, by increasing its flames, it reached such heights that I could no longer bear my situation. I loved passionately, how strange, I did not know my Beloved, and she had no relations with me.

16. Indeed, I was very far from thinking that in this miserable life the beloved thing would communicate with the lover; and one day a single word coming from her lips was sufficient for my heart to know her: Love by loving united the Lover with the Beloved, establishing peace between the two, an immutable love.

The Beloved revealed herself to her Lover, and five years have gone by in these relations. My surprise was so great at the beginning that I could not believe that my Beloved was what I now believe. And to stir up my faith I decided to write down everything that happened to me with her, and the reading of my relations concerning my love sustained me in the time of combat.

17. Now, what a change in me! What a different situation! I know my Beloved because she takes care to reveal herself to the one who loves her; love has done nothing more that put itself in order, and finding in the beloved thing an object infinitely beautiful and loveable, nourishes itself in her, reposes in her, rests there, sleeps there, and since that time, ceases to give me death and torments; at least, that death is

sweet like that of love. When love did not know the Beloved, it searched for her, and not finding her, turned upon the Lover and killed me with blows, trample my poor heart, gave outrageous voices.. And poor me, what could I do?

18. From the time my Beloved revealed herself to my heart, darkness vanished little by little, to the proportion that my faith grew and increased in her. And at the presence of my Beloved the demons left me, and I came out little by little to the measure I had faith in the word of God. So that I will believe in the existence and presence of my Beloved, not only have the demons vanished from me, but by casting them out from the bodies she has guaranteed the truth of all that I have written about her.

The evening of February 23

The demons at the feet of my Beloved

19. After 17 years of fierce fighting against the demons, I found myself confounded, bewildered and alone, not knowing whence help would come, but determined to carry out everything possible to human nature; so I went to the woods alone so as to be more attentive to the battles of the spirit. Countless legions of demons surrounded me and filled my soul with grief, just like the black cloud on the mountain. The night was very dark and ugly. But in spite of the horror with which the presence of the enemy filled me, I remained firm determined to die fighting. And suddenly I saw a young woman warrior near me; and her beauty and her glory were so great that I could not distinguish her ensigns. Huge armies were with her, all young chosen people, skilled in arms; her presence was sufficient to set to flight at once the whole multitude of demons that were tormenting me. They vanished as they shouted: “We will come back soon, we will return soon to the attack against you.” And the young woman coming near me said:

–I am your Beloved. Until now you have been alone in the fight.

–Why did you leave me?

–So that you would see and realize how much you can do alone, without my help.

–Who are you, Oh, beautiful and valiant warrior?

–I am Judith, the invincible, I am your Beloved. Apart from me, and without my power, apart from the Church, and without my authority you can do very little.

–I am nothing, I am worth nothing, I have nothing.

–Well, in the future you will fight with me and I will be with you against the demons, and conquering them, you will conquer yourself, and will save yourself. Prepare yourself for a new battle. I give you all my power over them: “Behold I give you power . . . cast our devils, “ [Lk 10,19; Mt 10,8] cast them out wherever you find them . . .

20. That is how it was. I saw the demons surrendered at the feet of this invulnerable and invincible Virgin; abandoned the bodies they possessed, and others resisted. Archangel Michael and his angels fought; and Satan, Lucifer and the chief leaders were fighting against Michael. And the battle was very fierce and has lasted until today, and it still goes on [Rv 12].

The evening of February 24

Arms in the battles against the demons. Horrible vision

21. I was seated on a large rock on the mountain overlooking Barcelona and its ever green and beautiful countryside. Huge armies of demons, rushed furiously upon it. The chief leaders of the infernal kingdom gave great yells. And roaring like lions said: “Let us devour her; she is ours” [Ps 34,25]. The mountain was filled with the glory of God, and an army of soldiers come up to me, all agile and skilled in the use of arms; a young woman, ever virgin, all beautiful,

dressed in glory, was leading them. I stood up, and as I stood up in her presence she said to me: Take my power, minister of war: “Behold I give you power to tread on serpents and scorpions and on all evil powers . . . cast out demons, heal the sick” [Lk 12,19; Mt 10,8]. And she handed to me a white stole of pure gold, and I put it on with a robe white as snow which I also put on and tied with a cord of silk the colour of blood. As I was thus clothed, the Prince who was leading the armies of God came to me and said: “In these battles I count on your fidelity.”

22. In the meantime the love appealing from within directed his face and fixed his eyes on the young warrior. And the beauty was so great, so great the glory, that it was impossible to look at her, but curiosity aroused by love held me a prisoner in her sight and putting aside for a moment the veil of glory which was covering her she allowed herself to be seen and I exclaimed: “Enough, you are my Beloved object; I know you because you let yourself be known by this miserable mortal. Virgin most pure, open your heart and receive into your arms this son of Adam who cannot live apart from you! Holy church, receive into your heart this lover who longs to see you face to face without veils! Congregation of all my neighbours united in Christ, your Head, Virgin ever beautiful, your presence is sufficient for me, I am happy with you, I desire for nothing, with you I have everything.” The glory completely covered her, and she could not be seen except as objects appear within the immense clarity of light. And she took on a very imposing, majestic attitude; she held out her sceptre, and said to me as I kissed it, “Behold I give you power . . . cast out demons, cure the sick etc. “ [Lk 12,19; Mt 10,8].

23. Vested with strength, I set out to the battle and the combat began. Michael and his angels were fighting, and the dragon, the serpent, Lucifer, Beelzebul, and all the most powerful leaders of hell ran to the help of their armies, and the combat was so fierce that all the forces of heaven and earth and hell were gathered in the attack, and the combatants were armed and attacking. Thousands of demons were thrown into hell, and the thousands more came to the help of their leaders, and the battle was very fierce.

A picture of horror

24. Among the multitude of people who ran to protect themselves in the shelter of the ensigns of the holy Church, were led by six young maidens between 17 and 22 years of age. The leaders who possess them have formidable armies of demons, who were those who fell from the first hierarchy. The battle still goes on. The infernal serpent knocks them down like itself to the ground; the tongue is a very powerful weapon which it uses in the struggle. I do not give in: they are mine, these are in my power, I am not going to hand them over, I am not going to surrender.

1 *Sacrifice*

25. The young woman warrior is her mother and ever pure virgin, and this is the defence which she presents before God’s throne of justice: “Heavenly Father, these are your daughters and mine; they are your daughters because you redeemed them from the slavery of demons with the blood of your Son; they are my daughters, you gave them to me in the waters of baptism. Son of the living God, these daughters of mine are your spouses: you redeemed them with your blood. Holy Spirit, come; come, Holy Spirit, come and cast out those evil and perverse spirits, and save my daughters from their slavery.

2 *Prayer*

26. Prayer and sacrifice are the invincible ensigns of holy Church.

After the sacrifice of the altar and the prayer of the Church represented on the altar in the priesthood, the battle of exorcisms follows:

3 *Exorcism*

27. –Evil one, these are my daughters! Go, give them to me, hand them over.

–No, they are mine: I caught them in the dances, flirting, intrigue and vanities; the world owns them, and gave them to me; they are mine.

–If they were yours, they are not now. I have presented on the altar the price of redemption to the eternal justice of God, and he has accepted it; and for justice, for well-deserved merit you must hand them over.

–I am not going to give them up, I do not surrender. All the kingdoms and kings are mine, all the powers of the earth are mine, I have conquered them, and I must not be cast into hell with my leaders unless the powers fall which I have raised on earth.

–Yes, it is true; there is hardly a prince on earth who is faithful to God and to the Church, my Lady, but you have to fall with all your court, with all your ministers, with all the legions, with all your malice and with all the wickedness you have built upon the earth. The present society with all its nations has been redeemed by the blood of the Lamb, is redeemed from your power, and you must leave it, you and all your legions.

28. In this battle it is not only the good of the possessed persons which is considered, but as those who possess them are the first leaders, they cannot fall without all the work they have built up on earth falling too; all the powers which are at war against the Church must fall with them, and so the battle is all the more fierce. We will conquer in that, because the Archangel Michael has risen in our favour, and he is on foot fighting on behalf of the Church and of her sons [Mt 16,18].

Faith

29. The faith of the exorcist must be purified, and he must not depart as much as a hair's breathe from all that is required by the laws of God's justice.

Prayer and petition

Prayer must be united to faith.

Penance

30. And added to prayer and faith there must be such rectitude in works that there must be nothing of the evil one in the exorcist by which he might be caught.

11

THE WOMAN, TYPE OF THE CHURCH OF JESUS CHRIST

The woman, figure of the Church¹

1. Christ, forming one body with all the angels and saints predestined for glory, is the Head of his Church. "You – wrote St. Paul to the Corinthians – then are the body of Christ" and to the Ephesians: "(The Father) placed Christ over the whole Church, which is his body" [1 Cor 12,27; Eph 4,12].

2. God, forming as Head, a perfect, moral body with the angels and saints predestined for glory, is the ultimate end of our love. The law of grace says: "Thou shalt love God above all things because he is infinite goodness, and thy neighbours as thyself." [Mt 19,19; 22, 37-40; Mk 12, 30-31; Rom 13,9; 1 Jn 4,20-21]. God and neighbours is our beloved

¹ This section has a different expository form – like a *doctrinal treatise*. It becomes a digression within the totality of the work. It is impossible to determine whether these pages were written on the dates where they are placed or they were notes of some other time that were incorporated in the original. The heading and the content correspond to the very oft repeated idea of the author. It is the nucleus of the 4th book of the work written in France on the nature of the Church. Perhaps, it must be seen as a synthesis of the missing work but with a new perspective.

object, and the neighbours in God form one perfect, moral body, and this body is the Church in the broad sense.

3. The Church is an entity, a real being, as is the Virgin Mary, Eve, Sara, Rebecca, and a woman. Not to believe this would be a heresy. "In one, holy, Catholic, apostolic Church."

*Formation of the body of the Church
And its union with the Son of God*

4. At the time appointed by eternal Wisdom for the holy Church to leave the divine mind to be born in the world, the most perfect of all creatures, a Virgin, all beautiful, all pure was created beforehand. The Holy Spirit took the blood of this Virgin and formed a body; the Father brought forth a soul and it was united to the body. At the same moment the Son of God was united hypostatically to humanity, and because of this hypostatic union, there is in Christ, but one person in two natures, divine and human, and that person is our Lord Jesus Christ, true God and true man. By this hypostatic union the Son of God united human nature to himself with indissoluble bonds, and that nature was constituted Head of the whole Church.

5. At the Last Supper Christ instituted the sacrament of the Eucharist. Peter received communion, the apostles and disciples received, the Blessed Virgin Mary received, and by communion they were incorporated sacramentally and morally into the Head, Jesus Christ, and thus the body grew [1 Cor 5,7; Jn 19,34].

6. When Jesus died, his soul united hypostatically to the divinity went down to limbo; there as Head, he united and incorporated into himself for glory millions of soul: all those holy persons who had died in a state of grace and had made satisfaction for their sins. Thus the Church had a new growth.

7. Christ, with the souls of the holy fathers forming one moral body, ascended to heaven. And there incorporated with himself as Head, all the angels. This is the Church triumphant [Rom 8, 29; Col 1,15].

8. As he had promised, Christ sent down from heaven, the Holy Spirit who proceeds from him and from the Father. The Holy Spirit descended to the cenacle as the soul (if we may say so) to his Body, to the militant Church now organised and formed, in order to give it life, power, strength, fire, love. When the Holy Spirit descended the Church was already formed, because Christ and Peter were one same Head, visible in one, and invisible in the other in heaven but present to the whole Body.

9. The apostles spread out to all the nations of the world, and the people who were baptised and already united to Christ by baptism, were incorporated into the Head morally and sacramentally in faith, hope and love and by grace. A nation, hundreds of nation were incorporated into the Head; and so, the body of the Church, as the ages passed, developed morally all its members on earth and in heaven as it grew and increased, just as a woman passes from infancy and to youth and to mature age.

10. As the baptized are incorporated by baptism and the Eucharist into Christ, the Head, although death reduces the flesh to dust and ashes, if they die in a state of grace, they are members of the Church and they ascend to glory (although many will have to be detained in purgatory to be cleansed of the slightest stain) and when cleansed they go up to glory; and whether in heaven, on earth or under the earth, they are the body of Christ.

The Head of the Church, Christ God and man, is present in heaven and on earth with a real presence: whether one person communicates or a thousand, they are all members united to the Head.

11. The Pope, the priest for reason of his priesthood, is with Christ, the Head of the Church; and in priesthood, the Spouse of the Lamb has her visible head on earth. The tongue is in the head, and the Church speaks through the tongue: the Pontiff, “speaking ex cathedra,” is the tongue of the Spouse of the Lamb.

The Church will continue to grow until it reaches its perfect age, that is its ultimate perfection; and then it will appear before the Father as a perfectly organized moral body under Christ its visible Head in his glorified flesh.

12. The Church thus described is the ultimate end of our love and that is the unspeakable beauty which our heart is searching for. Most pure Virgin and fruitful Mother, is infinitely loveable and beautiful. “The eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him” [1 Cor 2,9 ; Is 64, 3-4]. Her body, her constitution and organism, the functions of each member, the perfect harmony between each of her parts, the relation of each part with the soul or spirit which vivifies and glorifies that part, the relations between members, their greatness, their glories, their immense riches; the human heart can have no idea of that Virgin, ever virgin that infinitely beautiful young Woman, that Woman, so well formed, always agile, healthy, who reflects all the attributes and perfection of God.

The woman, type of the Church

13. In our condition on earth we can perceive spiritual, heavenly, invisible, eternal things only as shadows, figures, types of the visible, temporal and earthly. So in the Sacred Scriptures, the Holy Spirit presents the Church to us beneath the veil of metaphors, amid enigmas and figures of a city, a vine, an enclosed garden, a camp, a flock, or a human body; and seeing it through faith in shadows, figures and types,

has revealed to us all that is within the range of intelligence which exist within mortal flesh.

14. Among other figures, that of a woman describes for us the relations between Christ and the saints in the spiritual matrimony between Christ and the Church.

Among all the women, Mary, the Mother of God is the most vivacious, perfect and complete type. Sara, Rebecca, Rachel, Leah, Esther, Judith and Deborah, these and other women mentioned in the books of the Old Testament could not represent the Church with all the force of a figure because history depicts them as imperfect. But Mary, being a perfect woman, a finished work by the hand of the Supreme Artificer, is the unique type which we can imagine under the figure of a woman. So, let us begin with her [1 Cor 10,11].

THE VIRGIN MARY, MOTHER OF GOD
THE VIRGINITY AND MATERNITY IN MARY
THE CHURCH VIRGIN AND MOTHER

The virginity of Mary

15. Mary was a virgin before, during and after childbirth. In childbirth her virginity was untouched because the Child God entered the world leaving the virginal womb closed. Before childbirth the conception was the work of the Holy Spirit, and after childbirth she knew no man.

Mary was always a virgin, her eternal Father is virgin and her only Son is virgin.

The maternity of Mary

16. Mary was a true mother: she conceived in her virginal womb, she bore Jesus there for nine months, and in

due time he was born, she nursed him with her own milk. She is mother, and mother of the God-Man.

The Virginity and maternity in Mary is a special privilege that singularizes and distinguishes her among all women: in this, Mary never has had and never will have an equal.

The Purity in Mary

17. Mary was all pure, free from the stain of original sin and of personal sin.

Perfection

She was as perfect as it is possible to conceive perfection in a pure creature, because it was fitting for the dignity of Mother of God.

MARY, PERFECT TYPE OF THE CHURCH

18. God and the saints, that is, Christ constituting with all the predestined to the glory of the body of the Church. As this is the object of love, the ultimate end and complete designated by the law of grace hence, man's true happiness because the Church including the triumphant, is in part incomprehensible to mortal pilgrim; he needs these visible forms and figures to know his beloved object. God in his wise providence decided to present a perfect woman, so that in her he might contemplate a perfect type in whose body he might see his Beloved; such is Mary.

19. Whatever is said of Mary about perfection, purity, holiness, is fitting in a much more excellent and sublime way to be said of the Church. The virginity of Mary reveals to us that of the Church, likewise as her maternity and purity.

A woman, the most perfect created by God, is no more than a figure, a shadow, an image, a rough sketch of God's Church. Only this most pure Virgin unites in herself with all fullness and perfection that inexplicable beauty and loveliness which our heart searches.

20. Only Mary, the Mother of God, was virgin and mother; and in this perfection is the only one who typifies for us the purity, virginity and maternity of the Church. She is virgin because in her conception, in her bringing forth, the Holy Spirit works in her; she is a fertile mother who counts as sons all who are predestined for glory.

Mary is not only the most perfect type and figure possible of the Church for the one who is linked with her, but she is the most powerful mediatrix for this sacred link between the Church and her lover, and hence these titles must be invoked and used in our relations with the Beloved.

MARY, MOTHER OF GOD, PERFECT TYPE OF THE CHURCH

21. Because the Church, that is, God and neighbours, is the ultimate end of love destined for the human heart, that infinitely loveable beauty is alone capable of fulfilling the immense void in the heart of the pilgrim on earth; in order that the pure and ever young virgin might be known by the pilgrim on earth, God in his wise providence created a perfect type to represent the purity, virginity and maternity, fecundity and beauty. And so it was fitting that woman should be virgin, immaculate, always pure and mother, and in both the moral and in the physical order should possess all the gifts, all the graces and all the perfection possible in a pure creature. That is what the Virgin Mary, Mother of God was and is; she is a clear mirror in which the holy Church can be seen. And as we go to the Father through Christ, so

through Mary our heart raises its flames of love towards its beloved object, which is the Church. So that all peoples, all languages, all nations should know through this type the object of their love, which is the Church, for this reason, it suited the plans of Providence that all languages and peoples should know and give glory, honour and homage to this perfect image of God's Church. In the same way, all that is preached and told about the glories of Mary, can all be said in a more sublime way about the holy Church. God has ordained that in the purity, virginity and motherhood of Mary, this miserable world should see the purity, virginity and motherhood of the holy Church.

1866

MY RELATIONS WITH THE BRIDE OF THE LAMB

Volume 3

REPRESENTED IN MARY,
MOTHER OF GOD
IN ESTHER, JUDITH, DEBORAH, RACHEL
AND OTHER WELL- KNOWN WOMEN OF THE OLD TESTAMENT²

² In spite of the headings and the announcement of "3rd volume" there is no change in the content of the writings. It seems that everything must be interpreted in the following manner. At a determined moment his vision of the Church as a living reality – almost like a living person was intensified in a way that his relationship with her proceeded in natural manner through the figures prompted by the beauty of a perfect woman. He then feels the need to explain the meaning underlying his expression. With this in mind, he compares the essay in the previous pages even though they appear to be a digression. With these assumptions, he continues the description of his intimate experiences. However, this time he writes how he relates with that figure of the perfect woman, Mary, who symbolizes his Beloved. He also uses other figures in the OT as far as they all represent the Church, and the Church in the Bible is designated as the "Bride of the Lamb" [Cf. Rv 19, 7; 21,9].

Evening of 25th February

*Esther and Haman, Judith and Holofernes, Deborah and Jabin
The holy Church and the devil*

22. It was terrible, and still is for me to see the six young women worthy of a better fate in the power of the demons. They had been possessed for many years, shut up in our convent and placed in fights and battles where they have remained, facing the ensign of our ministry – the first leaders; while those of the lower orders have surrendered, the chiefs of the legions have remained firm and obstinate in battle. They could hardly look at me or speak to me, and could not go to confession or hear mass; deprived of all the consolations of our ministry, they are reduced to the most fearful state possible to conceive. Exposed to death and subject to all the torments of a diabolical possession, they implored the help of religion; like faithful daughters they have recourse to the ensign of the Church, their Mother. They are daughters of the Church, and so as baptized persons, we owe them the assistance of religion.

23. Desiring to know the reason why these demons continue so obstinately in battle, and desiring to make every possible sacrifice on my part to save them, I went up to the mountain to consult the Lord.

It was two o'clock in the afternoon, and with this idea I went to the woods.

–They are your daughters and mine, O, eternal Father. Yes, they are mine. Evil one, they are not yours.

–Yes, said a voice coming from a fiend [evil spirit] – they are mine: I found them at a dance and in . . .

–Villain! Hand them over! They are my daughters: I placed upon the altar the price of their redemption (the host and the chalice) for the eternal justice of God, and God accepted my offering: they are mine.

24. Thus I went on, contending with the demons; and because it was raining I went to a cave. Suddenly I noticed a great noise of

people coming towards me in the woods. I looked, but could see nothing, but I heard steps as of warlike people. The sounds come right up to me, and I put on the stole and prepared myself for battle. On my left I felt the presence of a great personage.

–Who are you?

–With regard to the devil I am what Deborah was against Jabin [Jgs 4,9-24]. Come, and I will show you the reason of the obstinacy of those demons.

I was transported in spirit before the throne of God, and there began a discussion of the case of the possessed women entrusted to my care. “Eternal God, they are my daughters – I said – they are mine: I presented upon the altar as the price of their redemption the blood of your Son and his body immolated on the cross.”

25. Lucifer, Satan, the serpent, the dragon and the other demons who possessed them were silent, waiting for the verdict of the Judge [Lk 11,15; Mk 3,22; Mt 10,25]. Then Beelzebul, the prince of demons, presented himself before the tribunal and said: “This battle is my affair. I have ordered and I order the companions who possess the bodies of those women to stay firm; I form a body and army with them, eternal God. Through my leaders I possess all nations and peoples; there is hardly a throne, a crown a sceptre, on earth which upon becoming mine has not turned its arms against your Church. These possessed ones are signs, and they signify the nations which I possess unless I fall and with me all the thrones which I possess; these women must not be freed, they must continue as demoniacs, possessed by my companions.”

26. Spirit of lies! As you take for your own the cause of these possessed women, you and all the princes of darkness who possessed thrones, sceptres and nations, are going to be cast out into hell by the justice of God. All the nations are mine, they belong to my heavenly Father, and are daughters of my Spouse, the holy Church; they do not belong to you. For their ransom I have presented, and I present again, and will present to the divine justice, a pledge which is worth as much as God himself, for it is God; and this host is the very Son of God sacrificed for the redemption of the whole world. They are mine, because the eternal Father accepted the offering as an oblation very pleasing to him. And the eternal God

has sent me into the whole world to preach this gospel; and I am going to build prisons in all countries, and I will imprison you and all the demons that fall as prisoners of war into my hands. Wicked one! Be silent and go from God’s presence and go into eternal fire [Mk 16,15].

27. After this, a voice of thunder was heard, a great voice, the voice of the Father, which said; “Yes, these are my daughters, and yours. Evil one, hand them over!” Having said these words, there stood before his throne, dressed in glory, power and beauty, the Bride of the Lamb. And the Queen said: “Yes, these and all the nations of the world are mine, they are my inheritance.” And an Archangel stood beside me with the keys of the abyss, dressed in all the power of God, and said to me: We are going to imprison the demons. Go, continue in your mission; I will be with you. The demons will be cast out; not all at once, but by legions and at their due time [Rv 9,20].

12

THE RUINS OF THE CASTLE OF THE EARL OF CERVELLÓ

March 3, 1866

1. I had hardly left the train on the way to Cervelló where I was going to give a mission, when I felt the presence of my Beloved at my side; during the journey she had told me many things about the Order of Our Lady of Carmel for the last years. In the afternoon, when I awoke from the siesta, she said: “Come, come up to my Castle.” I followed. And as I went up a voice came out from the ruins of the Castle, and said:

–Swear to me love, loyalty and fidelity. Who are you?

–I am Esther.

2. And the sun became dark in her presence, and my beloved showed me her indescribable beauty.

–Love you? Is it possible to know you and not to love you? You are infinitely loveable beauty. You show yourself to me and say “swear that you love me”? If I could be sure that you love me . . .

–Do you doubt that? If I did not love you, you would not know me because I would not reveal myself to your eyes.

–Accept my oaths of love, fidelity and obedience.

–I accept them. Where are you going?

–My mission is to announce to the people that you are infinitely beautiful and loveable, and to tell them to love you. Love of God and love of neighbour: this is the object of my mission. And you are my neighbours forming in God only one thing.

–Go – she said – I am sending you.

And she dressed me in a white stole. And as she gave it to me, she added:

–I give you power over all the demons and over all my enemies: all that you bind on earth shall be bound in heaven. Cast out devils and cure the ills caused by them. I will be with you, and anyone who fights against you will be fighting against me, and I will entangle him.

–What are you doing here among the ruins?

–Upon the ruins of the infernal kingdom I will arise in glory, and on the ruins of my sanctuary I will build my imperial castle with such glory as has never had on earth.

–Are you the Roman Church?

–Do you still not know me? Go. Preach the Gospel, cast out devils, and heal the sick; I will come and I will be with you [Mt 10,8; Lk 10,9].

–With me?

–Yes, I am the people united under Christ, my Head.

The ruins of the castle of Cervelló
3rd Sunday of lent [March 4]

3. In the morning I was seated on the large rocks preparing myself for High Mass. And a young woman came out from the ruins, virgin and beautiful as Divinity itself, and she said to me: “I am Deborah, let Jabin and Sisera die, down with the demons.” As Sisera was nailed to the earth at the hand of Jael, so Beelzebul and his leaders will fall at my hands and they are going to be casts out into the abyss [Jgs 4,21]. All the nations are mine, they are my inheritance. Present in my name upon the altar the body and blood of Jesus, my Spouse, as the price of redemption, and cast out the demons into hell, because they have been defeated and overcome in battle. Let us go to the sacrifice. Do not be surprised that the demons do not come out of the bodies at once, or all together, because God has fixed an order for this expulsion which you must know and keep: before they are cast out they have to be seen by the eyes of those who do not believe.”

The ruins of the castle of Cervelló
March 5 [evening]

A great battle. Victory

Deborah and Jael against Jabin and Sisera

Judith against Holofernes

The Church of God and the demons [Jgs 4]

4. When I set out for the mission this time, I had left imprisoned the chief leaders of the infernal kingdom who remained firm in possessing the six young women between 17 and 22 years of age. As I withdraw from the demoniacs, I believed that the demons would have left them in peace, or at least would not have

troubled them any more than usual. But it was not so. I received news that one of them became deaf, blind and dumb, another was crippled, another unable to eat, and all of them were being oppressed and tormented.

5. And in this frame of mind I went up to the castle to Cervelló to pray for them, and at the top of the house of the earl I found the one I searched for; it was the evening of 5th. The weather was magnificent, the wind peaceful, the sky serene, and it was one of those evenings which promise an early spring. At the presence of the young warrior the light of the sun was eclipsed and dazzled, so great was the splendour of her glory. Strong armies and great princes of the kingdom of God were with her. Upon her brow was a crown which looked like gold, but all was glory; she was dressed in white as snow which could be seen as fine, rich and precious. In her right hand she held a chalice of purest gold filled with blood, and on the chalice was one host. Her sceptre was in her left hand because she was using the right. She was seated on a throne of glory.

6. The voice of the Father was heard, saying: “This is my beloved Daughter; my pleasure is in her; listen to her” [Mt 3,17; 17,5; Mk 1,11; 1Pt 1,17]. “Come near me”, she said, and I approach at the foot of her throne. And in front of me an altar appeared on which were the priestly vestments; and two of the first princess around her, standing one on each side of me, said: “Put this one, Oh priest of the most high.” And helped by the two princes I put on the white vestments, pure as the brightness of light. Vested in the priestly garments, at a sign from the Queen I went up the steps of the altar, and she said to me: “You are my minister and representative at the altar; fulfil your ministry.” The Queen’s throne was upon the altar. I saw another throne, and seated upon it the supreme authority figured in a venerable Ancient, and the princes surrounded the two thrones. And the great spirit of the Lord came upon me, the spirit of prayer and supplication.

–Eternal God. I appeal against the demons that possess thrones, sceptres and crowns on earth; I appeal to your justice against them.

–Ask, your God is listening to your petitions.

–I ask that the verdict which I, as your minister, have pronounced against Lucifer and against the other perverse angels who possess my daughters, will be executed at once.

7. *The Judge* Let Beelzebul, prince of all the demons, come.

–That wicked angel appeared in the tribunal and said:

–Lord, it is impossible to grant what you ask. I and my companions are in possession of the sceptres, crowns and thrones, so that now there is not one single prince whom we have not made our allies against you and your Church. These young women, whose companions, and my subjects, had conjured the ministry of that priest, must continue to be possessed [demoniac]; first, because I stood out in head on behalf of my companions; they represent and signify the nations which we possess, and so, either we all be casts out, or none of us, because we all form one body in battle against anyone who comes against us. In this battle we have conquered, we have triumphed everywhere. That priest has no power over us.

–Why? Asked the young warrior.

–In Catalonia to exorcise us in the bodies which we possess is an act reserved for the bishops. And the Bishop of Barcelona, fully informed of the case, does not want to take part in that battle, and he has not authorized anybody, neither does he want to authorize anybody to do so. Hence, with the ordinary power, nobody can or should exorcise us, neither can we obey.

8. *Judge* Is it true – asked the *Judge* – that the missionary priest, the minister present at the altar has informed the Bishop of Barcelona and handed over to his jurisdiction the power which we gave him?

–Yes, answered one of the princes. He gave an exact account of the possessed persons shut up in the asylum which we ordered to be built for that purpose.

–And what answer did the Bishop give?

–He did not forbid it, and he has not forbidden, but neither has he been authorized.

–Then, if he has not been authorized, and if the law says of the diocese it is reserved to the Bishop to exorcise, my missionary

cannot and should not cast out demons, and the demons do not have to obey.

9. The young woman rose from her throne, and standing there said:

–Father, these are my daughters and yours, you redeemed them with the blood of the Lamb.

And she made a sign to me, and I began the holy sacrifice, and when it was ended, she said:

–Father, these possessed women [demoniacs] are my daughters and yours, and all the nations are my inheritance.

–Yes, answered the Judge – they are your daughters and mine.

–Give them to me - said the young virgin and mother.

–Let them be given.

–Father, give this priest my minister power to cast out demons so that those who do not believe may believe.

–Let it be given.

Then the young mother, clothed in glory, said to me: “Come,” and I fell on my knees at her feet, and she put a purple stole around my neck and said: “Behold I give you power to tread upon serpents and scorpions and upon the whole strength of the enemy; cast out demons, heal the sick” [Mt 10,8; Lk 10,19].

10. I felt myself vested with this power, and I stood up at the altar and prayed:

–Eternal God, these possessed persons are your daughters and mine; may the demons who possess them fall into hell. – No – said Beelzebul – in case I have to fall, I and the crowned prince with me which I have at my orders.

–Let Beelzebul fall. Those nations, just like the possessed people, are my daughters and yours.

–Yes, – said the Virgin Mother, and cried out with great emotion:

–They are your daughters and mine. Oh, just God, they are yours because you received the price of their redemption; they are my daughters, give them to me.

–They are yours – said the Father.

–As all the nations are my inheritance, come, my minister.

11. I went forward, and she added:

–Go, preach the Gospel. I will be with you and I will confirm your teaching “with the signs that follow. In my name you will cast out demons, take hold of serpents, and if you drink poison you will not be harmed; you will place your hands on the sick and they will be healed” [Mk 3,15; 16,17-18; Mt 10,8; Lk 9,1].

–Lady, regarding the demons, it is a thing reserved to the Bishop.

–Without prejudice of the power of the Bishop for casting out devils, I command you to cast them out wherever you find them.

–My Princess, I do not accept that mission unless under the authority and power of the Bishop. Send anyone you like to fight against the demons; I do not accept my mission against the prohibition of the Bishop.

12. Has the Bishop forbidden you to do it?

–No, but neither has he authorized me.

–He does not prohibit nor authorize, he tolerates and is waiting; so I will let the demons loose, and they will give proofs of their existence before being cast out. Obey what I command you, and do not abandon those whom the Father has given you as daughters: they are my daughters and yours, entrusted to your care. As the Bishop does not want to help them or to allow another to do so, I command you to take care of them; and until the Bishop sends someone to cast those demons down to hell, I command you to take care of them. Do you doubt my word?

–No, I do not doubt it.

–If you do not doubt, at the invocation of my name devils will be cast out into the abyss, the blind will see, the lame will walk, the dumb will speak, the deaf will hear, and with these signs I authorize the mission which I give you. If they do not believe these, I will give others.

13. Under whose name will I tell them?

–I am the congregation of all the saints and angels united to Christ, my Head. I am Virgin and Mother, and under the title of Carmel you will begin the battle again; it will not be you who will cast out the demons.

–Certainly not; Who am I, miserable me? Who will it be?

–The finger of God.

–If the finger of God casts out demons, I am freed from burdens; the responsibility is not and will not be mine.

–No, it will not be yours. And if they accuse you, say that it is not you, but the finger of God and Our Lady of Carmel who cure these illnesses.

–Lord, - pleaded Beelzebul – I now have no enemies on earth who fight against me: I have reduced to nothing and inactivated the power of exorcism given to your priests. If not, tell me who they are and where they will fight against me. I have conquered, I have triumphed with incredulity, I go forth safely, because I have succeeded in establishing in the whole world my priesthood (magic) without any contradiction, and not only that, but with this and through this I make myself visible in human bodies and there is hardly a priest who attacks me in the persons whom I possess. Either they do not believe in me, or they say that I rarely possess persons; and if anyone does not believe and tries, he cannot and must not enter in battle with me, because the Bishop has reserved this for himself. As a result of this reservation, all priests have withdrawn from this ministry. And, besides this, noticing the incredulity of the priests, and making use of doctors, it is now stated as a principle of medicine that such persons are mad, foolish, out of their mind, and their illnesses are incurable nervousness. From this has come the foundation of so many mental hospitals which are filled with human bodies which I possess. Inasmuch as the power of exorcism is inactive almost all over the world, as well as the mission of the priest to chain me up, and cast me out to hell, little by little I am left free, and using the liberty which I have won in battles, with the passing of the years I have taken possession of all the thrones, sceptres and crowns, and have been able to join them to myself in the battles against your Church. Mine are the nations, and mine are those young people possessed by the princes of the kingdom.

14. There was deep silence in the sky while the prince of demons made his accusations and presented this and other defences.

–Defend yourself – said the Judge insistently to the Young warrior. When the Bride of the Lamb stood up and said:

–For the moment I say nothing about the truth or falsehood of the accusations which Beelzebul brings against my exorcists. I agree that he has gathered under his power sceptres, crowns and thrones in order to challenge some of my beliefs. I agree that the mental hospitals are full of persons of both sexes possessed by the demons. I agree that there is much incredulity. These very accusations are for me reasons for asking you, Oh just God, to send on earth an angel vested with all the power to chain up the demons and cast them out and imprison them in hell. Eternal Father, do you accept the sacrifice of my Spouse and your Son, Jesus Christ?

–Yes, the oblation is pleasing to me and I accept the offering.

–If you have accepted the sacrifice of the altar, then all the nations on earth are mine, they are my inheritance: they are my daughters and yours, those whom my priest presents to you. Let Beelzebul withdraw from them, and be cast out into the abyss. What I ask is just.

–Yes - replied the white tribunal - you are just, and right in your judgements [Ps 119,137].

And Beelzebul, Satan and Lucifer, the serpent, the dragon were cast out from the presence of the Lord, because one of the chief princes who assist at the throne came out, and he had the keys of the abyss, and was vested with great power, he tied and chained up the demons. And drawing near to me, he said: “Preach the Gospel, cast out demons and heal the sicknesses caused by them” [Mt 10,8; Mk 16,15].

13

CORBERA – MISSION

Evening of March 14, 1866

The shepherdess, the dogs, the wolves and her flock

1. Corbera, is a village of some 700 souls, situated at the peak of the mountain surrounded by others much higher, enclosed in circle, to the right side of the road from Vallirana to Tarragona. The cormorant could very well lay their nests there and spend the night without fear of being caught. When we arrived here we chose to cave-in among the large rocks and peaks to which we could retire: morning and evening after the time spent on our mission.

Today, as I behold the host in the Mass, the daughter of Laban said to me:

-I am here; look at me.

-I looked at her more carefully, and she added:

-What you are looking at is my head. Do you want to see the beauty of my face?

-Yes, but unveiled: take away that veil which covers your face and I'll see you better.

-That cannot be.

-Young shepherdess, where is your flock?

-Come with me to the desert, and there I'll show it to you.

2. When Mass was over I went to hide myself inside the large rocks and caves of that mountain of cormorants. And I saw the young shepherdess in the midst of a flock which numbered more than three hundred million. There were a great number of shepherds with them, and the chief of them went with Rachel [Gn 29, 6-10].

3. And at sunset I hid behind the mountains, packs of wolves from all sides attacked the sheep; the shepherds and their dogs ran, and there was a horrible, fierce battle. The young shepherdess,

seeing such a sad sight, shouted at all the shepherds and the dogs. "After them, after them, after them! To the wolves, to the wolves!" and while the dogs, full of fury and anger hurled themselves furiously against the wolves, some of the shepherds were laughing, playing and amusing themselves. Rachael called them, shouting and crying, but they pretended not to hear or understand her; and I found myself almost alone in this slaughter, with the dogs in the middle of the furious beasts. When I saw the flowing blood of the lambs entrusted to my Princess, I shouted like a madman, calling to the dogs and the nearest shepherds. Some of them said: "He has gone mad;" and they were discussing whether it were the wolves killing the sheep. Rachel shouted: "After them! Can't you see the blood of my sheep running? My shepherds, cast those demons into hell, chain them up, imprison them, and heal the wounds caused by their hatred. Cast out the devils, heal the sick." The chief shepherd finally gathered his flock into the fold; he healed the wounds and brought back to life many who were almost dead. And while several shepherds were muttering about whether I or the wolves had killed the sheep, or if it was against the wolves or dogs that I had fought, he said to me with authority: "Cast out the devils, heal the damage caused by them." Then everything returned to normal. During this fierce struggle I had at my feet several sheep that I had defended; they were rolling in their own blood; and with all my strength I hit out boldly at a pack of wolves which were saying: "Leave them, leave them; they are ours, they are ours now; leave us in peace, we have them now, we possess them." "Wicked ones! They are my flock. Thieves, villains, go to hell!"

4. Worried and vigilant to the struggle, Rachel moved swiftly; she passed like a light cloud. On her brow was a band of fine gold, in her right hand she carried a staff strong as ebony. Her hair, fair as the rays of the sun, formed a crown of glory on her head: her beauty was immense. She passed in front. I was tired, worn out more by sorrow than by work. She passed by, and as she passed she lifted the veil which covered her head, and allowed me to see her glory; and she said to me: "I am all yours. Do not fear them!" She said this and disappeared. And I, strengthened by her presence, continued the battle until the prince of the shepherds ordered me to retire.

Morning of March 15, 1866
Beneath the large rocks of Corbera

God's daughters in the power of demons according to the flesh. – Awful battle: the infernal dragon and two fierce beasts against The Bride of the Lamb, and Michael and his angels on her side. – Victory

5. When I left for the mission I had left the daughters of God in the clutches of the princes of the demons who had been fighting for six months. Taking advantage of my absence, they turned their fury against the possessed. In one of them, dwells one of the head serpents who wears a crown and made her blind, dumb and deaf; and another chief, also crowned, made one deaf, dumb and paralysed. My concern, my sorrow, my care was very great; and day and night attentive to this battle, and sorrow led me to prayer and to solitude.

6. On the 15th morning, after hearing confessions, I retired and hid myself among the large rocks of Corbera in prayer in order to sustain the battle. I desired to know why those demons kept on so obstinately. As I left the village and led by this spirit to solitude I felt beside me the presence of a young warrior, and I felt also the presence of the princes of her kingdoms who were following her, and she said to me:

–Come with me, brave one.

–Where are we going?

–To the fight. Because you have been and are faithful to your Spouse, I will show you now what you desires and concerns you to know.

7. I was on the mountain viewing the sea and other mountains surrounding us. The heavens opened as I was in prayer. I saw clothed in glory as far as possible for a human eye could see, my beloved. On her heavenly brow was a crown formed of her own hair, revealing in her head the highest wisdom and intelligence united to her royal dignity. Another great crown of twelve stars surrounded her head; each was of a different nature, light and colour. Her

garment was regal, and so glorious that it could hardly be seen. The grandees of her kingdom were around her: Michael, Gabriel, Raphael, and four other princes made their presence to her [Jos 5,14; Zec 14,5; Dn 8,9; Tb 3,25. 6,16; Rv 12,7; Lk 1,19].

8. Set was an altar before a throne on which was seated the Majesty of God. And one of the seven princes drew near and said: “Oh, priest of God, put on your uniform, be clothed in your uniform,” and at that moment the angels brought the priestly vestments, and I dressed as prepared to celebrate the sacrifice. Looking towards the earth I saw a very ugly beast: it was a dragon with seven heads, and on the heads were seven crowns, like king’s crowns, and ten horns; it was red, and behind it followed a third part of the angels, those who had been cast out from heaven. And the dragon sent his angels to earth; and he raising up on high, was admitted into the presence and throne of God, and stood in front of the woman. This Woman was a virgin and a fruitful Mother, and he thought of getting hold of her children as soon as they were born. Michael the Archangel rose up, and with him the seven princes who guard the Queen, and there was a fierce battle: the dragon, the old serpent, or Satan, the devil fought against the Woman, and the princes supported her, fighting on her behalf [Rv 11,12].

–They are mine, they are mine – said the dragon, referring to the daughters of the Woman – I have won them, they have just been given to me, they belong to me. All the nations of the world are now mine: I possess them; I have my throne, my sceptre, my crown, my power in them.

And the seven crowned heads presented their crowns before the throne of God.

–If they are – said Michael – you are going to lose them soon.

–No, I will not leave them; they are mine.

9. I was trembling and much afflicted in this horrible battle, and the Young virgin mother made me a sign to go up to the altar prepared before God’s throne, and the seven princes helped me. And placed upon the altar, the Bride of the Lamb handed me a chalice containing all the blood of Jesus and a host, and said to me: “Fulfil your ministry.” Then the Spirit of the Lord descended upon

me, the spirit of supplication and of prayer, and I said, vested with the authority which my ministry gave me:

–Eternal God, you are just and your judgements are just [Tb 3,2; Ps 119, 137]. The dragon says that all the nations of the world are his; if they have been, they are not anymore although they present crowns, sceptres and thrones.

Judge. – The kings have surrendered to them.

–May the kings who have received from the dragon their power, crowns and sceptres, fall from their thrones; may they fall into hell, and with them all the powers of the earth founded upon their wickedness.

Judge. – Why?

–Eternal God, all the nations belong to you and to your Son and the Spouse of your Son here present. What do you ask for their redemption and recovery from the slavery of the demons?

–Nothing but the blood and body of my Son sacrificed upon the cross.

–I have that in my power now; here it is. Do you want it? Lord, do you accept it?

–Yes, answered the Judge.

–Here it is.

10. After this, one of the first princes assisting at the altar took the chalice and the host; the Son of God appeared on the side of the Father seated on a throne; another angel having taken a golden censer, presented the petitions of all the just on earth before the throne. And a voice of the Father was heard, addressing the entire assistants saying: “This (alluding to the woman) is my beloved Daughter of the Spouse of my Son. All the nations of the world are her inheritance; they are bought and redeemed from the power of the dragon and of his kings with the blood of the Lamb. Let the dragon and his angels leave my presence.”

11. The dragon fell at once. And as he knew that he had little time to exist on earth, full of fury and anger he prepared his force against the sons and daughters of the Woman, and turning towards the sea he stood on the sand of the shore. A voice was heard in

heaven, saying: “Salvation and victory! You have conquered with the blood of the Lamb,” One of the first princes came to me and said:

–Do you know who this dragon is?

–Tell me.

–All is the power of the demons joined in one body in the war against the Church. Those crowned are those demons that attack, tempt and fight the kings and princess of the earth, and when they have overcome anyone with one of the seven vices pictured on the seven heads, they turn their power, seen on the horns, against the Woman. Do not be surprised that the demons that possessed the sick persons entrusted to you resist so much. You can see the mystery; all together they form an army for battle, and if one or two of those crowned heads should fall, or even if many demons fall and the body remains, we gain little: they all must fall, the dragon must fall with its seven heads, and in this battle there must be offered much prayer, faith and sacrifice. When the demons fall, the kings who have raised their thrones upon their malice must also fall; and this is such a great revolution in the world that there never has been and never will be another like it.

Other things he told me which he said I must keep secret; and he added:

–Look towards the sea.

12. And I was vigilant at the sight of the sea. And I saw another very fierce beast rise: it had seven heads, like the dragon, with crowns and thorns on the heads; it was like a tiger, with the feet of a bear, and the mouth like a lion; its appearance was very horrible. It went towards the dragon who gave it all the strength, spirit and power it could possibly receive. And all the kings and grandees of the earth bowed down and submitted to the beast and adore it. Likewise to the dragon who gave it all its power. And all the people and nations and languages bowing down before the beasts said: “Who is like this? Who would dare fight against it?”

13. I was filled with fear and terror looking at this beast and all the powers on earth bowing before it, and the angel said:

–Do you understand this?

–No, if you do not explain it I cannot understand.

–This beast is all the kings and powers of the earth, seduced by the demons, which have shaken off the yoke of the Church and have separated her, and joined to the shaken demons they form one body and they unite in war against the Church and her pontificate. Because they form one body with the dragon, if this falls, that beast must also fall; and so don't get confused when you see the resistance of the devils in the battle which you fight against them. The dragon and this beast will fall on the same day; keep fighting. The second beast that came out from the sea, that is, from the world; it was formed from the heresies, schisms, false religions, and with the help of the bad passions of the world: there it spring up, there it grew and increased, and there it has reached, as you see, it has come to dominate all kingdoms, peoples and nations. Turn your eyes to the earth [Rv 13,1-10].

14. I looked towards the earth and I saw another beast. And this third one was like a lamb; it had the fleece and horns of a lamb, and the inhabitants of the earth believed that it was Christ, the Lamb of God; and I, at first sight, thought the same, but looking carefully, I saw that it had claws like a lion, and teeth like a wolf, and it blasphemed like the dragon. It received power like the beast with seven heads, and with great, marvellous signs made all the inhabitants of the earth adore the first beast.

–Do you understand the mystery of the second beast? The angel asked me.

–No.

–That second beast is all the kings who say they are Catholics but are not, and united with one body with the people they govern, they speak like the demons against Christ and his Church, and form a league with all the others in the war against God. To these powers, represented in their horns, are united all those Christians who are such only in appearance, but who in reality have neither faith nor true charity; and these are the ones who mixed with the just, stir up civil war, which is all the more cruel, because disguised like the lamb they enter the sanctuary of God, and fill it with abominations; and this is the body of this beast which fights from within the first attacks from without. This beast is the one which makes use of all the arts

of magic, associated like the first with the dragon, and produces marvellous cures in the human body; it is the one who hides for the time being in magnetism and spiritualism [Dn 9,27; Rv 17,4; 21,27; Mt 7,15], and the one who when discovered will imitate the mission of Prophet Elijah and Eunuch with apparent miracles. And with these signs all the peoples of the earth will fall at the feet of the first beast, and not one will escape corruption.

15. The dragon and these two beasts are but one thing in the spirit of evil. Here you have the power of evil: a power which is outside the temple, and a power within the very sanctuary, united under one banner against God and his Church: the battle is against those three powers. So, these three beasts cannot resist so much, because the three will fall into the abyss on the same day, and at the same hour [Mal 3,23-24; 2 Kgs 2-11; Lk 3,37; Heb 11,5].

16. When the dragon was conquered and cast out from heaven and from the presence of God, an angel clothed with great power came out of the tabernacle. In one hand, he held the keys of the abyss, and in the other, a great chain, and he chained up the dragon and enclosed him in the abyss so that he could not seduce the people any more. The dragon was imprisoned there for a thousand years, and afterwards was freed; when he was free he sought protection from the thrones, crowns and sceptres and the powerful ones on earth, and by his power and malice two beasts were formed which received power from him.

17. I was attentively contemplating these mysteries when the angel said to me:

–Do you know the one who is holding the keys of the abyss and that great chain?

–No, tell me who he is.

–That angel is Christ and his Apostles. The dragon was defeated in heaven with the blood of the Lamb and was shut up in hell by Christ and his apostles. Those serpents with crowned heads and horns were also confined, with their horns and their teaching they deceived the kings and powerful ones of the world, but they accepted the faith of the apostles and surrendered their crowns and sceptres at the feet of the Church becoming the guardians and

defenders. For reasons which you already know but cannot reveal, one thousand years after the coming of Christ the dragon came out of its prison again and another horrible battle began. Little by little, he seduced and conquered the heart of kings and the powerful on earth, sometimes by force of arms, sometimes by the corruption of their doctrine. Now, with his power at its peak, overcome again by the blood of the Lamb in prayer, and cast out from the presence of God, the time has come to be imprisoned again. Build prisons on earth, shut up there, and cast him out into the abyss. This is what God commands you: “Cast out demons . . .” [Mt 10,8; Rv 12].

The dragon imprisoned and chained up, the two beasts which you saw will be thrown into eternal fire, where with the dragon, they will be tormented for ever and ever, amen. At your side in this battle is the prince of the heavenly army, together with the angel whom you saw with the keys and the chains. Michael will fight against the two beasts that are alive and are prepared for battle.

I have shown you all these mysteries so that you may see how horrible the battle which you have engaged for the glory of God is. And so do not afflict and torment yourself so much, because when the time comes, those demons will be cast into hell.

The morning of Passion Sunday
among the large rocks of Corbera
[March 18, 1866]

Rachel and her flock on the mountain

18. This morning after the mission in Corbera, I went towards Barcelona, to bid farewell to the large rocks which had given me shelter at my free times during the mission. I went alone and my spirit was greatly worried and absorbed by the view of the previous days: disagreeable objects filled my soul. On one hand, all the kings, all the princes and the powerful on earth, all peoples, languages and nations were

on their knees before the first beasts; and the second made use of countless false prophets, doctors, preachers, apostles to encourage the masses of people to pay tribute to the beasts. On the other, the dragon had sent his angels everywhere, and with their magic and a thousand deceits, they entered human bodies, changing men, women and children into animals, building lunatic asylums, prisons and dungeons in which to lock them up and cage them like wild beasts, similar to themselves. These glance upset me very much day and night; and much more so at seeing myself alone in such an awful battle against the dragon and his demons, not only without human support, but with so many against me who could help me.

19. In this sorrow I reached the large rocks of my solitude. It was one of those mornings in March when all the charms of the coming spring can be seen: the sun was shining on the cliffs, but without burning them with its heat; rather, it mollified the cold of the morning; the sky was serene, and a gentle, temperate breeze brushed against the rocks and bushes; everything invited the heart to seek the beauty for which it was created. And as I drew near I saw a young little shepherdess seated on my rock. The sun withdrew its morning light from her surroundings, eclipsed by the glories of my Beloved. She was looking towards the east, holding the shepherd's crook in her hand, and was dressed as a shepherdess. When I arrived she stood up; she seemed to be alone, and she said to me:

–No, no you are not alone in this battle, I am with you. By the strength and power of this staff, those fierce wolves will perish, torn by the teeth and claws of my mastiffs (dogs); and if one should escape from them it will fall among the claws of the lion of the tribe of Judah [Rv 5,5].

–You alone are sufficient for me.

–Do you think that I am alone? Man of little faith, why do you grieve? This is not your cause, but mine; and the dragon and those beasts will perish by the strength of my arm.

–You have given me power against the demons. Why do they not surrender?

–Understand the mystery: my authority is represented by the Bishop, and your authority and power over the demons is one with that of the Bishop, and is subject to his. Have you been to the Bishop of Barcelona to tell him what I have ordered?

–Yes, I did.

–What did he tell you?

–He did not authorize me to cast out demons.

–Good; you have obeyed; I am satisfied, you have fulfilled your mission, and have no more responsibility. Without authorization from the Bishop the demons will not be cast out into hell until another mission is prepared before God and for God. You have fulfilled your mission by saying to the Bishop: “To hell the demons!”

–If the demons will not surrender to my power without the authorization of the Bishop, and if the Prelate does not authorize me, this is already a lost cause.

–No, not yet. It is good for you to have them under your power and authority in order to demonstrate their existence and their malice is possessing human bodies. Wait a little while, and if you are forbidden, you will have finished your mission before him.

–The bishops have plenty of reasons for reserving this power and they are: that the demons do not give in to the power of the priests, and as they do not give in, their obstinacy has a bad effect.

–You are right; the demons do not surrender. Do you know why?

–Yes, because of our incredulity. And until there is faith on earth, will they triumph?

–They have to complete their work of wickedness; and when this is fulfilled then they will all be flung back to hell by a special mission.

14

ON THE MOUNTAIN OF SANTA CRUZ

Spring of 1866
Evening of April 20

*Alone with her on the mountain.
Solitude, how precious you are!*

1. I went up alone, going through the woods, and my heart was very sad; this sadness was caused by the triumph of the demons: “victory, victory! We have won now, we are free!” The Bishop had given orders not to conjure them any more, and they were shouting out rejoicing that they had no enemy on earth who would face up to them. My sorrow was fatal; My feet could hardly walk and go up. I looked for the most hidden place on the mountain to ponder alone on my sorrow. “I am alone; yes, I am alone! Alone, O precious solitude, I am alone apart from the world! Precious solitude, you alone can heal my heart and lessen my sorrow. But I do not want any alleviation or consolation for my sorrows.” I had a horrible vision in view: a young woman abandoned in the power of the demons, with no human protection, deprived of the holy sacraments and of all spiritual assistance through

the malice of the prince of darkness who shouts: “She is mine; she is mine; I have gained the victory!”

2. I was searching for solitude, but the form and sight of that young woman followed me shouting in horror: “My Father, my father, do not leave me in the power of those cruel, bloodstained beasts!” At the sound of my daughter’s shouts I took heart, strength and courage. And although the lions, tigers, wolves and serpents were all around her, I took my stick and a horrible hand to hand battle broke out with those cruel beasts. I routed them, and the young girl was left safe and sound. And she said to me gratefully: “How valuable is a father’s love!” That figure was clothed in glory, and the reality was in heaven, representing my beloved Rachel, alone on the mountain, surrounded by wolves, wanting to devour her. I saw her in glory, clothed with great power, wearing the crown of all empires; she had her shepherd’s crook in her hand which she presented to me at the moment of battle, and the grandees of the kingdom were all around her. Her whole retinue disappeared, and I was left alone with her on the mountain. Precious solitude! You have healed the wounds of my heart, but you have opened others which are incurable.

3. Alone, what happiness! Alone, apart from the world, what good fortune! Alone with you! Oh, holy Church, when will I see you face to face, in peace away from the world? Pure Virgin, open your bosom and receive into your arms this miserable mortal who loves you and longs to see you and enjoy your presence in glory.

15

SAN HONORATO

July 1866

Morning day of 4th in San Honorato

Degrees of love

1 st – the lover and the beloved	love
2 nd – the friend and the (girl) friend	friendship
3 rd – the spouse and the bride	betrotal
4 th – husband and wife	marriage
5 th – Father, wife and children	fatherhood

Examination of conscience

1. Love cannot be idle in a man. Having taken possession of my heart, this is the course it followed:

In my infancy and youth, neither did I had nor know its Beloved. I searched for her on earth, and did not find her in any creature capable of satisfying my appetite, I searched for her in heaven.

2. In 1833, not finding her in the world, I searched for her in the cloister; I found her, I had her and I did not know her; we were friends, and our relationship was limited within the rules of true friendship.

Love could not be satisfied with a friend; the beloved object was still not known. And not satisfied with this communication, I searched for her within and outside myself, I searched for her in the solitude of the cloister, within myself, and I did not find her.

3. In 1838, I search for her outside the cloister, in the acts and practices of my priestly ministry; I called her, and she did not answer. I love her, and my love searched for occasions to prove itself in her eyes, like a true lover offering her his life, but she did not want the sacrifice of my blood; and she showed herself in the midst of the darkest night, and amid the darkness she stood covered, and so far away her figure still less her shadow could be seen. Nevertheless, love searched her, determined to make every sacrifice for her.

4. In 1860, taking pity on the anguish of her lover, she allowed herself to be seen and known, but at midnight, and on such a dark night that I could distinguish no more than a figure; but my satisfaction and joy at seeing her and knowing that she existed was immense.

In 1861, I saw her at midnight in the dark, but she showed me that she was my Beloved and I, the Lover; and from that time I began relating with her, and this did not go beyond the circuit of a true friendship.

In 1862, revealing herself to me little by little, in the solitude of the mountain she offered me her hand as a Spouse, and her eternal Father blessed his betrothal from heaven.

In 1863, and 1864, the Spouse showed herself with ever more clarity and love; the betrothal with her was ratified in faith, hope and love.

In 1865, love was consummated with the bonds of spiritual matrimony, in faith, hope and charity.

5. In 1866, the beloved appeared not as a lover, friend, bride or wife, but as the mother of an infinite number of peoples, as queen and lady in heaven and on earth and in the underworld. In July 1866, she said to me: "Come, I will be with you on the mountain of El Vedra."

–And here? Are you with me?

–I am with you; if I were not here with you, you would not be following me into solitude, come and follow me, and we shall renew our relationship of love, my Father will tell you what you should do.

VEDRA – VISITS

<i>Month</i>	<i>Date</i>	<i>Year</i>
July	26	1858
July	1	1859
August	1	1860
August	18	1861
August	20	1862
August	30	1863
April	13	1864
May	10	1865
July	10	1866
July	29	1866

16

VEDRA – JULY 1866

The morning of July 10
on the mountain

Love in dreams

1. As worn out by walking, one goes to bed exhausted and in sleep regains one's strength, so I this time, with a down-trodden spirit I scaled the rocks of the mountain, with

no other aim but repose, trusting that spiritual sleep would revive my soul. And so it was. On this day, “sleep – a sweet, soft voice said to me – sleep.” And I felt hidden in the depths of my heart such peace, it was an immense peace. “Sleep – repeated the same voice – and after the repose and after the sleep, I am keeping a secret for you, I have a word to say to you.” I was so tired that although this interior voice seemed to bring strength and life with it, I was doubting everything: I doubted the existence of my Beloved, I was afraid that my relations with her were illusions of the demons; and these doubts, although they were not very strong, brought with them unrest and anxiety difficult to explain; but the same voice continued to speak to my heart. And so I spend the day. And night came, awaking like someone coming out of deep lethargy, I answered the interior voice which was delighting me in my dream and fatigue, and asked with the liveliest interest:

–Do you by any chance exist, my dove? Are you a shadow, an illusion of mine or a reality? Could it be true that you exist, that you look at me, that you are the one I am searching for, that you see me that you speak to me and love me? Are you alive my Spouse? Are you the one who was speaking to me while I was asleep? Was it your sweet voice which delighted me as I slept?

2. My soul did not sleep then. And keeping silent and paying attention that the heavenly voice went on, saying:

–It is I, I exist, I live, I understand, I see, I look at you, I am speaking to you, and I am your Lover and your Beloved.

After seven years during which she has said the same thing to me a thousand times, my heart, saddened and down-trodden by conversations with people, fell into a kind of lethargy; and when I awoke, the matters concerning love seemed as new as if it were the first time.

3. I was seated at the peak of the mountain as the sun set on the waters of the Mediterranean. The climate and weather were magnificent. All creatures were in deep peace, quiet and silence. The sea was like an immense room of glass or crystal of green- blue at the foot of this mountain. The air whispered so sweetly that its freshness could hardly be felt; and all was so clean and pure that as it touched the waters in the distance it was the image of glory. As the king of the stars was hidden beneath the sea, it was glorifying with its rays the sea and the wind, so that it seemed like heaven, and in the centre the sun of Justice illuminating the saints. I was looking at the great panorama presented by nature as the star which illuminates and vivifies was bidding goodbye, while I was standing at the peak of the mountain. “Goodbye, are you going and leaving us in darkness? Will you come back? When? Come back, our life, come back, bright star, come and do not delay.” All the creatures were saying this, and I was listening; I was silent. And as the sun disappeared I knelt down, and there I waited . . .

–What are you waiting for? – said a voice – What are you doing here, alone at night at the peak of that mountain?

4. I questioned myself, and said to myself: “Yes, I am waiting . . . And what am I waiting for, here, alone? Darkness? Ah . . .” I answered:

–I am waiting for the darkness of a gloomy night.

–What do you seek in the darkness?

5. The heart and love, feeling alluded, replied:

I love passionately, and I am waiting for my Beloved to come.

–Who is your Beloved?

–She is an infinitely loveable beauty.

–Does she exist, is she alive? Does she see you, listen to you, love you?

–This is what I am thinkingIf she does not exist, if the one I am searching for is not alive, if this is an illusion of mine, what an unhappy one am I! Will I be living eternally in that immense void which she leaves in my heart? Tell me: Who are you who has such great interest in my destiny?

–I am the spirit which resides in this solitude. Seeing you alone at the peak of this mountain, in the darkness of the night which will not be brightened by the light of the moon, I have come near to keep you company.

–Thank you. Are you the one who guards this mountain?

–I am. I know your Beloved and I am one of the ministers who serve her. Wait, she will come.

–Tell me: does she exist? Is she alive?

–Is it possible that you doubt this truth, after she has revealed herself and shown her existence and her great beauty?

–Human misery! This is what we are: there is hardly anyone among us who has faith. If she exists, if she is alive, will it be true that she sees me, hears me, and can speak to me?

–Wait a little, she will tell you. She sees you, hears you, and speak to you, and soon she will speak to you.

–I am pleased to believe that the one I am searching for exists, lives, and sees and hears me; and that she can speak to me and communicate with me . . . this last is something more doubtful. I do not doubt that some object exists capable of filling the immense void which I feel in my heart. It may be that she is so far away that she does not look at me or see me that she does not hear me and does not want to communicate with this wretched son of Adam. How could she abase herself so much? I don't deserve her visits, I am unworthy of her; I am so vile, and she so great that it is not surprising that she despises me. It is an unspeakable consolation for me to know that she looks at me and listens to me.

–Yes, do not doubt it: she sees you, she looks at you and she hears you.

–Can I communicate to her the secrets of my heart, and can she communicate with me?

–Believe this: in the same way as one man can communicate with another she can communicate with you. The spirit, in its own way, has a tongue and speaks, has ears and hears, eyes and sees.

–Another secret I want to know, is: does she love me?

–Wait a little; she will come, and she will tell you.

6. I was alone at the peak of the mountain, pondering on indicated articles; and they were so interesting that I determined to examine them closely one by one on the days that followed.

Then night came, a quiet, serene night in the month of July. The sky, clear and blue was spread with stars, and their light was so weak that the trees nearby were just vague figures. After the conversation which I have described, I went to prayer, and there I invoked and called the object of my love: “Beloved, if you exist, if you are alive, if you see me, if you hear me, listen to my prayers. Come, my dove, come; I have a secret to tell you. Come, my beautiful one.”

7. I was looking at the evening twilight, and a shadow coming towards me stood in front of me. My hair stood on its end, but screwing up strength I raised my hand to heaven and entreated the shadow:

–Shadow, tell me what you are.

–I am the shadow of the one you are waiting for and you are calling.

–If you are her shadow . . .shadow, tell me where is my Beloved. Is she living, does she exist, does she see me, hears me, loves me? Shadow, if you are her shadow, is she very far away?

–There is no more distance than that between the shadow and the reality which produces it.

8. The shadow became a figure which was illuminated by a light not coming from the stars, but from within it; and this bright figure was alive, it spoke and said to me:

–When will you believe the truth! Hark, listen and be mindful. I am a shadow, a figure, the image of your Beloved. I am one thing with you, and you with me and with your Beloved in me. Just as the figure is identified with the wax from which it takes shape and the two things is one, so you are one and the same thing with me.

–Who are you?

–I am the shadow and figure of your Beloved.

–You are not my Beloved.

–I am her figure. In me you will see your Beloved as you see a person in a mirror, and through me you will communicate with her and she with you.

–Shadow, are you an illusion or a reality?

–I am a figure and a reality just like the wax and the figure impressed on it. Are not these two things one?

–Yes.

–Well, I am a figure, impressed on your whole self, with your cooperation, by the finger of God and by the presence of your Beloved: I am with you, I walk with you, I live with you, and I am not separated from you.

9. –Are you my Beloved?

–I am the shadow, the figure, and her image.

–Explain yourself better.

–I will explain myself. If the wax places no obstacle, if it is clean, the worker comes, presses the figure of a woman upon it, and that figure and the wax are one and the same

thing: they figure the woman, and the figure and the wax are not the woman, but they represent her: in the figure and in the wax the woman is known and seen; and if the wax were alive, the figured woman and the figure would be two in one, two subjects on one and the same figure. Is this true?

–Yes, it is.

10. –Then listen. Your Beloved exists and lives, she is a moral being perfect and complete just as an individual is. Your Beloved is God and your neighbours; she is God-man forming as the head a moral body with all who are predestined to glory; this perfect being is the holy Church. She exists, just as an individual exists; she exists but is a moral being, just like a nation. Spain exists and lives, she is a nation; and the nation is not the individual, but has its own being, has a name, she sees, hears, speaks, has head who is the king in material matters, and the Pontiff in the spiritual, she has her own national spirit; she is, in a word, a perfect being. Such is the object of your love: it is God-man, who as head unites his members to himself by grace, faith and love on earth, and by glory in heaven; and these are his flesh, his bones, and his body. This is your Beloved . . . considered in herself. She exists with her own special life and existence; she sees, hears, understands, loves, speaks and communicates with those who love her. Tell me. Do you believe that your Beloved is what I have told you?

11. –Yes, I believe that she exists just as she is, as she is herself, just as God formed her.

–Good, your Beloved, revealing herself through the Catholic faith (“in one, holy . . .”) to your spirit, you have received this light. Your Beloved has made herself present to your spirit by faith. By faith she has communicated to you; and her presence by faith in your understanding has impressed and engraved her figure and image on your being; and, finding your heart ready, her very presence has

imprinted love there. The presence of your Beloved within you, by faith in your understanding, and by love in your heart and in all your powers, has imprinted her figure. This figure in the passive understanding is an idea, a nation, it is her form in the way that this power is able to receive it; and in the heart, it is that love which consumes it. This figure imprinted on you by the presence of your Beloved, is one and the same thing with you. And because you are identified with her by faith and love, all your works are ordered towards her glory, just as you are ordered in her image and likeness. If you were a lifeless object like wax, you would be her image and likeness. But you are a living being: you exist and you live, you understand and love, you see, hear, speak and so you are her figure, but a living figure. And if you, just as you are now, could see yourself intuitively, you would see the beloved object as clearly as you desire; and if you could see her intuitively you would also see her image in you without veils. By revealing herself to you, and showing herself by faith, and by communicating her love to you, your Beloved has transformed your whole being into an image of herself, she has impressed her presence upon you, and her figure on all the powers of your soul, and you are her living image on earth, you are her shadow and figure, but alive; you are not your Beloved and she is not you: you two are two distinct beings, but in faith, love, form, figure and image you are one and the same thing.

12. The presence of your Beloved in faith, love and in form and figure in your being and capacity, in your soul and body, in one word, in your person, has transformed you into her. Your being, unformed without faith or love in her has taken with her presence her figure, and has been transformed into her being. And for your consolation, I must tell you that when you received her form and figure you became flesh of her flesh, bone of her bones, and a member

of her own body; you are united to her as a hand, foot or arm is united to the body, given life by her Spirit which is God. Do you understand the mystery now?

–Yes, who are you who are explaining this to me? Who are you who speak to me?

–I am the shadow and figure of your Beloved who speaks to you and within you.

–I am the figure of my Beloved . . .

–Yes, you are, but insofar as you figure your Beloved, she in you is what you have to be.

–What will I be, then?

–Nothing.

–Oh, happy nothingness! That I should be nothing. If only I could be nothing . . . Tell me. O shadow, are you the one who is speaking, or is it I, or my Beloved?

–The one who is speaking to you now is your Beloved within you, and in you and through you. The three things are one: you, your Beloved and her shadow or figure; the three things are only one in God, in Christ and in his Church.

13. –Can I be lost?

–Of course, while you are living.

–How?

–The thing is easy to explain. Just as now, sustaining the presence of your Beloved within you through faith and love, you have been formed little by little and with time into her image, and you have been transformed in her, so your heart could little by little be influenced to the things of the earth, and the understanding will forget what it is now searching for, darken the faith in her until it will be lost; and with it love as well. And then, you could become like that which is in your

heart; creatures would impress their image upon you, they would be the idols of your heart, and you would be a monster. This . . . could happen.

–Kill this mortal, before that takes place; take away this life, full of so many perils! My Beloved, can I ever forget you? Is that possible?

–Yes, it is possible.

–Will I forget you?

–No, I will not leave you. I have formed you according to my love, you are the object of my love, I love you with the love which I love myself, you are mine, all mine, and I will not leave you.

–If you do not leave me, I will not be lost.

Vedra, July 13

Virginal love in solitude and the beloved object

14. Love cannot be useless and idle in the human heart; it works in proportion to the nourishment that it receives; and according to the object to which it is directed it has the following names: 1st virginal love, new and young, or old and proven; 2nd chaste love; 3rd natural love, pure or impure.

1st Virginal love is that which springs from a virgin heart and with all its strength tends towards its object; this while it is new, searches only God; and believing in the Divinity without relations to the neighbours, it stops there, and stays there; and if it does not advance from that, giving itself to the neighbours, it would be consumed by spiritual egoism and would be lost. The principal object of the beloved is God, but besides God there are neighbours, united to God-man as

members to the head, forming one body, and this moral body is the holy Church. The Catholic faith reveals to love its appropriate object, and if there is no impediment in the heart it advances with full force towards it, and love unites the love with the beloved like fire amid many logs. This love in a young person is new, and time perfects it; in an elderly person who had carefully nourished it in his heart, it works in its fullness.

2nd Chaste love is that which is found in married couples: it is also chaste in a person consecrated to divine love. In married people it usually works slowly, because the object is divided, and it is easily distracted and killed by alluring it.

3rd Natural love turns everything loveable and pleasing; and if this is something forbidden or evil, it is impure, and if it is a good thing, in the natural order, it is licit.

15. Pure, chaste, virgin love works in solitude with the fullness of its strength, because this it can see its object with all possible clarity, that is, the holy Church, or God and the neighbours. In solitude, retreat, silence it works with complete efficacy, because there nobody distracts it. The object of love appointed by law for the human heart is immense, infinite; it is so great that in spite of being almost as immense as our capacity, it fills the whole heart if it is empty; and for these, actions as human conversation is a disturbance.

17

VEDRA: JULY 29 – [AUGUST 4], 1866

Morning of day 30,
Dawn at the peak of the mountain

Fatherhood and filial love
Laban's daughter in the solitude of the mountain

1. A soft voice awakened me at midnight, and the voice was that of my Beloved:

–Arise and follow me.

–Where are we going?

–To the peak of this mountain.

I arose and followed. There was deep silence; and everything was so quiet that not even the whisper of the wind or the babbling of the sea was heard: all was peace. The moon with its mysterious light revealed, like faith in our mind, the sublime peaks of the mountain, and the path for climbing them.

–Where are we going? I asked my companion.

–Follow me.

–My shadow, shadow, who are you? Are you an illusion?

–No, I am shadow and figure, and I represent.

–What do you represent?

–Look at me and you will see.

–Take away the veil which covers you, and I will see you:

The shadow vanished and I saw the figure, and the figure was a living image of my Beloved.

–Look at me - she said to me - and in me you will see the immense beauty of your Beloved.

2. I fixed my eyes on her; she could be seen because the light of the moon did not impede it. Oh, tartarous pen, what will you write? The one who led my steps to the peak of the mountain was a young shepherdess, light and agile as a mountain goat: her long garments, white as the light of the moon; in her hand she carried her shepherd's crook, and her right clasped a gold sceptre; she had a crown on her head holding her tidy hair, and so much light came from the jewels that one could hardly look at it. I did not dare look at her, because I felt so much respect in her presence that if she had not ordered otherwise, I would have followed her with my eyes cast down. She noticed my terror and said to me:

–Look at me; yes, look at me freely and slowly. The more you look at me the more you will love me, and the more you love me, the more pure and chaste you will be. You have come to this mountain asking for your Beloved. Here I am; I am here, look at me.

3. I looked at her, and my spirit was raised up to God, and I saw the holy Church, and in her Jesus Christ, her Head, all the intrinsic and extrinsic parts of her moral body. Oh, how beautiful you are, my dove, how beautiful! What mortal can look at you, see you and live?

I went up lowly in contemplation of such beauty, and I reached the peak of the mountain at the break of dawn. And the young shepherdess prostrated herself in prayer on the ground at the foot of the rustic cross which is at the peak, and I too prostrated myself. And after half an hour she arose:

–Do you know who am I and what is my name?

–Tell me.

–I am Rachel, my task is to guard my Father's flock on the mountain [Gn 29,30].

–Where is your flock?

–Look and you will see it in the desert of this world. Do you know why I have awakened you tonight to come up this mountain with me?

–Why?

–I am the Daughter of the most high God, and your Daughter, and I have a grand secret to tell you.

4. –Are you the Roman Church?

–I am. Listen and take notice of the tears and moaning of this, your Daughter. I want you to know my future. The infernal dragon, conquered on the cross by my spouse Jesus, was cast out from all parts by the hand of my Apostles, and locked up in the dungeons of hell “for a thousand years” [Rv 20,1-3]. At the foot of the cross on Golgotha my Father gave me an authority and power by all means over all the demons, and in virtue of this power all the leaders of the infernal kingdom were tied up by the hand of my apostles; and this faith in my first sons was so great and so general that the least of them believed himself sufficient to clear away the idols and to cast them out from human bodies. Peace came after four centuries of blood and war; this faith in my authority helps me for a time to gain great victories and triumphs. As the centuries went by this faith was diminishing, until you see it now. And when the infernal dragon was loose again, he and his leaders attacked my peoples; and by the Greek schism, by Mohammed, by Protestantism, and finally by the present revolution, has invaded everything. And becoming proud with his conquests has entered the bodies of my virgins, and glorying in his victories, is provoking me night and day, and has brought me to the situation in which you see me now. Before you knew me, I took you by hand, and drawing you away from the crowd, I led you to the solitude of this mountain, and here I have shown you and revealed my glory.

My heavenly Father gave you a father’s love for me, and he said to me: “This is your father;” and to you “Here you have my Daughter and your Daughter.” And since then, consumed by a father’s love for me, you look for chances of serving me and of proving your paternal love [Jn 19,26-27]. I am your Spouse, because Jesus, my Spouse, said to me: “This is your spouse,” and to you: “This is my Spouse and your Spouse.” I am your Queen and Lady, and you are my minister, I am your Mother; and under these titles I have made myself known, and I had and have relations with you. Well, do you believe that I have all power over the demons?

–Yes, I believe it.

5. Do you believe that as a priest you are given this power and that you are commanded to cast them out into hell?

–Yes, I believe it.

–Well, the demons are the princes of this world, the leaders and directors of all the revolutions; they are that strong arm which leads the world into sin and defends against my power [Lk 11,21]; when faith is lost they have a fierce and public battle with me in human bodies, and they involve my name to defeat them; and so you are going to enter a struggle against them.

–Let the arms come!

–1st with faith, prayer and sacrifice you are going to cast them out from my Father’s presence. 2nd conquered before God’s throne, by the use of the authority and power which I have given you over them, you are to cast them out into the abyss. There are two moments destined for this great battle: in solitude with prayer, and in the midst of the world by the use of your authority. Prepare yourself; tomorrow you will present yourself in battle against them as a priest before God’s throne. This is your mission, this is your destiny, this is

the service which as a good father you are going to offer to me your Daughter, and as a lover, to your Spouse; the dragon and his infernal leaders must be cast out from the presence of God, and when they are chained up they are to be thrown into the abyss, and with them the powers of the earth have to fall, all those who are founded in this malice.

–Miserable me! What use am I for this mission? I can hardly save myself from the power of the demons, and how will I save the peoples and nations possessed by him?

–Understand this mystery: just as a captain saves himself by saving his people, so you, by saving others will save yourself; and if you do not save others, you will not save yourself.

–Come on arms and let us go to battle!

Vedra, the night of
August 2, 1866

Battle

The demons cast away from the presence of God by prince Michael. The Archangel Gabriel prepares his chains to enclose them in the abyss.

6. This day was very hard for me, and so bad that my soul could hardly breathe. At sunset I went to prayer and began to call my Beloved: “congregation of all the saints and of all the angels and the just united in Christ, your Head, holy Church, spotless virgin, hear me! My Spouse, open your arms and receive into your bosom this wretched mortal. Let me die in this solitude; sweetest Mother let the world see me no more. Open your heart, and allow, holy Church, me your son to rest upon it and to enjoy the eternal repose which he searches for.”

7. Thus I was praying, and as the twilight of night was disappearing, darkness came down covered with such a black cloak that nothing could be seen at hand’s breathe away. The rough sea beating its waves against these rocks, and they struck with such force that it seemed it was going to devour this whole mountain; and the winds blowing against the peaks and towers threw the old broken branches of the trees into the abyss. The darkness was dense because the mountain was full of the mist which was coming down upon the water and mixing with the vapour and forming a flood. After some time at prayer, I withdrew into the crevices and caves in the mountain and continued the prayer. “Holy Mountain (God), in the midst of the tempest and darkness you have opened your heart and given hospitality to the rest of this wretched mortal. What a favour! I am alone! Alone on the mountain in a dark and ugly night. Oh, lovely solitude! My Spouse, holy Church, I beg you, open your arms and receive your lover, let me see you unveiled, without shadows or figures, let me see your face. Oh, I am alone, precious solitude! The world cannot see me. Now that I am alone, allow this body to stay in this sepulchre, let my bones rot in the heart of this mountain, see the world no more, let me die and you receive me into your bosom!” In this prayer I slept a little.

8. At midnight lightning entered my cave, and as it struck, the electricity shook the base of the mountain; it thundered again and again; lightning struck the rocks and knocked down huge trunks. And God, seated on the clouds, called me with a voice of thunder, and said: “Son of the great prophets, leave your cave and come if you dare to fight with me.” I stood up, filled with terror, horror and fear, and as I went out a friendly voice said to me in the silence: “Go, do not be afraid.” And I vested with strength, presented myself before the God of majesty who came upon the clouds. God’s throne sent out a shower of rays.

–Lord, whom are you threatening?

–The wickedness of men had reached its limit: I am going to finish with them. In my anger I have handed them over to the power of the demons all the peoples and nations of the earth, their princes and kings, they reign according to their own fancies, they do not know me, and they deny me the due honour. Go away, do not pray because I wish to punish.

–No, I will not go away, even though you kill me.

–Go away and rest.

–There is no repose for me while you are annoyed.

–Go away and you will be safe in the heart of this mountain, and if not, one of the rays from these clouds will kill you.

9. When this was said, the electricity left me blind. And the Archangel Gabriel came to me; he took me by the arm and said to me: “Flee, hide yourself because you would die; come, follow me.” I looked round, and as I entered the deepest part of this cavern, in a cave where nothing can be heard that is happening outside, I found there an altar prepared. There I found the Archangel Michael. They clothed me in the priestly garments like one who is going to celebrate; thus vested Gabriel said to me: “Now let us leave from here, and now you can present yourself before God’s throne.” I went outside, and the storm was still more horrible. I felt completely different, clothed by strength, without fear to the lightning or thunder.

–Lord, where are you going to raise your arm?

–Against the world. I have handed your nations over to the power of the demons so that they may exercise heavenly vengeance on the kings and princes.

–Lord, I confess the truth; we are guilty in your sight, I, your people, your priests; your wrath is just, we have sinned, and with our sins we have offended your majesty. I come to you clothed in power in the name of those peoples and nations, of their princes and priests, to ask you for mercy, grace and pardon. May those burning rays of your wrath and fury, those demons, instruments of your justice, fall, Lord, and go into the eternal fire. May the demons go to hell because redemption is a fact consummated on Golgotha, and renewed each day on the altar. Lord, do you accept the offering which I have presented to you so many times on the altar and which is the body and blood of your Son? Do you accept it as the price of redemption from the crimes and wickedness of mankind? Do you receive it? Is it pleasing to you?

–Yes, I have received and accepted it, because it is my well beloved Son.

–If you accept it, the redemption is a fact accomplished on Golgotha and renewed on your altars. If your people, the nations and their kings have been justly handed over to the demons and their wickedness and evil, on account of their crimes, Lord, they are now redeemed and saved by the blood of your Son which I present to you offered upon the altar. Lord, stop the storm, withdraw the rays of your anger and show us your paternal, kind countenance. Clouds, go back! Storm, I adjure you in the name of the redeemer!

10. The storm stopped at that moment, and the clouds were clothed in glory. It was twelve o’clock at night. The brightness of the moon was obscured by the glory of the majesty of God who presented himself to us seated like a judge on a throne to give us audience.

11. God called Satan, who appeared in the form of an enormous dragon: with its tail it dragged along all the demons of hell. And there he presented his accusations. The Archangel St. Michael was there pleading for us, and he said to me: “Close this book; keep it so that nobody hears or knows these things, because they are secrets.” The dragon began to direct accusations against all the governments on earth, both ecclesiastical and civil; he began with the priests, especially against those of the higher rank, from Judas down to the last ordained in minor orders. The Archangel St. Michael answered them. The fight was very great, because with those two princes there were seven more on our side. Oh, if only I could explain this struggle! It is a secret . . . As the case was being tried the Judge asked the seven princes who were defending us [Rv 12,7-18; 19,20]:

–Is there by any chance faith on earth?

–Yes, there is – answered Gabriel.

–Let that believer come to my tribunal.

The two princes, Michael and Gabriel presented me to God and said:

–This is the priest in charge of defending our cause before your tribunal.

–What do you ask?

–Lord, you are just and your judgements are right. You have accepted the sacrifice which was presented to you on Golgotha and which is renewed in a thousand places every day on the altar; accepted by your justice as the price of redemption is the body and blood of your Son. The redemption is accomplished. All the people and nations on earth are redeemed with the blood of the Lamb. You are just and I ask according to the laws of your justice that you enclose in the abyss that instrument of your wrath. Let them fall, Lord, let the demons fall into hell and be locked up there for ever, because the nations of the earth and their kings and princes are saved now and redeemed from their power.

12. My prayer was interrupted by a concert of voices which said, repeating the same petition: “Let the demons fall into hell. Let them fall and be cast out from your presence; let them fall with all their power, with all their blasphemies, with all their filth and wickedness.”

The Judge raised his hand, he made a sign with his finger against the demons, and Michael lifting up his voice said: “Go accursed, to eternal fire! Who is like God?” [Dn 10,13-21; 12,1; Jdt 9; Rv 12,7]. And they were cast down from God’s throne.

Then Gabriel said to the Judge:

–Lord, I need a pontiff who would be my finger and your finger, my arm and your arm, to chain up, tie and enclose the demons in hell. Who is entrusted with this mission?

The Judge answered:

–Look on earth and see if you find there a man full of faith. And he will be my finger, my hand and my omnipotent arm to chain up and cast out into hell the demons and to form people according to my heart: he will save my Church against the frightful kings.

Vedra, the night of
August 3, 1866

*Struggle with Gabriel the Archangel against the princes of hell
On behalf of the young shepherdess, the daughter of Laban*

13. At midnight I left my cave in order to pray, according to the rule for my retreat. The moon had risen from the depths of the Mediterranean and its light was very opaque and dark. I called to my Beloved and came swiftly towards me the daughter of Laban:

–Little shepherdess where is your flock?

–In the woods, looked after by my shepherds.

–Young shepherdess, Oh, how beautiful you are!

–How terrible is my sorrow – she answered.

–Tell me why.

–Yes, this is why I have come. I have already told you what is happening to me: the infernal dragon freed from chains has corrupted all the kings and potentates of the earth, and with his princes has invaded everything, everything. What a havoc and carnage in my flock!

–Do not grieve, my daughter; be consoled, my spouse. The dragon with his angels has been cast out of the presence of God, and now he is going to be enclosed with all his princes, with all his powers, all his wickedness, in the abyss. Let the prince Gabriel come, who is in charge of this sublime mission [Rv 12,7-18; Dn 8,18; 9,21-22; Lk 1,11-19. 26-38; Jer 25, 11; 29,10].

14. A loud and uproarious noise of chains was heard on the mountain, and it was Archangel Gabriel. In his hands he carried a chain of gold, and around his arm are some golden keys and the other end was hanging from heaven, and he said:

–I am the angel who guards the throne of the great pontiff in Rome, and the walls of this city from the demons.

–And why do you have this chain rolled up?

–The demons are free and unchained so as to finish on earth the wickedness planned in previous centuries.

–Why do you leave them free and unchained?

–The reason is a secret and a great mystery; I will reveal it to you, but close the book and keep the secret until its day. I cannot chain them up and enclose them in the abyss except by your ministry. Little by little incredulity on the end of exorcism had increased until they believe that the demons have no influence on the destiny of society, that possessed persons are rare, or do not exist. And this incredulity fully attacks the mystery of redemption, leaving these functions idle, with the demons free, and they will complete their work in the person of Antichrist. So, now Providence has prepared for me, men filled with faith that making use of the power that Jesus Christ has given the devils, they will cast them out from everywhere, and I with them.

–When will this be? Who will be the men?

–Your Order, and Elijah the prophet affront; and this will be as soon as you want, and those of your Order [1 Kgs 17,1-19; 21,17-28; 2 Kgs 1, 2-2,12].

–At once, what is missing?

–Faith in the mystery of the Incarnation and of the Redemption of the world.

15. –Could I know the special articles on which this faith is founded?

–Yes, you can and you must know them: they are the following:

1st Art. The devils left in the air and in this world are the invisible chiefs and princes who direct the kings and powers of the earth against Christ and his Church.

2nd The sacrifice of the altar which is that of Golgotha, once consummated and celebrated with faith, is the redemption of the world from the power of the devil and of the princes of the world.

3rd God has given power over all exorcists, to chain them up and cast them into hell and save the world from their slavery.

4th Faith in this power and work is what the redemption has to apply, because the demons are the spirit of the world; and when this is dead through the expulsion of the demons, the preaching of the Gospel cannot be resisted.

5th The demons, visible in human bodies present visibly the battle against ecclesiastical power; if they conquer, the entire world is theirs; if they are defeated in this battle, this victory is the salvation of the world.

–Good, I believe all that. Let us see how we settle this matters.

16. –Do you know how? Are you not an exorcist?

–Yes, I am.

–Have you power to cast out all the demons into hell?

–Yes, I have.

–Then go, present yourself in battle against them; and I will be with you, I will chain them up.

–I have done it. And do you know what happened? Just what I thought. I have that power subordinate to the Bishop. I went to the combat, and the Bishop forbade me to fight; I have surrendered my arms, not to the demons but to the power given by God to the Bishop; I have surrendered to the authority of God on earth, and the demons have triumphed.

–Good, you have fulfilled your mission.

17. –Yes, but what have I gained by that?

–Much. God and we, his angles, have seen your loyalty and fidelity, and your faith has not failed, and now you will see what will happen.

–What has to happen? Listen, Gabriel: God receives favourably the sacrifice of the altar, God accepts the victim offered on Golgotha for the redemption of the world. When the sacrifice was complete, all the nations, including every corner of the earth, are saved from the power of the demons and of their kings; and as the redemption is an act consummated on earth, they cannot stay for one day more, one moment more, in that slavery. I pray, and I ask God in justice, that the demons be enclosed in the abyss without one more day's delay. Is God listening to me?

–Yes.

–Well, if God is listening to me, why did you, Gabriel, abandon me in the midst of the battle? Did I perhaps withdraw before the

visible inferno in the human bodies? Have you seen any fear or cowardice or infidelity in the face of the demons and of the world? Have I not confessed this power given by Jesus Christ to his Church against the demons? You, Gabriel, you withdrew, you left me alone in the fiercest struggle and I had to withdraw.

18. *Gabriel.* – I obeyed and I did not leave you. Poor you, if I had abandoned you in the struggle! I could not carry on farther the battle after the Bishop opposed it.

–Why? What does it matter to us what the Bishop believes or does not believe? Does his incredulity by any chance have to be an obstacle for the salvation of the world?

–No, God tempted your faith and the Bishop's.

–Gabriel, it does not matter to me whether the other exorcist believe or not. All nations are redeemed by the blood of Christ the Lamb from the power of the demons, and they cannot be slaves in the power of the impious kings for one day more. May the demons fall into hell!

Gabriel. – Yes, that is true, but before having recourse to extraordinary means we must use the ordinary means against incredulity. Appeal to the Pope, go to Rome.

–Good, I do not abandon this cause, this no. The demons have to be shut up in hell, and the nations saved from their power; I will go to Rome. And if the Pope will not listen to me? I will not give up the struggle; in that case I will appeal to God.

Gabriel – Good, God will listen to you.

–Why so much beating around the bush?

Gabriel. – That is how things have to be done.

18

HERMITAGE OF SANTA CRUZ

October 24, 1866

Evening of the feast of Archangel St. Raphael

Alone in the mountain: Rachel's daughter and Asmodeus
[Tb 3,8]

1. I went up to the mountain alone at nightfall on the feast of the Archangel St. Raphael. And a soft, sweet, friendly voice was speaking in the depths of my heart, and the voice was that of a friend who did not wish to be seen.

–Come - my friend - come, I am alone in the midst of the woods and I am waiting for you.

The one who was speaking to me was rather far away, but she made her voice heard at the bottom of my heart. And as I drew near the place in the woods from where the voice came, I asked, full of interest and curiosity, to know who she was who was inviting me.

–Who are you?

–Come near and you will see me.

–Without veils and face to face?

–That is not possible.

–Will I see your shadow?

–I will let you see my figure; come near.

For a long time I had been very depressed and my soul was full of bitterness. When I reached the meeting place, I found my Beloved, and she was alone.

–Are you alone? Alone on the mountain, alone in the woods? Alone, and are you not afraid?

–Alone – she answered – and now that I am not alone, I am with you.

–Sweet companion for me! Who are you?

Sara. – I am Rachel’s daughter.

–Are you Sara, that young girl whose seven husbands the demon killed before they came near you?

–I am.

–What are you doing here alone on the mountain?

–I am weeping for the death of those miserable ones who with evil intentions sought my hand in marriage and were handed over to the fury of Asmodeus on account of their impurity.

2. Darkness now covered the mountain and it was so dense that I could hardly discern the branches which adorn the woods. I began to pray, and terror and fear took possession of my flesh, because Asmodeus and his wicked angels were surrounding Rachel’s daughter, and I, seeing myself so impure, was afraid of being abandoned to the voracity of the infernal dragon. I was left alone, because the darkness of the night covered the object of my love.

3. I continued to pray, and awaited the light of the moon to leave the woods. And amid the darkness I saw a shape drawing near me and it was as black as the darkness; and a faint light came out from the shape, only sufficient to see it at a distance. And as the light grew I distinguished the figure and this figure was that of the Daughter of God, the holy Church; and because the light was not very strong I was able to fix my eyes upon the figure. It was dressed in black; and it was dressed in such a way that the colour, although black like marble, (black amber), shone like the purest silk. Her

face was not black, but white, and the colour of the flesh was as bright and pure as something transparent with light. Her hair, parted in front in two tresses, formed a royal crown upon her head, and was radiant as light. In her left hand she held a golden sceptre, and in the right a cross. I was carefully contemplating the figure. The moon came out in the middle of the Mediterranean, and as the figure was transformed into a light as brilliant as the sun, I could not but contemplate it; and raising my spirit to heaven, I saw, my Beloved, as much as is permitted to the mortal eye.

4. Her head is the Son of God, in her is the fullness of eternal wisdom; and her beauty is infinite, as great as created understanding can conceive. Those predestined to from a body with this head are the nine choirs of angels with the saints of heaven and the just of the earth and under the earth. “Oh, my Spouse, you are beautiful, you are loveable! And you are my Beloved, you are the object who ravishes my heart? You are worthy of love! Happy the one who comes to know you! Happy, Oh, holy Church, the one who becomes united to you in faith, hope and love! In faith, happy the one who believes in you, because he sees you and knows you. In hope, happy the one who has no hope on this earth but in you; happy the one who hopes to see you without veils and to possess you; happy the one who neither has nor desires any hopes but in you; happy the one who hopes only for you, because he possess the infinitely loveable beauty; happy the one who sees you, knows you, awaits you, because he loves you; happy and a thousand times happy he who loves you alone, because he will be repaid and in that love he has the delights of glory, because in heaven there is no greater glory than seeing you, possessing you and enjoying this possession.”

5. Thus my spirit, caught up to the heights, was exclaiming at the sight of the Beloved. And coming back to

myself I saw light or visible form for the understanding of mortal man, the Daughter of Rachel.

–Do not be afraid – she said to me with love – it is I.

–Who are you?

–I am your Beloved and your Lover, I am your Spouse

–May I know why you appear dressed in mourning and with such grief?

Sara. – Yes, I am going to show you some of my sorrows.

–I am attentive. Will it perhaps be the misfortune of your false lovers?

Sara. – Precisely.

–Who are they?

–Listen. All priests on the day of their ordination are handed over to me by my heavenly Father. The priest whatever be his rank or dignity, from the day of his Ordination, is my spouse and the ceremony is celebrated in due manner before the public. It could be that the husband or spouse in spite of the marriage bonds may become unfaithful, adulterous, impure and so unworthy of his wife. A priest, in spite of the sacred bonds of priesthood by which he is bound to me, may become unfaithful, adulterous, and bad spouse. Well then, I am a virgin, I have always been, and will be, and the one who unites himself to me in spiritual matrimony is so pure and purer as I embrace him, is more chaste with firmness and fortitude as he loves me, and no one is worthy of me except the one who comes to the priesthood with pure intentions. Do you want to know the cause of my sorrow?

–If that is possible.

Sara. – Come and you will see.

6. She led him to the peak of the mountain, and with the light shining upon the plains, I saw the great multitude of false

lovers who coming to the priesthood with devious intentions were in the power of Asmodeus. And she said to me:

–These searched in the Church not to the Church, not to me, but a benefice, stipends, temporalities and church's endowments; they married me through the bonds of the priesthood, and loved not me but the benefice, stipends and temporalities; that is their beloved thing. By the priesthood I am their spouse, but they are adulterers because they have united themselves to the benefice and not to me. Some love the dignity and glory which they see surrounds me; others love my material riches, others the idleness, laziness, and their own comfort; and they began their career with these intentions and arrived at possessing a glorious situation. None of these know me, and I do not know them, neither do they love me. Oh, if all the priests knew the Church, if they knew me, if they loved me! All of these were consigned to the power of Asmodeus on the very day of the wedding: the day of Ordination, or of taking possession of the priestly living, the devil seized their souls; and dead to me, they live only for themselves, for the world and for the devil.

–I trembled in your presence.

–Why? Do not be afraid.

–Who is worthy of you?

–He who knows me and loves me: this is the one who serves me, this is my spouse; in faith, hope and love I unite myself with the mortal pilgrim. The priest, who is united to me before the world with the bonds of priesthood, if it is not in faith, hope and true love, is an infidel.

–What will become of me? I am not worthy of you.

Sara. – You have your weaknesses, like other mortals; you are united to me with the bonds of the priesthood, and in the priesthood you have only searched for me; you searched for me because you loved me, and your intention

was pure, and this purity made you worthy of me. And so, having endured all the trials that you know, spending 25 years in which you were calling me and I was hiding, at last I reveal myself to you: I have shown you my beauty and I have revealed my figure to you. Why have you been for so many days without visiting me?

–I was waiting for you.

–Where?

–In my hermitage.

–I live in solitude: you will find me here. You will come, I order you, morning and evening to this mountain.

–With pleasure.

November 4, 1866

*Rachel grazing her father's flock on the mountain [Gn 29]
A secret*

7. On the morning of 4th, I went to the mountain with my spirit overburdened with the weight of my misery. As soon as I entered the woods, a friendly and consoling voice spoke to me, and little by little the conversation took away the sorrow which the cares of earthy things bear with them.

–Who are you? – I asked.

–I am the holy Mountain (angel) of God.

–I knew you in the sweetness of your word.

Mountain. – What are you searching for in me?

–My Beloved called me, and is waiting for me. Do you know where she is?

Mountain. – Yes, come, she is pasturing her father's sheep; I will lead you (the holy angel) to where she is.

8. I continued on my way; and as I entered the woods I felt myself questioned more strongly by the same voice. I reached a height from which Barcelona can be seen and all its surroundings and all the mountains of the area, and they (the angelic choirs) said all together:

–Your Beloved is waiting for you.

–Where is she?

–In the midst of us – answered one of the tallest and most sublime – Come, and I will show you where the Daughter of Laban (the militant Church) resides.

I continued my way, and I went up to the highest mountains, and there at the peak of the mountain I found the one I was searching for. She was alone.

–My Beloved, you called me, I am here.

Rachel. – Yes, I called you.

–What do you want?

Rachel. – I want you to see the flock which my Father entrusted to me.

9. Having said this, she added as she raised the staff she was carrying in her hand:

–Look to the south, look to the north, look to the east and west. I looked on all sides, and I saw two hundred and fifty million heads of sheep divided into many herds in the care of their pastors. And I saw many herds of wolves, clothed in sheepskins and led by false shepherds, they were mixed with the sheep; and the carnage was great, and such confusion that we were confused [Mt 7,15]. A thick cloud covered the mountains and we did not know which figure to strike. The shouts of the shepherds among themselves

calling the sheep to the fold, the beating of the sheep, barking of the dogs, the howls of the wolves, the whistling of the head shepherds: all this formed the saddest, pitiful picture. And to complete our misfortune, the night was very dark; it was going to cover the entire mountains with clouds. But the young shepherdess, at the height of her sorrow and affliction lay prostrate on the earth, praying to her Father. A strong wind blew from the north, it dispersed the cloud and we saw clearly how fierce was the battle. At Rachel's prayer, her Father sent two very powerful princes to the mountains, and they had at their orders some very ferocious mastiffs (dogs) who threw themselves with fury upon the wolves, tore off the sheepskins and tore them to pieces; and sending away the false pastors they saved the Lord's flock. And these, knowing the voice of the true pastors, gathered inside the fold, and there they were safe from so many evils.

–Tell me, young shepherdess, what does that mean which we have just seen?

10. *Rachel*. – I will reveal the secret to you. The prince of darkness, during the course of the last centuries, has taken possession of all the thrones, sceptres, and crowns of the great ones of the earth; visible in them, and through them he attacks and defies my authority and power; visible in the human bodies which he possess, he provokes my authority with great arrogance saying he has no enemy which can break his head. I have prayed to my Father, and he has listened favourably to my supplications. The time has come: He will send two princes or apostles, and these, filled with faith in me and in the mystery of redemption and clothed with all my authority, will chain up the princes of darkness who has corrupted all the kings of the earth; he will tear off the sheepskin from the false pastors and will reveal their hypocrisy to the whole world; all the demons will fall into the abyss and with them all the powers founded on their malice.

–When will this be?

–Soon.

–Will there be signs of this great catastrophe?

–Yes, there will be, and no one will believe in them

–What are they?

–I will give you the following. Especially in these last three centuries, the demons, visible in human bodies, will provoke and defy my authority which resides in my priests, and they stand firmly before you full of arrogance. The demons, visible in human bodies, resisting, and not giving way before priestly authority, are comets in the firmament of the intellectual world, and they signify . . .

–What do they signify?

–The incredulity of the peoples and nations previously gentile and now Christian, and their ruin and destruction. The demons will fall, and with them will fall the incredulity of the unbelievers.

–This sign is remote. Is there another nearer?

–Yes. When you see that the demons are expelled from human bodies, then what I have told you will happen. Do not reveal the other signs to anyone, because they are secret.

–I am afraid of being included in the punishment of the unbelievers.

Rachel. – Do you believe in the mystery of Redemption?

–Yes, I believe that when the holy sacrifice is offered upon the altar, the redemption of all nations from slavery to the demons and wicked kings who possess them is a fact; I believe that in justice redemption belongs to all nations.

–Just as you believe, so will it be. Go on struggling at the altar with divine justice for the salvation of the world, until you see Satan surrendered at the foot of the cross.

19

THE NIGHT OF DECEMBER 8, 1866 IN ROME

Sent to Pius IX on December 8, 1866
in Rome

“Watchman, how much longer the night?” [Is 21,11]

1. As I arrived in Rome by train on the night of December 8, terror and horror took hold of my soul. And in the lodging house I awoke from drowsiness, aroused by the presence of the evil spirit. I went to prayer to defend myself, and at midnight on mount Pincio, I saw the horrible sight of an enormous dragon. It had seven heads, and upon them the crowns of all the kings it had subdued; and besides this, there were two horns of the heads of both powers; the politics of the kings, and the immaterial of all the demons and false writers and prophets who followed him. I turned my eyes towards the hills, and I saw together with mount Pincio, the seven which dominate Rome, fortified by the princes of darkness which are subordinated to the dragon. These princes were speaking among themselves, and they said: “Rome is ours, we already possess the crowns of all the grandees on earth. We lack only this one (the temporal power of the Pope) [Rv 12,3]. What are we waiting for? What is detaining us? But the dragon who ruled them detained them; and he spoke, and I did not see with whom: “Hand it over to me – he said, turning towards the Vatican – give me the City, I have conquered, go away, give me the keys.”

This vision made me horrified, and I waited very impatiently for the day of my visit to the Vatican wherein all our strength and force and power. . . .

2. In the morning I went to the Vatican, and as I crossed over the bridge of San Angelo, I saw an angel on top of the castle.

–Watchman, what are you doing here?

–I am the angel who watches and guards the throne of the Supreme Pontiff for the kings and princes of the earth.

The angel had his sword in the scabbard and his hands folded in an attitude of prayer. I was surprised to see him calm and I asked:

–Are you the one who guards the throne of the supreme Pontiff from the kings of the earth, and you are so calm with folded hands and the sword in the sheath? How have you allowed the Catholic kings to be conquered and dethroned in the last centuries and their places taken over by unbelievers, our enemies?

–What use is your sword to you?

–I am waiting for the angel who guards the throne of the supreme Pontiff in the Vatican from the demons to rise up and chain the dragon and his angels and shut them up in the abyss; and then with the tip of my sword I will cut off the crowned heads and armed horns of the dragon in one day. Continue on your way.

3. I continued on my way. And as I entered the straight road leading to the copula of the Vatican, I saw another angel peacefully seated upon it. He had a long roll of chain on his right arm, and the ring at one end was on a finger of his right hand, and the ring at the other end was in heaven on God’s finger, and he had two golden keys in his hands. I was surprised to see him so peaceful . . .

–Watchman, what are you doing here?

–I am the angel who guards the throne of the supreme Pontiff from the devils; chapter 20 of the Revelation speaks to me [1].

–What are those chains and those keys?

–Their purpose is to tie up and chain the dragon and his princes of darkness so that they may do no more than what God wants in his plans for the Church.

–Why do you have your chains rolled up? Why do you not unroll them and tie up the demons? Perhaps you do not see that the prince of darkness, free and unchained is surrounding Rome? Don't you hear him asking for the City to be handed over to him? That he now possesses all the capitals of the world and is saying he wants to be enthroned in Rome? Can't you hear?

–Yes, I can see what you see and hear what you hear.

–Do you want to abandon us to the power of the demons and of the political leaders whom they have seduced? Arise, pull out your chains, tie up and imprison the dragon. What are you waiting for?

–I am waiting for the Supreme Pontiff, and you with him, who has the chains just as I have to tie him up, and the keys to lock him up, you have the same power, the same mission as to tie and chain the demons and shut them up in the abyss [Mt 18,18; 16,19; Jn 20,23].

–How can the Pontiff fulfil this mission without you? What can an arm of flesh do against such formidable enemies without your arm and without God's finger? Arise, and the Pontiff and we with him will rise; tie up, enchain, enclose and then the Pontiff and we his missionaries with him will tie up and enclose the infernal dragon in the abyss, and he will fall into the inferno with his crowns, with his horns, with his teeth and with his nails. Let the infernal dragon fall into the abyss, and with him will fall all the powers he has upon earth founded upon his malice, and the angel who guards the kings of the castle of St. Angelo Castle will dethrone with his sword the impiety which now triumphs. Will God receive favourably

the offering we make as the price of redemption of all nations? If the sacrifice consummated on Golgotha and renewed on our altar is pleasing, the redemption of all nations from slavery is a fact; and if redemption is a fact, the dragon or unbelieving governments, Jews, Greeks, Mahometons, Protestants or revolutionaries cannot possess them for one day more. Let the infernal dragon fall, with all his heads, with all his crowns, with all his nails, teeth and horns! Arise, what are you doing here in so much peace?

4. Thus I struggled for a long time with this angel. And standing up, full of majesty and glory, he said to me:

–Missionary, what do you want?

–Either wipe from my brow the name of God which I have invoked, and with God's name wipe off my soul the priestly character, or do not allow God's authority in the prelates to be abused by the demons.

–Go forward – he answered – enter the Vatican, and there you will be given instructions. Have you not been given power over the demons, just as I have? Do you by chance not hear God's command: Cast out devils . . . ? [Mt 10.8].

5. I entered the Vatican, and from the doors I saw the Spouse of the Lamb [Rv 19,7-9; 21,9] seated upon the throne of the Supreme Pontiff. Her beauty was immense, indescribable: she had on her head (Jesus in the blessed Sacrament) the crowns of all the kings and grandees of earth, and their sceptres in her hand; her glory was so great that she could not be seen except as one looks at a crystal in the midst of the fire and the brightest light. All the great ones of her kingdom surrounded her, and the armies of heaven went up and down and across the earth at her orders. And her head was leaning upon her left hand, and she was as quiet, calm and peaceful as if she had no enemies.

6. I was afraid to go near her. And one of the princes around her came to me and said: “Do not be afraid. Go near. That Woman is your Mother, your Queen and Sovereign, your beloved, your Spouse, the holy militant Church upon earth.” As I drew near I saw her beauty; and it was so great that all created beauties are no more than a dark cloud behind which her beauty shines like an image; not deaf or painted, but alive, real and true, as the image of God himself; always young, always virgin, all perfection, without stain or wrinkle, infinitely loveable.

7. Not without terror, fear and humility, I approached until I reached the foot of the throne, and I prostrated myself on the floor of her temple. And standing up, she said to me:

–Missionary, where do you come from?

–I come from Barcelona, Spain, Catalonia.

–What do you want?

–Lady, the prince of darkness, strongly armed with the crowns, horns, nails and teeth of all the political powers of earth which he has seduced, seen in the possessed persons, is challenging your power with horrible blasphemies. The people full of confidence in your love and in your power over the devils bring their mad people to us. Satan resists our power. And sent to preach the Gospel to the peoples he has enslaved by their faults, I am committed to fight to save souls from slavery, what instructions do you give me, and what arms to fight with?

–Missionary, go forward: “Preach the Gospel to all creatures. Cast out demons, cure the sick.” This is the command which I give you: “Cast out demons, behold I give you power to tread serpents and scorpions, and over all the power of the enemy!” Tell Pius IX what you have seen and heard, and return in peace to your work [Mt 10,8; Lk 10,19].

“Holy Father. If these visions are not real, if they are illusions of my spirit, caused by the sorrow which consumes

it at the sight of the triumph of God’s enemies. When I relate them to Your Holiness I am fulfilling a duty imposed by love for the Supreme Pontiff and the holy Church of which he is the visible head on earth.

Rome, December 18, 1866.”

20

HERMITAGE OF SAN HONORATO

March 12, 1867

1. – The Mirror.
2. – His purity in the mirror.
3. – The shadow represented or shown in it.
4. – The reality in the mirror.
5. – The light.
6. – Vision of reality in the figure represented in the mirror.

1. From December 8 until today my soul has been extremely dismayed, and I could hardly breathe. The soul will be futile if God will not extend his hand. I called to my Beloved, but my voice came from a heart so down-trodden and so afflicted that it has no strength; love was like fire among ashes. How easy it is to forget everything if God will not watch!

With this grief in my heart I went to visit the hermits of San Honorato, and I retired to my solitary cell constructed at the edge of a steep precipice; and I was alone.

The night of day 13

2. I was in my solitary cell recapturing everything I had seen in Rome, and I continued maintaining in prayer a tremendous struggle with God; this kept me so absorbed and concerned, so occupied, that I have forgotten the delights of love in my relations with my Beloved.

The wind was so strong and beat with such fury against my cell that it seemed trying to rock it up from the foundations and cast it into the abyss on the edge of which it was constructed. The light from the moon was like that of a lamp which is going out, and through the glass of the windows only shapes and opaque objects could be seen. Yet I was enjoying the deep repose and that peace which solitude brings with it after a horrible storm has passed. And in the silence of the night I called my Beloved many times. The struggle which I had with God since my journey to Rome, vexed and embittered my heart so much that the flame of love seemed to be extinguished in it.

3. In these dispositions I left my cell. And the wind, a furious hurricane, caught me with such strength that I could hardly return to my retreat. "Enter and close the door" – a friendly, sweet and affectionate voice said to me with authority.

The daughter of Laban

–Who are you?

–Come in quickly and close the door – the same voice repeated.

–Who is inside?

–It is I.

–Who are you?

–I am Laban's daughter.

–Are you the beautiful Rachel?

–I am the congregation of all the saints and just united to Christ, my Head.

–Holy Church, Virgin without blemish, open your arms and receive this unhappy pilgrim into your bosom! My dove let not mortal eye see me any more!

4. I was enjoying the delight of love, kneeling before the window of my cell. And through the glass I was looking from the peak of this mountain at the countryside in the weak light of the moon which showed no more than shapes and shadow, and it seemed to me as usual to be the shadow of a figure, that of a young shepherdess of 16 years [Gn 29,9].

–Shadow, who are you?

–I am Laban's daughter.

–The beautiful, lovely, Rachel?

–I am your Beloved.

–Are you a shadow or a reality?

–I am a figurative shadow, and I represent your Beloved, and your Beloved is a reality.

–Who are you who speaks to me? Are you the shadow, or my Beloved?

–All is one and the same thing.

–Go away. The sorrow which consumes my heart does not allow me to enjoy the delights of love.

–What sorrow is that?

–You know: Your Father does not want to grant what I ask, listen to me, my dove, listen to me! Pure Virgin, open your heart and receive into your arms this mortal who loves

you and adores you. Why do you leave me alive? What use am I? Let not my eyes see such misfortune. Your Father and my Father is annoyed, he does not want to hand over the club with which he wounds the peoples and nations. Let me die in the struggle; let me be wiped out from the book of mortals! My Spouse, open your arms, pure Virgin, receive, holy Church (triumphant) this son of Adam into your bosom.

–You are asking me for the eternal embrace (in glory); I will give it to you, but not now. Look at me, do you see my shadow and figure?

–Yes.

–Who am I? Do you know?

5. You are the daughter of Laban, you are the congregation of all the just who serve upon earth united to Christ their Head, you are the militant Church upon the earth, you are the beautiful Rachel who in the desert of this world pastures the flock of the heavenly Father.

–You speak the truth. And are thinking of abandoning me by retiring from among the living? Would you abandon me in such a critical situation?

–Pardon me, dear Rachel, I pledge myself again to your service.

–Stand up, son of the great prophet, courage, I am with you, why are you sad?

–Oh, Rachel, you are leaving me, you are going away from me, and when I see myself alone, how awful! Your absence is the sum of all my ills, and I want to unite myself to you in such a way that you cannot be absent from me nor I from you; and since that is not possible in this life, when I think I am alone, I earnestly pray that you unite me with you in glory.

–If you want it, I will not be absent from you nor you from me.

–Tell me how?

–Believe and love.

–I do not understand you.

6. I will explain the mystery. Have you a mirror?

–Yes.

–Take it out and stand in front of it. Put on the light.

–I am ready.

–Here we have the mirror, a shadow represented in it, the reality to which the figure refers to, the light, and the purity of crystal. All of this refers to only one thing.

1st I am a reality, I am a moral body, perfectly organized: my head is God made man; my bones, my flesh, my nerves, my members, are all the angels and saints and the just destined for glory; my soul, the spirit which vivifies me in the Holy Spirit who give life and movement to the whole body. I am a real object: just as an individual is an individual reality, so I, as a moral body, am a moral reality; within me reigns an order a thousand times more perfect as a moral body than that which you feel in your material body. Do you believe that?

–Yes, I believe it. “In unam, sanctam . . .”

–If you do not believe it, you would be a heretic.

2nd Your being is the mirror, and I am the object figured in it. The mirror is either dirty or clean.

3rd If the crystal is pure and is covered at the back with mercury my figure will be impressed on it in such a life-like way that not an atom of its perfection will be missing. Isn't that true?

–Yes it is.

–Well then, your being is the mirror. Behind your being or essence your spiritual potential is united: there is in you the intellectual powers and appetites, and these are the mercury

which receives the shadow and figure, or the idea or notion of me.

7. My presence is impressed upon you, like the objects in the glass, the figure: and the figure impressed on the corporeal, that is, the imagination, transmit in the passive understanding the description, notions, idea of me. So, my presence within you produces an image or figure of me in your imagination, and a notion or idea in the passive understanding. Here you have the mirror, the mercury at the back attached to it; and impressed upon the mirror, the figure, the notion and idea of what I am. Now, that you may see the object in the mirror there is need for the light of the sun or of the lamp; is that not so?

–Yes, it is.

8. Well, this light is catholic faith regarding me: if that is not there, however much I am present to you as the mirror, you would not see me. When this active faith is missing, although I am within your sight, and you in mine, you do not see me, because to believe is to see, you forget me; this forgetfulness or omission of yours is the absence of which you complain. Know that neither you nor any mortal can escape from my presence; I am always before mortal man just like any person before a mirror. He who does not believe in me, although I may be in his presence like an object in front of a mirror, he will see nothing; not believing in me for what I am, he does not love me; he who does not love me or believe in me is a mirror full of impurity, covered with layers of dirty earth, and this dirt prevents my being seen. The one who believes in me sees in him my shadow, my figure, my form, and in his imagination and active understanding he has spiritual eyes to see myself in the figure and form, just as he believes me to be. The light of faith gives an idea of me, and when my immense beauty is revealed, this awakens all the powers of the appetites and turns all their affections towards

me: hence such a transformation of the whole human being is produced that the two become one in form and figure and in love. The figure, the glass, the mercury, the light and the object figured are one and the same thing, so that when the reality moves, the figure moves; if the person standing before the mirror cries, the figure cries, if he laughs, the figure laughs, if he goes away, the figure follows.

9. The darkness and the impurities in the glass are the obstacles for this mysterious union. Even if the glass were pure, if there is no light, nothing could be seen even if the person had the mirror in front of him; however holy a person may be, if he does not practise his faith in me, he does not see me, if he does not believe me, he does not see me, because seeing me is believing in me.

I am God and the neighbours, the object of love appointed by the law of grace. It is difficult for the one who does not see me to love me, he fails against the law, and these faults cover and spoil the glass of his soul so that I cannot impress my shape on it, and impurity and darkness separate me from the man.

10. Let us come to the point: I am present to you day and night, because you cannot escape from my presence or I from you, if you believe. I have revealed and shown myself to you, and so you know me, and because you believe in me, I have taken possession of all the affections of your heart with my presence: and you are so much enslaved to my beauty that you sacrifice yourself for me, your existence, your life, all that you are and all that you have. And in such a manner this love unites my figure with your being and with your capacities and senses, when I move and you follow me like a shadow, with the result that the reality which is myself, the figure, the mirror which receives it, which is you, the active capacities which look at my figure and at myself in it, the light which reveals my beauty, all this is one sole thing in

me. Believe in me and you will not forget me, and by not forgetting me you will love me, and in loving me, you will know me, and knowing me you will love me, and if you believe in me, you will have me present and you will love me, and if you keep me within sight and love me I could not absent myself from you. Absence arises from forgetfulness: if you will not forget me, I could not be absent. Do you understand the mystery now?

11. Yes, we understand.

–Then, do not forget me.

–Do you want to leave me alone in the desert, away from the care of others; I will live alone for you only.

–This is a mistake. Do you believe that taking care and interest in the flock entrusted to my love is forgetting me? “Works are love, not good reasons.” When you forget yourself in order to take care of me, you are sure of my care: I take care of you.

You will find me alone in the cloister, deserts and hermitages, and a shepherdess in the midst of the people, a pilgrim on the roads, and everything in everywhere where charity is practising its acts and functions.

12. I spent some time in these parlance; and as I retired to take some rest in the night inside my cell, I felt that the shadow was following me, and that shadow was myself; I noticed that the shadow had a figure, and that figure was myself; and that figure represented a reality, and that reality was my Beloved. And I looked at the figure, and my spirit was raised up to God in heaven. And I saw the holy Church and I felt myself united to her, and my soul oppressed by the combats and by its struggle with God on behalf of the Church, took on new courage, life and vigour.

Since this vision I now see my Beloved within myself without the need to go outside myself to beg for notice, or to go about seeking it outside myself. What a consolation!

HERMITAGE OF SAN HONORATO

Morning of March 14, 1867

13. This morning, in prayer and solitude I was examining what was the object of all my relations with God. And at dawn the sweet voice of my Beloved could be heard, and she said to me: “Your particular action is founded in the mission of the religious Order to which you belong. And your action, as a son of the Prophets, confounded the situation that I have on earth. Hence, these three objects revolve within your spirit: your peculiarity, your Religion and I, that I am the Church: one thing is joined to another.

21

HERMITAGE OF ES CUBELLS – IBIZA

The night of March 22, 1867

Alone, at night, in the woods

1. When the moon rose I was walking alone in the woods. I looked at my shadow, and the shadow followed me and moved with me.

–Shadow, are you alone, alone at night, alone in the woods? Precious solitude!

–I am not alone – answered the shadow – I follow wherever the reality goes which produces me.

–Young shepherdess. . . alone at night in the woods! And are you not afraid?

–Alone at night in the woods, and I am not afraid, because the reality which produces me is stronger than hell and death itself. Tell me, son of the Prophets, what are you looking for alone at night in these woods?

–I am searching for you, my dove, for you.

–What do you want of me?

–I ask you to reveal to me the mission of Providence about you, because those of the religious Order to which I belong are involved with yours and with these my own personal ones.

–Come to the mountain alone. Come to the holy Mountain (Vedrá), and there I will reveal to you the secrets of my heart.

March 1867, Es Cubells, Ibiza
The night of 23

Our Lady of Carmel¹

Alone, at night in the woods, in darkness

2. The darkness of night was so dense that it could be felt and cut. The calm sea made soft babbling sounds on the broken rocks with its waves; the gentle night breeze softly moves the leaves of the trees of the woods, and the stars in the firmament of heaven give so little light that objects can be seen only as black shapes. One figure is following me through the woods wherever I go, and what a fright! If I did not know the mystery

¹ The epigraph “Our Lady of Carmel” is equivalent to a complementary determination of Es Cubells, with regards to the hermitage dedicated to this appellation, the image of Our Lady of Virtues brought from Barcelona.

–Shadow, I adjure you in the name of the living God: tell me who you are.

And the shadow answered:

–Look at me carefully.

–It is night time, and there is no moon, what will I see in you?

–Look at me – repeated the same voice.

3. I fixed my gaze towards the shadow, and saw a figure in it, and the image was the same as that seen in a mirror produced by the object which corresponds to it. The image was alive, as alive as it is in a mirror which produces a living being. And it was as beautiful as any human understanding could conceive; and so beautiful that although it has been seen many times, it is always new; and it causes such surprise on seeing it that it is always seen as something new and never seen before, so, the more one looks, the more one desires to contemplate it; and its beauty is so great that the more one looks the more glory one sees. And the shadow, the figure, the image and the reality are one and the same thing.

–Shadow, tell me who you are.

–What does my name matter to you?

–Yes, it concerns me.

–I am the daughter of Rachel. [= Laban, Gn 29,6-9]. I am.

–Rebecca!

–I am the congregation of all the just united to Christ, my Head, who serve on earth.

–What are you doing here? Alone, at night, in the dark, in the woods!

–I am pasturing my Father’s flock on the mountain [Gn 29,6-9]: for me the sun is darkness, and the day night. What

are you searching for alone, at night, in the darkness of these woods?

–I am searching for you, Oh, Virgin without stain!

–At night, and in darkness?

–In order to find you the light of the sun is darkness, and the day is night; and to see you better I searched for you at night, in darkness, alone, in the desert.

–Know that it is I, who seek you, and if I did not seek you, and if I had not called you, and had not found you when I called you, you would not be searching for me now, because you would not know me.

–Are you, Oh, immense beauty, are you, Oh pure Virgin, are you the one who is searching for me and asking for my love? How could this be? What do you see in me that is worthy of you?

–If you were not worthy of me I would not love you: I love you only what is beautiful and loveable.

4. Having said this, the shadow vanished, the darkness dispersed and my spirit was raised to heaven, and there holy Church showed me her indescribable beauty. I could not believe what she had told me about love for the sons of man, and I kept the word in the secret of my heart in order to meditate upon it slowly and attentively [Lk 2,19].

Ibiza, 1867, March 24, afternoon

5. The word which my Beloved spoke to me in the night of 23rd affected me profoundly. And I said to myself: “Is it you, my dove, is it you who search for me and ask for my love? Oh, if only this were true!” With this loving soliloquy I went to celebrate Mass on 24th, and at the consecration . . .

–Do not doubt – the same voice said to me – it is I who search for you and ask for your love. And that you may not doubt my word, allow your Beloved and your Lover to rest his Head (Jesus in the Blessed Sacrament) on your arms; allow me to rest on your breasts. I give you my Head under the appearance of bread and wine: I have my whole moral body united to the Head, and when I give you my Head I give my self entirely to you, thus I confirm that I am the lover who searches for you and asks for your love. He who eats the flesh and drinks the blood of the Son of God, who is my Head, is united sacramentally and morally to me and I to him, and we are one moral body under one sole head. Do you believe this?

–Yes, help me to believe.

–The one who does not believe walks in darkness.

6. On the evening of the same day, I went into the woods because I could not contain within me the word which was said to me the previous night. It was one of those evenings in March which foretell the coming spring. For many days the storm had disturbed the whole night and day, and this day reflected the calm of the previous night. The sea was in deep silence, so quiet that it was like the hall of the heavenly empire. The thick woods of pine trees covered and adored the great rocks like the hair on a woman’s head, and great openings had appeared in the rocks as they subsided on a stormy day. Nature gave a kiss of peace and announced that great calm which is found in the heart of the solitary mountains. And while exteriorly the natural beauty of creation attracted the attention of the senses, another invisible beauty sought the affections of the heart.

–I – she said to me – have revealed my name to you; I, in a thousand ways have shown myself to you, oh son of the Prophets, and you have seen my immense beauty, as far as is compatible with your mortal condition; it is I who calls you

into solitude, to communicate to you there my love for you. And do you still hesitate, do you doubt my love for you?

–Yes, - I answered, - I doubt.

–What do you doubt? Do you doubt my existence?

–No, I believe you are what you say.

–Do you doubt my love?

–Yes.

7. Why is that?

–You are infinitely beautiful and loveable, and I am pleased to believe in your beauty. I believe that you alone are the object of my love, that is, you alone for me are worthy of love: all the beauty together which could be presented to the senses is no more than a shadow which disperses at your presence. I believe this, and it is the greatest happiness for me to know that you exist and to believe what you are what I want to be: you are what I want to be and just what my senses need. Besides, I believe that as well as being infinitely loveable, you are the purest, most faithful, most tender and affectionate lover that can be imagined. But in spite of my belief, I must confess that I doubt your love for me, and the cause of my doubts, Oh my dove!, is not in you but in me. These are of two kinds: the first consists in the fact that you can love only that which like you is infinitely beautiful, and consequently with the love of a spouse. I say with the love of a spouse because that is the only one which can satisfy all the demands of the heart, because it brings with it equality of love and perfect unity in the lovers. I dare not think myself worthy of your love, because only infinite beauty is that. If I, being so vile, poor and low, aspire to such beauty and I cannot be content with less, what will be worthy of your love, what is there in me worthy of your love?

8. There are another order of defects that are reasons for me to believe myself unworthy of your love, and this comes from the depths of my misery: the good that I want to

practice I do not practice, and I do the evil which I hate [Rom 7,15]; within and outside of me there is a multitude of winds which blow against the pure love which I owe you; and day and night I keep up a bitter struggle within and outside of myself against formidable elements which attack the fidelity and loyalty which I owe you just as a true lover. And I can tell you that in this struggle I have been and I am faithful? Ah, may I count on my resolutions however strong they may have been? If I cannot trust myself, how can you count on my fidelity? In me there are capabilities, facilities, inclinations and strong tendencies towards evil which, like an overflowing torrent, drags me along and draws with it the holiest resolutions [Rom 7,18-19]. Weakness and frailty for the good I try to practise and all these reasons which I feel within me suggest doubts to me about your love for me. How can you love with the love of a spouse something so vile, so unclean, so ugly and despicable? Can you love me with the love of spouse, which is what I ask of you? Am I, my Beloved, a worthy object for you? No, I cannot believe that.

I do not believe it, even less, I doubt that you love me with the love of a spouse, which is the only thing which can satisfy my heart. And these doubts are my martyrdom, and a torment so cruel that night and day they rob the peace of my heart. I ought to love you, and I have sworn a love which will protect you until eternity, because for me you are beauty, all perfect, all loveable, completely worthy of love. But I am not that for you; and so if you do not love me, if you cease to love me, it is not surprising.

9. While I was at prayer, speaking about love with my Beloved, the night of 24th astonished me. And as I retired to my hermitage, the shadow which represented my Beloved and which was following me, answered me:

–There is something in you which is worthy of my love, and that is what I love.

–What is it?

–My image impressed in a very lively way upon your being, and because this image refers to an infinite beauty, and so is worthy of me; and by loving it I love myself, and in myself the immense beauty of God: by loving you I love myself. Your defects are the half-lights behind which my image figures in you: God allows those defects for your humiliation; try to correct them trusting in the help of grace.

Ibiza 1867, March [24]
Vigil of the Annunciation, midnight

The image and that which is exhibited in the mirror

10. A friendly, sweet, soft voice awoke me at midnight:

–Arise and listen. I want to show you the reasons for my love for you, general for all the sons of men, and special for you.

–I am not aroused by dignities or honours: I love equally the supreme pastor of souls who seated upon the chair of St. Peter, governs the whole world, and that of the simple shepherd who pastures his flock on large rocks; neither do I look at the rich man more than the poor, at the old more than the young, to the healthy than to the paralytic, to man more than to the woman.

–Then, what is there in me that is worthy of you?

–Now I will tell you. Hold the mirror in your hands.

–I have it.

–Look at your figure and image in it.

–I can see it.

–Now look carefully. What do you see in the mirror?

–I see myself.

–Do you by any chance notice any difference between the image in the mirror and yourself?

–None.

–Well then, my presence in you by faith shows my own image in you, who is the mirror. This image is myself and it is you; between I and my image which is you there is no difference. By loving the image of myself which is you, I am loving myself; and since I am a most loveable beauty, so is my figure, likeness and image; and by loving in you what I have and I place mine, I love the infinitely beautiful, I love something worthy of love. Look at the mirror again.

–I am looking.

–What did you see in it?

–My own figure and image.

–That image of yourself in the mirror, what is it?

–My own shadow produced by the reflection of light.

11. Is it a reality?

–It is my shadow.

–Is it something living?

–As a shadow, it is not.

–Well, my presence in you by faith produce the image of myself, and this image is you. That image is not a shadow but a reality; it is intelligence like me; it understands, loves, speaks, sees, hears, moves and works; such are the characteristics and marks which distinguishes the shadow. This image is formed in the passive understanding: there you see by means of the active understanding, and by looking at it you see and know me; you see me, you look at me, you contemplate me and you are pleased with my sight. As I am a beauty such as you are searching for and your heart

desires, my presence in the active understanding steals all the affections of your heart, and your love for me directs all your life and all your actions for my service. My image in you is not a dead shadow, but a living, intelligent being, it is your lover. My image in you sees me, knows me, speaks to me, walks, cries, laughs, prays, does what I order; and as it is something produced by myself, being myself, beautiful as I am, loveable as I am, by loving it, I love myself and I love what is worthy of love.

These are the general causes of my love for the sons of men. And now you will know the specific ones for yourself.

12. There is no other but my will: led by love for the sons of men, I have come to you, I called you to solitude, and there I, visible to you through faith, have revealed to you my beauty and my love: you see me and you know me, because I have drawn back the veil which hides me from mortal sight, you speak to me and I answer. Know that when I am present in you by faith, and you look at me and call me, you steal all the affections of my heart, and you make me the slave of your love, just as when I am present to you by faith I steal your heart with my beauty. I am pleased to be with you and I delight in your conversation, because you know me; you know me because you have believed in me; you have believed in me because with my presence in you I have dispersed all the darkness of your soul.

13. The defects which humiliate you are the shadows which follow you everywhere, and over them shine my image, and in you they are like the mercury in the mirror: they keep you from presumption and pride and they sustain you as you are humiliated. Humble yourself more and more, fight against them, pray and trust in grace and in the goodness of my Father.

–Take them away.

–Grace is sufficient for you [2 Cor 12,9]; she will conquer, and the peace in victory will be all the more glorious the more terrible was the struggle.

Ibiza 1867 [25]: the Annunciation

The secret between lovers

14. Come to the mountain – my Beloved said to me today – I will wait for you alone to tell you three words to the depths of your heart: the first contains the mission of Providence on me; the second, the future of the Order to which you belong; and the third, the plans of my Father for you.

–Tell me then at once.

–No, they are a secret; and so that you may understand I want you alone for a few days.

–Where?

–In El Vedrá.

–I will come tomorrow.

–I will be waiting for you.

22

VEDRA – 1867

March 26

The aim of the Retreat

1. 1st To renew and strengthen with greater perfection my relations of love with the holy Church.
- 2nd To put in order my interior and exterior life for the service of my Beloved.
- 3rd To specify the acts intended for this service.

1st Article*My relations of love with my Beloved. Examen*

My dove! My spouse! I come to this solitary mountain so that you may answer the following points for me: 1st . . .

Vedra 1867, March 26. Evening

The Bride of the Lamb. Alone with her on the mountain

2. The sea was calm, the sky serene, a sepulchre silence reigned on the mountain, the evening was spring in advance. The mountain had scarcely opened its heart to receive me within its caves, when I heard within and around me a strong but soft, friendly, sweet voice:

–Are you alone? – the voice said to me.

–Alone with you. Are you my Beloved?

–I am. Are you alone? – the voice asked again.

–Yes, Precious solitude! I am alone on this mountain. The sea surrounds and defends its feet which rise straight and sheer up to the high, sublime peaks. My Beloved, I am alone, and I am sure that no mortal will interrupt our conversation either during the day or in the course of the night: you may speak to me; I am listening to your voice. Speak, my dove, speak; your lover is listening. Who are you?

–I am – she said with great majesty – the Bride of the Lamb, I am the congregation of the just, the militant on earth under Christ my Head; I am your Queen, I am your Spouse, I am your Mother, I am your Daughter, this is what I am; and corresponding to your love, I come to you, I am with you in this solitude, I am your companion, in a few words I am going to answer your questions.

I am a reality, just as the body of a nation: I exist, live with my own life, I have a head (Jesus) and members who form my mortal body; my body is the only one of this kind with perfect harmony in its parts and organization: it is agile, well-proportioned, infinitely beautiful, in perfect health, in me there is no illness, I am always young, without stain or wrinkle, and I do not age with time. I rule and govern in heaven, on earth and under the earth: I am the mistress of the universe, all creatures serve me. I have a tongue and I speak (he who hears, hear me) [Lk 10,16], I have ears and I hear what is said to me, I have eyes and I see, I have hands and I work, feet and I walk. I am the one object of love capable of filling the immense emptiness of the human heart, I am the infinitely beautiful and I have in myself all created beauties, as a living image of God himself; and apart from me there is no possible happiness for mankind.

3. I communicate with men, I converse with them, and I am pleased with their love and I receive their communications, and they communicate and speak to me: I unite myself with the love of a spouse to the one or with the one who believes, knows and loves me. Love is a chain which enslaves me to the one I love and to the one who loves me and this chain makes us prisoners of each other.

Above all, I have given you detailed explanations about all this on different occasions; and I say no more at this moment because I have come to tell you a secret and it is...

4. Know that the prince of darkness, as I have told you at other times, free and unchained, full of arrogance, challenges my power. Visible in the powers which he has conquered, he trusts in the crowns, the sceptres, the thrones and swords of the powerful ones on earth; visible in the human bodies which he possesses, he resists the power which I have given you, my ministers and missionaries, and he glories in not having in you an enemy which disturbs him. So, in these days you are going to fight him in heaven; you know which ensigns you have to present. It is the instrument of divine retaliation and so you must act in prayer, not with the devils but with divine justice which holds them in its hand. In this struggle I will be with you, and I will be your companion in arms in the field. In this battle my honour is at risk, the interests of the Order to which you belong, and your own good.

In victory you will be saved from the miseries about which you have prayed to me.

Vedra 1867, March 27. Morning

The glory of God at the peak of the mountain
The shadow in glory

5. It was one of those beautiful spring mornings. And at daybreak the sweet voice of my Beloved awakened me:

–Come with me; let us go to the peak of this mountain.

I followed her and went up very slowly, because my legs were very weak. I doubted myself, and the doubts about the truth of my relations with the object of my love were tormenting me; my own misery overwhelmed me.

“Oh, – I said to my Beloved – you could make me happy. You can. Why do you leave me in such sorrow? If you love me, why do you leave me in such misery? What use am I to you on this earth? Pure virgin, open your heart and receive this miserable mortal into your arms.”

6. I sat down on the large rock for a little rest, and the spirit of God came upon me. And suddenly I began a terrible struggle with the Invincible and the Omnipotent; Prince Michael and all the princes of God’s kingdom took part in it. The object of this struggle is a secret and a great mystery. How profound are God’s judgements! In the supreme heavenly court they discussed the cause of the nations, slaves of the devil and of sin; and there was a struggle with the supreme Judge who handed them over to slavery, and against the strong armed one who guards and protects them in their incredulity [Lk 11,21].

7. I went up quickly to the peak of the mountain, and it was covered with the glory of God. It was the Bride of the Lamb who was struggling with God’s justice on behalf of her daughters, the nations, and she asked to have them handed over into her possession, alleging powerful claims. She said

they are all redeemed from the power of the devil, and purchased with the blood of my Spouse. How long will their slavery last? The ensigns with which the Bride of the Lamb fought with Supreme Justice were the prayers supported by the sacrifice of the altar, and she was the congregation of all the angels and saints of heaven and the just on earth, and all the angels and saints and the just were fighting with her,[and] at the head, Christ the Redeemer. The mountain was full of cloud, symbol of God's glory. I was standing on the highest peak of the mountain on which the holy cross is placed. And when this struggle ended it was 10:00 o'clock in the morning, and my beloved said to me [Rv 12,20]:

–Because you doubt the truth of all I have told you about myself, you will now see my shadow in glory because you cannot see me now with my face unveiled.

8. Having said this, all the cloud gathered upon the mountain, a voice was heard. And it was the voice of the Father, and it said: “This is my well-beloved Daughter and your Daughter, this is the Spouse of my Son and your Spouse; now you see her glory” [Mt 17,9; Mk 9,9-10; Lk 9,36]. The sun touched the cloud (physically), and my shadow appeared filled with glory forming around the rainbow. In order to prove the truth of this phenomenon I changed position, and the shadow followed me, and with the shadow went the rainbow; and this lasted for one hour.

–Shadow, who are you?

–I am in you – said a voice coming from the shadow – The shadow is my image impressed in you with my presence; and I, my image or my shadow are but one thing; the glory is mine, it is not ours; I am showing you my glory to your material sight in order to shame your little faith and to reproach your incredulity.

–My Dove, do not do that. Your external glory, visible to the material eye, is a little use to me because in your presence the sun is darkness and the day is a dark night.

Vedra, March. The evening of 27

*The storm on the mountain. Battle in heaven
Judith and Holofernes, the Church and the devil [Jdt 6,15]*

9. The rough sea threatened to devour and swallow up this mountain, but the pride of its waves was abashed by the strength of the rocks, and was changed into foam; it surged and lifted its waves with arrogance, attacked the mountain with fury, and the mountain was unmoved; it withdrew its waves angrily, returned restlessly to the battle, babbling, clamouring, and the great noise of the water during the fight did not affect the peace of the mountain. The winds, unleashed and furious, struck its high, sublime pyramids; the old branches of the trees creaked, the enormous trunks, for ever untouched by human hand, trembled, but the mountain withstood the storm. In the midst of the tempest, a voice coming from the heart of the mountain said to me:

–Solitary man! Run, hide in my bosom, enter my caves. What are you doing outside?

–I am contemplating – I answered – your strength in the battle against the winds and seas surrounding you.

10. Night came, and I stayed outside contemplating the clouds which were so thick that they could be felt, and one could hardly distinguish any shape; during the storm the mountain was covered with darkness.

–Who is this solitary who fears neither the darkness of the night nor the storm in the solitary mountain?

The voice was that of an enemy. I took my ensigns and prepared myself for battle.

–Who are you?

–Satan.

–Spirit of darkness, depart from me!

And there was a great battle. My spirit was raised up to the throne of God; and the heavenly court gathered before God, and all the nations were judged in justice and equity. The holy Church was presented before God, and Judith asked for the head of Holofernes, that is, that Satan be chained up again and enclosed in the abyss. The wicked dragon was cast out from the presence of God. And knowing that he had little time, he prepares for the day of battle all the elements he has on earth and in the underworld against holy Church.

The storm ceased in the air and the sea, and a sweet friendly voice called me and said:

–Come, enter the heart of this mountain.

–Who are you?

–I am your Beloved, I am your companion in this solitude.

11. I withdrew into my cave, and spent the night sleep and wakefulness in sweet colloquies.

Vedra, March. The morning of 28

*The love, the heart, the lover, the Beloved, the Father of the lovers
The friendship, the betrothal, the mountain, the solitude, my companions on the mountain*

12. Arise – my companion said to me at midnight – go outside your cave.

I arose, went outside, and the storm had calmed down. What happiness is mine! I am alone, at night, and sure that no mortal will interrupt my conversation. Oh my dove, how I have longed for these precious moments! We are alone with no witnesses other than the night birds and the shadows of the mountain! Allow me now to unburden my heart. Can you hear me, my Beloved? Perhaps my groans and my sighs, my lamentations and cries, will be lost in this deep solitude. My Beloved, you have ears to listen to me. Are you listening?

–Believe in me.

–My dove, help me to believe.

–I am attentive, speak; listen to your Beloved.

–I am going to tell you my story, and when I tell it to you, all my sorrow will be pacified with relief.

13. When God created my heart, he breathed upon it, and his breath was a law which he imposed, and that law told me “thou shalt love.” My heart was made by the hand of God to love and to be loved, and to live only through love. I did not know this mystery. My heart developed its passion from childhood: I already loved passionately, and this passion was my torment and my sorrow. I did not have the remotest idea of you, I did not know you, I did not know that you existed or that it was possible for me to have relations with you. Miserable! My heart, like a weak sailing boat had spread out its sails since childhood, and tossed by all the opposing winds, lacked all guidance. Oh, why did you not reveal yourself then, uncreated beauty! I spent my childhood without knowing you. And as the youth spread its wings, passion increased, and so, consequently, the torment. I was unhappy and miserable without you, what a sad life! An immense emptiness was felt in my heart: you were missing there, and nothing could take your place, not even material beauty could fill the smallest corner. Not knowing you, I went

after the beautiful, good and loveable things which the senses presented; but as I became attached to these beauties, my heart made me feel their insufficiency and they only increased the thirst and ardour of the fire of love. My youth went by like a shadow, not knowing you. Nevertheless, during that time, knowing that all those beautiful material things were not what I was searching for, because they only stoked the fire burning in my heart, giving without respite only greater torment, I resolved to abandon them all. And I went to the cloister, in case I would find you there.

14. I was searching for you, although very much in the dark: I was sure that only infinite beauty could satisfy and calm the ardour of my heart. How far I was then from believing that you are what you are! Solitude, without you, far from calming the passion of love, increased it; and the cloister opened my heart, lit a greater flame of love. But knowing you only as one knows a stranger; my torment was without comparison crueler in the solitude of the cloister than in the bustle of the world. Were you not then the same as you are now? How could you allow my groans and my sighs to be lost without finding an echo even in the domes of the churches or in the solitude and silence of the cells?

15. From then on only one thing relieved my sorrows, and that was the hope of dying amid the fierce flames of the revolution of the time, for the material fire, the dagger of the executioner and the sword of the evil men were less horrible to me than the interior fire of love which consumed my heart. Although without knowing you, I offered myself as a victim in the time of wrath and vengeance; and you saved my life a thousand times, because you had prepared for me other martyrdom a thousand times more cruel.

16. Having lost the hope of dying for your honour, and being in the prime of my age, I could not bear the flame of love which was burning within me as I lived among men, so

I decided in the prime of my life to live as a solitary in the desert. I called you, and you did not answer, I searched for you in the heart of the mountain, in the midst of the woods, at peak of the solitary large rocks, and I did not find you. In the solitude of the mountain I exhausted my strength in search of you; in the beautiful spring mornings, in the quiet afternoons of summer, in the cold, freezing nights of winter inside the caves; in the calm nights of summer I searched for you at the peak of the mountains, and I did not find you. Where were you then? Ah, you were so near and I did not know it, you were within me, and I was searching for you so far away! Why did you not make yourself visible?

17. At last, after forty years in search of you, I found you. I found you because you came to meet me, I found you because you let yourself be known; and if you had not revealed yourself you would have disappeared from among the mortals, without relating with me. What a surprise for me when I would see you unveiled in heaven!

–If you did not know me, why were you searching for me? How could you find me or go in search of me? – My Beloved asked me.

–My heart loved the infinitely beautiful, but I had only a confused idea about this beauty; I searched for it because I knew it existed, why did you not make yourself known sooner?

18. I am an infinitely beautiful object, good, loveable and delightful; the human heart is such a small thing with regard to me, that it cannot contain such grandeur, and so I have revealed myself to you little by little and in thousand forms and ways; and now I revealed myself almost without veils, because your understanding is ready to receive my presence as an idea, notion, form, figure or image. Yet in spite of all this preparation, you hardly believe; so small is the individual with regard to such a great object. I am God and

your neighbours, I am in Christ Head of the great moral body of his Church whose members are all those predestined for glory; and this moral body is so magnificent that the mind can grasp no more than the idea, figure or image, and so it is necessary to open, expand and extend it, which can be done little by little, with time and with the cooperation of the lover. According to the measure in which the idea, notion or image of me enters the understanding, so the heart opens, expands, dilates and is ready to be united with me in love; and this is also a work of time, Could I perhaps be announced, preached, proclaimed and revealed to man with great solemnity? What does the law of grace say?

–“Thou shalt love God for what He is, infinite goodness, and your neighbour as yourself.”

–Good. What is the object of love according to the law?

–God and our neighbours.

19. Well then, if God when creating the human heart breathed upon it, he inspired love, he commanded it to love; if it is made to love and to be loved, at that same time he appointed, showed and revealed to man the object of his love which is God and his neighbours, what idea did you have about the object of your love?

–I thought that they were separate objects: I did not think that God and the neighbours were head and body; I did not believe that the Church was my Beloved; I did not think you were a living thing, distinct, or an entity or reality with its own existence.

–Is there not an article in the creed which says we must believe “in one, holy, catholic and apostolic Church?”

–Yes, there is.

–What did you believe about this article?

–What I believe now, but with implicit faith, confused, without details.

20. These details were the ones lacking. Do you believe in me? Do you believe now?

–Yes, more than then; but I realized that my faith is very weak.

–Yes, you are right: your faith in me is very feeble. Oh, if only you believed! Now that we are speaking of this, tell me: What is it that you believe about me, and what do you not believe?

1st I believe that you exist, that you are the only object of love assigned by the law of grace “Thou shalt love . . .” etc.

2nd That you are God and the neighbours.

3rd That all the neighbours, that is, those predestined to glory, form a perfect moral body under Christ, God-man, its Head.

4th That where Christ is, there is the Church, and that they are not separated individuals, but united morally and spiritually, forming one single nation, one single kingdom, one single family, one single body united to its Head with stronger bonds than those of the material body, because he is God himself, the spirit who is its soul, just as the soul is in the individual.

5th That this body is called Church, only one formed by the One who is in heaven, on earth and in purgatory, with only one Head, and one Spirit (that vivifies her) which gives life, which is God.

6th That the Church is immensely beautiful, because it possesses all the perfections and attributes which form the image of God himself; it is the only object of love which can satisfy all the appetites of the human heart and the intellectual and material vision of man.

7th That this perfect moral body which you are, is an individual reality, or a distinct entity, with life and movement of

your own; that you have spirit and you live, understand and love, that you speak, hear and see.

8th That being the beloved, the only object worthy of love for man and angel, you can correspond with love to your lovers.

9th That in you love is the Holy Spirit that is effused over all the members of the body, corresponds with love to him who love him. It does not have the substance like ours, but it has spirit and this is the Holy Spirit, the third Person of the Trinity that gives you life, movement, virtue, grace and glory; you have an intellect, and this is in your head which is Christ, the Son of the living God, and man Son of Mary the Virgin; and with the Son and the Holy Spirit is the Father as the principle whence proceed the other two; in you, with you, and through you, works the One, Triune God, and apart from you there is no salvation, life or happiness, but restlessness, discontent and eternal torment.

This is what I believe about you. Now I need to believe in your relations with me, and this is what I must examine.

The lover

21. There are relations between the two: these are either friendly, or those of two enemies who hate and abhor each other.

Friendship

22. Our relations are based upon the mutual love of both, and the first degree is friendship. But simple friendship is far from satisfying the appetites of the heart; consequently, there must be more than simple friendship.

Paternity and maternity

23. Between two lovers there are maternal relationships, and these are the strongest. You, my Beloved, are my mother, and between the two there are relationships of son to mother. You are my mother: in the physical order, your Spirit, being God the Creator, God the Saviour, God the Vivifier, your Spirit, after giving me entity and existence, you gave me the essence and life of grace through baptism. In the course of my life, you, Oh, holy Church, have nursed me with the milk of your doctrine, and with your vivifying Spirit you have sustained me as a good mother in your bosom of your love. How much interior advice, how many inspirations! From how many adversities, oh, most tender Mother, you have preserved me without knowing them! The relationship of mother to son, and vice versa, is based on maternal and filial love. I did not know you, Oh tender mother, and you, in order to give fervour to my holy resolutions, you held me close to your bosom and nourished my piety and devotion and the love for the holy and spiritual. But neither did these relations satisfy or fill the emptiness of my heart.

The betrothal

24. I am your spouse and you are my Spouse. These are the relations which directly fill the heart, because in this life they unite the two lovers as perfectly as possible in the human state. Simple friendship may be found without constituting a family, maternity constitutes a family, and there is commonness of goods, but the betrothal constitutes the family, creating community of blessings and persons. The betrothal is the mutual surrender of the lovers to each other, and it is love which unites the lovers, making each a slave of the other.

I am your spouse, faithful or unfaithful. On the day I was ordained priest, I was consecrated by Ordination to your service and that of the Church, I was surrendered to you; and since that day I do not belong to myself, I am yours and all my actions, as I am and have are yours.

25. Besides this, there is another union, even more venerable, that is the sacramental. In the most blessed Sacrament of the altar you are present to me sacramentally in your Head (Jesus in the Blessed Sacrament), and morally united to your Head; there you give yourself entirely to me, sacramentally to your Head and morally in everything and with all your body because wherever your Head goes, you go with all your body. You allow your Head to fall into my arms, it rests on my breasts; and, what is even wonderful, in order to unite yourself to me in only one flesh and to unite me to you, you come under the appearance of bread and wine so that I may eat and drink your blood. I eat the flesh and drink the blood of Jesus, who is your Head, and I unite myself to him sacramentally and to you through love and spiritually, and so the spiritual marriage between the two spouses is consummated.

26. I firmly believe this, and consequently I believe I am your spouse, faithful or unfaithful. As a priest, I am your spouse, and if I loved another beautiful thing apart from you, I would be your spouse, but unfaithful and adulterous; and if I unite myself to you sacramentally and do not have the love which you ask of me, I would be an unfaithful, adulterous and sacrilegious spouse.

The mark and personal qualities of the priest and that of the communicant at the Sacrament of the altar, far from satisfying my heart, gives doubt and fear. Only the union of love of a faithful spouse, consummated on your altar with the sharing of the blessed Sacrament can satisfy the desires of my heart. And this is what we must examine.

Vedra. The evening of March 28, 1867

*My Beloved in the solitude of the mountain, alone
Looking at her own figure in the mirror*

27. The evening of 28th was as beautiful as spring, the sky was calm, the sun as brilliant as a summer's day. A shadow passed in front and changed it to darkness, because the shadow had a figure and it was the figure of my Beloved whose light and clarity changes the clearest day into night. Her glory was so great I could not look at her, just as one cannot stare at the sun. I was contemplating alone the shape of the figure that I dared not look at.

–Who are you? – I asked, but more with the desire to contemplate such beauty than to ask her name.

–She answered: I am the one you are searching for: look at me.

–I cannot: my sight does not reach; it is weak and feeble.

–See, then, my image in the mirror.

28. Saying this, a very large, clear mirror appeared before me; the mirror was facing me against the light of the sun. And the figure of my Beloved placed itself in front of the sun, facing the mirror . . .

–Look at me in the mirror. I am contemplating my own figure in it — she said to me — with great interest.

I looked at the mirror, and I was able to contemplate her immense beauty to my own satisfaction, as far as is possible to the human condition, but I could not look at the figure which produced the image in the mirror because of the excess of light and glory; the beauty of the image in the mirror was indescribable, so great was its glory and loveliness.

–Listen — she said to me. — The mirror is yourself, the passive understanding is the glass which receives the image, and the appetites of your heart gathered and set towards her are the mercury which reflects the light which reveals her and shows her as you see her in relation to me. The image impressed on the mirror is I in you, and consequently its beauty belongs to me as your grace and glory. Whatever is good in you, which is my image, is mine, because it preceded and is referred to me; the rest . . . you see how little it is worth. What are you without me?

–Nothing: darkness and obscurity.

–Now contemplate my image in the mirror, look at it carefully: it moves when I move, and stops when I am still. I am that image in you. In you I am alive, because you are a living being; in you I am the intellect, because you are the intellect; in you I am a lover because in you there is love; in you, with you and through you, I speak, hear, understand, love; in you I am an image, not painted on glass or lifeless, but an image which lives, understands, loves and moves.

29. Now you are going to see the relations between the two, you and I, between the living image and I with which my presence in you produced. I cooperating, you with your faith and love, contemplate my own figure when I stand before you; I see as beautiful as I am, and its beauty captivates all the affections of my heart, I love it; and in order that I may have a return for the love which I have, I reveal all my beauty to her. The image is alive as I am, it has an intellect as I have, it sees me in itself, sees me, knows me, and seeing me lost in love for her, with my presence I captivate not only her sight, but all the affections of her heart, and I make her my slave: I speak, and she hears and understands me; she speaks to me, and I listen to her, and we two are but one thing. The poor dear will glide, being fragile like the image in the glass, in danger of being broken or sullied; and seeing

her situation, at the risk of an accident like the mirror, filled with horror she asked me to take her from the present life; but I am pleased in her; she does not realize that the mirror placed in my hands is safe. This is how you are in my relations with me.

Now, you surrendered yourself to me on the day of your ordination as a priest before the people, but this spiritual marriage with me would have been of little use to you if I had not revealed myself to you interiorly. You unite yourself to me and I to you, consummating this with the most blessed Sacrament of the altar: there I surrender and give myself to you entirely. What more do you want me to do to please you? Do you want more signs of my love?

30. Tell me: who are you in the solitude of the mountain? What are you doing there?

–My spouse, do you know what I am in the solitude of this mountain, and what I am doing? I will tell you, I am what you say: a mirror. So that you may be pleased in contemplating your own beauty in it, I have fixed it, immovable on this mountain; in the world earthly matters wrap up the glass in such a way that you can hardly see yourself in it. And I, on my part, look and contemplate your beauty in my shadow, and listening only to you I examine my relations with you.

*The Father of the two spouses contemplating
his own image in the two*

31. In order that the living image of God may be perfectly represented, God communicates his infinite perfection to the chosen ones. Because one single creature is not capable of representing them all, he created many. The perfection and attributes of God communicated to the whole congregation of saints in heaven and the just on earth, which

is the Church, form the living image of the One Triune God. The image of God is but one in the whole body of the blessed and the same in each one of them, because the special characteristics which constitute it are in all: “Let us make man in our own image and likeness” [Gn 1,26].

32. The image of God, even if it is only in substantive perfection is found in every individual in heaven and in the just, but in its unessential and accidental glory is only finished and completed in the congregation of the predestined, because only in them, considered and seen as a body, are found all the divine perfection shared among individuals and united in the body and head of the Church. And so, only the Church is his complete, perfect image, not only in its essential attributes, but also in the minute details. The image of God is in each one of the predestined in essence, as well as some accidental, special perfection of its own which marks it out and individualizes it, but in the whole body and head of the Church, it is there with all accidental and essential perfection, because only in her reside all the divine perfection which constitute that image. Because the Church, that is, God and the neighbours, is the living, complete image of the One Triune God, and the essential and accidental or primary and secondary object of the love of pilgrim man, the presence of the beloved object in him by faith produces perfect love between the two lovers; and the two are the mirror in which God, the One and Three, sees his image and takes pleasure in it.

33. The eternal Paternity of God, seeing himself in the two spouses, and seeing his own beauty in them enriches them both as far as possible for each one: to him he gives the gift of faith, hope and charity; and to her corresponding to the faith of the pilgrim, he communicates the vision, and because of the hope and the charity, the possession and use of all the celestial joys; and so, enriched as befits such lovers, he presents them to himself on the day of the wedding.

Vedra, March. The night of 28th

The darkness of the night and the tempest on the mountain

34. “I thank you Oh, seas, which surround this mountain, because you ensure my solitude, free from the conversations of men. Thanks to you, oh mountain, as you raise your strong pillars from the depths of the Mediterranean you cut off the ascent of man who like the mountain goat cannot scale your heights. Come, night, and cover the mountain with your darkness. Happy night! I am sure that with you, no one will disturb the repose of my solitude.”

This way I was speaking alone at nightfall on this day. Night came, and as it covered the large rocks with its black mantle, a horrible tempest with winds, thunder and lightning threatened the mountain. I prepared myself for the battle; I went into my cave, Oh, what solitude! alone, at night, in darkness, in the midst of a terrifying storm. Happy night, precious solitude which disengaged me from the world!

35. God in anger, threatens the people. “Let us go up – my companion said to me – to God’s throne, and stop his anger.” We went up to God’s throne, and there the storm staved off. “All the great and powerful ones of earth – said the angry God – have challenged my power. I am going to accept the challenge and I am going to start a battle against man.”

After a very fierce struggle, at last the tempest ceased.

Vedra, March. The morning of 29

*My companions in the solitude of the mountain
The solitary blackbird on the large rock*

36. With the arrival of the beautiful season of spring, the solitary blackbird on the large rocks has now found its

partner. And now, satisfied with such a companion, it congratulates itself, and having found a house in which to shelter their children, they are both preparing a nest for them. This is one of the eyewitnesses of my loves in solitude, a faithful companion, who with its mournful but melodious song celebrates my union with the Daughter of God. It has called me many times from the high peaks of the mountain, not to interrupt my conversation with my Beloved, but to praise with its sweet melody the glories of a solitary bird.

The reyeton “king” of the birds (the goldcrest)

37. This is the smallest of the birds, but among the concert of voices it is the treble, and can be heard throughout the desert: it lives among the dense thickets, hiding from its companions; and anyone who judges it without seeing it is mistaken, because its size does not correspond to its song. Although it may not be an eyewitness because it always lives hidden, yet, apart from breeding time, it not only loves solitude, like the blackbird, but it lives alone and hidden from the sight of living creatures, and is happy in its secluded life; from the heart of its hideouts among the scrub and creepers of the wood it pays great tribute to the hidden life.

The eagle of the sea on the high peaks of the mountain

38. This fishing bird, apart from breeding time, is very solitary; it always soars high and comes back majestic; and from the height of the skies sees with its sharp sight, its prey in the sea; it descends with amazing velocity, catches and swallows it. In calm weather it rests upon the water, and when a storm is coming, it announces it: “Look out, look out

sailors,” and it rests majestically on the crest of the mountain.

It is the symbol of a spirit that is detached from earthly things; when there is an occasion of action, it descends upon the waters to save souls; it remains in the world only when there is no danger of temptation, and it foresees this by fleeing to the solitude of the mountain, placing itself on the highest peaks. It is one of the companions of solitude on this mountain: it calls me many times, not to distract me, but to announce to me the troubles of this life in the seas of the world and to prepare me to save myself amidst them.

LETTERS

PRESENTATION

A personality of overflowing activity like Francisco Palau is bound to relate intensely and extensively. He had to make it necessarily by letter, the only means, then, to save geographical distance. If we take into account the multicolored range of his pastoral action and the frequent movements demanded by it, it is natural to expect a collection of bulky letters.

The reality does not correspond to such legitimate desire. In comparison with what he had to write, the letters preserved are not very numerous. A hundred and a half for an existence of sixty years is equivalent to a very discrete average. Any calculation that intends to get closer to the exact number of the written letters is, at the present time, a game of ninepins. It has to be answered with the disappointing verification: Francisco Palau wrote much more letters than the ones that are known.

Those that had gone beyond the trial of time comprise a lapse of twenty seven years, the last years of his life. They are directed to a discrete circle of addressees, but they fail to meet the very representative sectors. The most noticeable gap concerns the family: not a single letter addressed to his loved ones had reached us. The affective leaning of his

personality, though, surfaces only through his correspondence with friends. It is complemented, up to a certain point, by the letters written to his spiritual sons and daughters.

These are the addressees that occupy the major part of the correspondence, outstanding among them, in number and quality, is Juana Gràties. This is followed in quantity by letters to Agustín Maña, friend and collaborator in the “School of Virtue”, exceeded only by Magdalena Calafell who shares with Juana Gràties the epistolary preferences of Francisco Palau. Among the distinguished personages that stand out, to whom he had to address more by force than by friendship, are Queen Isabel II, San Antonio María Claret, the French writer Eugenia Guerin and a handful of Bishops.

The concentration around persons linked to him because of foundational reasons and of spiritual direction annotates necessarily the contents of the Palautian epistolary. It is dominated by the pastoral thirst and the transactions implied in his work as founder. The collection of letters to the “Marías” his spiritual daughters, is an excellent example of human realism and of his organizing capacity. In them the spiritual counsel and the discretion in the relationship cross each other wisely. The correspondence with Juana Gràties constitutes an exquisite example of how spiritual direction can be carried out up to the most delicate and responsible situations. The realistic and calculating temperament of Francisco Palau is reflected on the few letters concerning economic matters or on delicate transactions. They are enough to prove how wise he was in maintaining his feet on the ground.

The confidential tone of the epistolary correspondence permitted him to write with certain frequency in the language spoken by his addressees, in Catalan. Neither in the native language nor in French was it expressed with sufficient

grammatical correctness. He did it according to the popular and dialectal use, hardly enough to make it understandable by those concerned.

In the complete edition of his letters that appeared in 1982, the texts in Catalan and French are reproduced, accompanied by the corresponding Spanish translation. The reader will be able to verify therein the details that may concern him. In the present edition the original of such letters had been suppressed; it offers only the Spanish version. The elimination of the bilingual texts had been motivated for two reasons: its rare use in an edition that is not critical and the urgency of maintaining this volume in a modest material dimension.

As in the other writings, the marginal numeration of the paragraphs is added within each Letter in order to facilitate the study and the references possible. Except for these modifications, it follows the text of the previous edition prepared by Fr. Carmelo Pérez Milla, although the indications related to the situation of the text and other illustrative notes that are not necessary for the understanding of the epistolary are omitted.

* * *

1. To Eugenia Guerin: Cayla (Tarn)

Holy Cross Grotto (Caylus), February 14, 1845

J.M.J.

1. Miss¹: May the light of the Holy Spirit illumine our hearts. One of those days I paid a visit to mommy, and I have been asked to answer your kind letter to me dated . . .

2. I tell you once again my dear daughter, enter into the depths of the temple of your soul; remain there in silence and listen to the voice of your king Solomon, who always speaks to you from the throne of the altar that is deep down in your heart. Make an effort to practice his advice faithfully, carefully, and perfectly. Act according to the words he utters in the secrecy of your heart, and you will have eternal life. This is my advice. Is this not sufficient?

3. What must be done my daughter to enter into the temple of your soul and to listen to the voice of king Solomon? Ah, this is somewhat difficult because the gate is narrow [Mt 7, 13-14]. Oh, how few are those who enter

¹ Eugenia Guerin, the famous French writer and poet, related to the owners of the Castle of Mondesir, there she visited Fr. Palau, initiating a certain friendship and brought forth to the epistolary correspondence between them.

through this gate of life! Do you know that this gate leads us to the palace of our God, our King and Lord? Anyone who does not renounce himself and carry his cross always, is not worthy of me and cannot be my disciples. In the same way no one can be my disciple if he does not renounce all his possessions [Mt 16,24; Lk 14,27.33]. My daughter, this is exactly the narrow gate through which you have to enter. Without renouncing yourself and all the things of this world, you will never be able to enter through this gate of eternal life. This abnegation and renunciation understood spiritually are necessary in order to enter into yourself.

4. My dear daughter, make therefore your meditation daily with fidelity and with courage; if possible half an hour in the morning and half an hour in the evening. Never give it up, begin from here to enter within yourself. The infernal dragon, strongly armed with all human respect with your old man and arm yourself, as well, from all the vanities of this epoch, with its pleasures and vain glories of the world, for it will stand on its heads at the narrow gate to impede your entrance, and will open wide the gate that leads to hell. In this way, it will fight furiously to keep you out of the door of life; to wit, in the precarious entertainments of the world. But you must courageously fight to enter into the temple of your soul where the king of kings makes his dwelling place and wants you to fixed your gaze [Jn 14,23], and in your meditation and outside of it, learn to be detached from yourself and from all creatures. The more you renounce yourself and to all creatures the more you will get closer to God and enter more and more through the narrow gate. And when you have entered into the temple of Solomon, your soul will become a queen that will listen to the voice of your king, follow his advices in this world, and you will see besides departing from the body, where it actually dwells and you will be happy for all eternity.

5. Receive then, my dearest daughter in Jesus Christ, with this letter the sentiments of love and sincere friendship for which I have the honour to be united with you with the bond of the Holy Spirit this great sinner, your father and your humble servant.

Francisco of Jesus Mary Joseph

2. To the Chief of Police of Caylus: Caylus

Cantayrac, Municipality of Loze, June 14, 1848

Police brigadier general of Caylus:

1. Through my brother Juan, you have conveyed that you have a warrant of arrest to all persons found with religious habit. I wish to know if it is true that you have issued such order. In the event, inasmuch as this order and prohibition was not communicated to me legally, I am not bound to consider it, and then if it is legal, inform me so that I will submit to it.

2. If without law or higher order you executed some arrest, for only finding us with religious habit, without notifying us legally of the prohibition, I will charge you in justice the process of the arrest and will hold you liable and the due punishment for the illegal arrest.

The arrests of June 22 ¹ has been illegal. I have pardoned you, but by the prohibition that you communicated to us obliged me to charge you of the illegality of those arrests.

Neither you nor the Mayor of Caylus had the right to prohibit us to wear our habit without informing us that the

¹ Could be interpreted May 22 as corrected in P.S.

law prohibits it. I have the right to demand from you to show this law, and I ask in the name of Liberty of which every citizen has the pleasure to dress as he or she likes.

3. I enclosed a letter I have just written to the Mayor regarding this matter. Please read it for your information and kindly forward it to him.

“Health and fraternity.” I have the pleasure to be your fellow citizen.

Francisco Palau, priest

4. P.S. If you will not respond to this letter, give me the information of the order, I will ask my lawyer in Montauban to sue you in justice for the illegal arrests of May 22. You entered my cloister and rooms without the intervention of the Mayor of Loze, searching my house in my absence and without any order or warrant. You violated the sacred right of my dwelling place; I will charge you in virtue of my right of property. In spite of having shown you the passports in order according to the regulation of the detainees, you arrested and detained those persons in prison for three days against their rights and without any higher order. The court of justice will be summoned to judge whether those arrests were legal or not. If you have gone beyond the limit of your power, you will suffer the punishment of the law.

You obliged me to send my attorney-at-law and arbiter to the attorney-at-law of the Republic to inquire about this order of arrest, as well as to the chief Lieutenant of the Policemen of Montauban.

3. To the Mayor of Caylus: Caylus

Cantayrac, June 14, 1848

Civil Mayor of Caylus:

1. On June 3 of this current year, you sent to us the rural guards of San Pedro and of Caylus, notifying us on your behalf that we are prohibited to go out from our property with the customary habit; that in case of defying this order, we will be arrested by the policemen.

2. We are not in your municipality; for this reason, being the mayor of the municipality of Caylus, you do not have any authority on the civil residents in the other municipalities of Cantón. You know this very well. It does not correspond, therefore, to the rural guards to serve us similar prohibitions. As the mayor of Cantón, it is your duty and within your legal capacity to inform the higher orders to the mayor of Loze, the municipality where we have established our residence. It pertains to him to serve us and oblige us to observe this law, if this is indeed legal.

3. In the name of liberty that every citizen enjoys to dress as he/she likes (keeping the law) I have the right of demanding you and do demand of you that this prohibition be served to me legally, through the established channel, that is, through the mayor of Loze. I am not obliged to conform to this until this prohibition will be made legally. By the time I will receive it, I will examine it with the civil code in my hand, and if it is just, I will conform; but in case it is on the contrary, I will have the right to refute it.

4. If you cannot prove to me any infringement to a law and yet have arrested me, then in the name of liberty and of equality of rights, I will pass to you the penalty of the law for harassing unjustly a citizen. If you transgress the limits of the law, you have to suffer the penalty, just as myself.

5. Miss Teresa Christiá sent me the letter you addressed to her dated June 6 regarding the same matter; in what concerns me I must respond.

You said in that letter that the Prefect of Tarn and Garonne prohibited me last year, 1847, to wear the religious habit. This is false; show me this prohibition. It was a voluntary commitment to which I do not like to submit myself since my arrival to this Republic. Herewith is the enclosed copy of the letter regarding this matter that I sent to the Commissioner of Tarn and Garonne, and by whose orders you have to abide regarding this matter.

6. In the letter that you addressed to Miss Christiá, you adduced the law of 1792 in support of the prohibition of religious habit. Do you claim to revive Robespierre and the barbaric laws of inhumanity, cruelty and terror that abolished the public act of worship of our religion, closed down the churches and brought priests and citizens to the gallows? Do you wish to reiterate the awful memory of the disastrous and dreadful catastrophes of that time? The citizens of this Republic of 1848 must follow the laws that are enforced at present; those other laws have been abolished, modified or reformed by Napoleon, Luis XVIII, Carlos X, Luis Felipe and the Republic of February. In the code of laws of this Republic I did not find in any of the laws by which my religious habit may be forbidden; on the contrary, the following principle has been established: freedom to dress as one pleases (following the law). Is my habit forbidden because it belongs to the mendicant order? But in this case, am I the one who begs for alms, or my habit? Is it forbidden because I am a religious? Up to the present no one has communicated to us of any law forbidding these habits. I will conform to this law when it will be enforced. In such case it will be precise that the law has to specify which parts of the habit are allowed and which are forbidden. If the law limits to

certain habits adopted by only one Order or by several such as the Carmelite Calced or Discalced or the Trappists, etc. we shall not wear those forbidden by the law and would be free to wear either one or the other. Is it forbidden because it is ridiculous? There is no law that forbids ridiculousness in the society. Is it because it is poor, thick and austere? In a country where there is freedom of worship, the clothes of penance cannot be banned unless the Gospel and Christ who preached it be banned too.

7. If regarding my habit there is no law of prohibition, you ought not to believe that neither the Prefect of the Government, of Luis Felipe, nor the Commissioner of the Republic would dare to pass it to me without the support of a law enforced. If you attempt to do so, according to the principles of freedom and equality of rights, I would charge you as well as them before the law and according to the law, for outside the ambit of power granted to you by the laws, all of us are equal.

8. You ought to confine yourself to the orders and to the instructions of the Government of the Republic of February 1848 and not to the Government of Luis Felipe. I am sure that the Commissioner of Tarn and Garonne will not issue an order that is not just and lawful. Finally, I repeat, notify me legally of this prohibition and I would submit to it, if it is just. Neither I nor any person who is with me would give up the freedom of dressing as we please, clear the law, decency and modesty, except in virtue of a law that is enforced. It has been for eight years now that I am breaking this law that you alone want to announce to me. You can announce this infringement of mine to the higher authority and to punish me. Whenever you wish, I would present myself in court wearing this very same habit that you have proscribed in order to listen to the law of prohibition, to the end of conforming myself to it.

Good luck and fraternity. I have the pleasure to be your fellow citizen.

Francisco Palau, Priest

9. Excuse me of deferring copy of my letter to the Commissioner of Tarn and Garonne. I have sent it to the newspapers. You will read a protest against all tyranny and against all decisions that could jeopardize my interests and rights of persons, of property and residence.

4. To Juana Gratias: Bagnères (France)

Cantayrac, June 1848

1. My most esteemed daughter: May the grace of our Lord Jesus Christ be always with us. I hastened to answer your letter which I received with the satisfaction you can imagine. I did not expect that you are already at Bagnères, and I set forth to write you. I could have done it, but since you left I did not have a quiet moment. The mayor of Caylus has prohibited us to present ourselves in public with religious habit in Cantayrac and in Our Lady [of Livron]; but we evaded him. Within one week the letter of the Bishop will be published.

2. All of us were gladdened of knowing your news report. It is very difficult for me, my esteemed daughter, to tell you in detail what you have to practice in what concerned your journey. Act with liberty as the Holy Spirit inspires you. Discretion and prudence must guide you in this undertaking. To begin, do not perform any action that would bring to light and expose completely your plan and intentions. Little by little God will reveal to you his will, that I will explain them to you progressively. In spite of my limitations, I have been following you in spirit all along the way and I am keeping an

eye on all of you. Write me often and tell me in detail and with all circumstances of the contradictions or protection that may happen to you. You will always find me vigilant and mindful. I am always prepared and well disposed to answer immediately all the letters that I receive.

3. Have courage, my esteemed daughter, in order to persevere in your undertakings. Defy death, life and all the contradictions that may come from persons be it from their natural weakness in doing good and so prone to do evil.

4. At this point I do not have time to tell you more: I do not want to let you wait for my letter which I am sending this afternoon. And Virginia? I do not forget her; I hope in the Lord that she will be free from those horrible temptations. Greet her on my behalf. Your mother, thus like Mary greets you all.

Receive my esteemed daughter the blessing I give you in spirit in the name of the Father, and of the Son and of the Holy Spirit. Amen.

Your father.

Francisco

5. To the Sisters of Lérida and Aytona

Barcelona, May 17, 1851

J.M.J.

1. My dear sisters: This is to inform you that Sr. Juana, by God's ordinance, has been entrusted of the management of the house at Lérida and Sister M^a Dolores that of Aytona.

2. It is not necessary to recommend obedience because I think that you are practicing it with all perfection. Obedience will conserve you in peace and union. A house

could not be without somebody who would manage it and those who live in it must obey.

3. I wish so much I would be able to open the grill of the confessional to you so that I could listen to your sorrows and difficulties and to discuss with you the perfection of your soul; you can think that this is not a loss on my part; it would be my pleasure to travel even if I would be on foot; it is proper that I would certainly make this sacrifice because you have sacrificed in obedience. But all things at its proper time are good and outside of time are acrid, sour and unripe. Certain serious considerations withhold me. I do not know if I could make this trip before September without serious detriment of my occupations.

4. Commend me, dear daughters in J.C., commend me very much to God, so that he may direct my ways and bless my projects. I am not yet determined to engage in preaching. I entrust myself to God and ask him to give me light so that I will know his will. If I have come down from Carmel's holy mountain, it is not to rest in the world's rough and turbulent waves. This no. I am in the city, not to approve the iniquities and vanities of the world, but to attack it and to fight against it.

5. With regards to writing me, you can do so with full liberty. I will read your letters with attention and receive them always with special satisfaction. You can write as long as you like, reading does not tire me. I will make good use of certain moments that I am free; I will read and in prayer I will know what you are telling me. If rumours spread among you that I do not keep your secret, and that everybody knows your letters, [I tell you that be tranquil, for I know my duty well in this matter and I have no remorse] ¹ for having committed the

¹ In the autograph, because of the tearing of the manuscript it lacks lines that although Fr. Alejo could read, it was then translated without making some observations. As in the other places the [. . .] include texts that complete the original lacunae.

fault of revealing the secret of a direction. This would be a grave sin. You may write to me with full liberty, as daughters of Jesus Christ to a father who looks after your perfection with care and solicitude.

Sr. Dolores and Sr. Juana will write to me once a month, enclosing all the letters in one envelope. They would tell me in detailed circumstances everything that could serve me for your direction.

6. I will answer exactly once a month, and if you do not receive letter, it could be due to a delay or the letters may have gone astray and lost, in this case you write to me again. The other sisters, if they have the necessity, they could also write me. Within the same letter you could also write other recommendations if they are not very bulky. Sr. Juana will enclose all in one envelope.

Even though I will not respond immediately to all that you have presented, do not be surprised because in many matters I need to consult God and meditate in his presence for what is proper. This is almost always the reason of my delay in responding.

7. I recommend to you manual work. Outside the time scheduled for spiritual exercises, work with all your strength because God commands it and wants it in this manner. Manual work is one of the rules that you have to observe inviolably. With it the doors will be closed to the devils for certain temptations that could not be mastered and conquered. Work, eat, sleep and pray; I do the same.

You can always count on the solicitous vigilance and love of a father who loves you in Jesus Christ.

Francisco

8. P.S. Regarding all the rules that I [will give you, hang on to prudence] and discretion of the sister [who governs to dispense of] them in particular cases.

I do not know if in my previous letter I mentioned about the chapter. You should have it every evening after supper.

6. To Juana Gratias: Lérida

Montserrat (Tarragona), July 8-15, 1851

J. M. J.

1. My dear daughter: Yesterday we walked the whole day going to this mountain. Its precipices are truly frightful. We found many caves where I could retire when I get weary of this world. I am writing to you from the hermitage of St. Bartholomew. Its location is picturesque. Tonight I will sleep in one of the most hidden and isolated caves, not far from this hermitage. Water is near. Towards the south, there is a spring not distant from the cave at the foot of the large rocks covered by an ever green forest. Yesterday I got so tired climbing up and down the precipices that today I do not dare to continue my search. I went to the highest peak of Montsant, the one facing Lérida. The mountain that is named Montsant is like a trough or basin, that is, at the centre there is a large valley, surrounded by four parts by the crests of the mountains that face Lérida, the sea, to the east and to the west. This profound valley has frightful precipices and is horribly isolated. Its caves are hidden by the forest. There are springs here and there and some cultivated land; many caves have been closed by the peasants, and those in the middle of the precipice serve them as shelters.

Vigil of the feast of Our Lady of Carmel¹

¹ He continues on this date, July 15 on the letter he started on the 8th.

2. These days I have been so alone as much as I could desire. The hermit of St. Bartholomew has provided my needs. He is ready to shelter anyone I would like to send in these caves.

3. The letter of Mr. Gregorio is sufficiently satisfactory. It is possible that Juan will go to visit Cantayrac; in this case he will undoubtedly see Juan Bautista.

4. I have not forgotten you in my solitude. The way that your soul must follow is: in the beginning you could not bear and endure absolute solitude for a long time, because your soul has no sufficient nourishment. It is convenient to liberate oneself spiritually from self-love, selfishness and pride in order to be totally of God and in God. The prayer for the needs of the Church will be short and frequent and for the rest, occupy yourself for the good of your neighbours. Engage yourself in the welfare of others, for to take care of others is to take care of God, and to take care of God in his moral body, is to be truly of God. The solitary life requires intense communication with God concerning the salvation of mankind. This is the end of perfection. Pray from time to time for the needs of the wounded body of Jesus Christ and occupy yourself entirely for the salvation of others. This is your way. Engage yourself for the good of others, direct your energies, your virtues, your time, your life for the salvation of the neighbour. These virtues in order that they will be real pearls and precious stones that glitters in the temple of God, is necessary that they pass through the hands of many artists to be refined by fire and strokes of hammer. I mean to say, many circumstances must be combined and work together so that what we do for the good of others will be the work of solid virtues.

5. Real precious stones are very rare; they are few but of great value; there are many that are false and of these we have to purify. Heaven is not adorned and beautified by any

precious stone that is false. These we have to remove. In order to distinguish them, to recognize which are false and which are true, it is necessary to study and deal with it in time and experience. What I want to say is that, at the beginning all that glitters seems to be precious stone, then time will show you which are the solid virtues ordained for the good of the neighbour and which ones are false. Engage then with all your courage and fortitude in dealing with precious stones and with time and work will be the end of a good dealer.

6. Always bear in mind that perfection consists in the fulfilment of the precept of love: "love of God and of neighbour" [Dt 6,5; Mt 22,37,39]. Do not forget that regarding the love of neighbour, those who practice it more are those who during their lifetime and with great effort have made themselves worthy to form part of the great heavenly council of the highest hierarchy of angels and of those souls of the militant Church who assisted them in the management of the affairs of the persons' salvation. What is determined there is executed in the universe. Learn to attend to him so that you will be admitted in your time. For this you have to read *The Struggle of the Soul*. In order to be admitted in him it is necessary that you work for the salvation of your neighbour, rendering them works of charity: do good to them, do not do evil; here you have precepts of the law that you have to meditate upon and to practice.

7. Inasmuch as the interior light is very dusky and lustreless, your virtues are weak. Stir it up, foment it and nourish this interior light, it will warm up your heart and strengthen your actions. In order to stir it up, foment and nourish it meditate on the mysteries of the incarnation, of the redemption and of the cross. In the book *The Struggle of the Soul* you will see how all these matters are done. In prayer take a general interest in the welfare of all persons; do not go down to much details and peculiarities, because as the light

is very dusky and lustreless, you cannot distinguish the precise objects. Imitate Jesus Christ in this and you will find a true teacher and a model of prayer. Follow him in all his ways; see him in the desert praying for all mankind, in the garden of olives agonizing for them, in preaching assisting them in their needs, on the cross offering himself to the Father as a victim of atonement. Contemplate the life of the saints: St. John the Baptist, St. Elijah, St. Francis of Assisi, etc. Imitate their example in what you can. This, my daughter, is the true way.

Goodbye.

8. P. S. I am sending you the rules [copy or get copies from the drafts that are attached to the rules, and then make a clean copy. Nothing more in particular]. Do not allow anybody to copy the first two pages of the rules.

7. To the Sisters of Lérida and Aytona

Barcelona, Vigil of all Saints

October 31, 1851

J.M.J.

1. My dear sisters and daughters in Jesus Christ: After recommending you to God and to all the saints, I took the pen in order to engage myself for a while with you.

2. I wish that all of you will be one heart animated by one and the same spirit [Acts 2, 44-46; 4,32]. Everyday I offer all of you to God in the Holy Sacrifice of the Mass and

present you on the altar of sacrifice as only one heart. If all of you constitute one heart, if that heart is animated, vivified, guided and led by the Spirit of God, with what abundance God will shower his graces upon you! To this end you have to practice (I see with satisfaction that you are already doing) these virtues:

1st Blind obedience, be humble, submissive, ready, joyful, simple, without reasoning, without forming one's opinion, without contradicting the sisters who direct. Obey them as you obey God, because they represent God [Lk 10,16].

2nd Love among yourselves. Make yourselves servants, inferiors and servants of one another; assume the most vile and the most laborious chores; strive for what is hard and painful; consider it a blessing to be the broom and the trash, rubbish of the house, and not only of the house, but of the whole world [1 Cor 4,13].

3rd Poverty. Compete with one another who could be the poorest; glory to be despised; thirst to be poor, if you wish to be rich; thirst for voluntary poverty, strip yourselves of your own affections; thirst to be poor in dressing, poor but decent, clean and modest; thirst to be frugal, but careful and fair; poor in resting; poor in whatever you have; poor inside and outside the house; be cautious if any unmortified person complains of poverty for that would be an ominous sign. If you are poor, you will mortify yourselves and do penance; if you do not desire anything, you will have everything; if you strip everything, you will be graced and beautified by God; thirst to be poor in soul and body; strip yourselves of your opinion and will. If nobody has anything, you will always be united and at peace with Jesus Christ.

4th For those in authority: love, solicitude, interest, prudence and discretion. Be all to all: "to the weak I became a weak person with a view to winning the weak. I have made

myself all things to all men . . ." [1 Cor 2,22], take care of each sister as yourself; put yourself in the lowest place; consider yourself to be the maid of all, the broom of the house, the poorest, and the inferior of all; fidelity, strictness with precision in following the rules and practices; [to have an unassuming and condescending attitude with the faults of others due to weakness and distraction] austere and strict against the faults of malice and perversity.

3. Observing these virtues, you will live in peace and will build a house where God dwells and takes delight. God is the prince of peace and dwells only in hearts united by love. Being united, go together, captivated by the chains of God's love. Go by the same way. A five-year child could lead you, it is to say, Jesus Christ will be your guide.

4. Being well disposed and captivated by these virtues, God will send his angel ahead of you [Tb 5,22 ; Ps 91,12] and this, with its interior light, will direct and guide the one who governs you, bear the sister appointed to preside over you, and without either you or her noticing it, it will inspire her of all that she has to instruct you. The good angel will come to meet me and between the two of us we will prescribe and arrange all that you have to do. In my opinion with the good angel and the sister who will preside over you will be understanding with me and you with her. Thus all of us will proceed guided by God according to the course he has disposed in his providence.

5. I direct and guide Sr. Juana for you. I write to her for you, to inspire and suggest to her what she must do and what to instruct you, and not only for herself. This is the demand of the order established by God in the governance of the Church.

Be eager then to be precise, faithful, constant and strong in the practice of all the virtues that will form you a choir of angels on earth.

Each one of you has your own wretchedness and peculiarities, your struggles and temptations, your afflictions and sorrows, your cross. Let each one carry your own cross. If it is too heavy, if it overwhelms you, I will always give you a hand; when you are in need, I will help you all the time particularly in an extraordinary case.

6. Commend me to God. I have now an undertaking which I do not wish to end in disappointment nor have a bad outcome.¹ Commend me very much to God so that he will be glorified in the work that I do. God will listen to you.

You can always count on the care, solicitude and love of a father who desires you to be perfect.

Francisco

8. To Rt. Rev. José Domingo Costa y Borrás:
Bishop of Barcelona

Barcelona, February-March 1852

His Most Excellency Monsignor:

1. I have taken notice of the letter from Montauban that was addressed to you. My situation did not permit me to respond as promptly as I would desire. Here goes my answer.

2. It seems that the said Monsignor¹ is not in good terms with me; he has launched a false accusation against

¹ He refers to the School of Virtue started in November of this year.

¹ Dr. Jean-Marie Doney, bishop of Montauban. For better understanding of this letter and its date it is convenient to read the edition of the booklet *The Solitary of Cantayrac*.

me with the purpose of obliging me to cede and relinquish the property near Montauban which I bought together with my brother. This matter seems not clear and contradictory. I left the diocese in February 1851 and up to that date I have not been with Miss Christiá and there was nothing extraordinary in matters of interest; these divergence existed after I finally left his diocese. How, then, could the Monsignor demand from me to do justice to a woman who had been declared an enemy over a controversy that did not exist?

3. Here is the story of my journey. I left Lérida for Paris in the month of March 1847 with an ordinary passport and my Bishop's recommendation. This is registered in document nº 1. I was in the dioceses of Perpignan, Toulouse, Carcasona and Montauban in the years 47-48-49-50 and 51. I did not go at that time to Paris because it did not coincide to my purpose. I travelled to France as a foreigner and transient; and for this trip I thought that the letter of recommendation of my Bishop of Lérida and valid passport were sufficient. I returned to Spain in April 1851. I celebrated Masses in those places with the required permissions *per transitum*, as the signatures registered to the document attached herewith.

4. As soon as I arrived in the diocese of Montauban, the Viscount of Serres himself brought my letters of recommendation from Lérida to the Bishop: (I celebrated Mass in the chapel of the Countess of Cahuzac). The Viscount attested that I could celebrate and to continue celebrating Mass in this chapel, for which the Countess had special written permission from the Bishop. Meanwhile, rumour spread that the Bishop did not want that I will celebrate; with the purpose of informing me and to ascertain the facts, I wrote to the neighbouring parish priests and these responded that they have not received any order from the Bishop. Then I wrote to the vicar general; the reply is attached herewith, nº 2. I sent him what he asked; those

were the letters of recommendation from my Bishop, inspected from Perpignan, Toulouse and Carcasona, which they returned without rescript. I did all I could to find out the motive of the complaint that they could have against me, but I could not, except for vague rumours. . . So I refrained from celebrating Mass.

5. I wrote to the parish priest of Canton asking him to inquire from the person concerned, and if in the contrary I could receive the sacrament of Penance and the Eucharist. He was told (I could not obtain any reply to my letters) that he had not issued any censure against my person and that I could receive communion, but in order to celebrate Mass I needed his special authorization. At this time I thought I was not authorized or do not have permission to celebrate Holy Mass, but not being bound with any censure, I could celebrate in the other dioceses with due authorization from the bishops.

6. During this time that I abstained from celebrating Mass, I received Holy Communion in one of the neighbouring parishes on Sundays' Solemn High Mass. This act is quite public and contradicts what is said about the parish priests having been ordered not to give me absolution (in confession). I celebrated Mass in Gerona in April 1851, as clearly attested in document n° 1. This is in reference to the Holy Mass. In the letter addressed to your Excellency, it is said that I was prohibited to celebrate Mass, but this is not true, because I could never find out whether I had been censured; on the other hand, the Bishop himself said the contrary. The truth is, he did not want to inspect and endorse my letters of recommendation, for which reason I believed I did not have the due permission to celebrate; but not suspended or excommunicated, nor bound with any censure. Now that it is already affirmed let them prove and say when and for what motive. The reason alleged in the letter therefore did not exist; if it does at all, it can only be after my return to Spain.

7. With reference to Miss Teresa Christia, it is not precise that she was or has ever been a Carmelite of the Primitive Rule, certainly she was in the convent of St. Claire of Perpignan; she said this with the purpose that the case will rebound more being a Carmelite, and I would have influenced her if she was. Likewise, the rumour that circulate around that I made her leave the convent is void of truth. To prove this, it is enough to make it clear that the time she left the convent, it has been for more than three years that I was not residing in Perpignan; I have repeatedly said that I resided in the diocese of Montauban. How then could I make her follow? She left with the permission of the Bishop of Perpignan and from there she went toward the castle of the Countess of Cahuzac, where she remained with this dignified, honourable family held in esteem throughout France, as already said, until she bought a property with her fortune and constructed a house where she lives now.

8. Your Excellency knows that the Holy See considers the congregations of women in France, as pious families, but not properly as religious orders. Miss Teresa Christiá was authorized by her Bishop, and the Bishop of Montauban presented her to me as an apostate.

9. I declare as solemn false charges that I took advantage of the credulity of the five girls of Cahors. Talk to the companions of Miss Christiá and these were only two; from two to five lacks three. Of these two one traveled to Lérida; I sent for her; her name is Juana Gratias, and from her mouth Your Excellency will hear and will see that this is absolutely void of truth and a ridiculous calumny to say that these five virgins crossed the whole of northern Spain begging alms so as to pay the purchase of that property. This implies Your Excellency that the property was purchased with alms, whereas it is claimed elsewhere that it was rather paid by the money of Miss Teresa Christiá.

10. To assert that I have deceived and fanaticized Miss Christiá in matters of interests is a calumny; in all the relations I had with her, we acted according to the law of justice. She sold a part of her properties that she had in Perpignan and purchased a property in the diocese of Montauban and there incurred considerable expenses, constructed a house where she lives; she owns this and the other properties she had in Perpignan. When I left . . . I gave her forty-two ounces of gold. She acknowledged having received . . . and in return . . .

9. To Rt. Rev. Pedro Cirilo Uriz y Labayru:
Bishop of Lérida

Barcelona April 7, 1852

J. M. J.

Your Excellency Monsignor:

1. I have just received a copy of your official communication addressed to His Excellency the Governor of this province of Lérida. I was astonished to read its contents. On the part that I and my family are involved (I have two nieces, daughters of my two sisters among those women your Excellency denounced or condemned) I am obliged to justify my conduct and the relationship that I had and still have with them. I will do later as soon as my occupations would allow me.

2. Your Excellency knew very well that this family went on and acted according to my advices in what depended on me. I have not dared to visit you for fear of offending you with my presence. In spite of that, Your Lordship in response to

what I have written in March (if I am not mistaken) of last year, you do not want to accept me in your diocese; being my birthplace I dared to go to embrace my parents and to greet my mother in July of the same year. The Vicar General showed me displeasure. He hardly granted me permission to celebrate Mass and this for fifteen days. Now Your Excellency speaks openly. I was not mistaken in my judgment. What have I done against Your Excellency? In what am I deficient? You knew that these ladies were under the direction of their parish priests, you could have reminded them, admonished them amicably and declared your desire. What did I write to Your Excellency? I solemnly promised obedience, respect, submission to your authority. What need is there of further formalities?

3. I have enemies, is it not true? These attacked me and I defended myself. This is the life of a priest. Do you want to know where my attackers went? To the *La Actualidad*. It is a newspaper of the city that my enemies use as instrument and agency. We have unfurled the banner of our Religion with the clearly written caption on the canvas: School of Virtue and suspendet it. I resisted as an iron wall against vice and error, it is not strange that I had enemies. *La Actualidad* and its colleagues attack our teachings, the jurisdiction of the Church and of its prelates; I defended myself. I am sending you by this same post some of the issues of this newspaper, and you will see how it thinks. Not all that thinks like *La Actualidad* are seculars. The Bishop of Barcelona received a letter from the Bishop of Montauban two months ago. This man said more vile things, shameful, detestable against me than what *La Actualidad* broke out into abusive language against the Society of Jesus and the School of Virtue. The prelate knows very well that being attacked is not tantamount to being a criminal and has a special satisfaction to see me in the arena opposing error and vice. I hope that Your Excellency will be of the same sentiments and perceptions. I

commit myself with all that is more corrupt in this city, our enemies spare neither effort nor diligence to tear and throw down our banner. These have its ramifications; *La Actualidad* followed their pursuit. They knew that these women were under my counsel. The official communication that Your Excellency addressed to the Civil Governor will fall into their hands, they will give publicity, and what will be the opinion of the public on the Law and action? The official and Vicar General summoned Miss Juana Gratias and the parish priests of Lérida and Aytona and demanded them to swear to keep silent about the interrogation (a strange thing in the tribunals), ensued and sent the Police Commissioner to drive them out from their house and even from their country. The official, said the calumniator, found these ladies sinful, he saw misdemeanour of the kind that is not licit to publish, a sinful dealing among them and we do not know on whom the calumny will fall or has already fallen on the reasons alleged written in the official communication of Your Excellency; this is why by law the authorities drove them out from their houses as houses of prostitution, etc., etc., Your Excellency, please be informed that the Bishop of Montauban dared to say that a companion of Juana Gratias, who is Teresa Christiá, has gone to Lérida to forsake the fruit of lewdness. The Bishop of Barcelona has been told of so many things against the honour of these ladies that Your Excellency expelled, he made sure to me that one day the government would send them to prison. All of these reflect on me, on the respectable parish priest of San Andrés (not the parish priest of Aytona whom we consider our enemy), on the worthy parish priest of Solsona, and on all the honest families of these ladies. I have told you that two of them are my nieces and other relatives and this hurt reached my soul. I could not continue writing because I get hot. Let us see the outcome and the end of this public notice. I expect that *La Actualidad* will speak about this and will lay beneath its banner like a

trophy, the dispersion of these ladies, and at the same time vindicate social justice against the demands of Your Excellency, and lo and behold, the Director of the School of Virtue will be caught in the crossfire. Your Excellency attacks from behind and they do it in front. A dangerous temptation could overcome me: I am human and weak; I could turn my back and run away. Ah, my heart trembles at the thought of it. If your Excellency would have given me an opportunity, there would have been no need to take legal steps regarding the four ladies whose actions and lives could well be left in oblivion. Why did you not use first your pastoral admonitions to these ladies, Your Excellency? And admonish them with love and gentleness what needed reproof before wielding your authority? Pastoral charity has its own laws and is as sacred as those of justice. What need was there to let the civil Governor know matters that could be well arranged peacefully and amicably among ourselves? When the authority takes its crossier, raises the arm to strike, a fatal blow brings disgrace. Ah, how he must be aware of the attacking monster! A father striking such a blow to his own daughters! A pastor, a mortal blow to the moral life of his sheep! It seems to me that before taking legal step, all amicable means should have been exhausted that love, charity and of the same nature inspire. What confidence would these ladies have in Your Excellency after seeing themselves treated so harshly that they do not deserve the admonitions of a father! How could I inspire them on submission, obedience and respect to orders and dispositions that discredit and humiliate them? Your Excellency is responsible before public law, before the tribunals of the Church and of the State and before the religious press for the orders and dispositions contained in that letter against honest and virtuous ladies who did not deserve the indignation of a pastor. Your Excellency has shouldered this responsibility; we will see how you will answer.

4. Let this clash be blotted out before it gets to the press. Ah, I am afraid it is already late and the harm has been done. Notwithstanding, here goes my thought: call them, listen to them, save their honour, authorize them and once their honour has been saved, Your Excellency may disperse the group as you please. I yield to everything save my conscience, social law and my honour.

Your obedient son kisses the hand of Your Excellency.

Francisco Palau, Priest

To His Excellency, Monsignor Bishop of Lérida

10. To Rt. Rev. Pedro Cirilo Uriz y Labayru:

Bishop of Lérida

Barcelona, May 18, 1852

J.M.J.

His Excellency, Msgr.:

1. The enemy has laid snares to Your Excellency's feet and has taken you by surprise; extirpated the order that you have issued against my family who had always been under my direction.

2. From the time the School of Virtue unfurled its banner in this capital, the impious anti-Christians conspired to demolish and raze it. If we have enemies, we do not lack friends who know how to support. It was natural that I was the target of all the blows. No stone was left unturned against the Director of the School. The enemy did not forget that the province of Lérida is my native place: they knew I

had worked in this area, there they pursued my affairs and restrained me. In what point of view they imagined and exaggerated my relationships with those ladies, widows and maidens against what Your Excellency had denounced with a terrible thunder? Listen with discretion to the following:

3. The police of Barcelona was drawing up a criminal case against me: is it a horrible crime to preach the Gospel? They searched for facts and deeds. Let us set aside those that do not have regard for the object that inspired me to write. Let us come to the relationships with these ladies.

4. I could not please all bishops. Msgr. Doney, bishop of Montauban, had said and had written much against me, that Luther was not as wretched as I am. I stood up to him with the protection of the law. He told the bishop of Barcelona that I had taken out a religious from the convent (in France), had her followed, deceived her completely, seduced her and swindled what she had, and abandoned her in France, that . . . Juana Gratiás, whose exemplary life is well known in this province, could not escape the intoxicating darts of the mordant tongue of one of her companions, Teresa Christiá, whose bad reputation is also known in Lérida and Aytona. This lady, protected by the bishop of Montauban, circulated the most abominable rumours against Juana Gratiás: followed a Spanish Friar in Spain and . . .this Friar is the Director of the School of Virtue. Last October this lady, Teresa Christiá, wrote an extensive frame-up testimonial to Msgr. José Caixal, canon of Tarragona, emitting the most execrable accusations against me. Msgr. Caixal, neither an authority nor a judge should have been a little cautious. He believed everything the lady said, communicated to his friends and a friend turned into an enemy. The information that came from Tarragona to Lérida about these ladies has been so slanderous that they were in a house of prostitution . . . notorious and bandits. Let us

state facts: two maidens came from Reus and their relatives were so alarmed to know that they were in a despicable house; they ran to Lérida and took them home. It was at this point that the Vicar general and Your Excellency summoned Juana Gratiás, made her swear to keep silent about the questions and her answers; the same thing was done to the parish priest of San Andrés and of Aytona . . . and then Your Excellency expelled them from your diocese, disbanded the group and force them out from their own house. The mayor of Aytona demanded to the landlady to surrender the keys of the house and ordered her to leave. This order and ordinance presented the Director of the School of Virtue before the public, as founder of houses of prostitution, transgressor of civil and ecclesiastical laws and confirmed the atrocious calumnies of the bishop of Montauban and Miss Christiá. All of these were sent to Madrid and registered in the book of accusations and crimes that there impute the adversaries. Moreover, Your Excellency exposed these ladies to mockery, shame, scandal and scoff and to public disgrace.

5. Your Excellency compelled me to defend myself and I am obliged to do it or else I will be politically and morally dead. The bishop of this diocese is urged to either vindicate me or punish me as a good father and pastor; as a wise doctor and as zealous prelate of the good public, he will have the special satisfaction to declare me innocent before the nation, before the law and before the religious press. The frame-up testimonial of Miss Christiá and the letter of the Bishop of Montauban together with other letters are in the possession of Mr. Valls, the lawyer in charge of defending this case, in the name of the bishop of this diocese and mine. If I would consent to the advices of the lawyer, I could sue the bishop of Montauban and Miss Christiá for the crime of calumny and slander. I believe I am innocent; it is equitable that the slanderers suffer the penalty of the law. Virtue has unfurled its banner in this city; what a revolution in this nation

of vice! Justice and Charity had been presented in public; what a horrible crime to the eyes of the wicked. We will sustain our banner with tenacity, firmness and constancy. Could we count on Your Excellency as a friend? As such I always believed. If you do not intend to protect or defend us, at least be a spectator in this struggle, neither to attack us nor pronounce against us without knowing first our case. Do not place me in a painful and grave situation and in an unavoidable necessity of having to defend myself against my bishop, whom I respect as my Pastor, venerate as my Father, and to whom I wish to serve as a humble subject.

6. In this struggle of justice against injustice, of illegal encroachment against equity, of the infringement of the law, of virtue against vice, in this battleground I do not acknowledge the names of Bishop, Governor, King or Pope. We are distinguished by our uniform, by our banner, by our rights and deeds.

7. Your Excellency attacked me in the field of civil rights. Here is one exposition that I am sending hand carried from my family as highly offended, despised, insulted and afflicted in their rights and honour by the order issued by Your Excellency against some of them.

8. “A wise man changes his opinion;” Your Excellency, revoke this order or modify it according to law and rights. Do not oblige us, I implore, to execute, because there is no necessity.

Your Excellency’s servant,

Francisco Palau, Priest

9. P.S. I am enclosing today’s issue of *La Actualidad*. Please do not forget to submit the order and arrangement issued by Your Excellency as a testimony of a violation of laws.

11. To Juana Gratias: Lérida*Barcelona, March 5, 1853*

J.M.J.

1. My dear daughter: I would like to profit one of those good moments that the spirit gives to write you these lines in an orderly manner.

I dare to say that these days you had mustered your strength and courage to resume with new fervour your relationship and union with God. On my part, I have not forgotten to recommend you to God, waiting for this occasion to write you. Once again I repeat as in other times I have said and written.

2. In your meditations and prayers you have to keep vividly in mind that you are not going on nor fighting alone; with these ties you are not free; these chain the sacred bonds of charity and obedience. There are three instruments in the work of the spirit: God, man and you. God will not fail. It is important that his work do not go astray because of you nor of me. In relation to me, there are various duties I have to fulfil as a director, guide, teacher, father and pastor. I will do what is my part; at least I will try. Let us do whatever is for each one. I will consult God, try to discover his will; look for ways you have to go and in due time I let you know what you have to do and practice. In serious matters I will not fail you, and to those that do not concern you neither will I advice you but prudence will guide you. In serious matters I will be present in your spirit and in all the dangers I will not cease to warn you. I will try to fulfil my duty because I am responsible before God and his Church of all your ways and undertakings. When I examine my conscience I will not forget this part because it is a duty of my ministry and I will strive to correct myself in what is deficient in the manner of direction.

3. You too must do your part. Put in order, direct and muster all your strengths on these two points; 1st to obey: great combats have to suffer the direction. All directions are exposed to great trials. The bond of charity receives great blows and it could not sustain a true direction but only when preceded by charity on the part of the director, and of justice and obedience on the part of the directee. But efforts have to be done, consulting God and searching ways in direction and in return to examine obedience. Put these in order, then order and peace will strengthen the direction, by the union of charity and obedience; the spirit will direct your virtues, your strength, your actions, your life and your time, in moving towards the way that obedience has indicated, to assault those enemies that the sentinel had discovered, to work in that part of the garden that the Director had shown, to do that which God had commanded. Once the direction is placed in order, what tranquillity, what peace and what happiness!

4. These days I have examined my conscience regarding your direction. In this as in all other things that we do, we could at least see many faults; but I will take care to correct the imperfect. You, my dear daughter, have to do the same, if you have not done it yet. Look into the faults that you had committed in the direction. God will make you see what is imperfect. Ask God for light and it will be given to you. Wait with humility the counsel, and God will not fail you. Examine yourself on these two points: 1st regarding obedience; 2nd regarding fulfilment. These examinations must be done frequently. Defend yourself with fervour against the assaults that hell directs against the bond of Direction, for they will be strong all throughout life.

5. It will not take long to write you again. These days I recommended you very much to God and I still have many things to tell you. Let us profit these good moments that I

have. Now I do not know if I could say that I am miserable and unfortunate to be obliged to communicate with men. I do what I do not have the heart to do; but I fear to offend God which I believe commands me to stay in this city. Hope consoles me. I hope that God seeing how much I go against the rife on what he ordains me, will have pity on me and perhaps will take me from this world.

Goodbye. Commend me to God.

12. To the Sisters of Lérida

Barcelona, March 5, 1853

For all the Sisters

1. Dear Sisters: I will repeat to you many times those counsels that form the spirit, according to the special vocation to what you are called or believed to be called, because it must not or never be forgotten.

So that you will be only one spirit in different things, these principal virtues are necessary: 1st obedience; 2nd poverty; 3rd charity to one another.

2. By obedience you have to submit, as daughters, to a sister who has all the duties of a good mother. Each house must have a head, even if there are only two of you, and in all and for all the houses there must be a sister that will keep the governance of all the family. This is indispensable and necessary. You must obey the sisters who has the duty of a mother, with simplicity of spirit, with fidelity, conforming your will in everything, agreeing to her orders; and when you do not know her will, and when the case is urgent, decipher it. You have to obey one another blindly, promptly, joyfully

whether or not what is ordered conforms to your choice or judgment; be it favourable or not or contrary to nature; or contrary to your own will. To betray obedience is to betray God.

For the time being, until new arrangement, you have to obey Sister Juana. Many times with reason and without reason, you will be reprimanded, punished, interrupted, offended, and be denied of many things that you ask, but she will not have charity if she will not do so. She will have an understanding with me on what you have to do.

3. Secondly, charity commands you to dissimulate the faults of the one who governs you or is responsible of you; you have to suffer their peculiar character and temper, bear them in their bad days and in those times in which they are lured; likewise, they also have to bear yours, dissimulate them and correct them with love.

4. You must love not only the subjects and the superiors, but one another. The sisters, considering that those who represent God in the name of governance are superiors, they have to get to their feet as servants and slaves of God in the person of the one who governs. Love will make all reproofs easy to bear, will make all corrections beneficial and fruitful and all insignificant actions meritorious. The sisters who manage and govern must consider themselves servants of the house, be at the feet of all, rejoice and take delight of being the slaves of all the sisters.

5. Not only this, but a sister must be the servant of the rest, considering all others as ladies, to whom in the person of Jesus Christ she is ordered to serve. If there is love of charity among yourselves, how fortunate you are! Charity will form you only one spirit in God, vivifying and animating diverse bodies. If as such you will do, what peace and what tranquillity!

6. Thirdly, if there is obedience and charity, poverty, penance, mortification and humility will be usual and realistic, I say inherent, because you will strive for the most bitter, the most difficult and laborious, and the most disagreeable.

Nevertheless, I have to warn you about penance and fasting; in this you have to go with much precaution. Understand well poverty and penance. You have to fast, and to eat poorly if the circumstances demand; otherwise eat what you have. Take care not to make excesses in this matter.

7. During Lent you are dispensed from eating meat and eggs for poverty, but if any one would like to buy a papal document with bulla attached to it, you are permitted for the reason of indulgences, but as long as your family pays for it.

There are many more things I have in mind I want to tell you, but I could not trust enough the pen: I will wait for a favourable occasion so as to tell you in person.

8. Do not forget me in your fervent prayers, especially in this Lenten season: I will have you in my mind and offer you daily to God in the holy sacrifice of the Mass. In prayer I will take care to consult God and to ask him continuously that you will be imbued with those virtues that with your own strengths you could not nor would know to acquire.

I trust in your prayers, in which I will be enlightened and be able to direct you well. Meanwhile you can always count on the solicitude and love of a Father and Brother who desires your spiritual health and sends you in this letter his priestly blessing.

Francisco Palau, Priest

13. To Juana Gratias: Lérida

Barcelona, [March-October 1853]

J.M.J.

For Sr. Juana

1. Dearest daughter: What does God think of your way of life? I have no other interest but the glory of God in serving you in truth. About your vocation it is necessary that I will tell you what I think and what I feel. The guardian angel that the divine providence has assigned to watch and guide you, defend and sustain all your material and spiritual interests, seems to have one holy vanity or pride in presenting to your Creator your poverty and your way of living. You had the opportunity to know me. I am very sober and moderate in praising anybody. Rarely have I been heard to extol and praise the virtues of anyone of my sons or daughters; quiet the contrary. Nevertheless, I should and must in this occasion tell you and to let you know that, in my judgment and feelings, your way of life is acceptable, pleasing and delightful to God and to his angels. I have no other purpose in telling you this but that convinced of the true way, reject with more strength the temptations, and look after your perseverance.

2. Voluntary poverty carries along public penance and mortification. It seems that nowadays the devil had determined to uproot the precious flowers from the garden of the Church. In which part of the garden we will find them? Where are we going to find the voluntary poverty and true renunciation? The divine providence, or God as gardener has sown you throughout creation in the gardens of the Church; and you are a kind of seed that has to produce as fruits and flowers the poverty and penance. Conserve and sustain

yourself growing in virtues; I do not wish to deceive myself, but for the moment carry on, it seems that you have made a good start and promise to bear good fruit.

Goodbye and avail of this father who loves you.

Francisco

14. To Rt. Rev. José Domingo Costa y Borrás:
Bishop of Barcelona

Barcelona, October 18, 1853

Your Excellency:

1. I, Fr. Francisco Palau, respectfully expound to Your Excellency the following: Each epoch has its own needs in which the institutions direct its remedy, and such is the case of the School of Virtue. Before formalizing in religious association the activities that will be done in the parish church of St. Augustine's, we have to ascertain if special motives demand it. We have thought so, but since it is up to the bishop to evaluate and judge these matters, I believe my duty is to present the necessary information to Your Excellency in order that you will come up with an enlightened decision.

2. In the last centuries some self-styled rationalist philosophers appeared without daring to show their true colours and have made a mockery of the logic and inverted the terms. They called good as evil and evil as good; described vice as virtue and virtue as vice. Having created this ideological confusion, they made the heedless devour the poison and had succeeded to seduce the multitude; and while they are permitted to attack God, religion, the Church,

the prelates, the dogma, the moral and virtues in the name of this same sacred objects, such schools could not be less dismal and fatal for the faithful and unwary people. In the face of these anti-social and anti-Catholic schools, alternative schools must be opened whose mission is to direct, to define and distinguish good and evil, virtue and vice by its precise and right terms; schools that may disarm the enemies by giving the true definition of virtue and description of vice by its destructive characteristics.

3. Virtues are the adornment and riches of the soul of man just as the material goods are for the sensual. One of the important missions of the religious orders is to faithfully serve, teach and direct the public in the way of perfection, whether from the pulpit or from the confessional; the bishop impoverished of these auxiliaries, enabled by other concerns to provide either by himself or by the parish priests this lofty and sublime mission, their absence had produced a fatal effect and ignorance on the true virtue, and inevitably produced sensual and carnal man. The people will be Catholics because credence is preached. All that the ecclesiastical hierarchy can do by themselves is to allege against these attacks and this in exchange of many sufferings and sacrifices. The people will be Catholics but sensual and carnal as the Apostle says, and this sensuality will endanger even their beliefs. If there is human remedy that could prevent these evil, let there be Schools of Virtue where the people will be formed morally and spiritually not in any way but formally and with all solemnity.

4. The scarcity of spiritual masters and schools that could teach and train them, is bound to produce other more serious evil in our future, and that is the faithful to God, carried by good zeal, will fall into thousand illusions and superstitions in their religious practices. The wrong understanding about true virtue or ignorance of them will

generate a fanaticism so harmful to religion as godlessness itself. How much suffering this fanaticism gives the bishops! Is this not the arm that the unbelievers used to usurp the prestige of Religion? Let schools of apologetics be opened if possible in the cities where true virtue will be taught, and this will save the chosen faithful people from a precipice in which so many cast headlong.

5. In peaceful times when people readily believed and followed what was proposed to them, there was no need to establish school of apologetics, but now they have already heard the arguments of the opponents and had been forced to discuss on the good and evil and, in this situation there is precisely a necessity of schools of apologetics whose method would not only to propose or explain, but to prove by principles and to refute errors. That is School.

6. The high class of the society learned and studied Religion from books and other printed materials, in these, considering the freedom of the press, the truth is tampered with thousand errors. In these schools of apologetics the doctrine is adapted to their capacity, without defrauding or deceiving the ignorant of the religious instructions due to them, and in this they have an opportunity to hear from the mouth of their pastors the truth of Religion.

7. All that and other motives, together with the necessity to teach always the faithful adults the Christian doctrine, impelled us to propose to your Excellency the establishment of the School of Virtue in November of 1851.

The ideal could be beautiful, when the program is carried over to praxis; often times, time will ascertain the unsuitability or the impossibility of our projects to be realized and some times the experience will show the usefulness or need of the undertaking.

8. When the program of the School was published we could not yet conceive a certain judgement about it; but after

completing two courses or two years of conferences the experience could very well advice us to decide if it is convenient or not to give it a stable, permanent and legal form. What we can attest is that, although it functions on all feast days and the sessions are stripped of those apparatus that usually attract the audience, such as music, songs, lights, etc. and the activities of teaching consisted in two hours, the audience has been the same, always constant, always extraordinarily attended. That and the repeated petitions of the pupils had inspired us to draw up the enclosed statutes that I submit for the critical examination and revision of Your Excellency.

9. I pray that Your Excellency will declare to us if in your wise prevision you deemed convenient to erect the School of Virtue as a society or religious congregation. If you agree, the statute which has been redacted, you think it convenient to be modified, it is for your pastoral approval.

This I expect from your Excellency's true apostolic zeal.

Francisco Palau, Priest

To Rt. Rev. José Domingo Costa y Borrás, Bishop of Barcelona.

15. To Rt. Rev. José Domingo Costa y Borrás:
Bishop of Barcelona

Barcelona, April 2, 1854

Your Excellency:

1. In response to the contents of the official communication dated today Your Excellency has deigned to communicate to me, I must answer what follows:

We could not but be surprised to know that the civil authority has suspected the School of Virtue had a part in the occurrence that took place in this capital.

2. The School of Virtue, Your Excellency, from the beginning has been the cheeks of the bit of a bridle of the most grievous, arduous attacks and, before they attributed to it the discontent of the workers that prevailed today in this capital, it has been imputed with other crimes in its teachings and practices. While the authorities had not listen to such accusations we believe it is prudent to answer them with silence or with contempt; since today the civil authority seem to take them into account, the justification on our part is an imperative duty.

3. Your Excellency, I had the honour to preside on all the conferences of the School, and I reviewed all the theories that it had declared; by consequence all responsibility falls on me, and hence I could very well vouch that never has it declared a single subversive phrase, on the contrary, the School has been occupied in catechizing the society of Barcelona in its diverse classes, it has not done more than to clarify those fundamental doctrines that the Catholic Church always taught; teachings on order, peace and tranquillity. In these past days the conferences treated and discussed on the ecclesiastical fasting, on penance and Eucharist; and today we have proposed to deal with that of the sacrifice of the Mass, having its sermons on the exhortation to pray for the conversion of sinners, for the prosperity, peace and harmony of the ruling princes, for the extirpation of heretics and the aggrandizement of our holy catholic faith.

4. In the attacks that various times the press had directed us, we had invited our adversaries to state only one phrase contrary to the religious orthodoxy. Regarding the persons that composed the School of Virtue, their names and their works are the perfect justification.

5. Your Excellency, no doubt, the governor has been badly-informed of what is the School of Virtue. It is no other thing but the Catholics assembled in the parish church of St. Augustine's in order to listen to the explanation of the Christian doctrine, in a way adapted to the capacity of all the classes. Its activities have been always public. We have not carried out any within closed doors. The audience has been the most important and respectable of this city. All the social classes of Barcelona are the faithful witness of all our teachings and activities. It has been assisted and attended constantly by the learned and the uneducated, the rich and the poor, manufacturers and workers. Let them answer for our principles.

6. I did not propose, Your Excellency, until now other thing than to help and cooperate with the worthy parish priest of St. Augustine's in the activities that concern my ministry and, putting my capacity as a preacher of the Gospel, I have chosen the forms (save the ecclesiastical discipline) that I believed most convenient, and adapted the method of Catechetics; and if I have taken some name, it is only to know to whom I will direct my questions. And from here comes the title of the School.

7. Nevertheless, so that Your Excellency will know those who cooperated most in this Catechetics, I am forwarding their names in the enclosed list. All of them are persons of utmost integrity. In various occasions they have unequivocally proven their love for public peace and tranquillity. They have constantly resisted in their respective classes all attempts of disorder, disturbance and trouble. Their honour has been hurt and afflicted and being so sure that the suspicions are unfounded, I voice their feelings, and I cannot but demand to your Excellency, an act of justice. And is: 1st To summon them to the competent tribunal. 2nd To announce the accusations of so atrocious crimes to whom it

correspond. 3rd That the accusers be known so that they will take the responsibility of the accusation in case the School of Virtue will be proven innocent. 4th That the accused be granted the competent right to defend.

8. Your Excellency, in the name of all the pupils of this School I demand for the right granted to all Spanish citizens compelled to justify themselves. In this manner and only in this manner the authority would know if the School or its accusers instigated this riot. The government of this province having insisted that the statutes be drawn up, the School being a religious instruction dependent only on voluntary work and without any retribution, which I have so far contributed until now, I do not see it feasible to bound myself with statutes to continue it. Nevertheless, if it is deemed convenient to give it a form of a religious society, I wish to obey even to the slightest insinuations of an authority, I conform myself always to your dispositions.

9. To dissolve the School is no other thing than to deprive a preacher of the Gospel from adopting the catechetical form or conference in his preaching. The assessment on the forms and methods of religious instruction that is conducted in the churches is one of the attributes of the bishops. On my part I am and will always be humble and obedient to the orders of Your Excellency.

This is all I can say in response to the official communication that Your Excellency has just addressed to me.

May God keep Your Excellency many years.

Francisco Palau, Priest

His Excellency Dr. D. José Domingo Costa y Borrás,
Bishop of this Diócesis.

16. To D. Melchor Ordoñez y Viana: Governor of
Barcelona

Barcelona, April 3, 1854

Your Excellency:

1. The Excellency Bishop, my worthy prelate, have communicated to me an order from this governor that the School of Virtue, which is under my direction in the parish church of St. Augustine's remained suppressed.

2. Yesterday, Your Excellency summoned Fr. José Gras, Fr. Alejandro Pi, and Fr. Luis Sagüés, and were interrogated whether they belong to this School, and they responded to you affirmatively; Your Excellency told them that as pupils, they were the cause of these troubles because in their lecture they greatly encouraged the working class not to work in the event that the workers were expecting in this capital; consequently, making them responsible of all the disorders that in the future will turn up induced by the same School.

On the same day, for the same reason Your Excellency summoned Fr. Pablo Ferrer, Fr. Juan Casellas and Fr. Eduardo M^a Vilarrasa, charging them of the same responsibility like the first ones and imputed on them of the same crime.

3. These are indisputable facts, and in view of them convinced of your good zeal of fairness in justice that for so many reasons has given to this capital, persuaded that these processes spring forth from the bad information about the School that is in my charge as a director and responsible of it, appeal to the allegiance of Your Excellency to expound the following:

4. The School is accused of a crime, the most atrocious crime that according to the civil law of all countries deserved to be expiated with the utmost penalty. The accusation is serious since it is attributing to religion a disorder that all the people have timely fixed their attention.

5. To be accused is not to be a criminal. Your Excellency is as interested as I am in public peace, (therefore) direct all your actions with activities to discover the source of evil. You do not want to be deceived or to be overtaken by sarcastic language or miss the target you wish to hit. You are obliged by your high mission to ascertain the crime, inasmuch as God has entrusted your sword to prevent, repress and punish, and at the same time to protect, save and defend the innocent. In these matters I have a simple means to justify myself of the charges they have made. Let us bring the case to its proper ground.

6. Because there is always a need to teach Christian doctrine and to preach the holy Gospel to the people, I volunteered to the parish priest of St. Augustine's as coadjutant in the ministry of preaching. Duly authorized by my bishop, I held on to my duty as a preacher of the parish, to adapt the form and method I deemed most convenient. I chose the catechetical form. So that the people will receive the fruit of my work, I adjusted the teaching of the doctrine to all classes, condition and ranks. I took the names of all those who voluntarily compromised to answer my questions, and the others attended the class as listeners. Since I did not have the intention until now to constitute a confraternity, congregation or religious association, I thought I was dispensed from drawing up statutes, or to apply to the civil authority for a special authorization; inasmuch as to teach the Christian doctrine and to preach the Gospel in the church, the authorization of the bishop is sufficient. The religious instruction that was given on all feast days in the

parish church of St. Augustine's was not distinct from the ones of the other parishes, except in its methodology the catechetical form. Until now this method does not require any special permission from the authority. The words that we have used to express the logic have been very common, such as the moral conferences, lecture hall, and school; since the end of the preaching is to act upon virtue and to eradicate vice, it is not strange to this discipline the title of School of Virtue. With due permission we have written the textbook entitled *Catechism of Virtues* of which I am sending Your Excellency a copy.

7. The success of the venture has been beyond our expectations. I began preaching in November 1851, and had continued without any interruption on all feast days. The functions of this School have always been in the parish church of St. Augustine's. The doors were always open, inviting the public to attend. The conferences were held in the huge basilica of St. Augustine's. We taught constantly in the midst of a remarkably great audience. The most respectable of this capital have attended and listened to our teachings, and if regarding them we are accused, the public of Barcelona is our tribunal. To them we appeal. We have always announced in the daily newspapers our functions in anticipation, sufficiently explained and we had been faithful in the performance. We have publicly questioned the people on the Catholic doctrines and we have adjusted our style to the capacity or comprehension of all.

8. Our end, Your Excellency, has been no other than to explain, support and defend the Catholic doctrines, to restrain the people, and to clarify those truths that are the foundation of all the social-religious structure. We made the best of all occasions that showed up in order to preach peace, obedience, and fraternal love. At the end, we have described with thousand colours those virtues that are the

sacred bond of the moral body; and regarding these we summoned the people of Barcelona as witnesses. Yes, to all the people and to all classes, because very few did not hear the lectures regarding the virtue and vice that we have given and explained.

9. Your Excellency, do not push aside and ignore the fact that the doctrines the Catholic Church teaches are for the revolutionary, subversive descent of the public order, suspicious, and godless, and from the first days of our preaching it has not ceased to launch the most vehement attacks. We have always responded and defended ourselves. The issue is public and Your Excellency will not be misled in the judgement of her because there are millions of eyewitnesses who will testify against these unfounded and absurdity suspicions on the School. Yes, we had struggled, always created by wayward, corrupt men, always ready to disturb public order. We have combated, but the enemies of the authority have always been ours, and with her we have always made and will always make public cause.

How lamentable will it be for us that Your Excellency will direct attacks against your own colleague, friends and supporters! I do not believe such breach of concord is possible, because I am convinced that Your Excellency will take sensible and prudent public information, and the prejudice will vanish, and then Your Excellency, could at least support with strong hands our efforts inspired with doctrines on peace, love, fidelity and obedience to the authorities.

10. For in case that a misunderstanding have been contracted to the effect contrary to any expression of the many things we have spoken and taught regarding the order of the doctrines, Your Excellency will have the amiability of refreshing our memory and we will explain it in all consciousness that are affected.

If we are attacked in matters of actions, Your Excellency will not find among the revolutionaries a single person from those that performed in my School, much less any fact that could be suspected of rebellion.

In view of all that I have expounded, I expect from the uprightness of Your Excellency that far from ascribing such stigma on the School under my charge, and in consequence against religion, blot out the blemish, and let the responsibility fall on the real culprit and the guilty.

May God keep Your Excellency more years.

Francisco Palau, Priest

His Excellency The Governor of this Province of Barcelona.

17. To D. Antonio Aherán: Mayor of Barcelona

Barcelona, April 5, 1854

Most distinguished Sir:

1. On the second day of the month at 1:00 o'clock in the afternoon, two municipal guards showed up in the parish church of St. Augustine's accompanied by an assistant with a ladder who to your orders, climbed up to the top of the gate of the church and ripped away a signboard of more or less of four palms dimension, fixed and gilded on it very legible letters, this inscription: "School of Virtue." This commission brought this said inscription to the City Hall. This signboard was nailed in the façade of the mentioned parish church by my order. In view of this act I beg to state the following:

2. The title School of Virtue befits perfectly to all Catholic churches, because in all of them there is a pulpit (teaching chair) instituted by Christ and his Apostles; in all of them there are legitimate and competent members; such are: the bishops, parish priests and other authorized priests to preach the Gospel and to teach the Christian doctrine. In all of them there are disciples and pupils, and these are all the baptized excluding the excommunicated. Where there is a pulpit, teachers and pupils, there is a conference hall and school. In all the churches Catholicism is taught, defined, described and virtues preached. In sound logic it is deduced here, by legitimate consequence, that the title “School of Virtue” is an exclusive attribution to all the churches, in the same way that those others: *temple of the Holy Spirit, house of prayer*, etc. etc.

I leave it to Your Excellency for consideration, judge it if it is the competence of a mayor, or of any other civil authority or municipality to fix and ripped away such inscriptions.

3. Most distinguished Sir, I was commissioned by the ecclesiastical authority to teach in all feast days the Christian doctrine and to preach the holy Gospel of our Lord Jesus Christ in the parish church of St. Augustine’s, with the object of reminding the faithful of this religious teaching; using the faculty designated by the church’s ministry, I ordered this signboard to be fixed at the façade of the church where I teach the mentioned inscription.

4. This sacred title has been ripped away from its proper place. This act is sacrilegious, because it is stealing a sacred object; I say stealing, because it has been ripped away and taken against the will of the owner that is the ecclesiastical authority. It is most sacrilegious, an insult done in the house of the Holy Spirit. Similarly, the act was highly sacrilegious because it was done at the time the street was witnessed by the people. Is there or could there be any

reason to justify the act of this nature? You will tell me: “the School of Virtue no longer exists; it has been suppressed by His Excellency Captain General; it was my duty to destroy the title that it designated, consequently, its suppression.” To this I must respond:

5. The School of Virtue had always existed, exists and will always exist until the end of time in all the Catholic churches, perhaps under different forms, because always there has been, and there will be in them pulpit, teachers and pupils. The School of Virtue still exist as such and is under my responsibility in the parish church of St. Augustine’s. The bishop could change the teachers and method of teaching and this will never abolish the School of Virtue, but only its form and method. To teach in catechetical form, or conferences, or discourses or sermons is accidental to a school, and this is what the bishop could do and will do, if he judges it convenient. But it will never abolish the ministry of teaching that a parish must have.

6. To authorize, modify, change, suspend, suppress, dissolve the religious instructions that are given in the churches and consequently to fix and to rip away from the gate of the designated churches, has never been an attribution of any military, civil or municipal authority; but only of the Episcopal authority. This is nothing else than one of the most sacred dogmas that the Catholic, apostolic, roman church have always believed and will believe. The suppression of the School of Virtue, as such under my charge in the parish church of St. Augustine’s, announced officially to the ecclesiastical authority, done *ex plenitudine potestatis* by an military general, is a transgression. I do not intend to criticize in the most minimum the ordinance and means that, regarding the circumstances, the military, civil and municipal authorities has taken in order to suspend in such condition the functions of the churches. Our most

worthy prelate and all the clergy have always respected and have conformed to their orders. To what we are opposing is to acknowledge legal and valid the suppression of the School of my charge, done by His Excellency Captain General of this province without any intervention of the bishop of the diocese. Even though we look at the suppression as invalid, we have conformed to her and we have obeyed to a strong physical and irresistible force. This obedience is an imperative duty that prudence dictates in circumstances analogous to the actual events. We will always obey as we have done until now; but as our silence sanctions the acts that will directly transfer the superior attributions that belong to the ecclesiastical authority to the authorities of the time, such sanction will give occasion to the catholic people to believe that its spiritual and religious life is governed not by Jesus Christ and his apostles, not by the bishops and his legitimate pastors, not by the Holy Spirit, but by the power of this world, in such case our inviolable religion imposed on us the obligation to protest and to take the risk even though how serious and dangerous it is.

7. The School of Virtue no longer exists on the ground of facts because a physical irresistible force has suppressed it. To this suppression I conform, because the laws of obedience as such ordered me. The School of Virtue existed by rights because the bishop, the competent authority has not communicated to me the suppression and has protested against it.

8. The School under my charge is identified with the parish church. It is nothing else than the faithful of both sexes convoked and assembled on feast days to listen to the explanations of the Christian doctrine. It is a catechesis adjusted to the classes of the people. It has no other statutes than that of the rules of the church in the ministry of preaching and under this point of view its authorization,

modification, suspension or suppression is the duty of the prelate of the diocese.

In view of all these clarifications, I beg of Your Excellency to order that the signboard “School of Virtue” be reinstalled.

As such I expect from the religiosity, justice and uprightness of Your Excellency.

May God keep you many years.

Most distinguished Sir.

Francisco Palau, Priest

18. To Pablo Bagué and Gabriel Brunet: Barcelona

Ibiza, May 8-9, 1854

J.M.J.

1. My dear brothers: By chance I am writing you this letter because I had not received yet any news from Barcelona. We had time with Ramon ¹ talking and discussing about what we could do to be pleasing to God.

2. In all my life I do not see but persecutions, since my spirit rejects the world and in order to conserve my interest I will never swerve the way. If I remain here in Europe the bad Christians will neither leave me in peace nor in the desert, nor in the city: nor could I endure them nor will they tolerate me.

¹ Ramón Espasa y Vidal, a native of Grañena (Lérida), was one of those who accompanied Fr. Palau during his confinement in Ibiza. Skilled in fishing he was in charge of providing food and other supplies to Fr. Palau whenever he retired to Vedrá.

3. My exile has given me opportunity to know that the evils I feared are more serious than I thought of. The wickedness prevailed and the just hardly had strength to profess their faith, because faith in the past raised martyrdom, now it is regarded as a crime of disrespect to the authorities. How many of those disrespects the martyrs have committed before the kings and emperors!

4. The so-called religious and monastic virtues such as poverty, public penance, etc. the world had repelled and rebuffed and whoever wants to practice them, whoever wants to go back to the time of the friars and hermits, will be martyred of their vocation. Evil advanced, progressed, pampered them and it will follow its course and no human strength could oppose, and will fall by itself when the time comes, but its progress do not exempt us from the duty of attacking it.

5. I dream of nothing else but crosses, contradictions and combats, neither do I want any other way than that of the cross. One thing that gives me much pain is your situation. I like you as companions everywhere, because I believe you are courageous, efficient and determined in every combats, and on my part it will be my great satisfaction to have you always in my company, but if the enemies exiled me, what will be your situation? I desire and with all my heart would desire, that your situation will be such that you will be able to do manual work, live and die without leaving your vocation; for this we will do with all our strength to attain the end. As the last recourse, if we could not arrange it in Barcelona, you could retire to Cantayrac for sometime and I will take Ramón with me.

6. Yesterday we did a kind of comedy in the church of Ibiza. Hearing the news that spread about me, the clergy and the government authorities wanted to hear from me. With this object they came to celebrate the feast of the rosary in

a church of Santo Domingo convent where I have to preach. Although the church was large enough, two hours before the function it was already full of curious people more than the religious and prayerful. The function comprised of praying the rosary.

7. I have just received – today May 9 – a parcel of letters. Until today I have not received any except one from M. Joaquina² and also one from her for the owner of the boat. In all these correspondences I do not see anything definite, and so precisely I will leave things in its course. I could not dispose other things but you manage as you can. It is not in our hands to set in order our steps. God has counted all of them and I am united to his will, and never will I look at my own spiritual and physical interest, or yours, but that of God and of the Church and for the same way we will walk where he wants. We will be happy if death . . .

8. I have no more time now than just to read your letters and answer hurriedly the most necessary because the boat will be leaving this afternoon. After some days a boat will come and by that time I had already meditated, prayed to God on what you told me and I will answer.

9. For the moment I think it is convenient to discontinue those work of cultivating the land that will incur expenses to you. Stop completing the house, because you have to spend this on what you need for food. What you can do is to gather stones, hoe the vineyard, pull out vezas and do similar work, but not to spend on improvements or in reparations.

10. Regarding Jaime, let him go home and wait for my arrangement. I have already commended him to God and I

² M. Joaquina Fivaller y Tabernar, of the Heart of Jesus, was the daughter of the Duke of Almenara Alta and cousin of Isabel II. She was the prioress of the Discalced Carmelites of Barcelona.

will not fail to tell him what God inspired me. As for the rest I will answer in the next mail, because now it is not possible. I need to meditate.

11. Ramón sends you greetings. He is a voyageur, in the afternoon he goes fishing and always brings me fish for supper. He buys hens for a *peseta* each and roosters like the ones you have for 5 *reales*, and in this way he becomes strong so that later he could endure better some penance that will come. He proposed to go there to learn lithography and it is possible you might see him at the hour you least expect. I embrace you all.

Avail of your father who esteems you.

Francisco

P.S. [. . .] to keep the house for another month, but I will write you every mail.

I wish you all many blessings that this brother and father gives,

Francisco

I received all what you have sent me in the parcel.

19. To Juana Gratias: Barcelona

Ibiza, May 1854

The vocation

1. I remained absolutely idle as in the attic of *uclá*. So I took the pen to spend with you a moment of spiritual conversation about vocation.

Which are the ways that are open for you to set in order a peaceful, silent and solitary life that you can spend the rest of your life in union with God? Not one; all has been closed. But let us see if we can find some.

2. A religious community or convent? In the past years you have already acquired the monastic virtues in a most sublime manner through more direct means. The monastic life is very good and holy for the souls that are called to it, and with regards to you, it is impossible that you could be quiet in it because the need had raised you to practice other more potent virtues. You will be the cause of the suffering of the community without your fault and the nuns will be your cross.

3. Your fatigued and exhausted spirit for having endured cruel and fierce combats, now longs for a nest where it can rest alone: desire to find a place where it could be free from the cares and sorrows that come along in relations with the creatures, it can recuperate from the wounds and hurts that have been caused by communication with the world. Desire, long and ask to be alone with God, and in everything that could cause your spirit horror, fear, terror dread, disgust, homesickness, tiredness, affliction, fatigue, work and pain.

4. Let us go back seven years ago, renew and resume our conversations at that time. Was this not what you asked me? Yes, you will tell me, and what means and what ways did we undertake? My daughter, Jacob asked for Rachel, and he was given Leah her sister instead of her, and in order to marry her he had to serve seven more years [Gn 29,20-30]. Your spirit asks for contemplative life and the providence has given you action. Has this been my fault? No; and yours? Neither; one and the other we have been guided by best intentions.

5. I wanted you to associate with the sisters and what was the result from here?: community of nuns or confusion

and frustration. The first was seen not convenient, this was not my mission. God has shown favour in the second. God did not sanction that religious communities that sprung forth from my spirit. Now I know clearly his will by the works and deeds, I desisted and renounced entirely this idea, and in consequence I disposed regarding the house in Lérida that it would be rented . . . and abandon this combat. My daughter, was it not your intention to associate with the sisters and to form communities, when you entrusted to me in Montauban the keys of the spiritual direction? No; for this you had no need to leave Santa Clotilde.

6. If it was only a matter of looking after you alone, I could have given you other advices and arrangements. At the time of the direction of Teresa and María, we already had so many serious compromises, now with other sisters, now with authorities, and after futile efforts we ended up as we were in the year 1846. If it was not the will of God to form religious communities, let us give him thanks, and rejoice in our failure and dispersion. For me this undertaking had already reached its end, and I will not work anymore in this line; I will do well to all as much as I could, but regarding to the directions with the aim that I had, it is all over.

7. Now the remaining duty that I have to fulfil is to give you a hand and guide you alone with fidelity as a private person.

Let us go back to the first years of the direction and taking the past experiences, let us direct your steps towards the future where you like to go. My daughter, what is it that we have to do? The matter has already taken another turn; it treats of helping you to live according to the heart of God, alone; it treats of taking one permanent place, where you will find peace. If our communications had this end and object, you could have already settled. This is easier for me and for

you. For this end will be easier to find ways and means. I will not spare any sacrifice and will do all I can. You have been faithful in all the combats, and I could not but respond to your fidelity. Rest assured that I will not neglect you and will make the best of all the occasions that will be presented in order to realize the designs of God over you. How happy I would be when I will know that you are in a situation according to God's designs and yours!

We talk and plan, make and unmake plans as creatures that walk in the world of continuous struggle, and God who sees our thoughts, perhaps, smiles at them and in his wisdom has disposed other plans. That he laughs well and good. We have to talk and work as men on those we do not know is against the will of God.

8. Since you left N.D. ¹ in 1848, I wended your way and life, considering it with esteem jibed with the common good of religion. To what was convenient to this end was in many times in disagreement to your spiritual and personal interests, and from here arose many spiritual contradictions. I did not look at your spiritual welfare but only to the part that was related to the welfare of others, and this way of behaving was going against the current and struggling against unbearable forces. Your spirit desire for one thing, the common welfare and interest demand another; I opposed to your personal demand and sacrificed you for the convenience of others. This direction was for you burdensome, painful, and horrible because of doubt and temptations, and such have wounded, and discouraged you and was in continuous contradiction [. . .] I find myself in the same situation like you; I am delineating my way, and as the great part of your spiritual journey depends on my decision, it is precisely what we will talk about.

1 Notre Dame = Our Lady of Livron.

9. If I have to come later, do not move from Barcelona, wait for me, and if not, you have to come.

In this state of affairs you do not have to think of going to France, or move away from Barcelona, because no . . .

20. To D. Agustín Mañá: Barcelona

Ibiza, May 24 1854

J.M.J.

1. My dear friend¹: I received your most esteemed letter. We had no time for saying goodbye. I thought of passing your house before leaving but when I arrived at the house of the governor I was arrested until the hour of my departure. Mr. Serra, the commissioner accompanied me to the boat . . . I could have passed without such honours. I could not return to your house after taking the passport, as I had the intention.

Fortunately, I did not show up on Thursday evening as suggested by the bishop. And on Saturday morning, I was disappointed when I had an unexpected meeting of the commissioner . . .

I still owe you, God knows how much. It will be one month pay for the room. In case, get alms from mass and inform me.

2. The first station of the Way of the Cross was inaugurated on Passion Friday. Since I do not know the result and I am not free, I could not think or resolve anything. To the

¹ A secular intimate friend of Fr. Palau. He was one of the collaborators in the School of Virtue. He was appointed his representative in financial matters of Vallcarca.

effect, tell that gentleman ² that with time and patience much could be achieved. Greet him on my behalf.

3. Tell Mrs. Marieta, your wife that now I will provide her an easy and very sure means of communication. And that is: to tell all her story to the guardian angel, and send it to me. He will tell me by word of mouth and sure enough that no one hears us. You can rely on him because he is reserved and very trustworthy. He will come lighter than the Majorcan and will be very faithful to his charges. We are rational beings and the soul does not need to come close. We are all in one same room. This room is God. In him we exist, we move, and we live [Acts 17,28]. I will send him back and she will see how happy he returns loaded with advices and holy inspirations.

4. Tell Doña Antonia ³ that I have been very emotional of the death of her mother and that I would have wished to stay in her house in order to render her solace and services that religion dispenses on such moments. I grieved so much for not having more visits at the time of her sickness, but since I lived outside and in the last days of my stay in Barcelona my head was so distracted, this is my excuse of a lack of charity. Doña Antonieta has an excessively noble and refined character and in moment of misfortune and adversity she knew how to handle them. Assure her on my behalf that I share in her sorrows and I accompany her in spirit in her mourning. Even though I am unavailable, she can certainly count on the fidelity of a friend. Without doubt Doña Antonieta has been in charge of the printing press.

This is all I have to offer. As for the rest Ramón will end this letter . . . Goodbye. Your friend,

Francisco Palau, Priest

² The context advice to identify with Bernard Cort.

³ Antonia Garriga, owner of the printing press where D. Agustín Mañá worked.

21. To D. Joaquín Grabulosa: Barcelona*Ibiza, May-June 1854*

1. Making the best of this occasion, I send you not the glorious palm of victory obtained by the School of Virtue, but its fruits, the dates; they are astringent, still bitter and not yet in season. Wait for some time and it will be as sweet as honey.

2. Take care of this branch, do not break it or divide it but wait for its ripeness. Mr. Juan Casases, Mr. Agustín Mañá, Mr. Francisco García, all the philosophers; Casellas and companions of Ceperes who delivered the lectures, those who arranged and disarranged the conference hall, and all the pupils are all determined to have their part and demanded their rights to the fruit of the palm. They have been faithful in the combats, let them eat the fruit of victories. They are going to siege your repository and their demands must be attended to because they are just.

Where is - you may ask - our victory? I do not see but destruction of the School. We do not see more than defeat and failures. But, did I not tell you that the dates are still astringent and bitter? Taste them and you will know. Little of patience, time will ripen them.

3. Will the School return to its course? Yes, it was not restrained; it continues its course. I do not understand. Listen to me and be attentive.

We are in the Holy week and the military, civil and municipal authorities needed a sermon. The School had been commissioned to make this sermon and the theme was: the spiritual and religious matters of the people had to be governed by Christ and his Church, by the bishops and their legitimate pastors and other ministers, and not by seculars

and strangers, not by the power and dominion of this world. They were very pleased with this sermon, they had it transcribed many times, studied it, heard it and listened to it in all offices, charmed and enraptured of the preaching, its contents were forwarded to Madrid. There, they advertently listened to what the School taught and the more the Anglican Protestants gnashed their teeth and exploded of fury and rage; the sermon had been preached during the holy week and now it will be heard by an outstanding and exceptional audience. The School still lives and preaches and continues its immortal course, as the word of God is invulnerable.

4. The dates are astringent and bitter. We are half-way in our duty. When will this sermon end? I do not know. Even if the School had been suppressed, it will preach a never-ending sermon and if a branch in Barcelona was cut, it will produce a thousand in other parts. Could a layman suppress the word of God, the teachings of the Gospel and the explanations of the doctrines? Horrible sacrilege! Who had listened to it and had not trembled? Unheard of scandal! Before they could damage the chair of St. Peter and the chair of Moses, something has to be worked out.

5. One "no", alas one curse cast on them by the Spirit of God is enough to dispel their hope like smoke. They could cut our tongue, but will not take away our freedom. They could cut the hands of a bishop, but will not deprive him of his crozier. They could kill the body, but will not be able to imprison the word of God.

Leave them, they could not do harm to those who are faithful to God. When the dates are ripe, rather, on season give to each one his portion, that the School may eat them. Virtue is the fruit of contradiction.

The palm offers its dates. Enjoy them! Some other time I will give you one of its branches and hopefully we will meet in glory carrying them in our hands as symbol of our triumph.

Greetings to you and to everybody in the School and receive my loving regards and dispose of this your unworthy director.

Francisco Palau, Priest

22. To D. Agustín Mañá: Barcelona

Ibiza, July 10, 1854

1. My most esteemed friend: I received your last letter. It has given me joy and satisfaction to see it because it is a sweet reminder of our conversations. I do not think that the matters of the School go well because the palace did not communicate to me favourable news. What is there is, I doubt the Bishop, (keep this confidential because with this person we could not say anything bad) has justified himself; and since the Spanish clergy has been ceded and surrendered to the government, this discord, has become scandalous, it is a fact. They have seized the spiritual authority and since they have sanctioned this evil with their silence, they find it inconvenient to stir this burning question. And from here I will come out justly punished; this is for them the most glorious triumph.

2. See if you approve my opinion. I want to justify myself. I have the duty and right. I want to print out my defence. It is very short. It does not have more than 40 pages in a booklet form. I would like to have 100 copies of it for my defense and honour of the School, and from this, to send to certain prominent persons a copy, and the others I will keep. In this case, I will have it printed in France. If you could take charge of doing it confidentially, putting a fictitious name of a printing press of Lyon or of Paris, or without name of the

printing press, I will be dispensed of sending them to France. Tell me if you have any difficulty.

3. I am apprehensive and pained to see the situation in Spain that had reached in matters of religion. While there is no notable change in them I do not wish to go back to the ministry because it would come out badly. Let us wait.

Greetings to Mrs. Marieta, ¹ to all of Concepcion College² and to Doña Antonieta.

I have written to the Philosophers to the address that they gave me.

I do not know if they received my letter.

Your affectionate servant.

Francisco

23. To Ildefonso Gatell: Barcelona

Ibiza, July – September 1854

1. My dear friend ¹: Even if we are unrighteous, yet, we all have something good and God uses it for good work and make good use of the chances that was given to us; by this little good that he finds in us, he will have mercy on us and save us.

2. Of course, you are a scapegrace, but there is something good in you. And in this little good you have, the

¹ Marieta, wife of the addressee.

² It could be a group of the School of Virtue that carried the name and to which Mrs. Marieta belonged.

¹ Ildefonso Gatell, a close collaborator in the School of Virtue, acted as Fr. Palau's clerk in his courageous exposition to the Mayor of Barcelona. D. Antonio Aherán, April 5, 1854 (Letter 17).

two of us fully agree. You a little and I another little makes a little, or something good of the very bad things we do. How pleased I am with you! We are companions of arms and we had combated together. I did not see you tremble, but with courage you have hurled the enemy. In the teachings you have learned very well to direct the arch and aim your arrows. You have supported reasonably and defeated the enemy in these struggles. You have changed the arms; you have known the treachery and you have not abandoned the battlefield. We have attacked, we have conquered. We have done a duty of conscience. How grateful I am for the company you kept me on a dangerous day. You have been faithful to the truth. Receive on my behalf a vote of thanks. I am animated, vitalized and strengthened to see your faithful and loyal disposition to the truth. How good is a friend in time of need!

3. How much satisfaction entitled me to have suggested the explanation that you wrote! Ah! If I have been a coward and traitor to my conscience, what a penetrating remorse would be tormenting my conscience now!

4. I had time for reflection, and now I see the same thing I saw in the dark, sleepless and restless night on those days before we have drafted the explanations to the Mayor. Sleepless and restless night! I had before my eyes a devastating monster: the Anglicanism. The teeth gnashed and the pen wielded to their satanic fury, their hatred against God and the Church, and their systems. Ah, their realistic systems! The cowardice of . . . how many outrageous ideas disputed and armed in battle against an implacable, irreconcilable and obstinate enemy! When my spirit was calm, clear and sure of the means of defense, what profound meditations I had on the mysteries of the cross! Confess and suffer!: this is the only arm that could be used in order to behead the multi-headed beast. And the bishop? He does not want. How will he take it? What a difficult idea to

swallow! He does not want, he does not approve! And what will be the end? This torments my spirit. It does not weaken me, but it cuts me into bits. But the voice of duty must prevail. And now I give thanks to heaven for having made me mad one night and one day, and also to you for not opposing the fulfilment of my duty.

5. I know that nobody could resolve the question of competence and that no one would have the audacity and boldness to give a severe reprehension made by a lay person. And this caused me pain. At last, I am out of danger. What an experience for another occasion! Let the arms of the Holy Week come and you will see what sermon they will receive if they blaze out criticism.

6. We have a duty we need to fulfil, and that is to continue the means of defense that we have commenced. Now that I have recovered from the troubles that have caused me for having disturbed the palace, I will work with more strength.

Goodbye, my friend, count always with the fidelity and constancy of this your s.s.

Francisco Palau

24. To D. Agustín Mañá: Barcelona

Ibiza, September 14, 1854

1. My most appreciated friend: I received your last letter, dated, God knows when.

I am with much anxiety, restlessness and sorrows upon knowing the ruinous damage and death that cholera have caused there. It makes no distinctions. It hits everybody

because we all have a share, some more, some less in the mystery of iniquity that brings down punishment [2 Thes 2,7].

2. The affairs of the School and its issue will be resolved now in some other way. No one by now could pin on the course the things will take, but judging by the appearances, we are in great troubles. I have no intention to leave from this Island for the time being. From here I will watch the movement of the wheel that drags and enwraps, snarl and confound all that is most holy and sacred.

3. I think it will be important to keep all the articles of the School¹ from St. Augustine's. If you have not done it yet, do so, because when we want to, we could not anymore, for it depends on who is in command; they will either take them to the church or turn them over to the government. I fear that if they will come to know that relics and remains of the School exist, they will take all. Deliberate among yourselves and see if it is prudent to take them from St. Augustine's.

4. Scoff this with great prudence: I could not put into effect anything of the land of Horta. I have to leave it and return it to its owners; because it is impossible to pay the lease and thanks God I did not carry out what I intended to do, otherwise, everything could have been lost.

5. It will be precise to make an arrangement with the owners from whom I took it. I would keep two land measures, that is to say, the land which is occupied by the house under construction, and if you can find someone who could take part to pay the lease. Tell García if he is disposed to take a span of land measures (he told me one day) and between three or four of us together we could plan a building, that is to say, a shelter or a place of recreation. In

¹ The objects were hidden in the convent of Santa Teresa, Barcelona. This convent of the Carmelite Discalced Nuns is found in the Plaza de Castilla, Barcelona

this case, you can also take a land measure and construct there a small house, develop the place and with time you will have something of value. Let us give up now any project for community use. I speak of individual accommodation. I, on my part will arrange for me the part occupied by the house under construction, and I do not think it will be a great loss. Think it over and inform García, tell me what he thinks of it and if not, I will relinquish it to its owner.

6. Greetings to Mrs. Marieta, the angel comes and goes, goes up and goes down and in this time of cholera with the delays of the mails and the quarantines, he has been an excellent messenger, but invisible as he is always, we miss a messenger who could speak aloud.

Dispose of this your affectionate and s.s.

Francisco

Address

To Fr. Francisco Palau, Priest

Ibiza

Balearic Islands

25. To D. Agustín Mañá: Barcelona

Ibiza, December 4, 1854

1. My most esteemed friend: I received your last two letters. I already answered the first, but the mail from Ibiza to Palma had suffered much days of delay because of the bad weather. You must have received already the answer.

I thank you once again for your good will and I dare say that you will do what you can for me. This week another mail is leaving and it will bring a blank form of power of attorney.

2. I was compelled to pay a copy for me and another for the two scripts. And the expenses of the notary, I was told, will increase to two coins. I sent Biel ¹ so that he will pay, but then they asked for 80 duros, which I could not give them because I do not have and all I have is not worth that much, even if they were to skin me.

3. I will take part of the land if it were a matter of one or two land measures *mojadas*, but this will be the last resort. That is to say, that if there is no other means of settling it, I will do; but if you could find someone else who could take all, the better.

I have confidence in you and even if you will not take charge of any power or letter of attorney, do not miss the occasions that may show up in order to serve me in this case.

4. Besides at the moment, I am at peace, without inhibition to visit friends when it is convenient.

Greetings to Marieta, without forgetting Doña Antonieta and the rest of the family.

I have been informed by Juana of all the circumstances that had happened due to cholera, and I praise God for you have been saved from it, although I dare say you have suffered somewhat.

Dispose of this your affectionate and s.s. y b.s.m.

Francisco

¹ Gabriel Brunet y Castellá.

26. To D. Agustín Mañá: Barcelona

Ibiza, December 18, 1854

J.M.J.

1. My most esteemed friend: You and Marieta must have already recovered from the shock, fear and terror caused without doubt by God's anger; I am one with you in spirit in order that you will enjoy the feast of Christmas. For the moment, I remained exiled among these islanders and I mean to make the best of the occasion in order to profit from a perfect solitude.

2. Regarding the land of Horta I leave it to your disposition. Bankruptcy seems to be the only way out.

3. If they want my long cloak or mantle and hat, they could take it. Besides I do not want to kill myself searching for the impossible. Let them take back their land and they will remain as it were. I am already prepared in case they would like to force me. As they will never find any property except misery and poverty, they will have little gain with me. However, if an amicable arrangement is possible, and I could make a sacrifice, I will make it.

4. For the rest, you and your wife keep in good health. Regards to Doña Antonieta and to her sister and family and dispose of this your affectionate and s.s.

Francisco

27. To the Administrative Board of the School of Virtue:
Barcelona

Ibiza, Lent 1855

Administrative Board of the School of Virtue:

Mr. Juan Casases, Mr. Agustín Mañá, Mr. Franco García,
Mr. Joaquín Grabulosa

1. My dear Sirs: I thought of going any day from now to visit Barcelona, and with this occasion we could discuss by word of mouth the affairs of our School. However, the circumstances advised us to delay our meeting a little more; but meanwhile it is to settle precise and most urgent matters and to be ready for whatever may arise.

2. To cover the arrears and debts that subscription is not good, because I do not think it would be sufficient and it demands too much sacrifice from friends. On the other hand, Mr. Barnardo Cort will take everything at the end, if we will not be careful. I am going to suggest to you these two means.

1st Temporarily: I have spoken to two priests of this region. Here the Mass stipend is one *peseta* only and even without exigencies and bonds. They are ready to celebrate twenty Masses a month for this stipend, and you could deduct one or two *reales* or whatever surplus there is to cover the expenses. You only have to send them Masses stipend for five *reales*, and retain one real. I see that this measure is very annoying for you; nevertheless, the priests of this region will give alms, they will not lose anything because they do not celebrate Masses for bigger stipends and this will be a favour for the School. For you it will be the work of procuring Mass stipends for more than one *peseta*. If in this some priests will help, we will manage in this way temporarily.

3. If this will not work, there is no other way but to declare bankruptcy lest Mr. Cort will take the articles that must be kept and are worthy of all our esteem, such are the statue of the Blessed Virgin, the banner, etc.

Therefore, it is indispensable to take note and to register the articles that are owned by the School, make an estimate of the value, sell them to the deserving, or to any other persons, and the proceeds will be to settle the debts.

Mr. Cort claims for 80 *duros*. I think: everything that is there in its actual condition is not worth that amount and in order to satisfy him, it is precisely to hand over everything to him.

Mr. Cort deceived me. He himself appraised the objects and he assessed it double of what it is worth. He refused the money that my brother Juan delivered, and I think he is excessively satisfied.

4. As you know, I have incurred so many expenses in the School, and so I must present them to you in order to save some of the objects that belong to the School; and in this case, save at least the statue of the Blessed Virgin and the banner and other things that will be infinitely lamentable to see them in the *encans*¹ [flea market]. To this effect, let the Board examine the debts that I will present, scrutinize them, and give or sell them to me those objects lest it will fall in the hands of Mr. Cort. This is just, decent and proper. I wrote this not to get anything for myself or motivated by some material interest; but simply to save what could be saved of those objects for our worship insofar as I am in entrusted with its direction. You know me and you will not think that I have a crooked intention.

¹ As “flea market” in Spanish.

5. The platforms scaled nearly 25 *duros* and now they value only 8 *duros*. I paid 5 *duros* from my own pocket to pay the group of musicians on December 8, 1853. The presswork done by Gorchs and of other things that served the School scaled to 20 *duros*. The procession of the monarch's retinue was charged to me and I had to pay 10 *duros*. Adding all these will be at least 100 *duros*. The printing of the *Catechism of Virtues* cost me 180 *duros*. I am not sure. I have collected hardly 30 *duros* and all the copies are left with me. The School was suppressed, it was a futile work and the expenses and the advanced payment fall on me. If this debt is acknowledged by the Board, it will be a strong argument to tell Mr. Cort that besides his computation there are others that must be settled, and so, if everything have to be sold, we have to gratify him to the utmost with the planks; and besides the debt will be credited to me on account of the debt that the School owes me. What do you think? Think well and send back responses.

6. Regarding the re-establishment of the School let us not make illusions. If the wheel continues to turn from bad to worse, there is no hope. However, the weather varies so much so that if there is thunder and lightning, tomorrow there will be tranquillity, and in this case I am always ready to continue my sacrifices. But as long as the storm drags on and continue, I will be hidden and secluded, commending myself to God and to prepare for whatever he will ask from me. This does not imply that when you least expect me, I may show up if only to have the satisfaction to give you an embrace. I hold you as my true friends and I will never forget the good times we spent encouraging each other in combating the enemies of God.

7. I am fine, thanks God. This Lent I will preach in the Cathedral of Ibiza, even if very reluctantly because they are matters of routine. I could not in any way be fond of the

people here. I neither have friends nor enemies. I am in full agreement in everything with the two authorities, and I only love the silence, seclusion, solitude something that could very well satisfy me.

This is all I have to tell you. My greetings to all the pupils and to you I send without reserve from this your true, constant, servant, friend and brother,

Francisco Palau. Priest

28. To D. Agustín Mañá: Barcelona

Es Cubells (Ibiza) May 6, 1855

J.M.J.

1. My most esteemed friend: I received your letter and I read it with great pleasure and interest as coming from a real friend.

Your health condition caused me much sorrow and I will not fail to offer the daily sacrifice of the Mass for your recovery. While I was celebrating the silence was so profound in this solitude ¹ that I have an impression that God could not but listen to us because we have spoken in the midst of complete silence.

2. Juana ² wrote to you and I see that you did not receive her letter. In any case, she is waiting for an answer. She sent greetings to you and to Mrs. Marieta to whom I am planning to write a very serious letter that will not take long

¹ Refers to the solitude of Es Cubells.

² Juana Gartias. It seems to indicate that she was in Ibiza.

in coming. It treats on her work in the sacristy of the Virgin of Virtues. Where is this lady? Here goes the topic I will discuss later, a matter of grave concern and interest where the director, guardians and in charge of sacristy have a role to play. Hail Mary.

3. For the rest, Ramón has one boat and it is equipped not with cannons but with holy pictures, scapulars, etc., do not dare to present in defense of the courtesan Virgin. That of the Virtues will give him enough matters to defend her real throne and person.

You are sick and Marieta is without doubt well. This goes by turns. Biel was here and I have tried to get news about you. I hope you will recover your health soon. If you will not work in Barcelona, inform me and Ramón will go with his boat to fetch you.

Greetings to our friends and dispose of this your faithful friend, father and servant,

Francisco

29. To Juana Gratias: Ibiza

*Es Cubells (Ibiza) Our Lady of Virtues
June 1, 1855*

1. My dear daughter: The proper understanding of direction is one of the fundamental basis on which rests the order of your actions; so that you will henceforth go on in essential matters I am going to indicate the principles that should rule us.

1st I will be in charge of consulting the will of God in all those that concerns the order of life, such as the spiritual and

as well as the physical; understand that all those serious and difficult steps and actions could have serious consequences.

2nd Upon knowing the will of God I will communicate it to you, explain it and will make you to understand.

3rd I will be in charge of your personal direction, but it would be convenient for you to have other companions in your community, be it for economy or of spiritual reasons. Regarding these, you have to know if they are nothing more than those who will constitute a family with you but I will remain in charge of deciding those actions that pertain to the order of the house; regarding their interior and spiritual direction they are free to follow the advices of any other director as long as they observe the house discipline; and while God and circumstances of time will not enjoin other thing, I am entirely free from this charge.

4th If in case you will be established as a religious community, I will be in charge of your interior and spiritual direction, but I am not responsible of the rules or of the social order of the community.

5th You will be responsible of doing the will of God, as manifested to you by the direction.

6th In extraordinary cases and anything unforeseen by the direction, you manage according to the rule of prudence.

7th In matters that are not serious, manage yourself as the circumstances inspire you.

8th In all things follow first the spirit of obedience rather than the obedience itself; when from obedience difficulties continue in unforeseen cases, first interpret well my reasonable will that it literally ordered.

Francisco Palau, Priest

30. To Juana Gratias: Ibiza*Es Cubells, June 1, 1855*

1. Direction. It has been for ten years now that your destiny had passed through my hands. Your destiny moved along with mine and it is best and preferable that you will not ignore the main points that are to guide you in what is lacking to get going.

From the year 1843 to 1855 I traversed a pathless mountain in the dark night amidst the storms. I had to suffer and to endure the severest attacks and trials everywhere, and ¹ [. . .] that for a moment or another a light will come out from that darkness, and will show you the way; that hope will be infused not by the darkness (it was incapable) but by the prophetic spirit; you will be strengthened, encouraged, comforted, nourished and animated; and this sound, good and faithful spirit, will not deceive you.

2. This time of trial is over for you, because it is all over for me. Move along and then, give one more step and rest in the middle of the way. From what I told to you, time will have the desired effect. Do not judge the future by the past, because you will be deceived. Continue because in following, the darkness will later become a reality [. . .].

3. It is of your spiritual interest that I am being faithful, most loyal to God: that you listen and put in practice his orders and counsels and go on according to the vocation and by the ways that God likes to open for you. In this I agree with you, for if I go astray you will be the victim of my disorders. In order that the direction will be good, two things are necessary: that I will be faithful to God, following his inspirations in everything related to my spiritual welfare, and

1 [. . .] Cuts of the autograph.

that you also will be faithful to your vocation. Without this fidelity there is no spiritual direction, otherwise, there will be separation and breach of concord. Only charity, true and eternal love, is the bond that will unite us in this life, and if we separate from God, this union and harmony is not possible, nor could there be true spiritual filiations.

4. On my part I will do everything I could in order to persevere united with God. I expect nothing from myself, but I expect everything from his divine grace. I will tell you what I feel, what I do and what I would like to do. Ever since our Lady of all Virtues placed her throne in this place, I felt different from what I used to be, and I occupied myself only in examining the past, in order to correct my deficiencies; because for me now is the time of order, peace, prayer and rest. God has cast away all the devils so that I will not be disturbed, or be troubled in my sleep. I made a long journey; worn out and exhausted I needed rest, more than food and drink; I will sleep, then, wake up: I will eat and then work.

5. My daughter, such is my situation, so believe me, look at me, and do not think otherwise. You do not have to be here, or see my exterior actions, in order to know that I do not deceive you. As I am, I will come to see you, as I am, my spirit will visit you, as I am, you will know me, and you will truly experience what I am and will be, because if I am alive, I will come alive, and you will receive me alive, you will speak to a living person, listen and follow a living person. I would not hide any deadly danger from you. Time and experience will foretell and indicate to you that what I tell you is a reality; so my daughter, be sure of this. This is one, better I will say, the only reason that made you fear and caused you to combat and still go on combating. Clarified with these two points, the rest is of little importance for you, and then you will have fortitude and peace for your soul, anywhere in the world where obedience and circumstances will take you.

6. One word on conscience and confession. I wish to lengthen this, but I will not dare yet, I will do it in a convenient time and soon without delay. I will meditate much on this and will not forget it because this is one thing I work on scrupulously. Regarding all those faults that you need to confess, you know already more or less how to make a confession. Do not be troubled about it. Leave to the discretion of the directors to advise you to a greater or lesser detail in the confession. Remember that the confession is one of the parts of the sacrament and it is not the sacrament. Confession admits more or less explanations, depending on the circumstances, and the greater or lesser explanations are left to the judgment of the director who knows how and when to speak. Speak as little as possible in general confessions. We will write on this.

7. I end this letter, telling you that I will do and will work out to attain your true happiness, and with these sentiments believe me always and dispose of a father who loves you in Jesus Christ.

Francisco Palau

31. To the Administrative Board of the School of Virtue:
Barcelona

Es Cubells (Ibiza), June 4, 1855

1. My dear Sirs: I would like to bring to your attention the decision that I had taken in relation to the destruction of the School, of which I must not hide to whoever believes and are interested in the matter. I speak of the Virgin of Virtues. Where is it? Here is the answer.

After three years of worship and services offered by her beloved sons and disciples, it is not good to raise her and let her sit on the altar in the midst of a city that disputed and attacked her banner. Since she does not have her own altar, living in tents like the Israelites in the desert, having neither tabernacle nor temple, she escaped and crossed the sea, and took refuge among these large rocks. Here at her orders an altar and chapel was raised where she receives prayers, canticles, worship and services of the islanders who pay her homage and respect, even though they do not know her name, at least are incapable of attacking her School. At her orders they have opened the foundations of a church with the title of her name. She will no longer be hidden and enclosed in the cabinet. The school mistress had followed the banner of the School, her glory, the candelabra, and everything that served her post. This has been the prelude of the terrible evil that will come to this city. Barcelona is not worthy that Mary will come to it under the title of the virtues, and to establish her tabernacle, her temple and her altar at the centre. Her short stay was a vision, a dream, nothing more than an apparition. Mary was seen in Barcelona with all the pride of a School, she was listened to as a teacher and proclaimed as the queen of all virtues by those who were her sons and pupils, and she disappeared like the shadow. If Barcelona had erected an altar and temple for her, it could not have been intoxicated by the chalice of wrath that was prepared from afar.

2. This is a fact that speaks much and says nothing. Will she return? I do not know. She is isolated among the large rocks, she lives in solitude and honoured by her devotees, the fishermen, the peasants and the uneducated. Where my teacher is, there I will be, ready to follow wherever she goes. The civilized world does not want her, had expelled her, and she has isolated herself with the fishermen of the Mediterranean coast, or better to the neck of land in

the middle of the ocean. Will she return? I do not know, I have not asked her, but if the world wants to listen to the lessons about virtue and vice, if God in his mercy thinks that the world is worthy to have the School established and her banner raised, in this case she will run away, leave her solitude and I will follow her making myself the standard-bearer of her school.

3. This, my most amiable classmates, is going to afflict you. I know that you love virtue as I do, that you search and you ask for it, that you shout aloud, *come back, teacher, come back we invoke you*. But if the absence of that Lady embitter the heart, rejoice at least to know she still lives, rejoice to hear news about her, rejoice to know that she is honoured with public worship in the altar, chapel or her own church, rejoice to know that she still exist. I will not leave her, and if she wants to go back, I will not withhold her but to follow her as pupil of her School.

They are taking or have taken the inventory of everything that was in Santa Teresa. I have foreseen this and taking precaution in time, I brought everything to these islands.

4. As you know all the goods of the confraternities are on sale and consequently what remains of the School are in danger of being inventoried. Take precautions. I should have taken the boards of the platforms and the two ladders that could serve to climb the Virgin's shrine in the new chapel that we will construct. You know better what could be done. I do not do more than to suggest this.

Nothing more. Do not forget your affectionate y.s.s.

Francisco Palau, Priest

To Mr. Agustín Mañá, Mr. Juan Casases, Mr. Joaquín Grabulosa, Mr. Francisco García.

32. To D. Agustín Mañá: Barcelona

Es Cubells (Ibiza), July 16, 1855

J.M.J.

1. My most esteemed friend: I received your last letter and I wondered very much at your amazement. From the contents of my last letter I did not expect such reply. Where is the fault? The deed, is it good or bad? In my poor thinking nothing can be more praiseworthy. Previously, I incurred expenses and worked more than benefit. I have never accustomed to use images or luxurious things in my choices, even for the churches. For my altar one cross and two candles are enough for me. I do not have any affection to objects of this kind and thousand times I regretted to have consented what was introduced in the School. Regarding the Virgin and the banner and other accessories of the altar, it would have been a great suffering for me if it had fallen into the hands of strangers and or perhaps enemies. I foresaw what was bound to happen. They could not remain in the convent because they are liable to be inventoried and the government could appropriate everything related to the School. They could not be kept in any private house, and I am very sure that you yourselves would not like to have them in your own. There was no better alternative than the one I applied and communicated to the Administrative Board. To reprove the act and to reject what is holy, praiseworthy and religious is to be afflicted of the glory of God. I should not have consented unless circumstances of time have changed that these objects that preoccupied us should have been exposed to the public not in any particular house or in the Church. You yourselves saw that the interested will be endangered. I do not think that any of you found it bad that

this has been transferred to a safe place, much less venerated publicly in places where there is no arbitration bond. Let us set this aside because it disgusts me to think that this has been a surprise to you.

2. The fault lies only in having done this without notifying you. I did not think that you are persons of formalities. And besides Biel wrote to me that there was nobody who wanted to have the banner in his house, and thinking that I could lift the compromise, I wrote him to send everything to me. Nevertheless, I wrote to you on that same occasion and Biel did not like to hand over the letter alleging reasons in order to have this in secrecy.

3. It would have been better to continue my silence and reservation, because when you are asked particularly about the objects you could answer them I do not know; and now you have to answer what you know and according to what I have written to you. It is in one of those cases that we must and could prevent and foresee. I think it is prudent to keep silent; if I acted wrongly, this will be unintentionally in your judgement.

4. I have not appropriated these objects. Everything that is not of God and his love, I consider it very cheap and its possession disgusts me. Regarding the rest, if you know a better use of them, I will send them to you whenever you like. They are things that do not make me more or less perfect before God and are not indispensable means for salvation. Consequently, I could very well detach myself from them. I keep them not as a private person but as somebody interested in the School.

With regards to our friendship it has nothing to do with this, because they are not matters of friends but of comrades in public concerns. I could be reserved without compromising the laws of good friendship.

5. You must know that everything that belongs to the confraternity and religious associations, are on sale and are in the possession of the government. One slight insinuation would be sufficient for everything to go to the hands of who knows who. I tell you this because if Bernardo wants, he has in his hands a very sure means to possess everything. He could do it. If he will, no one knows. On my part what I have of the School will certainly not fall in profane hands except in a surprise of an event that I do not expect. I will never entrust these to anybody except to an ecclesiastical authority, and I do not know if you, who took badly of what I did, have the disposition of compromising without necessity or with reason for this end.

Have the kindness of communicating my sentiments to all the rest of the members of the Board for my justification.

6. I desire very much that you and your wife, Marieta will recover your health perfectly.

I received a letter from Juana in which she mentioned about the money you have given destined for the purpose I have requested. I, upon receiving yours took care of the intentions that were marked in the attached note. I appreciate the concern and trouble you have taken.

Greetings on my part to your sister and brother-in-law and to your nephew Pelegrí also to all our friends and dispose of this your affectionate and faithful friend who truly loves you.

Francisco Palau, Priest

33. To D. Agustín Mañá: Barcelona*Palma of Majorca, April 23, 1856*

J.M.J.

1. Esteemed friend: I received your last letter and I am answering it today because of the benches and the other objects of the School.

No doubt this will create an embarrassment to the work and taking the reason from here, they could tell us that they could no longer keep them. Let us be ready and prepared for this precise event. It is always a disloyal conduct to destroy them and convert them for other purposes without at least consulting the ecclesiastical authority. I am glad that you have settled this problem good or bad amicably. In such cases, it is convenient it seems to declare that they are unpaid private property, lest they be freed from disentanglement and then returned to its former use.

2. I was very pleased to know that they are taken cared of in St. Augustine of St. Teresa and of St. Joseph. If my obligations were not withdrawn, what I would propose would have been to arrange the altar of St. Joseph in a manner that our Lady of Virtues will be together with her spouse. I thought of this many times and if the School will not resume its activities, an altar to our teacher could have been arranged, as an exterior sign of its transition in this said church, and with which the pupils would be able to continue its functions under another method. If the black torch that darkened the hemisphere has not been raised to the students' lamps, I would have proposed it, but I think it is not the proper time. Nevertheless, I think that the idea that you have and have placed in the work has been inspired by heaven and as such it is a prelude to its restoration at its

proper time. For several days this project that you will carry through pervaded my prayer. I will continue to pray to our celestial teacher to clarify this matter to us.

3. The School of Virtue, will it function again? And you, our Lady, the norm, model, mirror, foundation and firm pillar of virtues, will you come back to Barcelona? This is the question that I do not forget in my prayers.

Inasmuch as the disciples of Mary persist in its theme and do not concede by defeat or scatter, could the School be reorganized changing its names and adapting in its functions a method adopted to the days of its trials, time of stress and of storm? I spent some moments thinking on this question during the feast that this city had (is very devout to St. Joseph), the spouse of the Mother of God.

I will merge a plan of restoration adapted to the circumstances and if heaven inspires and approves it, I will communicate it to you.

4. Meanwhile, continue celebrating the feast of the spouse of the Queen of Virtues. He will summon his wife to come back and share with him the peoples' homage and our celestial teacher as an obedient spouse will obey to one slight insinuation of the good St. Joseph. Request St. Joseph for he will be the best intercessor. The two of them could be in one same altar: husband and wife, Mary and Joseph, and even at the centre could fit in their son the Child Jesus. If the three could not be in the same piece, the Child Jesus could be placed at the first level, the mother at the second and the father on the third. And if they wished to receive us in the hall, we will venerate them together with our prayers and supplications in one same place. Is it not true? In the meantime honour him alone. I do not remember if the Child is with the father or with the mother or whether he goes and comes from the one to the other using no boat.

I will write you again about this matter examined more in prayer than this one.

5. Greetings on my part to your sister. As a well-deserving in charge of the sacristy and chamber-maid of our princess, she will claim the same thanks that have been granted to her companions; if she does, I will send them to her.

I am glad that the two of you are in good health. May God conserve you and dispose of this your affectionate friend s.s. and father,

Francisco Palau, Priest

34. To D. Agustín Mañá: Barcelona

Es Cubells (Ibiza) August 20, 1856

J.M.J.

Mr. Agustín Mañá:

1. Most esteemed friend: I received the letter of Serafina, and I rejoiced that she has gone through with the storm without serious damage. In such bad or worse circumstances the lesser evil is for peaceful persons to stay in the house restfully and be saved. Leaving may be more dangerous; one always suffers losses except, in some cases of favourable circumstances. If next time you will be threatened by such straits, you have here a cell besides the countryside where it will keep you safe from trouble. These troubles come without warning, when it comes they are already on top of you.

2. I have read the receipt of the land of Horta. It is now all right. Apart from the grand satisfaction that I have to

embrace my friends, this complexity of the land is a motive that impels me to go to Barcelona as soon as the circumstances will not prohibit (I mean for some days).

3. It has been for some time that I do not know anything about Marieta, the one who used to come to me for confession. She was a daughter of a military, a very devout girl. I do not know if the plague or the war has taken her away. If she is alive, greet her and tell me something about her situation; whether her widowed mother died or has been in any trouble.

Greetings on my part to Marieta your wife; I did not forget the indulgences that she asked; it was only because of my laziness to write. I hope to have them printed and send them to her.

Tell Layeta and the rest of the family that on my part it made me very happy to know that they did not experience harm and likewise to Mrs. Antonieta.

Dispose of this your affectionate friend and s.s. y b.s.m.

Francisco Palau

35. To Juana Gratias: Ibiza

Es Cubells (Ibiza) December 1856

1. These are the ways of life that you could choose from:

1st Solitary life according to various models more or less similar to those of Jesus Christ in the desert [Mt 4,1; Mk 1,12; Lk 4,1] neither a house built by men nor sure means of subsistence, abandoned to the providence of the Creator.

2nd The secluded life under the protection of the neighbours, with no fixed means of physical subsistence, poor and stripped of temporalities, neither a house of your own nor any temporal possession, alone and with no other companion except God and his angels.

3rd The same way of life with a companion who has the same vocation.

These three ways of life, frightful to nature, are very similar to the life of Jesus Christ, and it demands the practice of penance in heroic degree, of humility and scorn and contempt of oneself and of the world, the renouncement and detachment from all material goods, poverty, love of God and the celestial things and fortitude in the physical sufferings.

4th To settle in one's own house, arranged according to the laws of poverty, with one companion and with no means of subsistence. In the first three ways of life there is a perfect renouncement, in this 4th binding begins; the possession takes away freedom, but offers in exchange the stability in the way of life.

5th To settle in one's own house alone or with a companion, with certain fixed means of subsistence, such as an orchard or a piece of land to cultivate or with some other means.

6th To settle in one's own house with two or three companions setting in order the work and means of fixed subsistence.

7th To live in a religious community.

2. These are ways of life that could provide actions to your life which you could choose from. They are all good in themselves, but you have to choose only one, and in this choice enter the counsel of God and of men.

With regards to the place, territory and way of practicing the chosen life, in this you also need counsel.

3. I could not decide on anything unless you first make a rigorous spiritual retreat, wherein you will examine, think and meditate on your choice. After you have done the meditation, and having consulted God on what is more convenient for you, put in writing the sentiments that God may want to communicate to you regarding this matter. You will give me this in writing and after seeing and examining them I will tell you by word of mouth on what you have decided. I will present them to God and to make revision before God, at the end I will give you my last decision.

This is what I thought you should do in order to be sure of a good choice of the way of life.

Dispose of a father who desires your sanctification.

Francisco Palau, Priest

36. To Queen Isabel II: Madrid

Es Cubells (Ibiza) May 20 1857

Madame:

1. I, Fr. Francisco Palau, priest, uncloistered, of the Order of Carmelite Discalced, residing in Ibiza, A.L.R.P. of Your Majesty with due respect.

Exposed that since the teaching of Catholic doctrines is an extreme, urgent and pressing necessity of the country, I resolved to dedicate totally to this holy ministry; considering all the circumstances of time and persons, I adopted a style and method that would seem to be most appropriate and

adequate for God's word to bear abundant fruits. To this effect, I turned and referred to the bishop of Barcelona and obtained the authorization to preach with doors always open, and began this praiseworthy task in the parish church of St. Augustine's of the same city, in November 1851.

2. The undersigned desired that the seat of the Holy Spirit must be attended not only by the teachable pupils to their lessons but most particularly by certain learned, cultured and privileged persons who were fascinated by the error, who have organized themselves as teachers and doctors of so evil doctrines which when tasted and digested by the crowd and incautious people, it brought forth disobedience to the constituted authorities, revolution and anarchy. I preached the holy gospel to an illustrious and religious audience which was in Barcelona in the years 1851, 1852, 53, and 54, but in critical circumstances, in difficult times and in an epoch in which errors of the most indecent were supported by a press without bit of bridle. This opened a volcano of wickedness, which emitted its deadly lava on all the classes, condition, position and ranks of the society. Because of this, I thought to choose a special and well-known style and method, like the academic-catechetical; upon which transforming the church into a public lecture hall. In the first session I defined the true virtues in its proper terms, and described the vices and its devastating properties under its natural and monstrous figures, and gave a detailed explanation of the evangelical truths and of the teachings derived from them; and then in the second part of this same teaching, with adopted style for high intellectuals, learned persons I developed those sublime fundamental truths that formed the firm indestructible and solid ground of our religious beliefs, dissolving and pulverizing one by one and in one's time and turn all the arguments that formed the brittle and fragile defense behind the mask of wickedness. Consequently, the School had that mission of proposing and explaining to the

people the Christian doctrine and of instructing them on the motives and principles from which they originate.

3. The exponent moved and stirred by the passion of the holy mission, even though it was difficult and distressing, he carried it out animated by the love of God and his country.

Under this program, the parish church of St. Augustine's of Barcelona was turned into a School of Virtue, where in all feast days the *Catechism of Virtue* was explained, which is an extension of the Christian doctrines, vindicating this very same doctrine of the errors that dispute it.

4. The preaching of the Gospel and the teaching of Christian doctrines even though it had a style of a school could not be suspected of the crime of conspiracy against the public order; since all its functions, prayers, doctrines and acts were directed efficaciously to establish it, conserve it and solidify it. The School announced ahead of time the program of all its teachings in all the city's newspapers and this was faithfully and loyally performed; the people assembled in the same way and by the same means that they are used to in all the churches, as the celebration of a public act of worship by which thousands of witnesses heard and listened to its doctrines and saw its presentations.

5. The School run its glorious course. It welcomed constantly in its bosom selected and immense audience offering to a number of considerable families on all feast days two hours of religious instructions. Then, at the end of March 1854 it was suppressed by His Excellency Captain General D. Ramón de la Rocha. S. E. surprised without doubt by false information must have led him to attribute to the School the cause of the revolution between operators and labourers and so it was dissolved. Nothing could be more improbable and inaccurate than to attribute the revolution to some teachings that have for its object to destroy, to abolish and to make it impossible.

6. The petitioner, Madame, cannot but reject this calumnious accusation and challenges his accusers before God and all men to prove duly the guilty. This could not be done in the actual case, for having attempted to vindicate his innocence, unpleasant responses criss-crossed with the Mayor and His Excellency Captain General of which resulted to his confinement to this island. Here he resided constantly observing an irreprehensible conduct.

In view of this he humbly pleads to Your Majesty to protect the innocence of this unworthy priest and to lift his exile of which he will receive a special grace.

May God our Lord grant Your Majesty many years of life for the good of the Church and for the Spanish Monarchy.

Madame
A.L.R.P.D.V.M.

Fr. Francisco Palau, Priest

37. To Juana Gratas: Ibiza

Es Cubells (Ibiza) June 6, 1857

J.M.J.

1. My dear sister in Christ: Here is the interior and exterior movement of your spirit marked by obedience.

Interior movement: The whole of Christian perfection is based on charity. All the virtues whether divine, human, infused and acquired, theological, moral and spiritual and all the graces, gifts and spiritual assistance granted by the hand

of God and of the angels and of men are all directed to make charity progress in you.

Charity has two actions; it breaks forth in the soul in two actions: first, it unites the soul with God. Second, united with God it dedicates the soul to the welfare of the neighbours.

2. *First action:* this consist in making your will in all things, actions, thoughts and words, conform to God's will, in a manner that it is no longer you who wills or do not will but what God wills in you, with you and for you. This action of charity subdue, controls and directs the passions of the heart; it excludes the world and its foolish affections, extravagance, vanities; conquer the devil, its caprices, its insinuations; purifies the soul from all sins be it grave or slight and from every voluntary and deliberate imperfection.

This practical union divinizes the heart and soul and work out the growth of one's life; makes it strong with acts of faith, hope and charity accompanied by external works and actions directed by God. And this interior process takes place in the meditation and mental prayer and as far as possible in the incessant awareness of God's presence and by frequent and strong aspirations and ejaculations. This union produces the second effect and that is the love of neighbours.

3. *Second action of charity: Love of neighbours.* The soul united with God by love, charity assisted by all virtues and of the graces and gifts of the Holy Spirit, brings about in the soul the love to the neighbours. Brings about, I say, and it directs and ordains all the energies and virtues of the soul for the welfare of others, this ordered love with tranquillity brings about ripe, sweet, nutritious and wholesome fruit.

The love of neighbours has to exist, be put in order and acquired before it could burst out into action. And if it is not well-ordered, the action will bud forth green fruits, and the

effect will be temerity, indiscretion, rashness; and the soul will be disturbed and restless; and fatigue will take away its repose.

4. *The exterior in line with the interior.* Just as in natural order the plants are sown, watered, tilled and cultivated, these grew by the continuous change of weather; similarly, in the moral order, charity sown and cultivated in the soul will grow through continuous external vicissitudes and agitations. Charity, at a proper time and at its proper day works if God wills, and will offer means to overcome all obstacles, and if not, these will increase and will be a hindrance. In order to get settled, the circumstances of the persons, the territory and many other things must be considered; and to settle provisionally there is nothing like obedience.

5. Considering all the circumstances, I think it is the order and will of God that you settle in Gramat or Rocamadour or in its neighbourhood, with a provisional life style. This I have deliberated sufficiently and prayed to God, but as to settle there with a stable life style, this I have not yet decided. Nevertheless, if providence will offer you a place and means, accept them, erect it and work without waiting for an answer or asking anyone, then this will be the sign of the will of God.

6. *Since the first is not sure and the other is, let us go to the provisional style.* Content yourself with it because it is good and it goes along with the will of God and like the other it has its advantages and disadvantages. The good thing about it is that it offers the spirit the material abandonment and detachment: no land or house or city or town. Similar to Christ and his apostles, it offers a state of exterior abnegation and of absolute poverty and dispose the spirit of the necessity of cherishing and fostering renouncement, sacrifice and contempt of the world and of all its wealth and treasures, goods and possessions.

7. To settle in one's own land, brings along obligations, ties, greater care and anxiousness, but in exchange, it is a safeguard before the world and of the malicious people and provides the spirit of stability; and the exterior stability helps the interior, as it lay down the arms of the hand and allows rest. Yet this same repose and this same exterior stability could be harmful if considered necessary because the spiritual building would be resting on the brittle and fragile foundation of the matter; and this building rests solidly, only and exclusively on charity, renouncement, abnegation; and the exterior poverty always do and help admirably the interior abnegation, and for this Jesus Christ commanded his apostles to practice this and wanted that his Church would be founded from above and not from below; and for this he made the church from the beginning mendicant, independent of this earth and its possessions, and demanded his apostles to practice this exterior abnegation. The church was founded without house, without place, without money, without material protection in the midst of dreadful persecution; and this exterior abnegation helped the early Christians for the interior abnegation.

8. To be settled in one's own house is good and advantageous for those who are already perfect in the interior abnegation and for other designs and purposes. Since the providence by its lofty plans has left you neither a house, nor land, nor money, and now that it offers you this means no doubt in order that at this time you will continue to workout in your interior abnegation and to perfect it, and when it will be his will, He will arrange otherwise.

The rest I will tell you at its proper time and when needed.

Fr. Francisco Palau of Jesus Mary Joseph

38. To Juana Gratias: Gramat (France)

*Es Cubells (Ibiza) Day of Our Lady of Carmel
July 16, 1857*

J.M.J.

Long live Jesus

1. My dear sister in Jesus Christ: We are celebrating the octave of our most holy Mother, Virgin of Carmel, and I intend to put in order all my things, as if they are the last days of my life. Let us come to your affair. I am waiting for your letter so that I could spend time for your exterior life, meanwhile, let us go to the direction of the interior.

2. The great work of God in man takes place in the interior. The order that appears and is manifested outside is the work and effect of the interior order.

The three virtues faith, hope and charity, aided by the most lofty and sublime gifts of the Holy Spirit, such as understanding, wisdom, knowledge and counsel, unite the creature with the Creator, the spirit of man with his God, the soul with the Word of God. And this sacred union is that which has to be searched for, held and possessed, because here lies the spiritual life, salvation and strength, and from it springs forth the other innumerable virtues. Let us set aside the theories, and go to what is practically convenient for you and you can handle.

3. The soul looks at God under two aspects or ways. First, as the object of all your affections, or as an infinitely good and amiable being, and this image robs your heart; and insofar as he is good, infinitely lovely, infinitely perfect, in this respect he captures and robs your intellectual vision, your thoughts and meditations.

In this regard, God and the soul becomes one single thing through the theological virtues and its gifts, love and purity of thoughts. And while this divine union takes place primarily and principally in the soul, the rest of the virtues are like auxiliaries, helpers and armies that guard, serve and defend this work. This is the love of God for the soul and the love of the soul for God.

4. Besides, while the said union works and directs, it bastes and begins other union; this is what I told you many times: the soul unites with God first as its lover; as the centre of its affections and visions, and then as a king and lord and master of the whole universe. The first union makes the soul a goddess that is, deifies, sanctifies and makes it a spouse of God. In the second, it elevates the soul to the dignity of queen, co-redeemer of the world, lady and princess. The first is the love of God, and the second is the love of neighbours, and since the love of God and neighbours completes the work of God in the heart of men, this is the work that has to begin, to continue and to be completed in us, and the fulfilment of the whole law, no one could enter the kingdom of God without this work put in order and completed in the degree of perfection that God alone knows.

In the same manner, we have here the life, salvation and the strength! How disgusted are all who do not agree with this! Although I am far behind, nevertheless, it pleased me to preach, to talk and write and to meditate on this great work; and to its contemplation the spirit is nourished, animated and vivified.

5. These two unions are worked out in prayer and in meditation, and in the silence and in interior recollection.

If you have ardently searched for solitude, seclusion, detachment from creatures, and if you have not dreamt other than the deserts, believe me, your vocation originated and originates from the fact that your poor soul knows,

understands and touches the need to live in union with God, not in any manner, but according to the manner that God requires and wants. The soul knows the value of this union, understands clearly that it will find life and resurrection, its nourishment and its virtues in it. And for this it has searched for it. And where? And by what means? Let us love God excessively, his designs and providence and respect them. Learn from the lessons of life in order to correct the errors and preoccupations.

6. Dear sister, where are we going to find this union and by what means? We will talk on this matter of great interests in my letters. And truly everything else is of little value. Let us come to the point.

It is clear and necessary that I direct the movement of your spirit in prayer and outside of it, because it is here where this holy union is worked out. And this direction is what you have precisely searched for. In this matter you need instructions and counsels, because this will facilitate the way. If I overlook it remind me always because this is most important for you.

7. In prayer you will find faith, hope and love. And since you have sufficient instruction and experience in order to judge these virtues; since you have already smitten the major preoccupations and errors that you have; the acts of union for you will be easy, sweet, and satisfying; and from here without recognizing and seeing the union, you could feel it, you will find pleasure with God, you will deal amicably and easily with him, and you will later become friends. Well, now I have nothing more to tell you on this matter except that you persevere and make the best of this easiness with God, ask for graces, collaborate, fortify your moral virtues and take courage in your interior castle; scuffle your moodiness and its causes, uproot your unfounded sorrows and prepare yourself (My paper has run out for I did not intend to write

extensively. Now that I am with you we will continue the conference) for all the terrible combats that the three enemies will wage war against this divine union. Live united with God and take care that nothing, be it hunger or thirst, or sword, or adversity, or success, nothing whatsoever will disturb your heart. Live united with God and all the rest will vanish like smoke and shadow.

8. When you examine your conscience, (be careful with what I will tell you now) do not go too far; look at it as you look at the seashore from the summit of the Alps or Pyrenean, lightly without going in details. If you do not see it clearly, certainly and evidently wrong, go ahead and remain at peace with your God. Mind this, I repeat, and tell me how you are doing it because the devil could trick you with false instructions and insinuations that could cause you grave harm. This union springs forth peace of heart and mind; search then for peace. Let nothing disturb you, be it good or adverse; pass it around; lose everything except the peace of your heart and mind. When you feel restless, sad, sorrowful, embittered, search for the cause, and if it is not worth the trouble, and does not offend God, get rid of your restlessness; and if you do not see reasons for your sorrows, yet you feel restless and discontented, then endure it, be patient, let those hours of spiritual fever pass and your inner peace will return.

9. This union, my sister, demands and asks a heart that is at peace, calm, serene, unchangeable like a place in heaven; we could acquire this peace, this calm, this serenity; we are obliged to search for it, fight with our strength and vigour whatever threatens it from outside ourselves.

This union, my dear sister, even if it is within you, needs to be worked out, consolidated and strengthened; to this effect, I will not fail to instruct you, to give you instructions, precepts and counsels, and you will explain to me because I want you to be opened.

10. *Let us now go to the other union.* The first, look at God as the infinitely loveable, beautiful and perfect, and its object is the contemplation of its attributes and perfections. And the second, look at him as a creator, conserver, master, redeemer and glorifier and vivifier of the whole world.

In certain moments, the spirit of the Lord moves you and leads you towards this second union and you have to cooperate. He will be presented to you as lord, king, master of the universe, as lord God of hosts, and convey you to objects analogous to this presence. Since the first union is not strengthened or perfected or completed except in the second, it is precisely here to start the work.

11. *The Struggle of the soul with God*, this small book will give you instruction. You have only to change the object. Instead of Spain you have to put the universal Church. Whoever struggles for the defense of the city, struggles for its own cause. You have to begin meditating on Jesus crucified and looking at his physical body, you see the mystical and moral body of the whole Church; and since he is your friend and lover, you have to begin to work together in you the love of neighbours, using the prayer indicated in the book *Struggle of the soul with God*. But be cautious that you will not be occupied in this prayer in a way that you will forget the first union. The first thing you have to examine in prayer is your union with God.

12. Enough. My time is over. Biel and Ramón are calling me for Vespers. In another letter I will write extensively on this important matter, and when you write, do not fail to answer me, giving me an account of what you are doing in this regard and of your doubts and moods.

Goodbye. Your solicitous father.

Francisco

39. To Juana Gratas: Gramat (France)

Vedrá (Ibiza), July 24, 1857

J.M.J.

Long live Jesus

1. My dear sister in Jesus Christ: It has been for four days now that I live alone in the midst of these large rocks. I found a big cave where there is water, and one trickle is enough for my consumption. Biel and Ramón were with me on the day of the grand feast of Prophet Elijah and in the evening they left, and will come back on Friday of this week, so that I will have provisions for one month. God has prepared for me a place for my solitude in this island, so pleasing to my spirit that I would not dare to desire or to ask for anything better. Having water here and the brothers come every now and then, I have everything. How happy I am if I will not leave this place anymore! The angels do not come out from heaven to go to earth unless sent by God; and if the saints in heaven would be free to come back to earth for sure they will not come down except with a mission from God. For me this solitude is heaven. And what have I to do with men? Who can compel me out from here?

2. If you feel in your heart an intense kindled desire for solitude and of a place convenient for your soul, do not be surprised. Even though God could be served in all places, time and circumstances, yet the exterior help the spirit marvellously.

Since the object of my retreat is to put in order my things and of those of the ones I direct in God's ways, I now take the pen in order to communicate to you the sentiments and lights that the Lord has deigned to give me.

3. *External attitude.* I will see to it that you will have a place for the time of retreat where you could be alone to hide and talk with God. These desires for solitude will be fulfilled at the proper time. I say at the proper time because perhaps, now is not convenient for you and when it is, God the Almighty will know to give you the opportunity in order to assist the needs of the spirit.

I understand that your decision to move to Gramat is pleasing to God and hence very right. The external attitude you have to take depends on thousand circumstances which at present I do not know, and for this I will wait for your letters to inform me. Once I will know the circumstances of persons and other details, I will judge the external course that you have to take in that country.

4. In order to encourage you in your undertaking, in case of unforeseen, unfavourable and contrary incident, it is necessary that you always keep in mind that the external attitude is subject to vicissitude and change, because they depend on God, on the angels, on the devils, and on good or bad men and on ourselves; and you do not have to depend or never to turn on it. I will not talk to you about it until I will receive your letter.

5. I received a letter from Fr. Aytón and he told me of your visit. As what he said, he is convinced as I am that it is not convenient to your situation to settle there. He did not say anything about your companions under his direction. On the month of April or end of March I will go to see him and with this occasion I will be at your service whenever you need. In Es Cubells I am free from commitments; I will go where the glory of God calls me. The house of the Rota de Angaroba will be finished at the end of this year; and in Fatarella I will see Mrs. Miguela.

Pau will celebrate his first mass on September and on this occasion I will see her, and we will agree. She asked me about you in her last letter.

6. *Now to your interior.* I told you in my previous letter that the union of your soul with God has to be the object of all your prayer and meditation.

Familiar to this invisible union, you will feel it even without seeing it, you will feel united with God, that is, in peace with the Lord, and here you will stop if you will not recognize the doors to proceed towards the interior.

Once you are united with God through acts of faith, hope and charity, when you feel already at peace with God or with no enemy, direct your petition to heaven: the designs of the providence on you will be realized, fulfilled and be achieved at the proper time.

7. At the same time begin to look, to contemplate and meditate on Jesus crucified, his moral body which is the Church wounded by heresies and errors and sins; and in effect of this meditation note well on what I will tell you. Kneel at the foot of the cross, adore it, offer and surrender yourself entirely to him so that in you and for you and with you he will do what pleases him. Offer yourself in the holy sacrifice of the Mass together with Jesus, in sacrifice, in expiation of your sins and of the whole world; negotiate in heaven in the manner you will find in the book “Struggle of the soul with God” the healing and the comfort of the patient Jesus in his mystical and crucified body.

8. Even though at the beginning you may do this work of mediator between God and men imperfectly, time and practice will help to perfect it.

It is the will of God that you engage in prayer for the welfare of the world. In this you will proceed safely.

9. Ask also in prayer that the design of God's wisdom will be fulfilled in your external life style and his sovereign will be done, and that he will direct your steps and protect you. The external life style could be ordered for the good of other souls and in this case, since God alone knows what is appropriate for the good of religion, you must appeal to him to guide you and to take you by hand so that you will not deviate and wander.

10. As regards to the external life style do not rush, rather be patient and moderate, endure and wait because it could agree with the glory of God, for in his providence he has fixed the time, the day and the hour; and until this hour comes, any attempt to have a stable life style will be useless, and your efforts will be in vain. I mean to say, take the external style that is more suited to your spirit, deliberate on the circumstances, and wait for a better one. I say for a better one, because however good it may look, it will only be provisional, and it would be necessary to wait with patience for a stable life style. The decrees of God on the persons and their life style will be fulfilled, but at its proper time, day and hour.

11. Great is our consolation to be able to go on the ways of the spirit under a stable and secured life style. In this way we do not depend on anybody; we are free for God, and in the interior disposition of the spirit we take the style and means that do not depend on the good or bad will of men, but that of God and ours. I and God, God and I, that is the whole difference. What a happiness!

40. To Juana Gratiás: Gramat (France)

Es Cubells (Ibiza), July 28, 1857

J.M.J.

Long live Jesus

1. Dear daughter: I received your letter through the mother prioress of Palma and I was very happy to receive it because I was anxious of our correspondence.

First of all, overlook the matters and drudgery of the world and let us go to the most important and not to forget the conditions of the direction, that is, the progress of your spiritual and inner relations with God. The rest "everything is passing, God alone does not change and patience gains everything."

2. Since your parental house is not occupied, I think you have there a cell. Well, stay there and let your parents take care of your physical needs, direct all your energy to prayer. I and God, I for God and God for me, "whoever has God nothing is wanting, God alone suffices." Put in order your life: in prayer, seclusion and silence; these are the walls that will protect you against your enemies. In prayer, in silence and in seclusion, there you could be alone with God. If the devils will truss your league to the world, besiege your spirit and fortitude, attack it with calumnies, with slander and dispute, you already know until where it can go, if you are deprived of the holy sacraments, humble yourself and God whose hands are not tied to this signs, will bless you. For this do not be disturbed, go on unwavering, tranquil and at peace in your relations with God. If they curse you, bless them; if they calumniate you, keep silent and pray. For whoever lives at peace with God, how despicable is the world and all its

things! Disregard its madness and wickedness and take care to guard your unwavering heart in the face of what they would say or do.

3. But, what can they do to whoever loves God? Nothing. I am safely and securely settled on the high, roughcast and unshakable rocks of Vedrá. I can see the fury of the sea crash and turned into fumes, and I laugh at its vain efforts because I am safe. The sea is restless, disturbed, agitated and tumultuous; it raised its furious roar, curl and straightens up in arrogance its waves, shaft on the large hard rocks, but all its perversities are turned into fumes. The servant of God sleeps tranquilly, he is not agitated, restless, disturbed; and while the sea is shaking its surroundings, he continues his work in peace. Do not lose heart, my daughter, keep your inner peace, repose and tranquillity in the midst of the world and continue your work and interior occupations. The world and its concerns are not worthy of filling a place or space in the temple of your soul. Look at it at the height of your meditation; look at it nothing more than to put in order your relations and indispensable communications with God. In this matter do not argue with him, do not defend yourself, keep silent, pray and meditate and ask from him compassion. Here you have my daughter, the life designed for you to follow in the midst of the world.

4. Your presence in Gramat and your work will justify you. Take care to do well in your ordered interior and leave to your director the solicitude of settling in this or in that place. Keep silent; avoid discussions and disputes with the world, because this will be to descend from the height of the large rocks in order to struggle with strength against the waves of the sea. If you are dishonoured, be silent and pray; if they think you are unworthy of God and of his holy sacraments, rejoice to be worthy to suffer something for Jesus Christ and in this case do not go to trouble them or deprive them favour.

If you are not given the absolution and the confessional is turned into an instrument of war and ruin, search for other confessor or do not go. Suffer with patience. The tyrant will suffer more than the martyr. Do not rush to search for the favour of men, be silent, pray watch and wait. To the indiscrete questions, do not answer because they do not have right to interrogate you. Be very reserved, cautious and prudent.¹

41. To Juana Gratias: Gramat (France)

Palma of Majorca, November 17, 1857

J.M.J.

1. My dear daughter: Let us go to your soul. Your progress and your flight towards God have to be the primary and main object and necessity of all our correspondence; and neither life nor death, nor contradiction nor grace and favour has to hinder you nor paralyze you and you have to begin every day, thousand times and do not wait for tomorrow. The spiritual order has to be established, fixed and consolidated independently on all material things. And this order has to be sustained and conserved (here is the miracle), in the midst of never-ending and continuous vicissitudes of events, incidences that surrounds us. You have to be firm, unchangeable and unwavering at the centre of that wheel of spiritual seasons to which the soul is subjugated while living in mortal flesh. Whatever is your external attitude, take the exterior and the material part of

¹ The letter ends without a signature. It is almost sure that it continued in the other sheet.

the turn of affairs, everything must serve as a ladder to ascend to heaven. You already know in what consists this spiritual inner order; and this is in charity, that is, to unite with God, to conform with him and strip oneself of everything of one's own in order to be dressed of God.

2. This union is consolidated in the love of the neighbours. «Take care of me and I will take care of you». Jesus crucified in his moral body is the object of all the solicitude and care of the soul. Well, in prayer see if there is in you a concurrence between God and your soul. Seeing this concurrence, forget yourself and go on to meditate the wounds of the moral body of Jesus, and offer yourself as a victim in whatever he wants and demands from you, and spend the time of prayer in this exercise. Although the exterior form could help and will help marvellously the interior, yet the interior and spiritual orders do not depend on the external good acts. Leave this for [when the providence will give it and leave it to my charge and I will make the best of the circumstances that is offered].

They are calling me and I am sorry because I wished to write more, but I will do so in Ibiza. My concern will always be directed mainly on this matter, while my head is not occupied.

Goodbye.

42. To Juana Gratiás: Gramat (France)

Es Cubells (Ibiza), November 19, 1857

J.M.J.

1. My dear daughter: It is time to enter again in your soul in order to continue my work. It is precisely to answer all

your letters or better to recapitulate the two letters that were lost; in them I have given you the answer. Let us now go through the practice of interior virtues. To go through in prayer, an act of union serves as a preparation. This act is a very simple and natural thing. It is to desire whatever God wills and not to desire whatever he does not will; it is to open your heart and offer it for whatever he asks and has prepared for you. This union presupposes and includes the acts of faith, hope and charity and since you have been practicing this for many years, these acts remained impressed and are renewed habitually and implicitly with simple and natural act of love or of union. If this union is attacked, renew these acts, but if there is no direct attack, this are renewed virtually and implicitly in the said act of union. This thing is very simple and natural, because as this union makes itself felt in certain conformity of image between the soul and God, it is enough to present oneself to God. It is as I said, to desire simply what God wills.

2. With your soul disposed as such, you will move on to the second act of love. And if in the first act the soul looks at God as spouse to Spouse, as lover to a beautiful, infinitely loveable and loving object, the second act looks at him as head of a moral body. Look at him in this body that is his Church, wounded and crucified, poor, needy, persecuted, rejected and scorned. And under this consideration, offer yourself to take care of it and render it services that are within your ways and means. Moreover, look at him as Lord and owner and king of the universe and since he does not reign in us without us, except with us, in us and for us, under this point of view offer yourself also whatever he wants from you.

3. Unhesitatingly, use prayer, since all the graces are linked to it. For this purpose you can make use of the book *Struggle of the soul with God*, replacing only the name of Spain with that of the Church.

Besides the prayer, you could offer yourself for work according to and under the plans that providence have for you; conforming your life with the laws of the holy Gospel and arranging your actions according to the style prescribed by obedience and offer yourself to suffer and endure whatever suits with his plans.

4. You have to repeat many times this practice: Take care of me, Lord, and I will take care of you; I will take care of you and you will take care of me; I will dedicate my whole self in everything for the good of the mystical body that is the Church and you take care of me. These are in substance your interior practices. Therefore, study the treated manuscript of the Mansions.¹

5. I urge you again and I insist that you forget and leave to me whatever concerns the external matters, and leave it to my care and solicitude; and now and always take great care not to submit the interior order to the exterior or make the first dependent on the second. Whatever may be your exterior situation, be it provisional or stable, be it in peace or in conflict, take care of your interior order, and the interior order will organize your exterior matters. Live as if you are always bound to a dreadful, adverse and contradictory external situation. Do not trust or never place too much hope in your external situation because although it is true that I will search for a favourable one, it depends on thousand incidences, and this is subject to change and continuous vicissitude, and you could never rely on it. In the course of your life, you will have all sorts of experiences prosperity and adversity, stability and instability, but you have to take care only one thing and that is, to be immovable as a pillar, stable, fixed, constant and firm, and this is the interior order and organization of your soul.

¹ He seems to indicate the existence of his writing about the Mansions of St. Teresa.

6. In all my letters I will not fail to direct you in your interior life because this is the main thing in the direction; it is here and here is all the work. I will write you again before leaving Ibiza, and I will continue on the same matter, and in your letters do not fail to tell me something about your interior life. Answer me regarding this because I need to know what is happening to you.

Commend me to God and command this your affectionate father.

43. To D. Florencio Gamayo: Madrid

Es Cubells (Ibiza), May 1859

Mr. D. F. Gamayo¹, in Madrid

1. My dear Sir and all my esteemed: In the newspaper “La Regeneración” whose printing press is in your charge, I read in almost all issues an invitation to whoever would like to use this printing press for the publication of their writings. With this motive I address this letter to you just in case you would take charge of the printing of a small book entitled *The School of Virtue Vindicated*, or the preaching of the Gospel and the teaching of its doctrines in the style and method adapted to the capitals of the first class of Spain.

2. It has three parts. The first part gives the historical description of what was the School of Virtue. In the second it presents the charges and accusations raised by the (progressive) journalistic press and the response to them.

¹ He was in charge of the Madrilenian press that published the “La Regeneracion” newspaper.

And the last part contains its defense before the military principality and ecclesiastical authorities.

The School of Virtue was nothing else than the preaching of the Gospel and the teaching of its doctrines under a form and method adapted to the demands of the nation. The protagonists' journalistic press undertook with much zeal and turn it over as a club of conspiracies. General La Rocha, imputed to the School and to the rest of the preachers the cause of the revolution of 1854, suppressed it. We were precisely to defend ourselves; and since we were not summoned before the Court of Justice, the proper and legal place to discuss its case, various disputations on this matter criss-crossed. My defences were looked upon as crimes of disrespect and I was confined to this island in April of the same year.

3. In spite of all the provocations of the press, I was enforced strict silence. But in view of the fact that the governor of Her Majesty has taken seriously the horrible calumnies inferred against a case that concerns religion, I was determined to answer and offer explanations regarding this matter.

The small book is about faith, religion and moral; it has been ecclesiastically examined and approved. It consists of 200 pages manuscript of this size. Estimate it and tell me if you can take charge of this printing, in which case I will send the manuscript and the cost of the printing by bank draft or in any way you like. Inasmuch as my only object is to vindicate the honour of religion, I think that they are pieces that will be read only by the interested; I do not have the intention to have more than 500 copies. Have the kindness of preparing for me your personal remark.

4. I received the newspaper "La Regeneración" through Valencia, and they send me all the issues together once a week, paying seven cents weekly. To avoid

superfluous and useless expenses, I would be grateful if you could send me the seven issues together.

The mail boat leaves Valencia for Ibiza weekly on all Wednesdays evening; if you send the issues on Tuesday to Valencia for Ibiza, they will reach me together in only one parcel. If this is not possible and will cause inconveniences, we will continue as before.

5. I have planned to go to Madrid for this purpose, but by the official communication from general Zapatero who thinks that the School of Virtue was a centre of conspiracies of Catalonia, I am deprived of my freedom.

This is all that occurs to me and command this affectionate y s.s.

Francisco Palau, Priest

44. To Rt. Rev. Antonio M^a Claret: Madrid

Es Cubells (Ibiza), November 28, 1859

Long live Jesus

1. Your Excellency Msgr: Yielding to the irresistible voice of my conscience, I would like to consult you regarding my affairs and to take a little of your precious time which you use so well for the welfare of the Church.

The bearer will send you a copy of a small book entitled *The School of Virtue Vindicated* which I intend to have it published in that capital.

2. The School of Virtue was a means of preaching the Gospel directed and established under the style that God and the circumstances advised us to reinforce, strengthen

and restore the catholic faith in the capitals of the first class that has been weakened by so much powerful elements attacking it. This was the mission that made me abandon my cherished solitude in 1851, and under this prospect I showed up with my companions in Barcelona. This idea and this mission could not be but attacked. I knew it, what did it matter to me? Recognizing the will of the Lord, I fulfilled it. Once the struggle began my companions and I were obliged to sustain it. We have sustained and we will sustain; but against whom? whom are we combating? In the field of ideas, nobody. In the work? We will defend all those that combat against the holy and the sacred.

3. In order to respond to the anti-religious press and to give to the governor of Her Majesty detailed explanations on our right intentions, Mr. Vilarrasa, one of our companions, published in a Catholic Magazine a faithful account of the facts. And besides, to the appeal of the most respectable persons who mediated in this undertaking favoured us, I published this said small book in Madrid.

4. Your Excellency Msgr, I wish you to know its content. The matter is very delicate. What is it about? It circulates in the field of praxis a serious question on your own accord, which is the preaching, and the method it should take in the present reality. For me, in my judgment, in the idea that constantly occur to me in the diversions of the society, Your Excellency, has been raised to that situation against all your hope and inclination, for among other ends you stretched out your hand to preaching. I believe that you are a providential instrument of the spirit of God whom I must consult in this matter. Well, I fulfilled a duty. Since I could not do so verbally, I will do it in writing. In February of 1858, I happened to be in Barcelona on my way to Madrid to consult you in the name of my companions and mine. I was ready as I am now, to submit myself to your counsels and

dispositions; but a new persecution and a new exile for the same cause deprived me of this satisfaction.

5. Have the amiability of knowing the ideas that guide us, and if we are wrong, we will follow the other course; if we are right, we will go ahead when the Lord disposes and opens the way. I am confident that in such serious and important matter, you will not fail to give me your counsels, instructions and admonitions you think would be useful for me. I will appreciate them like the rain from heaven and I will put them into practice.

6. I am also sending to your Excellency a petition to Her Majesty Queen Isabel. This is the same document I sent to Her Majesty through the Minister of the Court of Justice who is handling my case.

As a Carmelite, son of St. Teresa, I could not but kiss those keys that confined me within those walls of the Mediterranean waters. I live with two of my disciples in complete solitude. With the remnants of the wreckage of the School of Virtue we built among the rocks a hermitage; and here I have more than what I could ask from God, more than what in my gilded dreams I ever dreamt and longed for in my youth about the contemplative life. Here I have my cell, my heaven; here as a good priest I could spend time to negotiate with all my strength with God the Father the affairs and concerns of Jesus Christ and his Church. For what I want freedom? For what would freedom serve that will compel me to descend from the heights of Carmel? Precious are the chains of my exile!

7. Your Excellency Msgr. I say, I confess: In order to ask for freedom, it is precisely a command from God, a voice I could not resist, that asphyxiate me; inasmuch as I ask against all my spiritual pride. But my delights are in doing the will of God that I experienced. I raise this petition to Her Majesty Queen Isabel because I believe that it is my duty to

fight with all my strength against the obstacles that hell and wickedness would hinder and contradict to any mission that the Lord entrusts me; I wrote to Her Majesty because I believed it is ordained by God, and I write to Your Excellency because I believe you could help me to fulfil the will of God and to frustrate the intrigues of the bad angel.

8. Although I sent this same document through an official conveyance to Her Majesty, I am sending you a copy so you will know the case, and if by chance Your Excellency believes that it will please God and will be useful to the service of his Church, could you say some words in your convenient time to Her Majesty or to the Minister of the Court of Justice? If Your Excellency judges inconvenient to attend to this case, I will not take it ill because in this matter I adore and will adore the decrees of the divine providence.

9. If this case concerns personal matters I would be afraid to disturb the respect of Your Excellency, but since the concerns of God and his Church are also your own, I am not afraid to speak to you and to involve you in the matter that has so much stirred the capital of the principality of Catalonia.

I commend myself to your fervent prayers and even though I am miserable and a sinner I will not forget you in mine.

Command Your Excellency according to the pleasure and will of God, and dispose of this your faithful servant and b.s.m.µ

Francisco Palau, Priest

45. To Queen Isabel II: Madrid

Es Cubells (Ibiza), December 4, 1859

Madame:

1. The priest Fr. Francisco Palau, religious of the Order of Discalced of our Lady of Carmel, resident in this island of Ibiza, with due respect to Your Majesty expound:

It is a public knowledge that in March 1854 there was in Barcelona a kind of riot that had no other cause, as subsequent facts were proven, than that of certain disputes and disagreements between the manufacturers and the labourers. His Excellency Mr. D. Ramón de la Rocha, Captain General of the principality of Catalonia, shocked by false information, attributed that commotion to a religious group and suppressed the School of Virtue. Since the cause of the suppression was ignominious, in the course of the defense, the Mayor Corregidor and the S.E. the General intervened and disagreeable disputes criss-crossed which accrued to the exile of its director to this island of Ibiza.

2. In the wake of the revolution of July of the same year, the government granted an extensive amnesty in favour of the political exiles, and although the appellant does not need them, for he believes he is innocent, nevertheless the Military Governor issued him a passport and the Mayor a residence certificate. These documents are still in the possession of the appellant; and with the legal strength of these documents, he thought he was free to travel like other Spanish citizens. However, he used this liberty only once and that was to go to the capital of the Balearic Islands. But, by chance the government of Your Majesty deemed it fit to dispose otherwise of his humble person, impelled by an excessive love, of respect and adherence to the throne, he

submitted a petition dated at the beginning of June 1857 to Your Majesty, manifesting his situation; and if by chance the judgement of the government subscribe him not guilty, he implores clemency and favours of the laws.

3. Six months lapsed without response. Within this period his family was bereft by the death of his dear parents; and in such case, the exponent believed his presence is needed by his family, whether for their consolation, or to arrange matters that were purely of personal interest. In such circumstances, he thought in good faith that he could use his right to travel without waiting for the response of Your Majesty to the mentioned petition. He did not wait because he did not expect to receive it; on the contrary he thought that the government of Your Majesty considered its silence to show that the old case was dead and forgotten, and he feared of having disturbed the attention of Your Majesty without sufficient serious reason. If in his conduct he committed any fault, it was involuntary, the exponent could attest and does attest that as much as now and always, he has and is disposed to respect and obey the orders of Your Majesty and those of whatever authorities represent you.

4. Upon arriving in Barcelona, he reported to the Civil Governor of the province, he exposed the reason of his presence in the city and he submitted humbly to their orders and dispositions, and he did likewise with his bishop, His Excellency Msgr. D. Antonio Palau. With these reservations the exponent believed to be authorized to remain in his birthplace at least for the time he needs to do his transactions, supposing that he would otherwise be amicably prevented. The above exposition shows that his stay in Catalonia during this time could neither be a secret nor a mystery and much less an escape from his exile.

5. It was in this occasion that Captain general of the principality, His Excellency general Zapatero, S.E. appeared

to have a very horrible opinion of the School of Virtue. Judging from the facts, S.E. knew it only through the information given to him by the persecutors based on the wicked printed materials made by the oppositionist press; and the weight of these reports turned against its author and director as the leader of rebels and traitor to the state. He was arrested, kept incommunicado for eight days in a warship anchored in the port, and without formulating any accusation, nor hearing any defence, depriving him of a citizen's sacred right to defend his innocence, and was sent back to Ibiza under the strictest and severest surveillance.

6. Upon arrival at his providential destination in March 1858, a decree was communicated to him by the Governor of this place dated at the beginning of November 1857, which was the response to the petition raised to Your Majesty in June of the same year. The royal orders did not take effect in what favoured him because of this new exile.

7. Madame, judging from the reason of this new confinement and from what the exponent has been told, his crime consisted in his being the author of the School of Virtue and for escaping from his exile in August 1857 with the purpose of reorganizing the School. With regard to the first, it is evident that His Excellency has a very mistaken idea of this work; and with regard to the second the exponent had submitted his documents attesting his freedom to travel to the Governor of this place. His Excellency believed and was intrinsically convinced and misinformed that the School of Virtue was organized and functioned under the chairmanship of its founder at the beginning of the said year 1858. In this manner he manifested verbally to the exponent and based on this, he raised the most severe charges against him. The School of Virtue was preaching the Gospel and teaching its doctrines in a style and method that was impressionable. It was not different from the other religious ceremonies publicly

celebrated in churches. How could the said teaching and preaching been organized or carried out, since it is a public and indisputable fact that the exponent did not even think in the exercise of so sacred ministry? The entire Barcelona will tell if at such time there was the School of Virtue. This was not the reason of the trip to the principality of Catalonia, if it had been nothing could have been realized without first showing himself to the government of Her Majesty and obtaining all the authorization required for the work of this nature.

8. Madame, these are the facts that motivated this petition. The whole question stems from the endeavour to present the School of Virtue as a despicable club of traitors to Your Majesty and to the country. But perchance these useless and frivolous pretensions have not served and still serve as veil to conceal the eyes of the whole world of the persecutions, oppressions, imprisonment, exiles and martyrdoms of the confessors of the faith of this XIX century? The undersigned believes that he was exiled as the author of the School of Virtue, that is the same as saying that he directed it as an essential part of the minister of the divine word and marked with the sacred character of preacher of the “Gospel of Jesus Christ.” And if not, tell them why? If they will execute the case the tribunal will find this or no other reason. Let them manifest this crime that had condign punishment of isolation and exile for six years.

9. Madame, this prison, this isolation, this exile, is political and moral death, this persecution, at the end, looked upon by the victim, in what concerns his spiritual and personal rights; he confessed frankly and loyally that this was honourable, since it is an honour for him to suffer for the sake of God’s holy name. And if he had nothing else in view than God’s glory and honour, he would suffer them in silence and with joy until death. But inasmuch as he was a vested

and consecrated minister of God and of his Church and of the divine word, he has the duty to fight against whatever obstacles the devils will raise against the free exercise of his ministry. It is only under this concept that he seeks with confidence the throne of Your Majesty. And for what?

10. Madame, if Your Majesty, will read this petition consider it as one of the thousand farces contrived by the evil spirit in order to discredit religion and its ministers, he has nothing more to say or to ask. He will continue suffering and waiting for your royal orders which he believes will never tolerate such despicable games, or shelter a priest exiled as such in the dominion of Your Majesty. But if Your Majesty will take seriously and thinks that these grievous accusations that are weighed upon the exponent are well-founded, he trusts on the testimony of your good conscience:

11. He begs that his case would be judged according to the law enforced. He invokes those sacred rights which no civilized country denies not even to the wicked criminal, the right that would enable the exponent to defend his own existence, his honour and his good name and his freedom before the court of justice.

Madame, in view of the nature of the accusations labelled against the exponent, may Your Majesty accept this petition as an example of unequivocal manifestation of his loyalty and fidelity to Your Majesty and to the royal family, to the throne, to the government and to the institutions.

May God grant many years of life to Your Majesty.

Madame
A.L.R.P.D.V.M.

Francisco Palau y Quer, Priest

46. To Juana Gratas: Barcelona*Es Cubells (Ibiza) February 13, 1860*

J.M.J.

Long live Jesus

1. My dear daughter: I received your last letter and I answered the most necessary. Today I will go very slowly. Yesterday I had slight fever, but it was so slight that I did not notice. Two days ago I also had symptoms of colds. Last night I took quinine and today it has stopped. This is the most serious illness I had since November. With this malaise last week I felt so low-spirited without any desire to do anything good or bad. Now it is all gone (thanks God). I think that you too will not be spared from this from time to time, at least once a month. The others are all well.

2. I told you last time that I will not forget to commend you to God everyday. This is it, when we could not find what we desire, through our human prudence or through the means available to us, there is nothing more than to turn to the infinitely good and provident father, to ask him and to hope for salvation from him alone, and many times it is he who takes charge of opening for us the way. I have my ideas and resolutions shackled and deferred because of the response that the government of Madrid may give regarding my freedom, but I do not entrust the direction of your affairs or of mine in one disposition so variable and versatile; it is true that I hope to be given freedom and with freedom I will have a wider field, yet, I do not rely on the good or bad will of men except to soar towards the most sublime, lofty and secured, by them I judge and resolve my affairs.

3. Remain in Barcelona and let us wait until God will dispose other thing. I think that in your prayer you do not fail to implore to the Lord with insistence that he will manifest whatever is his sovereign will. Persevere until you are heard. In time of need, let us learn to trust in God, to hope in his paternal protection, and do not be afraid that we will be abandoned; he does not turn deaf to those who invoke him and searches for him with good heart. God alone knows the destinies of men and by what way they will go, and many times he hides from us in order that we will invoke . . .

47. To D. Victorino Hediger: Military Governor of Ibiza*Es Cubells (Ibiza) May 13, 1860*

Most distinguished Sir:

1. The priest Francisco Palau, resident of this island of Ibiza, to V.S. with the due respect expose:

That in March 1854 S.E. general La Rocha, believing that the undersigned was an accomplice in the conspiracies against public order, exiled him to this island. The government that took power last July of the same year granted an amplified amnesty to all kinds of political transgression and, in virtue of this, the military governor of this place gave him passport and the residence certificate, and with these, he went to Barcelona at the end of 1857. Accused of complicity in the political trouble before the military authority, he was again exiled to this island without legal trial by S.E. general Zapatero on March 1858.

2. Considering himself innocent, the undersigned raised to Her Majesty Queen Isabel (Q.D.G.) in the month of

December 1859 an intent petition, declaring his sentiments of love, respect, obedience and fidelity, protesting against the despicable accusation and asking to be judged worthily according to the laws enforced, applying all the precision of the law in case he is found culpable, and protection if he is innocent. According to the facts the exponent has, Her Majesty sent the record to the supreme court of justice, and it is in this circumstance that a royal decree has been issued on May 1st, in which the 1st article stated: “a general and complete amnesty is granted and without exception to all the persons indicted, sentenced or liable for any kind of political offences committed since the royal decree dated October 10, 1856.”

3. Most distinguished sir, since the exponent’s exile was occasioned by accusations of purely political offences, he believes that the effects of this amnesty are also applicable to him, of which reason he comes before your authority and ask that he be given passport to return to the continent.

May God keep V.S. many years.

Francisco Palau

48. To Juana Gratias: Ibiza

Barcelona, July 26, 1860

J.M.J.

Long live Jesus

1. My dear daughter in Jesus Christ: Through the latest letter of Biel I knew that you are all right. I, upon arriving here caught another catarrh with cough that had bothered me very much. Nothing serious but it was a discomfort.

I see before me a new order of things and I guess that the providence will provide and facilitate for us means to get out from our critical and tight situation in which the painful and distressing trials had placed us. In this trip I am considering slowly and with calmness the way I must use my freedom. My freedom brought me forth to another direction. I will examine it and I will follow the style that the Lord will inspire me. In this trip I will do nothing else but to inspect, look, consult and examine the course that I must undertake.

2. Concerning you, one thing you could do, and in only one thing you can help me, and that is to pray with insistence to God and to his mother, asking to direct us wherever his divine majesty pleases. Your vocation and divine disposition are joined to my wagon, and you have nothing else to do except to follow me. God will save us and will frustrate the expectations of the enemies of his name. With regard to our vocation, he will not leave us without light and guidance, since we are quite well to favour the designs of God.

3. I will continue my defence, and by mid-September I will return there, and then I will tell you what is to be done.

Meanwhile you make the best of the solitude, commend me to God and to his Blessed Mother. I will tell you nothing about your spiritual exercises because the guardian angel is there in the place to guide you.

I will not fail to write you every week, if I can.

Goodbye, regards from Serafina, Antonieta and the other friends. Today that widow of the Blessed Trinity came to talk to me and I am filled and satiated of the Trinity.¹

Command your affectionate father,

Fr. Francisco de J.M.J.

¹ We do not know whom he refers to in this humorous tone.

49. To Juana Gratas: Es Cubells*Aytona, August 15, 1860*

J.M.J.

Long live Jesus

1. My dear daughter in Jesus Christ: No one knows the immense treasures that is hidden in solitary, quiet, peaceful and contemplative life, except looked upon from the world of a contemplative soul. I believe that you are fine, that is, fine in a certain way; at least you have a solitude where you can grieve, groan, sigh and pour out your soul to God. In order to save you and to save myself I give you one rule and this is: keep quiet, obey and to entrust to God your salvation. This is what I do in what concerns me. I tell you to keep quiet and obey and wait in silence so that you will be sure of what I am going to tell you. God will not abandon me, and will not abandon me because he knows and understand the depths of my soul, the rectitude of my ends, objectives and intentions, sees my loyalty and generosity in sacrificing whatever I esteemed and valued. If I do not give you explanations of what I command and dispose, do not wish or search for it but with profound humility and respect, conform yourself to obedience, and everything will come out well. Many times God does not reveal the reason of his will, or want that I will disclose it, or he does not tell me. In such cases do not blame me, if I keep silent and will not give you explanations. I ask God to guide us like blinds and to lead us by hand to his glory. The Lord hears me and so blindly he guides me. He will save us. I have a special satisfaction that you are now in Ibiza, because I believe I have fulfilled what God inspired me. For the rest, I have now in view with freedom a new field open, I will have more means for all and will be less hindered.

2. I will take care of you, do not forget, I keep you continuously present in my spirit before God and in his presence, and everyday I offer you together with me and Jesus Christ at the altar of the sacrifice; and the Father, this provident father watches over our welfare, accepts my offering of victims offered in the sacrifice on the altar of the cross in calvary. Let us not expect anything else but sorrows and sufferings. Let us suffer with courage and generosity and be loyal and faithful to Jesus crucified.

Goodbye. Do not forget me in your prayers and solitude and command your affectionate father,

Fr. Francisco

50. To Juana Gratas: Es Cubells*Madrid, August 24, 1860*

J.M.J.

Long live Jesus

1. My dear daughter in Jesus Christ: I was waiting impatiently to reach Madrid because I have no news about you from Barcelona.

Reaching Madrid I found two of your letters, and it has been very pleasing to me because I am already accustomed to see you sick, and now it seems incredible that you are so strong. But the Lord puts limit to trials; it is terrible when the suffering of the body add up to those of the soul. When one suffers infirmities this perturbs and afflicts because the poor soul does not do what it desire. I wish for your good health and I have prayed for it many times because you need it. I

am astounded of myself because since my visit to our Lady of Remedy, I felt different. Upon arriving Tortosa in an inn, I ate a good meal with appetite, and I felt good, and from then on I continued to be in good health. In Palma, Barcelona, Lérida and Aytona I was desperate without appetite, the wind was languid, my chest was congested, and lately in Aytona I had cough and snappishness of stomach and I suffered a good deal. Luckily I was with my family who took care of me. But God sends the cold according to the clothing we have.

2. In Madrid I am with that priest, Fr. José Pascual. He received me in his house as a good friend. I have my room and here I live. He accompanied me everywhere and provided my needs. Otherwise, I could have gone to the Jesuit Fathers, because in an inn I was not well and it was very expensive. In Valencia they have already sung the Te Deum and the port is clean.

I will be in Madrid until the 3rd and since I fear that I will not catch up a boat for Ibiza, I am thinking of going back to Valencia on the 4th and see if there will be boat on the 5th. Inasmuch as the boat is so irregular, I have to go when I can, because on October 15th I have to be in Palma for the novena of St. Teresa.

I think that Ramón knows how to take care of his finger.

Regarding the parish priest of San José and the inexplicable occurrences and situations, these are something we need not fear.

51. To Juana Gratiás: Es Cubells

Madrid, August 29, 1860

J.M.J.

Long live Jesus

1. My dear daughter in Jesus Christ: Today I have received your letter. This time you are doing marvellously, because you write to me regularly. Regarding what you said about your fears at night, if the matter is serious, you necessarily have to write it down. Do not be afraid, I think God will not permit anything bad, and tell Ramón not to daunt. When I go, I will notify the governor.

2. For the rest, I continue to be in perfect health. In Madrid the heat is not so much. The priest and his family where I stay do not know how to entertain me; and they accompanied and showed me all the corners of Madrid. This time I could not do anything more than to go through and survey the field and to see by what direction I could work. I committed to do the novena of St. Teresa but I could not guarantee of staying too long, fearing that the bustling of the sea would impede my return.

3. From Ibiza I will proceed to Palma. God calls me to preach. How, where and in what style I will know it.

For the rest, do not worry. Place your trust in God and he will never abandon you. Your good health is a matter of providence. It might be that you still have something to accomplish.

I have the intention of moving out from here on the 4th because with the trip of the Queen, all the movements by sea will vary and altered.

In this trip my affairs would not be figured as ill-natured. I will find myself in a new and vast field to work and in this outlook it encourages and comforts me.

Goodbye. Regards to the boy and girl; you may let them work, if Ramón cannot.

Goodbye.

52. To Juana Gratas: Es Cubells

Madrid, September 1860

1. I have read your letter. Regarding what you said about S . . . I think it is better you write to her. However, I will if I can by this mail.

2. Do not put yourself in much pain on what will come. We have more than enough for this day [Mt 6,34]. Allow things to go on by its regular course and God will lead everything to its own destiny. I now enter into a new direction of affairs, and this trip will serve me to go through, survey and to figure out in what I must and could do in fulfilment of my mission and vocation. God will never abandon those who sincerely desire his glory and offer themselves in sacrifice for the welfare of his Church.

Goodbye.

53. To Gabriel Brunet: Barcelona

Palma of Majorca, October 18, 1860

J.M.J.

1. My esteemed Biel: I received your brief letter and Martí arrived happy, safe and sound after a good trip.

Martí told me and I saw in your letter that you had to stop roofing the house because you did not have a companion. Of course you will not find one, and I did not think of notifying you that you will be the one to do it, because the work is not theirs and they will certainly not come to teach you. Roof the house. This is what matters, and do not expect help from others because you do not need. The delay means more expenses. Roof it and close the gates and the rest will be done when you can. Strive not to undertake anything else, because I can not spend so much all at once. As soon as the roofing has been completed dismiss Mr. Joseph, because I could not afford his daily wage; do whatever you can and leave the rest until you will have companion, in this way it will not cost us much.

If you have done the kitchen the work have extended and incurred more expenses, and so for the time being do not do more except what is indispensable in order to protect the house from the rain. Cover the gates with bricks of stones and the rest will be done when we have funds. For these things I do not like to be indebted.

2. Regarding Mr. Joseph, hand him the enclosed letter, pay him and let him do whatever he wants. He is a stranger to us, and you take charge to keep the stones and put them in order.

Go to Mr. Juan [Santos], give him the enclosed receipt and he will give you the money. In the 25 duros, include what I left to you. Pay everything, see how much it is and how much remain to be paid and write to me.

In all these works we have to go on with this principle, that is, we have to spend only what we have and nothing more, because I am not accustomed to work and act otherwise, because earthly matters are not worth our solitude and care.

3. With regard to the plastering of the inside, outside and of the flooring, wait until you will have a companion, since you could not do it alone; or if not, you can hire one labourer for a day to fetch water and make the mixture; the rest do it alone.

Once everything is covered and closed, you could put inside all the wood from the house of Gómez.

Concerning what Mr. Joseph said about his working so much to hurl the soil, see how much more you have to do, besides he took a good amount. At any rate, I do not want him to work anymore nor would I allow him.

If there is a need to have labourers, you could agree to give work and to pay him when the stones are sold. At the end, settle it with him. Give me news about Martí de la Virreina, if he is still alive.

4. Send me the number of the house in Gracia. Tell me if you have paid the notary of Gracia and take care that you pass it to the custom-house.

That's all for the moment. Greetings to Malena and Peranza. I did not write them this time because I am very busy. Tell them to take good care of the animals, and to buy meat: one fourth.

Command to this affectionate father,

Francisco

[P.S.] Regarding the expenses incurred in Quim's house, I will settle accounts and I will pay them. Tell him I did not do it because I had no money.

54. To Juana Gratias: Es Cubells

Alcudia (Majorca), October 27, 1860

J.M.J.

1. My dear daughter in Jesus Christ: I am waiting for the boat from Mahón. This time you expect me also on the 29th but I will not go until the 19th.

Now I am entering a new field in a new territory and a new world. I feel that God calls me to preach and I must abandon myself to the Spirit who guides me and wherever I see an open door, there I will enter. It is awful to my body and soul to travel without a fixed abode, left to the care of friends, better I will say, to the providence. But my sister, you know my nature, when God calls me, there is nothing I do not assert and go through thick and thin, however terrible and unpleasant. And besides, when God preaches and speaks in me and through me, I am the first recipient of the gift of the divine word, and the word of God will save me and will encourage and strengthen me. The preaching will open to me the way to everything else.

2. As for you, forget yourself, place yourself in the hands of the providence and it will guide you. I do not fail you as a father who is solicitous about your spiritual progress. Go where obedience guides you and do not be afraid and God will lead you to a safe port. I pondered and meditated on all those things; leave everything to my care. I will obey God in everything that concerns you and I will guide you.

3. Meanwhile, make the best of this time of solitude and of retreat. Commend me to our Lady. Write to me for I am anxious, because since the beginning of this month I have not heard from you.

Command this affectionate father who loves you in God and desires to see you safe, good and perfect on earth and in heaven.

Francisco

55. To Gabriel Brunet: Barcelona

*Mahón (Minorca), October 28, 1860*¹

J.M.J.

1. My most esteemed brother: I received your last letter, and I have already answered it.

I arrived here without the latest news except for dizziness and seasickness. You can write to me by the return of mail. The Mahón boat leaves Barcelona on Thursdays. If you write to me on this Thursday and by the next, I will receive the answer. In your letter tell me the total amount of what you owe. I need to know the debts so as to pay them. The rest does not matter to me.

2. If Malena has not received an answer from Lérida, I think that the shortest way will be for Peranza to go to Lérida,

¹ Wrote to Juana Gratias (Letter 54) from Alcudia (Majorca). He was waiting there for the “boat Mahonés”. On the following day, there in Alcudia, began the following letter addressed to Biel. Place and date are exact: Alcudia October 27. But for unknown reasons he has interrupted the letter. When he continued the exact date was (28 October) but he was already in Mahón (Minorca) after he has done the voyage.

meet Camilo and to settle everything. You answer me about this. Besides, tell me if Mr. Juan Santos gave you 25 duros. If he has collected the pension of November, Fr. Juan will give you two. Let us pay what is necessary and tell me what remains to be paid and I will send you the money.

3. As regards to the expenses, stop all wages for now, except once in a while for indispensable work, such as fetching water; because I can not afford to spend large amount all at once. Once the house has been roofed, work on those which you can manage without a paid labourer. I will send you a companion as soon as I will arrive in Palma.

With regard to the plastering and whitewashing, work on the inside first and then the side facing Barcelona.

Give my regards to Malena and Peranza. I will write to them one of these days when I am more free. On November 2, I will begin the novena in the Cathedral of this island, and on the 12th I will return to Palma.

Nothing more for now. Command your affectionate y.s.s. and father,

Francisco

Send me the number of the house of Gracia.

56. To Juana Gratias: Es Cubells

Ciudadela (Minorca), October 28, 1860

J.M.J.

1. My dear daughter: I wrote you from Alcudia and, since the mail boat leaves today I will write again.

I see one thing: that God takes me by hand like a good father and leads me where he wants. Hence, I will go where I do not know and will go where I do not want. God knows how ready I am to serve his Church; and in the matters of his glory, I see everything plain and easy. He knows how little I care for my life and my rest and how detach I am of all human and heavenly consolation. Because God knows my generosity, he will not abandon me but will guide me where he pleases. I will go assured, trusting in his fatherly solicitous care.

2. I tell you this so that you too will abandon yourself to his providence. How good it is to be cared by those who trust in God! Engage yourself in prayer to acquire this trust and confidence because you need it. This trust and confidence implies faith in his providence and providence is the fatherly solicitous care that God has for us. Let us allow God to take care of us, to govern us, to guide us and this trust and confidence will shield us against the dreadful worries, anxieties and fears that assault us springing from our own illusions.

3. In prayer offer yourself to our Lady, place yourself under her protection, and trust in her. Let us trust God and in his mother. Let us entrust to them all our affairs and we will not be ridiculed or confounded in our hope.

Write me to Palma. Command your affectionate father and receive the blessing that I give you everyday at the end of the Holy Mass.

Francisco

[P.S.] Yesterday I could not celebrate Mass because of dizziness, and today I was overwhelmed with surprise to find two hosts in my hands. The same thing happened in Palma when I could not celebrate Mass.

57. To Gabriel Brunet: Barcelona

Mahón (Minorca), November 19, 1860

J.M.J.

1. My dear brother: Today the Mahón boat did not leave because of the bad weather. Tomorrow we will go. Making the best of this time that I am free I have to talk to you about our affairs. Let us set aside the earthly matters and this time let us speak about heavenly things.

You have witnessed my great external sufferings, you have followed me and you did not leave me, you have been in the midst of the trials faithful and loyal. The Lord will not leave you unrewarded.

To be free, I feel as if I am in another world. I am going to change my way of doing things and since you come with me to heaven it is necessary to show you in what concerns you.

2. In this departure from Ibiza, I have searched for my mission. These last days in Palma and Ciudadela will be memorable for me because the Lord has deigned to show me assuredly the way, the course I will follow and my mission. The Lord has granted me in the Cathedral of this place what I have been supplicating for 14 years with many tears, great insistence and outcry of my spirit; that was, to know my mission. God, this time has revealed himself to me openly and now I am settled and determined. See what I am going to do.

3. First. Apostolic life: preaching. I will do it in the style that I understand I must do it. I have to go from one to the other extreme of Spain and work with all my strength for the salvation of souls, wherever the way is open for me. This is not all.

Life. Rules: first and fundamental: poverty. I have to live poorly. I will. You know how much I esteem poverty. The Lord united me with her. He gave her to me, even though nature will have much to suffer, but it does not matter. God commands it. To spend my life in railways, coaches and inns, Oh my God, what trouble and dreadful horror! But it does not matter, for God commands it.

4. Second: Detachment from temporal things. My mission will incapacitate me from giving you material assistance, at least not soliciting it as what I have been doing until now. Therefore, I will settle all your affairs so that I will not have to worry about material things. You will take care of Horta and Ramón of Ibiza until new orders. You have to manage as best as you can and to know how to subsist and to have means of living. As for you, make an estimation of how much you need and I will review them when I come. You could work with another person on the road and on the stone-pit, but I will tell you about it in another letter. But now, remain there and as I have just told you make estimation. Stay there as long as my apostolic life and preaching continues, if the Lord does not dispose other thing.

5. Third: Penance. My mission entails a great deal of penance, and besides I have to live in the mountains when I draw aside occasionally from my mission. I will try to recruit persons willing to join me in solitude.

I have a very good hermitage in Palma. This one did not cost us much work. It is a convent of hermitical life, complete, furnished and nothing lacking. I have there six or seven young men. They know how to subsist and to have means of living.

Here in Minorca, I have been offered a monastery of the Augustinians in a mountain; and since the bishop is very favourable to us, he will try to have access to the gentleman

who bought it and to cede it to us; here we do not have to toil much and I will take care that we have our subsistence.

6. I left the people of Ciudadela very enthusiastic. The preaching opened the way to everything. I finished on the 12th; I was to leave on the same day but since there were many who wanted to go to confession, they begged me to postpone my departure, and it so happened that the wind was not favourable and until now I have been working.

God will provide without my having to look for the means of subsistence. It is our own poor, penitent religious life that I must preach.

This is what I have to tell you and for the rest I will tell you verbally.

On the 26th I planned to go to Ibiza and this week I will be with my hermits in Palma. Probably, I will come for Christmas.

Goodbye, I will send you a remittance by Thursday's mail.

58. To Rt. Rev. Miguel Salvá y Munar: Bishop of Majorca

San Honorato de Randa (Majorca), January 8, 1861

Your Excelency, Msgr.

1. Since you have entrusted to me the direction and management of the hermitage of San Honorato, I have the pleasure of informing you that the two elders who were here before as well as the young men, have submitted with docility to all those rules that are the foundation of hermitical life. Time will consolidate the spiritual discipline already

existing in this solitude. For the improvement and benefit of the neighbouring villages, we will celebrate a religious prayerful Triduum on the 15th, 16th and 17th of this month in honour of the desert Fathers St. Paul, St. Honorato and St. Anthony, our patrons.

2. The building of the hermitage needs many indispensable repairs and improvements that will eventually be done. As for the subsistence, we have to resort to begging in certain periods of the year to meet the basic needs; but as time goes on they will earn their living with the work of their hands.

3. Not having been a common life until now, I found the house entirely unfurnished and bare of its essentials. I looked for the indispensable and the rest will come in its proper time.

This is what I could report to Your Excellency in fulfilment of my duty and for your satisfaction.

May God keep Your Excellency many years.

Francisco Palau, Priest

59. To Gabriel Brunet: Barcelona

Madrid, February 24, 1861

J.M.J.

Long live Jesus

1. My estimable brother: I received your last letter and all the documents that you mentioned in it. I have been able to manage as best as I could.

My mission will start on Sunday and will last until Easter Sunday.

Please go to Teyá and make a visit to Mrs. Tuyes on my behalf, and tell her that I am very sorry for not having been able to go and see her. I will write to Gabriel Barrera by this mail. Plant the two orange trees in front of the house. Make sure of the holes and the others by the cistern.

It is a pity that you have to work for others when there is so much to be done in the pathway. There are things that you could do alone and for this you do not need a companion. Do not wait for Francisco from Fraga. I will send you one from Majorca.

2. Do not contract any debts because if Ramón and Martí will do the same, I would not tolerate that. I have more than enough with my own obligation. Still I have not paid the debts I already made, and this is intolerable. Do not make purchases except with the money you have because the debts will be endless. Not everything you lack you have to buy, but only what you can afford. In this regard, you have to manage in the way you will live without making me spend. The seven duros of Joseph will be paid from the pension of March. If you incur expenses manage yourself as Ramón and Martí do; and if not, where will I end up?

3. Before doing any work in the mountain stream, make sure of the boundaries, do what you can by yourself on the pathway, until someone else comes. There are many things that a man can do alone.

Not having to buy except the sustenance, you can get through. But be careful in buying in advance without money, because the resulting debt will be startling. I will not tell you more except that I do not like to have more debts. When you have four you will spend for four and nothing more.

García has spared us great trouble by paying.

4. Commend me to God and when you pass by the house of Mrs. dels Banquets, give her my best wishes. Tell her that I am very grateful for the favour; that I had no time to bid her goodbye.

Regarding Rabasa, set right with him and tell him that I do not want to sell it for the time being; but in case, he will always be the preferred.

Command this affectionate father,

Francisco Palau, Priest

Plazuela del Angel n° 4, 4th floor, Madrid.

60. To Juana Gratias: Ciudadela (Minorca)

Madrid, March 4, 1861

J.M.J.

Long live Jesus

1. My dearest daughter: I have received your last letter and I was anxious to know the outcome of your visit to that place.

I have been very busy until now without having a moment of my own, because this mission had taken all my time and energy, as you can imagine. I have to get over with some obstacles before starting, but at the end, now I am putting through, it gives me little time for myself in the morning.

This matter is very delicate for you and for me, and although we have nothing to fear on the part of the bishop,

however, in proposing the things, you need a little force, tact and prudence.

2. We have to enter by the door that God opens wherever he wants. I think that you have to make the best of this well-timed occasion that is offered to you to establish your lifestyle. On the part of the bishop as well as mine, everything is clear. There is only one inconvenience and is: whether you can or can not be tied. This is resolved in the manner that I suggested to you in my last letter and is to say that, I and you likewise have other houses that are under your responsibility; that you and I could take charge of the ones established in the island, and that you will be with them as long as your presence is needed. In order that you will not be misled, in case you will be asked where, tell them in Barcelona and Fraga.

3. In case we will make another foundation, as I think it is convenient, you will be in need of another person who will replace you. I would like to talk to you about Rosa. She does not have anything bad as you know except that she had associated with Juan. She was left disillusioned, had dissociated from him and, after one fatal experience she had sufficiently learned a lesson. The day that I told her that you take her under your obedience and I take her under my direction, it will be a glorious day for her. Apart from her defects, she has many good qualities. She is practical in her lifestyle, has been tested, and had persevered at all times in the practice of poverty and penance. I have authority over her and I think she will be faithful to you and the only one who can be at your side. She has the ability for novenas or in choir and has pleasing manner to attract people. Why spurn and disregard her? You could entrust to her the management of a house without any fear. She lived with the daughter of the owner of the house where she stayed in Fraga, who has similar psyche with her; and these two will be

enough for you could count on their fidelity; since they are not from the place and are used to the lifestyle, so you would not be tied down. Without them, you run the risk of a compromise, inasmuch as time is needed to decide a companion for that kind of lifestyle. Answer me regarding this. Rosa does not know that I am suggesting this and she does not dare to write to me. I have not told her yet that she will be under my direction; neither will I do so until I will know your opinion.

4. I will not speak about Peranza because she is not for these undertakings. She is very timid and the only way she could serve is to follow the rules established in a house. However, it is enough that she has not given up but had shown desire to obey you, so let us not disregard and scorn her. In that region there are young girls who could serve very well. Juana Camps who is I think the eldest, is the most sensible, but she does not have experience of our lifestyle; we need persons who are receptive and faithful to the direction. The other one is troubled with mirage and visual fallacy, though I could cure her of this. Francisca is not good to command and hardly so to obey, so leave her alone.

5. I close this letter because I have no more time. If it is possible for me, I will write today, if not to the bishop, to Fr. Tomás and to Fr. Juan. Even though I will not write now to the bishop, I will do it by next mail, but Fr. Tomás will deliver my request that is, to tell him that I will write to him about this matter.

Tell him that as long as the true religion is observed, that is, common life, poverty, obedience, humility, silence, prayer, union and other monastic, religious and Christian virtues, it is for the bishop to determine the lifestyle. The bishop will not fail to do what I decide, but you show him trust and confidence to his dispositions.

I could not write anymore. Goodbye, my daughter. Receive the blessing that your affectionate father sends you in spirit.

Fr. P.

6. Regarding the novena we will arrange it with Fr. Juan. It will be a good reason to settle in Ciudadela.

I will be writing to the bishop about M. Joaquina. She is in a very bad situation. Our General says that it is better if we will have a foundation in Ciudadela, but this will not be ours.

7. P.S. See to it that Julia goes to confession and receive communion at least during Lent. You will do a great work of charity. Her scruples are consuming her, and they are all fribble fears and hesitations as the result of the first general confession that she made. Give her my regards.

Tell the nuns when you go that if anyone wants to write to me she may do so. If it is a thing that could help I will not fail to answer.

8. In regards to the spiritual exercises and confession with the bishop, you tell him that you will comply with his orders, but in other aspects, you and your companions are committed to me; but this will not prevent you to take charge of the houses established in his diocese and will be in them, and that when your presence is not needed, this will not impede you to leave with his permission to visit other houses.

61. To Juana Gratias: Ciudadela*Madrid, March 10, 1861*

J.M.J.

1. My dearest daughter: I write you again without waiting for yours. In your last letter you said in summary everything as I expected.

I do not see other work more complete than that of Lérida, adding only the support that it lacks and besides the place is adequate. But this in its time, adding also the foundation of the novenas rooted in mental prayer and frequency of sacraments, with you being the superiors of the directresses and their teachers.

This matter is so delicate that I could not entrust to put in writing. However, something could be written at least on the main points.

Under the plan I proposed in my previous letter, you remain so tied down as you like and so free as may be convenient.

2. I am planning to go to Ibiza at the beginning of April. My friend and mission companion Fr. José Pascual will come with me and will stay in Ibiza on spring. I do not know if I will preach the month of May in Palma.

I will see if I have spare moment to write to the bishop.

My best regards to all the sisters and command your affectionate father.

3. I do not remember if I told you in my previous letter that I live in an apartment alone and I prepare my own meals. I have at least this consolation when I come from my work; it

is for me a recreation and rest to find myself alone. I am fine. This is as it should be.

I have had no further news about J.. I plan to go there when I will go to Palma.

I send this lest I will miss the mail.

62. To Juana Gratias: Ciudadela*Madrid, March 16, 1861*

J.M.J.

Long live Jesus

1. My dear daughter: I received your last letter, dated 5th of this month. I continue to be in good health. My mission follows its course. The people are enthusiastic. On this novena [nine days] of our Lady of Sorrows, we celebrated a solemn Triduum [at the expense of a lady] in honour of the sorrows of the Church which are those of Mary. My living condition is bad because the landlady is not around. I go home at 9:00 o'clock in the evening, not having the desire even to ignite the fire, so I eat whatever I could find. The fault is mine.

2. For the rest, I agree with you on what you said about sufferings. Neither could you break away with me nor can I with you, because God has the chain in his hand; otherwise I would have thrown the rubbish to the street thousand times and you would have run away as many times. Now that we have to live united in spirit, we have to avoid and spare sufferings, because there are more than enough from the outside. I am for it and I have done my best to avoid them,

and believe me if I have not been able to avoid them, it was because I could not and did not know how. There is so much we can do in this regard. If you, me and God would agree with each other, whatever may come remains outside and you know how little this kind of suffering can affect us.

3. With regard to communication, very often we can do nothing else but keep quiet, work, obey and humble ourselves. This is what I do and it works. It is one of the surest ways God uses to communicate when something is commanded to us without giving reason. If I have listened to reasons, everybody thought that I should not go to Madrid, but I had another reason, superior than all others, even if it is repugnant to nature, this is the one we must follow, that is, obedience to God, who does not fail to show what he wills if we are ready to obey him. Now I see that God willed it and so it helped my concerns, which are for his glory.

4. You too must obey many times without reason, with reason, against reason, because I do not like that God when he orders me one thing, he will give me the reason. I do not need it. It is enough for me to know his will. This is better and more assured direction: keep quiet, work and obey. I will guide you in the same way that God guides me.

5. As for our spiritual communications, neither could I keep quiet to what is necessary to be said, nor could you conceal it. I think it has been said and it is said; so too about what we believe to be useful. There are more or less detailed explanations and the fact is, what is said and explained makes a greater impact.

I am carrying on. I am very busy and I have to stay late at night.

63. To Juana Gratias: Ciudadela

Es Cubells (Ibiza), April 7, 1861

J.M.J.

Long live Jesus

1. My dearest daughter: I received your last letter when I was about to leave Madrid, and I answered it with only few lines telling you that I was aboard the boat on my way to Ibiza.

Now I am taking time for you slowly. No matter how serious or very serious my situations are, you are always one of my concerns, and so I should not draw off. What I lack is time to write.

2. Let us go to yours and to mine, even mine is yours and yours is mine, because yours and mine are God's.

It seems to me that for now, there is nothing else to do except to open a house in Santo Cristo. This is to base everything on the rules that you have but modifying them. Much later we will make another foundation, but this foundation must have a suitable and adequate place, and it is worth waiting for an opportunity to come. For this second foundation I will not rush.

The house in Santo Cristo has two deficiencies: it lacks an orchard and water, and Francisca has no capacity. She will be useful in the beginning, but eventually we have to leave her in Santo Cristo. It is not a matter of adjusting somehow, it is easier to rent a house, but the one in Santo Cristo, will suffice for the time being until we will have a house to our liking. I am writing to Francisca. Read the letter, close it and give it to her.

3. Do not put doubt in the will of God, that you will start this foundation with the companions that God will give you. You will be saved together with them and they will be saved together with you; and since nothing could be done without the approval of the bishop, and God has made him favourable to us, let us take advantage of the occasion.

There is more than an inconvenience, that is, to free F.[Francisca] from danger. You have to entrust all the work to God yet, he leaves us the rules of human prudence. For what may happen and coincide, you have to leave always a door open and this has to be based on the reason I suggested to you, that is: you have in other places companions with commitments of the same kind as in Santo Cristo. You have exposed this to the bishop and he had agreed. There is nothing else to be done but to work it out.

4. Now let us come to mine. I have a mission and that regards Madrid and Barcelona, the centres of good and evil in Spain. This is where I have to concentrate all my energies. I will be saved obeying God, no matter how hard the mission may be. For solitude I have Ibiza and Palma. In these deserts I will go to rest. Here is my future course. How and in what way I have to fulfil my mission, I do not know. God knows it. Time will tell. Now I will pray to consult God. I will be doing some preaching during Lent in Madrid and the month of Mary in Barcelona. This is my plan for the moment.

I will probably be here until the end of this month and from here to go to Palma. I say “probably” because I have everything in probability, praying and consulting the will of God.

5. Let us come to another matter. I have not forgotten Juan. If I will not change my plan, I will stay in Palma and San Honorato on the month of May or longer if needed. I will rent a somewhat comfortable apartment and will ask Catalina to come for a couple of days. I would like to talk to her slowly

and look at this matter from every angle. If you are not there, I will be somewhat embarrassed with her; but if you are present it would help in every sense because she will not remain alone in the house. Regarding this matter I have not definitely decided. I will think and pray over it. If she will not come to Palma, I will go there, but not in her house. In the rectory I find myself very tied down, very tied down indeed and observed by the parish priest and the people. I prefer to meet her in Palma.

You told me that you have terrible premonitions. It is normal to have them. I also have, if you will not be there; and if you are there it will not be so much. If you could come, fine, if not I will do it alone or postpone it to another occasion. But now I do not have commitments; and if from Palma I will go to Barcelona, I might return to Madrid.

6. Let us see another thing. Could you come to Palma for 15 days? Will your plan be upset? I could not decide anything about this. I will give it a further thought. Answer me and tell me what you think.

I do not know if I could go to Minorca now. Your foundations do not need my presence. I find it too far for my preaching. In any case, it has to be prearranged with time.

In order to leave you free, as you ought to be, and that your absence may not be detrimental, what I have to do is to send now Rosa to Santo Cristo. I have been thinking of this for quite a time and I have no bad presentiment in this. Rosa will be obedient to you and sees as a very special favour that she is admitted in your community I have no doubt about it. Besides, I think that now you could again make a visit to Aytona and Fraga. You will be received as an angel of God because the old misgivings have disappeared and I do not fear. The things have changed.

In case you have to come to Palma, I will send Rosa.

My daughter, in complicated cases like this, you have to act by God's instinct or by inspiration, because many times the rules lack human prudence.

7. We have to bind together these two things: your vocation and your duty and responsibility. Eventually, you will be free because later I will take care of your duties and responsibilities; and without drawing away from one, you have fulfilled the other.

Goodbye, my daughter, upon my arrival here I found your letter addressed to Ramón. I am accustomed to see you in these places, I searched for you and I did not find you; wrongly said because your spirit is here. Once again, my daughter, I arrived here in tatters. My trousers, shirts, socks, mantle, cassocks, everything needs to be mended. In Madrid I wore the best I had. I do not know to whom I will go. I found this place like a paradise, for its beauty enhances each year. Goodbye, receive the blessing of your affectionate father.

8. If you could not conveniently leave or be absent from Ciudadela for 15 days or three weeks, I will manage without you, though I need you very badly for I do not know anything about clothes and like matters. I would be grateful if you could be here for these things; if you could come, I would prepare things on time; if not, we have to postpone it for another occasion. But for me this is the most convenient time. Please answer me.

64. To Juana Gratias: Ciudadela

Barcelona, July 22, 1861

J.M.J.

Long live Jesus

1. My dearest daughter: I arrived here without any news. The sea was calm.

My dear daughter, I was with much pain because I thought I have left you in sorrow. It is not strange that in a formal direction, established for the welfare of religion, there are temptations and struggles. If they are caused by the devil, it is necessary to challenge him, so too if they are due to our faults. I believe that the direction is ordered and by order of God; and if I come to doubt, it will not exist anymore. It is a necessity that I review this direction and, since it cannot be interrupted, I will examine my faults and yours and the remedies too and I will write you by next mail.

2. Where the sons of Adam are, there the faults and the miseries. I have many and you also, and knowing them, they must be corrected. This has occupied me very much, as was right, and I will not fail to write you a lengthy letter by next mail.

I have seen Magdalena and Peranza in the house of Quim. I could not count on them. Malena seemed to have return to Lérida, and I do not know what Peranza will do. It is not worth talking about them. I appreciate even more Serafina.

I am thinking of going to Montserrat for three days. I have seen M. Joaquina. She has written to his brother recommending you to him. Kindest regards from the Quim's family and from Biel.

65. To Juana Gratias: Ciudadela*Es Cubells (Ibiza) August 14, 1861*

J.M.J.

Long live Jesus

1. My dearest daughter: I received your most appreciated letter and as what you have said previously, I was worried about your sickness. It is true that life and health are in the hands of God.

Never have you needed more than now of the punctuality and frequency in the correspondence. I will write you by every mail wherever I happen to be except in inevitable cases, even if it will be just two lines.

2. Coming to our affairs. You have now on you a commitment and a burden that you could not carry alone. You need the direction, and it is necessary that your soul must be inspired by divine graces because you have more than what you could bear.

I told you a thousand times that the direction is God's work and without it you will not survive. You can be very sure of this. If it is God's work, if God wants, it is a sacred duty to take away whatever obstacles that may obstruct it. On my part, I will look and examine, and whatever there is, I will take them away and fulfil my ministry. You do the same. It is indispensable that we understand each other and come to an agreement, and to smite the causes of discord. I have the greatest interest that the direction would be right; and I will examine and review its aspects and I will not fail to tell you what I see that paralyzes it.

3. I know that you receive well whatever I tell you, and this is sufficient for me. You know that I love you with that

spiritual love that takes as one's own the interest of the soul, and as a faithful friend and solicitous father, I will say with fatherly love what I have to tell you for your good and mine and for the glory of God. If you, God and me are in agreement in what concerns you, everything else is left outside, and any bitterness [pain] from God and from me, touches the marrow of your bones.

4. There are matters that are confidential regarding the spiritual life and the governance of the sisters that you can not tell or explain to them except to me; and if the direction goes wrong and you keep quiet, you swallow your sufferings alone. The direction will take away three parts of the burden out of four, if it is badly guided, it will add another four and you will bear a load of eight; there is a good difference from eight to one. Personally, I have no objection. I am ready to sacrifice and to correct all defects.

5. I will go to Vedra next Monday and I will pray and present to God the direction and I will write you again on what God had inspired me about it; and at the same time, I will offer to God all your companions, and I write to them individually what the Lord has deigned inspired me.

Ramis is going to Palma today. He decided to follow the priestly life, though I do not think he will persevere.

I will send you [the book] of St. John of the Cross and if you need anything else from here, tell me and I will send them altogether.

6. Ramón and Isidro send you their greetings. Fr. Pascual has left already and Mrs. Josefa is still in Ibiza. She wanted to go with Fr. Pascual to Valencia, but I prevented her, and she is very displeased with me. Fr. Pascual is very simple and without experience, while she is very clever. I have to avoid the embarrassment she could put us in. She is leaving this week, and I do not know if to Madrid or

elsewhere. She knows how to manoeuvre in order to stay in Es Cubells and she spent so much at Fr. Pascual's expense. God bless her. I wonder if Fr. Pascual has learned a lesson. She has made all these trips at his expense. I am afraid to displease Fr. Pascual, who allowed himself to be controlled by her and I have to act with much prudence.

7. Agneta requested me to tell you that she is ready to obey you and to transfer to Ciudadela, if you like. I think she could be of service because for maintaining a house she has wisdom and prudence. Let me know something.

Please tell Jayme that now I have time and opportunity to think and pray over his affairs. Now I will decide. Tell him that I did not forget him.

My best regards to all the "Marias" and receive the blessing of your father.

Francisco

I will write to Antonia; I will send you stamps by next mail. In this I will serve you.

66. To D. Miguel Salvá y Munar: Bishop of Majorca

Es Cubells (Ibiza), August 18, 1861

You Excellency:

1. Complying with Your Excellency's instructions when you placed me in charge of the direction of the hermits of San Honorato de Puig de Randa, I must report to Your Excellency to what has been noteworthy and deserves attention.

Starting from the personnel of the hermitage: I offered and explained the virtues that has been and will always be the basis of hermitical life, which are obedience, humility, prayer, silence, manual work, reciprocal brotherhood, and others; some who did not feel called to this vocation left amicably and peacefully. Hermit Pablo was expelled by the unanimous consent of all, but only after we tried all the means of charity, tolerance and warnings proper to fraternal correction.

The priest, Antonio de Montuiri was always respected by all the hermits and was left completely free or independent. His mental instability made him intolerable; he became somewhat furious and since the family volunteered to take care of him, they took him to their house.

2. Having been suggested by Your Excellency that there would be no means to support so many hermits without asking for alms (a few), I have allowed two, the elder Juan and the other of 25 years of age, Martin Munt. This, in my opinion fulfils all the conditions demanded by the present situation of the hermitage and is the only one I consider capable of managing the hermitage, hence, I propose him to Your Excellency for the post of superior.

3. With regards to the place and buildings, I found various cells in ruins and had them repaired. The building has been abandoned and the land has been left to the incapable elders; the cells were inhabitable for lack of cleanliness. I ordered to clean all the rooms, to throw out all the rubbish, and to burn old things, timber-sow that does not serve except as place for the garbage; I ordered to make new mattresses, bought bed sheets and blankets and left three cells free and well arranged that would be ready to receive any decent and becoming person.

4. The Church articles though very modest could still be useful and then there will be possibility to replace the old

vestments that have been used so long that are beginning to be unsuitable.

The land is being cultivated and improvements are being made where it is possible. Within the cloister in a proper place I ordered to construct a small cell that will serve for my practices of solitary life.

5. I ordered that enclosure over and above must be faithfully observed, therefore, I established these rules: 1st women are not allowed to enter; 2nd no secular should be admitted inside except to make retreat or for just reasons that Your Excellency would allow.

6. I ordered the recitation of the Little Office of Our Lady and to allocate two hours for spiritual reading, meditation and mental prayer, one in the morning and another in the evening.

The harvest of the land and the alms that are voluntarily offered by the pious people are sufficient for two or three persons.

7. Most illustrious Msgr: this is the actual situation of the Hermitage of San Honorato, and these are the arrangements that I thought I must suggest in order to restore the material and spiritual aspects of the hermitage. Hermit Martín Munt will report to you and will listen with docility and humility to Your Excellency's dispositions in your wise foresight. On my part I must report to Your Excellency not only in matters of hermitical life, but in all my priestly actions and activities as well, your will is my way of life, and your orders even if they are but mere suggestions are laws that I will faithfully observe.

Most illustrious Msgr., we entrust to your paternal love and charity the corrections of all our faults that you have observed, and rest assured that your warnings and

admonitions will be received by all of us as a gift from our adorable God.

May God grant Your Excellency many years.

Your humble son,

Francisco Palau, Priest

His Excellency Msgr. Bishop of Majorca

67. To Juana Gratias: Ciudadela

Vedrá (Ibiza), August 23, 1861

J.M.J.

Long live Jesus

1. My dearest daughter: I have not failed to offer you in my prayer to God, your companions and your undertakings, deliberating and consulting his holy will. How is it possible for a father of lights to hide in occasion when we need him and implore his clemency? No. I will convey my sentiments now that I believed were purified by the silence, solitude, withdrawal and detachment from everything earthly. There are three points for meditation concerning you: first, your soul and your relations with God. This is the most important. Second, your relations with me as a representative of God. Third, your relations with your companions and we may add, with the outsiders linked with you.

2. With regard to the first, I have a half-written book which I confidentially carry with me entitled *My Relations with God*. I thought of sending it to you because I think you will greatly profit from it, but I have matters so confidential that I would not dare to send it. Nevertheless, I will tell you

its substance briefly in what may concern you. You have already read the seventh mansion or degree of perfection, which is, peace and union between the soul and God. The poor thing searches for God as a spouse to his lover, and what a fortune! She found him! And then? There remains a long way to go and though it is true that the Holy Spirit never abandons a soul he has taken as his own, yet how good it is to have a companion and guide!

3. The spouse reveals himself to his lover not as a spouse, but as king, as redeemer, as saviour and master of the universe. And there has to be another union. The delights at the beginning of the wedding disappear, and will show up a head crowned with thorns, the master and lord and father of a great family; the head of the body is called the Church. Everything has to change. Faith, hope and love are directed always to God; and since God presents himself as king, the soul has to be queen and to reign with Christ. If in the initial stage the soul needs doctrine and direction in the beginning degrees, much more so here.

4. You women have the possibility of espousing with the Son of God, and this goes well with you. In the first union, there are only the soul and God, and in the second, the beloved is united with a king, a great lord, the father of a family, with Jesus constituting as head of the body, the Church. In the second union, the spouse gazes at the moral and mystical body of Jesus. This body is of the spouse, it is his, and she is united with him, and this union is ineffable, it is those that the apostle says is a great mystery and the most hallowed sacrament [Eph 5,32].

With us men it works fine to see the Church as bride and marry her, right after the first union. The Church is the moral and the mystical body of Jesus and his body is the object of our love and contemplation. In this we are all one and are united to the same thing.

5. In the book that I had spoken, are written my relations with the Church. I have written this for myself only, in the moments in which I needed her most. She is real, alive; when we look at her as a moral body, figured in that of a man. Let women look at this body under the type and figure of the body of a man, ideally shaped, ever young, without wrinkles or defects, gifted with the highest intelligence, loving, and so on. We men look at this same body under the idea and image of a woman's body, ideally shaped, beautiful, ever young, affectionate, lively, discerning, agile, in whose heart the divine love resides like fire in its own element. Such is the Church

6. My daughter, coming to my case, united with God in faith, hope and love, you have to unite with him with the same bonds, but not insofar as he is God only, or man only, nor God-man regarded individually, but insofar as God forming a moral body with the entire universal Church. You must see and contemplate this body, whose soul is the Holy Spirit, under the shadows and patterns of a man's natural body, and it is with this body animated and vivified by God's Spirit, which speaks, hears, understands and loves, that you have to be united in faith, hope and love.

7. My pen, my daughter, runs after these things because they fill my soul these days. My union, my spiritual marriage with the Church, God's only favoured daughter, is the only and main object of my spiritual exercises. This is what fills my head and my heart and I can not think of anything else; it absorbs all my energies and senses in such a way that in five days I was not able to finish a loaf of bread. Nevertheless, I feel well, with no need to eat. I could not relieve my spiritual needs except by spiritual exercises like the ones of Vedrá, and I have decided to spend most of the year here. I will build a chapel.

8. I have many things to write to you in particular regarding your interior direction, but it will be by next mail. Your interior direction, the direction and interior movement of your soul, is the main thing that you have to see. If this is well, all is well.

Night is approaching. The whole mountain is calm and quiet. What solitude! How nice! What a pity that this mountain has no hermit! Goodbye.

68. To Juana Gratias: Ciudadela

Es Cubells (Ibiza), September 4, 1861

J.M.J.

1. My dearest daughter: I have received your last letter and those of the sisters. In the last mail I sent a very bulky one, together with the enclosed letter of Jaime and Antonia. Along with it I have written to the “Marias” and all were dated in Vedrá. There was nothing in them that could not be divulged. To you I have spoken about your interior direction.

2. I am very surprised by what you said in your correspondence. The freedom of conscience, the confidentiality and secrecy when dealing with the director, confessor, prelates and superiors are very sacred. You should tactfully take advantage of the favourable moment to speak to Fr. Juan and to tell him that the vow of obedience of any religious in no way excludes the freedom to seek for spiritual counsel from superiors, director, confessor and other persons. In this matter it is convenient that you keep your fullest freedom. This is so sacred that not even the politicians have dared to violate this confidentiality during revolutions.

There are matters that I will tell you and to no one else. I will not tell you more but this could not be passed unnoticed. If he opened my letter, he must have opened yours. What if I had revealed the faults of Fr. José? I abhor faults of this kind because they are very serious and carry an immense harm, which is the lack of freedom in the public correspondence. Do not be afraid that I might enclose any letter again. Fr. Juan has no malice; he has never found himself in the midst of hell, fighting with the devils in battles where man’s life, honour and all that is dear to him are at stake. This matter seems to be simple to him, but I do not see it that way. You have not acknowledged receipt of my last letter. Remind the postman to deliver the letters to the landlady.

3. I am aware of the indisposition of the Bishop of Palma. I wrote in the last mail giving him an account of San Honorato, and Martín has been entrusted of delivering the letter. I wrote not knowing his indisposition. In this mail I am writing to the Vicar General about the *Flores del Mes de Mayo*. On my part, this case was very simple. The censor told me that the manuscript is full of lies; its expressions are harsh and improper, but there is nothing against faith. I revoked the manuscript and stopped its printing so as to avoid trouble, and I have approached and am contacting other bishops, and under the patronage and protection of the law, I would publish it in its proper time. Why not? In matters of doctrines, there is only one theology, and there is no other theology than the teaching of the Church. In these questions neither categories nor considerations matter, and as to the purity of the Catholic doctrine you know how much I have suffered and I do not give in. Could I err submitting my teaching? Let it be. If I am attacked on this I know how to answer. I will write to the Bishop of Minorca and tell him about this. I will send you a copy of the *Flores de Mayo*, newly printed. Let us leave this. I have other battles of my own here and fight them with great satisfaction because they are battles of faith.

4. The rest I believed will be settled. I will report to the bishop, but having no official knowledge of his indisposition I must believe that he has not taken the accusations seriously. I know how to vindicate myself. This is to your advantage because when it comes to fighting battles and contradictions, you always find me the same, steady, not easily impressed and always ready to run to battle and die.

5. My daughter, my heaviest battle is not here. Madrid and Barcelona are the places set for my crucifixion. There I have to pay all my attention. I will avoid clashes at Palma, because it does not matter to me, I wasted time by killing time. I have Vedrá for my solitude.

6. I will not touch the rules. I will write notes and observations and I will send it to you, and we will agree on it with the bishop. In these notes I will put all the weight on prayer which the content deserves.

7. Planes, the rector of the seminary of Ibiza will write to you by next mail. He gets on well with the ecclesiastical governor and is enthusiastic about you; he wants a foundation in this place. Write to him. Both authorities will give you an amplified protection and this is to be taken advantaged of. Do not think that away from here you will be killed. I will not lack, if I like, bishops who are favourable, as well as the contrary, perhaps, although I will avoid with all my strength to displease anyone.

69. To the “Marias” of Ciudadela

Es Cubells (Ibiza), September 4, 1861

J.M.J.

1. My beloved daughters in Jesus: In case I will not have time to answer your brief letters individually, now that I am free I will write to all of you.

I like, I desire for you what I hold most dear and precious. What is it? You will ask. It is to have heaven on earth, that is, a cell or a little heaven on earth, or an abridged version of heaven.

2. How precious is the cell for one who knows God, who feels the supreme need to be united with him, to be one with him through love and the same thing, who searches for him, possesses him, hopes in him, desires him, cries out to him; this is called a cell. A cell is a place that separates you from the hustle and bustle of the world; a place where you could unburden your heart oppressed by sorrow, a sorrow caused by God’s absence; a solitary and desert place where you can hide body and soul from the eyes and hubbub of the world and be alone with him; a place where you are assured that nobody but God sees and hears you. What is the price of a cell? Ah! It is heaven on earth.

3. I vividly desire for you, my daughters, this heaven. Don’t we have it? Yes, you have it. Your small room will not prevent your spirit from flying to heaven. You have to be satisfied with just enough room for your feet to stand on and your body to occupy and even if that is borrowed. You have to mortify yourselves regarding the place and cells and convents and have to accept what Jesus gives you. If he does not give more, be contented. With this contentment you

will attain other thing. For a daughter of God, for a spouse of Jesus, there is a palace reserved, that is, the entire material world. What grandeur in it, what magnificence! All is yours because you have left everything. Look at St. Rosalia, all alone in a cave, with no bed, no plates, and no house except the shelter that the rocks offered her. How rich she was, rich not because she was the daughter of an earthly king, but because she was the beloved daughter of God! She left everything, palace, dresses, court, comforts, and remained alone in the mountain. There she beheld the change of abode and saw and found one immense enhancements. The whole world is her house, and having neither a cell nor a monastery, she has a heaven or a cell on earth. For you, spouses of Jesus, the entire material world with its immense grandeur is the only house worthy of you. The rest is man-made and we know what its worth is. Look at Maria of Egypt in the same situation; look at Mary Magdalene, contemplating the grandeur of her palace from the desert. How rich!

But they had extensive countries, solitary places for their abode and could be alone with God.

4. Take what is given to you, and what is given is the best. Have you left everything? Well, from the day of your renouncement, the whole material world, with its mountains and fields, the skies and what they contain, everything belongs to you, everything is yours. God fashioned a house for himself and for his spouse; he planned it, put it in order, constructed it and it turned out to be a work worthy of such majesty. This work, this house that serves his spouse while on her earthly pilgrimage in the life below, is the whole world. My daughters, a corner is enough for you. I repeat, take what is given to you, and it will be the best for you. I wish that you will have the spiritual comforts possible and I can assure you that I have a good taste. And if this is within my power, I will try to look for whatever is compatible with your situation,

group and condition. For now you are well. You can not be better because you have what has been given to you.

5. Greetings from my brothers. Isidro is very fond of the things of the sea. He loads his boat with onions and tomatoes and sailed from Es Cubells to Ciudadela, but the wind was so strong that everything fell into the bottom of the sea, and you are left without the cargoes. The poor fellow grieved, but since his life was not in danger, he got over it.

Best regards from your affectionate father,

Francisco Palau, Priest

70. To Juana Gratias: Ciudadela

Palma, Majorca, September 14, 1861

J.M.J.

Long live Jesus

1. My dearest daughter: I arrived here on the 12th and left by the same boat for Barcelona.

I received your letter. Now I will only give you news from Palma which for sure you have been waiting for impatiently.

Regarding the bishop, I sent a letter through Martín and he was contented. I met the secretary and the Vicar General and nobody has spoken to me of indisposition against me or of indispositions. I do not know where Fr. Tomás got his previsions. There is no need to lengthen this matter. I met the family of the sisters with their mothers and they were all very contented. The mother of Teresa came several times and told me not to write to Esperanza to join.

Among the aspirants, the one who gives more trouble is Maria (Masiana is in a convent of Felanitx), and has a passport and said that she likes to come. Write to her, console her and send through her few lines for Francisca's mother. Since there is no hope now of increasing the number, the rest be steady.

2. Regarding the house, I think you will not get because the one who was charged to look for it do not take trouble, and so if you yourselves will not look for the house you will not move out from there. This is for you only. I think Fr. Juan is afraid to commit and will not compromise with houses unless he sees you with money on hand, because if he is in charge of these he has to pay. I think that it is of utmost concern that you get a house however small it is where you will be independent. You should be the one to look for a house like this on your own. Fr. Juan [Caymaris] and his family want you to stay where you are because you are near by. Concerning the purchase of the one you spoke to me, you know my daughter, how much I desire, but I lack resources. As soon as I will arrive in Barcelona, I will answer you about Mr. Juan [Santos]. I do not forget or loss sight of your affairs for I consider them my own. It has always been my opinion that for the time being you rent a house and the rest will come when the Lord wants.

3. Merlis is leaving today, and I am sending six loaves of bread, three pounds of chocolates, the book, St. John of the Cross, another two loaves of bread from the mother of Francisca, onions, garlic and if she will not leave tonight, I will also send a basket of pepper. I wanted to send also melons but they were left in the house of the landlord. I was in the house of the Vicar Juan and have separated from the landlord. While I was in Ibiza, he had great trouble in his house on money matters. Catalina escaped from the house and stayed outside for eight days; the mayor intervened and

I do not know what more. When I came to know this, I have not gone back to see them.

Nothing more for now. My regards to all my family and receive all the blessing of your affectionate father,

Francisco

4. I wondered very much why Fr. Tomás has forbidden Julia to write to me. I do not understand. He asked me to write to her immediately and I wrote. Tell her that I am very happy that she confesses and receives communion every week. Advise her to continue the practice and tell her that I am commending her to God.

I have read the letter of Antonia and tell her it is all right. Today I was in the house of Fr. Tomás. He was not at home. I will return. We must keep good relations with everybody. Fr. Guillermo Puig has gone when I read your letter and they told me that he was in Lluçmajor.

71. To Juana Gratas: Ciudadela

Barcelona, October 1, 1861

J.M.J.

Long live Jesus

1. My dearest daughter in Jesus Christ: I received your most appreciated letter. I left Palma on the day that I told you in my previous letter.

With regard to my affairs, its course continues with nothing new. I have come to the continent to work and to fulfil a very harsh mission. The bishop welcomed me kindly

and I found him friendly. In Ibiza I was a soldier in peace and relaxed. In Madrid and Barcelona my spirit took a distinct attitude, which is that of a fighter. For the present I will not tell you anything else. I will keep you informed regarding my situation.

2. I have spoken several times to Mr. Juan [Santos] and for the moment I can only tell you that everything is being deliberated. I proposed to him to give you alms of one thousand duros to buy the house. I do not know if I will succeed. I will inform you. With this amount, you could have independent house to your contentment and poverty in other places distinct from Ciudadela, you could have an independent house to your taste and according to poverty. If you buy a house already constructed, it will never be up to what I desire. I advise you to rent a house wherever you want. I have the presentiment that Fr. Juan [Caymaris] will always find objections for you to move out elsewhere because he wants you to be near by, or there will be a difficulty in paying the rent. This is why you should be the one to look for it. Meanwhile, if I could provide the said amount, we could manage to get a poor house but in conformity with your vocation.

3. I went to see Fr. Tomás, and I did not meet him; and I could not come back. I think his enthusiasm has cooled off because he is not sympathetic to us. However, you did well of keeping in good terms with him; his fears and apprehensions spring from not having knowledge of our vocation.

It has been providential that you have settled at present in Ciudadela. Since it was God's order, there have been no obstacles. When God wants and orders another thing, he will manifest his holy will and we will conform to it. Abandon yourselves to his providence. He takes care of you.

I am very happy to know that all persevered. The finger of God is there. It is his work and you carry out his course.

4. With regards to admitting more vocations, it is not possible, not having an appropriate place and no new foundation. Maria, the maid of the *suerera* was longing to come. I did not know what to tell her. I think I have written to you that I met all the families of the sisters and that they were very happy and contented. The mother of Francisca was the one who runs about most; and that of Teresa's made me two visits and told me that Teresa should write her sister Francisca not to go.

5. The father of Tomeuet asked for me in the house of the vicar and they told me he was a man from Randa. I let them believe. He went so cautious and askance that he was scare when he was asked by the owner of the inn for the names to give to the police (as customary). There were Frenchmen in the inn where I have never been or spent a night in it, we just ate together. They followed me to the field hospital. The affair got through well and without advertence. We agreed to meet whenever there is a need. I forewarned them and if they came sad and trembling, they left very contented and satisfied. I gave him several things for his sister Rosa. He bought cloth for a pair of pants and shirts. He was well, contented and animated. Providence permitted that there will be a mistake to show us that he takes care of everything and watches over us. The cart man could not understand that his horse (which was very good) could have fallen on the plain road; it had never happened before. She recognized me and with the whip on hand went around the cart. I was distracted, thinking of the grief they would have when they came to know the mistake, fully unaware that it had been theirs. Enough of this. For the moment there is nothing to fear.

I have read Jayme's letter. Poor fellow! I pity him and more so his brother, who decides about such a delicate matter as one's vocation as it were giving orders to one's servants. It is not good to contradict him. I will answer him.

Mother Joaquina sends you her regards. Toni is very contented and is persevering.

I am sending this letter because I am afraid I will miss the mail. I will write a longer one by next time.

My best wishes to the landlady, to Antonia and the others. My blessing to you and to my daughters. You affectionate father,

Francisco

P.S. Tell Jayme that I will write to him by next mail. I am writing to his brother in answer to his, in which he told me that he has no inconvenience that his brother will leave Ciudadela. I wrote showing my readiness to help him continue his studies.

72. To Juana Gratas: Ciudadela

Barcelona, Cave of Santa Cruz, October 15, 1861

J.M.J.

1. My dearest daughter in Jesus Christ: I have before me your last letter. This mail has no letter from you. I am now with you and your companions.

I told you in my previous letter that this foundation has been divinely ordained. This and nothing else gives me peace. Moving from this point of view and agreeing that it is God's will, support it, and in effect, my daughters take care of the following observations:

1st You have to declare and make known to the bishop and to Fr. Juan Caymaris that as far as this foundation is

concerned, the bishop's will is the rule of life for you; that you know nothing else but obedience.

2nd The responsibility rests on the one who enjoined it.

3rd That you have a director regarding matters of your soul, who knows how to obey more than to command and loves the authority of the Church to the utmost.

4th That you are sure your director will understand and will be in accord with the bishop, in whatever concerns your affairs; and that this gives you peace and tranquillity.

Present these principles, uphold them, stand firm and I will manage.

2. It is God's will that you maintain your stand. He will help you and console you in your sorrows. Meanwhile, let the events follow its course.

God loves you. He has not forgotten you. He knows your needs and he does not take you out from them, perhaps in order that he will be glorified. Entrust your soul and your salvation to God alone. Allow the things to follow its course and do not be anxious. You will not lack places appropriate to your vocation. God has not given you or will give such strong desires of this lifestyle in order to crucify and martyr you, but for his glory.

3. Let us come to another point. I think you will not improve and grow in that. Who will give you lofty thoughts and courage? The ones to whom you confessed are strangers to your spirit because they do not have your vocation. God will not give them and they could not do more, though it is not their fault. Not having the spirit of the family, they could not inspire you with lofty thoughts. The only thing they could do is not to destroy it, not to paralyze it and not to extinguish it. This and nothing else you could expect. Be very submissive, amiable, courteous, and humble to them, talk less and with much prudence and precaution, because

there are certain mysteries that they could not penetrate in matters of perfection and its teachings; for being sublime, they could not lure. Acknowledge their favours no matter how small and maintain union and peace with them in exchange of whatever sacrifice.

This should be your conduct until other disposition. God will dispose the things according to his pleasure.

4. I feel your sorrows vividly. They are not hidden from me. When you go to prayer tell them to God, do not speak so low that you will not be heard. Those who are united in God stay in the same abode and hear and speak with one another. Let there be an agreement between you, God and I, and do not be afraid. With regard to me, you know me, you know that I love you, I love you in God, with the same love with which God loves you, and this love is pure, loyal, unchangeable, firm, steadfast, constant and stronger than death, hell and the world. You could count on it, lean on it and go on safely with it. I know that you love me with the same love and I trust you, I have no doubt on you, and I count on you. If there is this agreement between the two of us and God, a great part of burden that you have is taken away.

5. You are frustrated in communicating verbally your sorrows and you feel so alone, because for you nobody on earth will give you company or support besides me. And this is for you a penance. But bear it as long as the Lord wants.

I have nothing else to tell you about me except only one word. Since my last spiritual exercises in Vedrá, I experienced the company of the Church under the guise of a woman. Her presence imbibed my entire thoughts and I arranged very well the cave below as my hermitage where I retire.

6. I have nothing decided. I am consulting with the bride of the lamb [Rev 21] in what I have to do in her service.

I neither think nor believed that this woman was a living thing and what a surprise to me to know her! Her presence overshadowed and darkened like total darkness all created beauty. So as women get married with the Son of God, the men with his only daughter, the Church, that is, Christ the head of all the angels and saints. This moral body for me and to me was presented under the shadow of a young infinitely lovable, beautiful, gentle, always young woman without wrinkles or spot, perfectly formed, seriously composed, chaste, virgin, fruitful mother, never sick, always healthy, strong, with infinite knowledge and understanding, as beautiful as God, strong, invincible, constant and unchangeable lover, without weakness or frailty, rich, the lady of the world, queen of all the creation. Such is the Church. And this moral body whose head is Christ, is your spouse, your lover, infinitely loveable, and is of the same thing with the Church.

7. I have written my loving relations with this young woman, and there are things that are so confidential that should I know that they would be read while I am still alive, I will burn it. When time comes you will read it. The title is “My love affairs with the daughter of God.” The book is locked all the time and I carry the key hanging around my neck. There are matters in it that will serve in your love relations with the Son of God. The teachings are all about the spiritual betrothal and marriage between Christ and the daughter of God, and between her and Christ and his lovers. There are things so sublime, mysterious and profound that I am afraid to write them down. But they are useful to me.

8. With regard to accepting vocations, I do not think you should, not having a house. I can not understand why you could not find a house to rent in the whole Ciudadela.

Mr. Juan [Santos] was consulting and deliberating about my proposal to help you. He will give the answer.

The brothers and all the entire family of the Quim's send you their greetings. They always ask me about you. Serafina said that if you need money, she has 10 duros. Tell me if there is anything I could send you; what I could do for you, I will do. The cords that you asked I will send together with the other things, by the first boat that will leave directly for Ciudadela.

I received the collars and the bonnet. They came out very well. I will send you woollen thread for stockings.

At present I am all right and command your affectionate father,

Francisco

73. To Juana Gratias: Ciudadela

Barcelona, October 23, 1861

J.M.J.

Long live Jesus

1. My dearest daughter in Jesus Christ: I received your last letter and it pained me and made me worried to know that you are sick. You could not bear (apart from the grace of God), the burden. You will suffer much in your infirmities and physical needs not having someone to whom you could communicate with, the sickness will kill you before you let others know. It has been for a long time that I am worried about your health. God above all, but God allows the secondary "causes" to work.

2. In my last letter I told you that this foundation was ordained by God. But I add that this should not stop here.

You are like one of those plants that if it will grow it will be choked. There is not much I could help because you are tied to the bishop, to Fr. Juan and to Fr. Tomás, and in order to give you lofty thoughts, I have to consult their dispositions before I turn to God. The wheel could not be moved with my force and pressure, but with the force and pressure of those over you. You are subject to their judgment and their views and you have to go according to their pace and not to mine. You are vile and despicable to the eyes of the world, but loveable to the eyes of God. Mary, is despised and highly reprovved as loiterer, sloppy, lazy, useless, barren, unfruitful, vile, low and blameworthy. And what is more regrettable, her sister Marta raises her voice and shouts against her, and ask God and men to take away her laziness and loitering about and to send her to wash, to tend the sick, to teach children and to other acts that are not of her state. But Mary is the beloved and prerogative of Jesus, and he takes her into his company and prudently defended her against her sister. I want you to know a mystery, that it is the design of God that Mary will be ill-treated, despised and reprovved by the spirit of this world. It is good that the complaints of Marta would be heard by men and would prevail, because it is Mary who tilts the balance with her love, she ties, binds and chains God by her prayer and makes him kind and favourable; she disarms him, appeases him; she governs the world, conquering God by her love, she has the better part of God and directs the destinies of the world with him. She dethrones the most powerful kings and raises up the fallen empires; she is the bride of the lamb [Rv 21] seated with him on the throne, wearing a crown she will never lose: she has chosen the better part and she shall not be deprived of it" [Lk 10,42], "and never will it be taken from her." The malice of the world and her sister's misunderstanding exposes her exteriorly to the mockery and scorn of the world. So I say that the spirit of this world rejects your life and ideas, the

pious do not know it and Marta guided by a religious enthusiasm prompted by an extroverted life, opposes her. God alone knows her, he alone can defend her. Since godlessness and hell must prevail, Mary must be rejected. What shall we do? To suffer and go through where we can enter by whatever narrow doors we see open.

3. I look at all sides searching for a shelter for Mary, but there is none on earth! God alone! Jesus is her defender [Jn 12,1-8]. Nevertheless, the world will not be saved without Mary, the world will not be restored without Mary; there is no salvation except through Mary. They say: behold Mary, and not knowing her face, they take us to Martha. What a difference! They know that Mary is beautiful and loveable and they want her to be Martha. But Jesus knows who is Mary and distinguishes her among thousands, among all the daughters of men. Martha is not Mary. Their features are very different. And whoever has seen neither one nor the other would be mistaken.

4. I am pained by your privations and I ardently desire that God will give you an iron health so you would persevere. It is true I am consoled and happy to know that Christ is with you and that he consoles and comforts you, but this does not take away my sorrow.

I am waiting for a moment of inspiration so that I could write to His Excellency about you. I will tell him that you know how to obey the voice and authority of God. One thing must give you peace, that is, to know that the father who guides you will neither fail nor neglect you, and that he loves and knows Mary, and is ready for whatever sacrifice God may ask him for your sake.

I have just received your letter and I answered it by the return mail. Mother Joaquina tells me just now that the boat that came from Ciudadela is leaving. I have bought several things to be sent to you. I will see if I can make it.

5. Mr. Juan [Santos] is hesitating. I made the proposal in view of what he consulted me regarding the investment he was to make from his capital. But I see that he is consulting everybody about it. I notice so many things that I am doubtful and afraid to get entangled with him. For the moment I have not committed myself with his affairs. We need only God. God is enough for us. He knows our needs. If he wants and it is good, he will know how to remedy them.

Do not fail to write because I am very worried knowing that you are sick.

I am enclosing a letter from . . .

6. Nothing else for the moment. Tell Jayme to let things that are seemingly consistent to follow its course, and we will go through with these matters in its proper time. According to his brother, the religious life is finished; the secularized clergy is rejoicing because of the triumph of Satan over the religious life, and the religious clergy and the Christians mourn for its passion. Very Sad! Let nothing else make a move for the time being. The day will come.

Give my best wishes to Antonia and tell her that if she will not write as we have agreed, neither will I. She promised to write and I promised to answer.

My regards to all my daughters and tell them to pray for me. I give them my blessing everyday in the Mass and in my prayers I never forget to offer them to their Father in heaven. Accept my offering and receive the blessing of your affectionate father,

Francisco

74. To Juana Gratias: Ciudadela*Barcelona, October 28, 1861*

J.M.J.

Long live Jesus

1. Dearest daughter: I received your last letter and I was happy to see your penmanship because I was worried of your health. You can not imagine my joy upon knowing the perseverance of the “Marias,” and I have been anxious about them until I see their firmness and constancy.

2. This letter is about a particular matter that has occupied me during prayer last night. And this is the way you have to proceed in prayer and in your relations with God. As I told you in other times that your union with God, your relations with him, your way of proceeding in prayer, is the main object of the direction as an individual person; and being my mission, it would be a very serious fault if I were to forget this aspect. Now that your exterior life is in order under the style that circumstances demand, you could be attentive to your interior and concentrate your spiritual strengths to direct them to God. I have suggested this to you several times, but you have not given me an answer, If I am justly concerned of your exterior life, how much more of your interior; if one can not stay without direction, much less the other. In the moment you feel well, inspired and moved, write to me just on this point and give me an account on how you make your prayer. What do you tell God? About what do you talk to each other? How and under which aspect do you see God? What is your response when your heart is being stirred by love? What is the object that your interior searches for? How is it nurtured and fostered? What are your hopes? What are your fears? What frightens you? What makes you rejoice? These are the questions you have to answer.

3. My dear daughter, I have been so recollected after my last spiritual exercises in Vedrá that I loathe to talk to persons even if they are holy, and you will notice that in my letters I speak a different language and quite often ignore suggestions I read concerning exterior matters; therefore, I desire for you what God gives me, and rest assured that I will not neglect your interior life, and when I take my pen I should not talk of other things. The rest annoys me.

4. Since you have been united with God in faith, hope and love, these could not be idle; they have to indicate and mark your own objects and towards these your own actions have to soar.

The Son of God is your beloved and your lover; He is the object of your vision and of your gaze. The Son of God could be gazed upon in two distinct ways: First, as an individual person, one with the Father and the Holy Spirit. In the second place, as the head of the mystical and moral body, that is, the Church, forming one body with the saints who are in this and in the other world.

5. Under these two points of view, faith, hope and love must work. There are two unions or one in distinct forms. In the first we unite with God without going further, considering him as the supreme good and an infinitely loveable object. This same union is perfected through the second, in which the lover and the beloved presents himself not as spouse and lover, but as head of an immense family and a body, as king and lord of creation, as creator, conserver and master and lord of all he has done; in this union the soul receives the crowns, sceptres, kingdoms, dominions and reigns with God over the earth and God reigns through her, in her, and with her. Faith, hope and love are at work. They do all this.

6. Answer my questions and I will write at length in its proper time about how you are to proceed.

Write to me about each sister. There are good moments of those visits in which I will see and examine them. How much I should like to instruct them about the interior life! But I entrust them to you and I am sure you will not allow them to fall into illusions of their own situation. Give them my affections and tell them that I do not forget them, as they will not forget me.

75. To Juana Gratias: Ciudadela

Barcelona, Santa Cruz, January 6, 1862

Long live Jesus!

1. Dearest daughter: I have received your last letter and it has been a pleasure to know that you are well, constant and persevering. In the long run I have spoken to you about Francisca. I do not know her illness. I find it very hard and painful to dismiss a sister for health reasons, unless she asks for it in order to recover her health. Before Christmas, or rather in Advent, I put in order my affairs before God and prayed over it, and similarly, yours with utmost concern. We are now in Epiphany, which is the feast of the manifestation of the Lord and is now time to answer.

2. I am living in a cave of Santa Cruz (it is the name of the hermitage) and though it is very cold, I have it well arranged with its door and small window. We are three here, I, Gabriel and Antonio. Brother Antonio behaves well, though he is a weaver, God graciously favoured him to work as a farmer and is very fervent. At midnight on Christmas, we celebrated Mass and brought the Child Jesus to the cave, and this is where we honoured him; the family of Joaquin came on certain day to sing.

3. God's designs for you have been the object of my meditation these days. What is it? In the sphere of actions and practices, there is nothing else to be done but to maintain and endure these people. It is the work of God, allow it to run its course, deprived of human support, he will in its proper time lead it to its end. I repeat what I have told you several times that you must carry on this way because such is God's will.

4. You are a young family, you are young, beautiful and estimable to God, but the world which lives in another realm sees you as ugly and despises you. What will we do to present it to the eyes of the world? How will we dress, and in what style will we give it? I have prayed over this, and it is necessary to have an acceptable style, because it is a need to give it a face and appearance that is pleasing to the ecclesiastical authorities so that they would approve. Without this the work can not be undertaken, because we will hit our head against the rocks.

5. The mixed – solitary contemplative life of the "Marias" has to be presented under the acceptable style that will not clash to the point of destruction with those who are to support, protect, tolerate and authorize it. Only some work of mercy (one or several) will give it this semblance pleasing to men. The whole point consists in managing to give this exterior and public style without losing Mary's interior beauty and loveliness. The interior beauty and its form are essential because that is how she pleases God. How to dress her and in what style, that it will not make her a worldly woman? Here you see the depth of the difficulty.

6. The young Mary must necessarily be presented to the authorities constituted by God on earth to govern. What dress will she put on? I have seen these days the Rules and Constitutions, and except for minor modifications, like going to teach Catechism to the villages and other minor things not affecting the essentials, everything else is all right.

I have to consult in Barcelona and Madrid this matter and listen to what they will tell me. But I must forewarn you that before you expand, first you need to clear up the way. I have to see the way that you have to follow; as long as I do not see it open, free and cleared up, you should stay as you are; a false step would have fatal consequences. I neither sleep nor forget this move, I will not neglect you and will present you to God in all my prayers, and I entrust your direction to him.

7. Now I have in Spain a free, clear and open field to proceed and work. God will not leave me in darkness concerning you, because he will hear your supplications and prayers, and this is to say: “Lord, have mercy on the “Marias” and clear their way through solitude. Your Mother’s name is Mary; for her sake do not abandon her daughters. Give them a solitude where free from the bustle and dealings with men, they may see nothing else but heaven and no other faces but yours.” Tell this to the God-Child, and he will hear you and reveal to me his designs for you. He will show me the way that leads you to solitude and accompany you, protect you as you move on with his strong hand. Meanwhile persevere in prayer and I will join my supplications to yours, and together we will storm heaven.

8. I have much to say regarding this, but this is enough for the moment. I will speak to you more in detail regarding these matters depending on whether I am certain or not about what I have to do. If it is only founding one more convent, it would be easy, but the work is not here; before presenting Mary with all her beauty before God, show her to men in her true attire. Hell rages, the world does not know her and rejects her, and in spite of everything she has to be presented before the wide-spread of the world, coming out from solitude and without leaving it, she has to establish in the midst of the towns and villages her deserts and solitary

places with her interior and exterior recollected life; she has to be Mary and no other and Marta has to accompany her.

All these days I have not been able to write because I spent my time writing about matters concerning the Church; however, I will not fail. Command your affectionate father,

Francisco of J.M.J.

76. To the “Marias” of Ciudadela

Barcelona, January 6, 1862

Long live Jesus

1. My beloved daughters in Jesus: Through correspondence I am greatly satisfied to know that you are persevering in your vocation. My only sorrow is that you are so scrimped because of the narrowness of the house, but wait contentedly. Until yesterday, mine is not wider (my cell) even the room is very spacious, well I live in an open sepulchre of the earth, of ten square feet and ten feet high. The door was made of grass, and yesterday they replaced it with one made of wood. What does it matter? I have celebrated the feasts here together with the Child Jesus who preferred a cave to the palaces of the kings. These are the feasts of the cave; because God chose a cave for himself he is the God Son by birth (owner) of these places. What poverty! Be contented with what God gives you. You are contented, I know and for me your satisfaction is mine. I have not failed to offer you to the modest God Child. How pleased he is with voluntary poverty! Do not forget me in your prayers.

Your father.

Fr. Francisco

77. To Juana Gratias: Ciudadela

Barcelona, Santa Cruz, January 26, 1862

J.M.J.

Long live Jesus

1. Dearest daughter: Quim dels Tallers has brought to my cave your last two letters dated 6th, feast of the Kings and 22nd. Luckily, your letters always bring me consoling news. Your sickness, spiritual and material privations, humiliating situation, poverty, all these when it fall on generous soul to suffer, it is nothing else than honour, glory and reason for rejoicing. I admire God's work in you. I take delight in her as God is, not in your privations and sufferings, but in your strong spirit that bears them. Your last two letters have freed me from a severe distress. I have been praying for you for the last three days, because you were suffering an affliction which was for me intolerable. Since Maria Francisca was sick, I was very anxious, not for her death, because hers will be a death of a saint, nor for her sickness, but because I see your undertaking exposed to trials which only the hand of God could sustain. And God's spirit was keeping my mind thinking of you and I could not help being anxious. I will tell you the reasons for it concerns you.

2. My daughter, I desire that your work will go onward since this is designed in our rules and teachings. I ask the kind Lord earnestly to show me the way where you could go; but poor me! All I saw were all closed and obstructed. Your work is mine and mine and yours is the work of God. Since our work is God's work, it has to be based on the special protection of his providence or else it will not go on. It has to go on even if it is disarmed and not supported by all human assistance. It can not go on unless God's finger moves it,

because it does not count on those means that the work of men have, and besides it has against it special and terrible enemies that watch and oppose it. On the other hand, I ardently wish that you go ahead but seeing the obstacles, I am afraid, anxious and scared to take steps that might compromise it before God and men. We are the family of Elijah. Its mission in the world has forms, marked and distinguished in God's eternal decrees; and this mission could not be complied except in a marvellous and resounding way. Only to this you must be directed. Some day, he will open for you the way. Suffer, be patient and accept your privations. One thing I can assure you is that, you are doing well before God, and you could not do anything else. Bear the trials. And with regard to you personally, bear in mind and rest assured that this foundation was the work of God's goodness and mercy, ordained by his providence for your personal good and mine. Be consoled by this and bear your exile with resignation.

3. I live in this cave. In the beginning I was afraid, not to the malefactors (you know that I am fearless with men), but for what people might think when they will see a well-known priest buried in the ground at the sight of all Barcelona. But until now nothing bad has happened. The cave is ten to twelve feet wide and eleven feet high. Now it has a door and a small window, and this is where I live and sleep. The parish priest came yesterday to visit me, and of course he was directed to my cave. The door is so small, low and narrow that the poor old man could hardly get through. He finally succeeded. Here I placed the infinite God, made small, Child born in a cave. Fr. Vilarrasa, Gatell and other friends have come and I received them here. Fr. Casellas came here many times. Rarely do I go to Barcelona for I feel awful to leave my solitude. I live in great poverty. Biel and Tony were in the hermitage and I in my sepulchre. I go through winter well, even though I am not in the midst of the

large rocks but under the earth, the place is very comfortable to the spirit; it is dry, silent, secluded and very warm.

4. To live as you do, basing your subsistence on the work of your hands needs all the strength of a giant: work, abstinence, fasting, frugality, apart from providence and moreover, from the privations inside the house, these as well as the contempt of the people for all association that does not have active involvement in some works of mercy.

5. I am thinking whether we could or not have some works of mercy, of which the only acceptable ones are: 1st a retreat house separated from yours; 2nd a school for girls separated, next to yours. That's all. The second one brings serious inconveniences and is only allowable under the following principles: 1st a house or a hall separated for teaching; 2nd a house for the sisters who live in common life and besides that they should have a cell separated for solitary life and will not go to the teaching hall, but to solitude. The same is needed for the retreat house: The retreatants will live outside your house, next to you. In the continent it does not give an impulse to any new convent unless the sisters will take teaching. Outside these no one pays attention to the others. Providence uses those to do well. For us such foundations are not acceptable, except as a cover to be presented before the government. In such arrangement it should include two indispensable orders of things: one that would have coenobitical and solitary life and the mixed life; for the house of mixed life I do not see others than the two indicated.

6. I do not think that in that island there is possibility of implementing our projects, for anything great causes alarm and fear. Barcelona has possibility for good and bad, people and means; I do not see how the novitiate could carry on there (at Ciudadela). If you could be free to travel or be absent, well and good, but being tied down, you could not make a move from there.

7. In order to be absent you need a person who knows, as you said, to direct all the work of sewing or needlework. I placed you in probability before God, hoping for a ray of light to dispel the darkness. God will not deny us this light. It would be easier to set up a secluded and less distressing place here in Ibiza than in Ciudadela, for the people here live in the countryside. In Barcelona, Santa Cruz Street will be constructed and at the end of it you could have a spacious secluded place, apt for coenobitic and solitary life. If we agree with the bishop, we could present it as a retreat house for ladies . . .

78. To Doña Clara Pons y Torres: Ciudadela

Barcelona, January 26, 1862

J.M.J.

Long live Jesús

1. Doña Clara my dear benefactress: I have come to know that the "Marias" have gone and you have been left alone in your house. The convent remains with its benefactress. I must now fulfil an obligation to settle an account and to pay you for the time they stayed in your convent. What will I give you? Thanking you is a small thing. What then? Nothing. Who can gratify you? The Lord whom the "Marias" served. I will ask him and pray that he will pay you for them. How much do you want? Think carefully. Jesus is a good payer. He said that a glass of cold water given on his name will not remain unrewarded. You gave to his spouses the entire house and a well; what will be his debt to you? I ask him to give you the glory or a well prepared and furnished

palace in the highest heaven not in this life but in the life hereafter. In life may he give you his grace, the virtues proper to your state of life, the spirit of prayer, love for what is holy and sacred, disregard for what is perishable, and the gifts of the Holy Spirit which will enable you to live a good Christian life. With these gifts and so much glory and spiritual riches, I think you may consider yourself well paid. If not, do tell me.

You have become a solitary. What a perfect life! May God give you the gift of perseverance.

I will not fail to commend you to God. Your affectionate father,

Francisco Palau, Priest

79. To Juana Gratias: Ciudadela

Barcelona, Santa Cruz, February 3, 1862

J.M.J.

Long live Jesus

1. Dearest daughter: I have just received your last letter and I am answering you regarding the sickness of Maria Francisca. Give her the enclosed note. There are so many queerness and oddness in her sickness as I told you once, something diabolical. It is not the lack of nourishment that cause her weakness and kills; but the medicines she takes. The pills attack the blood and, since she could not empty, she has these attacks. She should be careful in taking medicines.

Do not give her more than what is normal because this hunger is superimposed and is not an effect proper of the need. She needs to fight against the evil spirit that vexes her,

and arm yourselves, as well as all of us. Do you know what malady it is which clings and passes on from one to another? The evil spirit, when it torments one, it gets into another. Cast them out by prayer, penance and fasting and do not be afraid neither it will kill you nor will you die of this sickness.

2. You know, my daughter that for your sake God gives me a certain degree of knowledge regarding your sickness. You need to know it, because many of them escape the notice of the doctors but are perceived by the one who prays. If God manifests to me the infirmities of your souls, how much more of your bodies?

Biel is packing up the nativity set to take it to the island.

3. In your previous letter you sent regards to Malena, Peranza and Serafina, and inquired about those in Aytona. Peranza is working in Barcelona, but for the last four months I have rarely met her, be it because of her duties or lack of desire on her part. She got Malena into debts, sent for her, and the two of them got entangled. Peranza orders Malena not to come to see me without her permission. I have given them up and let them go their way and I do not interfere with their affairs. I think the two of them are planning to go to Lérida. Once again there will be war between Peranza and Marieta. Peranza is not very sympathetic to you, and since I do not want two families, let her go her own way, besides she is very hash and easily hurt.

4. Rosa was trying to join a convent and asked her parents for a dowry, but they ignored her. She came to the mission for two days and left for Fraga without saying goodbye. She is under the direction of my brother, Juan, who is in the hospital of brother, in Lérida.

5. Of all those that I know in the continent, I think only two are fit to join you. They are Teresa and a teacher from Vallcarca, the village behind the Josepets.

Teresa was going astray in Aytona. She is very gifted; yielding to the requests of Antonia, her mother, I have asked her to come. She and the teacher from Vallcarca are at your disposal. They are supported with beans, oil and other goods they could send by train from Aytona. All those years she has been with the teacher learning; she knows well to write and do women's chores. The teacher is even more gifted. She is young and a graduate with credentials; she could help you. Only her parents are still alive, but she lives independently apart from them. The two of them will write you by next mail.

6. On the 7th of this month, Pepa is going to take her final examination for the teacher's degree. This degree is the dowry that the Providence nuns are asking her to bring. She is already accepted and will join them as soon as she will get her teacher's degree in Madrid. Poor thing! She has no other good will but to be a nun! On this day Teresa accompanied her to the house of Doña Antonieta where they met the dean who is the chairperson of the examining board. I have recommended her. Her companion, Marieta whom you know, is a nun in Badalona.

If Teresa will not take the teachers' examination in July (this would not cause you any disturbance), I will send her at once.

7. The value of the land in Santa Cruz has gone up since the expansion of Barcelona. It would be good to make a foundation there; in fact, you could take the end of the street of Santa Cruz. This street is all leased for buildings. Here you could snugly arrange a house to your liking. I think you can have running water for the gardens, the orchards and in the house at no cost.

The land that I ceded to García, which is marked out for you has increased its value to two thousand duros, including water.

8. It would be convenient if you and someone else could come at least for the whole month of May and we will see if things would be feasible. As you know I will be preaching the whole month in Belén. Now I will settle my Lenten engagements. Lent and the month of Mary will fall on me and, goodbye solitude!

Yesterday we had a feast. All the well-known families came. Neither Malena nor Peranza were present. Antonieta who has a well-known daughter nun in Montesión came and also Mrs. Espartero and her daughters. They all asked for you.

Serafina is very faithful and continues as always. In F. there is nothing new. Nothing else. Dispose of this your affectionate father,

Francisco

9. Juan, the vicar, wrote to me that five "Marias" are listed in Palma. Martín is fine. Ramon continues to be sick. By next mail I will write to each one because I have to tell them what God communicates to me in prayer. I received the letter of Jayme and Fr. Juan Caymaris.

Today Malena and Peranza had come to Santa Cruz. I do not understand them. Perhaps, with you they will follow. At present I do not have obligation with them.

80. To Juana Gratias: Ciudadela*Barcelona, February-March 1862*

J.M.J.

Long live Jesus

1. My dearest daughter: Without waiting for your letter, I am writing this in my available moment.

I have written to you several times that you are the object of my most serious concern and solicitude. Really you are. When I pray I present you to God and the first question that I make is: under what style and figure you want me to present Mary to the world? What should be her uniform? Since I have this responsibility, my spirit is attentive, alert and vigilant to the voice of God.

2. Her personal appearance is penance, poverty, solitude, prayer. Her style is that of Magdalene, Mary of Egypt, St. Rosalia, St. Teresa of Jesus, St. Claire, St. Catherine of Siena, and of the souls of the contemplatives. Since this is her proper figure, you, who are called to this vocation could not desire for another, neither can I.

But let us go there. The world rejects and will not accept unless preceded by a mission as tumultuous as that of Elijah. The world does not want you. Its laws and government exclude you. You will either be suffocated or be authorized for a very extraordinary mission, or else you have to be in line with Martha. These are the sentiments communicated to me in prayer.

3. How and in what style will you present yourselves in Barcelona and before the government? I am grievously troubled about this, because any false move done with haste and imprudence will result to a defeat.

At the moment the only title that you could present is teaching and a retreat house. The others are not recognized. How will Martha and Mary get along? The world knows Martha and it likes her, but it does not know Mary. Well, let them live together; that Martha will be the doorkeeper of the solitude and Mary will be spared thanks to the care and good services of her sister. I do not have the mission of Prophet Elijah to present to the world, so I need Martha.

4. How will teaching be in line with Mary? Here lies the danger, the vigilance and the difficulty. I have discussed this matter with all my friends who could help me and with those who could contradict me; I weighed the matter carefully. I do not know if I told you of a style that I think could be presented. I will tell you what I have in mind. Let Martha be in the classroom in a separate place; build for Mary a solitude where she may live to her liking away from the bustle of her sister; let there be hermitages in the solitary place within the cloister, and let her move from the hermitage to the convent, from coenobitical life to solitary life, and from solitary life to the classroom. This might work.

5. The danger is that Martha may be left alone at the door; the door of the solitude will be locked and she remained outside; in this way Mary has no one to take to the solitary place and will be left alone without Martha. The danger is that the society may not have its laws well-combined and ordered for the active, contemplative and mixed life. Without this combination, variation and change there is no perfect and stable order.

As long as Mary prays and fixes her gaze at Jesus in the solitary place, in the solitude of the hermitage and in the cloister, Martha is safe in the classroom; but if Mary is not there, woe betide her sister! And if Martha is not in the kitchen, in the offices, at the door to answer calls, poor Mary!

6. I am not idle in Barcelona. I live here to work. And with regard to you, I am surveying the land. I will be here until June and prepare for you the way, and now I am going to tell you my projects.

Our land in Santa Cruz has become and is becoming an important place since the expansion of Barcelona. I have allotted for you the border part with the entrance to the Street of Santa Cruz. There is a stream of flowing water in abundance and the place offers so many conveniences you could desire. Your solitude could not be presented as such. A cover is needed to shield and authorize you. Setting up a hall apart with a graduate teacher with title will cover and protect everything, and you will be authorized; without this, looking at the ordinances of the country, I could not compromise an undertaking that I could see liable to fail.

7. While your solitary place is being prepared in Santa Cruz, set up in Vallcarca a school with a graduate titled sister teacher and this will cover you all. I have communicated this with those who could destroy and construct, and is the only thing that goes and sells. Under this aspect, the mayor of the municipality of Horta and the parish priest offered to protect you as far as they could as well as the bishop. Without this I do not see any way out; sooner or later everything will end up as in Lérida.

All of this will be project only and I would desire very much that you could come for the month of May, only to see it for yourself. You can not present yourselves in Barcelona without paving the way before hand.

8. What could be agreed is that, the school will be under my supervision before the bishop and municipality and, since the teacher will be taken from Santa Cruz, God willing, it is easy to transfer from Vallcarca to your solitude. Teresa is in Vallcarca preparing herself for the teacher's degree. You could order her because she is in perfect

dispositions. Here, the one who has the title of teacher with the best qualities you could desire is called Maria Ferriols. She is willing to set aside teaching and exchange it for solitude when you will order her. I am attempting to have Malena and Peranza join them, to make the spiritual exercises in the same house for this purpose. For the moment I place everything under the direction of the parish priest and that of the vicar-general in my absence.

Pepa is no longer under my direction, because she told me that she is only waiting for her title that will come and then join the Providence. She will manage herself.

81. To Juana Gratias: Ciudadela

*Barcelona, February-March 1862*¹

1. [. . .] It is necessary to join hands with Martha. They are the rules, the principles, the laws, the teachings and true spirit of the persons who are firmly grounded in the religious life.

Knowing the mentality that prevails, I would not dare to propose institutes of solitary and purely contemplative life in Barcelona, because it would be a useless effort, and I do not have a special order and extraordinary mission from God. I would like to know your way of thinking.

2. With regard to your personal affairs, I have nothing special to add about your way of proceeding in prayer. Keep in mind that the solicitude, sorrows and worries entailed in your compromises with the sisters will not suffocate or

¹ This letter seems to be a continuation of the other. Letter n° 80 is unfinished and treated extensively on the matter which it began and was cut.

disturb your relations or communications with God. Doing that sparingly on your part, be calm and save the peace of your unalterable and grounded soul. This is founded on an upright conscience and fulfilling what is your duty. The rest is up to God and whatever does not fall under your personal and particular responsibility, should not give you motive to worry.

3. Keep on gazing at Jesus the body of his Church, and deal with him not as an individual person only, but as head of a moral body and this moral body is the Church; he is the head of this people. He is the king and master, the lord and owner. You have to make acts of love founded on faith. Your care for all external matters will be for you a warning for your dealings and communications with Jesus. In your difficulties which may be many and serious, learn to take refuge in him. You will never be as welcomed as when you go to him loaded with difficulties and afflictions.

4. Please tell all my daughters that I do not forget them in my prayers and ask them to pray for me.

These days I have visited the captain general, and I asked him for the Catechism that Zapatero had confiscated and he returned them to me.

Nothing special about Formentera. All the brothers and sisters send you their greetings; command your affectionate father,

Francisco

82. To Juana Gratias: Ciudadela

*Barcelona, Cave in Santa Cruz, Pentecost
June 8, 1862*

J.M.J.

Long live Jesus

1. Dearest daughter: I am answering to your last letter and in this mail I do not have any. I write by every mail and I wish you do the same.

With regard to the main point that is of the journey, I will tell you what I think and feel.

If you could leave Ciudadela for one month with another sister, I see a great help; and the purpose will be together we could agree on how to proceed. Here we could not give up and drop off the undertaking. I think that this journey if you could confirm it will give you great satisfaction because everything goes according to our desires and in order. I say nothing of the great satisfaction, contentment and joy that the sisters here will have of the possibility to see and to know you. At present they are four and I have deferred from accepting more until we decide further: they are Marieta, Rosa, Peranza and the one called Coloma. I am very contented with them.

2. All is fine in my hermitage. The region is now ready to receive us. If you could come, let it be by the next boat, if not let me know. Should you come I will wait for His Excellency in his return from Rome.

Nothing more for the moment but my affectionate greetings to all of you. Fr. Mariano told me he would be here for some time. I have not seen him again.

Command your affectionate father,

Francisco

There is nothing new in Formentera.

83. To Juana Gratias: Ciudadela*Barcelona, June 1862*¹

1. [. . .] The sisters in Vallcarca, are in good order. They have a cloister, parlour and to set an example, I do not enter their cloister. Marieta is very submissive and obedient to Rosa and now they are four having their spiritual exercises. I am contented with them. They come to Santa Cruz together, go to confession, attend Mass and then return. My brother Juan is in charge in Santa Cruz and they observe strict silence and everything that pertains to a perfect community. This week they will finish the small convent. They have a hall, six cells, a church with its *coro*, three altars. I live in the cave.

2. For the moment all our affairs here show good prospect. The reason why I want you to come is to seal and clinch our union and to put everything in agreement, even though we are already; in what I see as far as those under my direction no one has any discord or prejudice against you. Your presence would confirm what I told them in your favour for the sake of peace and unity.

Our mission consists in uniting the spirit and to think of vocations, harmonizing the active life with that of the contemplative.

Regards to all my daughters and receive likewise from your brothers and sisters. Command your affectionate father,

Francisco

¹ This is without doubt part of the other letter whose beginning has been lost.

84. To Maria Magdalena Calafell: Ciudadela*Barcelona, June 1862*

Long live Jesus

1. My dear daughter in Jesus: Great has been my surprise upon reading what you say about Fr. Juan Caymaris. Why does he invite you to join the other community? This is to tell you and the others to relinquish and give up your vocation. As what he says that Juana will go to France, this is not true, she stays as long as her presence is needed. Since the bishop is coming here in Barcelona, I will discuss this matter with him and with his approval the community will continue to observe the lifestyle that is pleasing to God. It will be his allurements upon seeing you poor and sick and will be dismayed.

2. As for your spiritual welfare, we will talk about it some day. Since you know how to write, do not fail to reveal to me your difficulties, struggles and temptations.

Command your affectionate father, who loves you,

Francisco

85. To the “Marias” of Ciudadela*Barcelona, June 24, 1862*

J.M.J.

Long live Jesus

1. Dearest sisters in Jesus Christ: This is to inform you that I have received the letter that you have written to Sr. M^a

Juana. Naturally, I had a special satisfaction to have news from you and to see that in the midst of sacrifices and of trials, you persevere and remain firm and constant. I am extremely edified to know of your voluntary poverty, your penance and mortification, your privations and your observance, but I am deeply pained to know that you are in such poverty and sickness, not for the poverty and pain, but for fear that you might pass away. But God knows everything.

2. I have been concerned and solicitous to inquire from Sr. M^a Juana about each one of you and I have been praying for you these days. At present Sr. Juana is in Montserrat for her spiritual exercises and will go as soon as she returns. If there is no inconvenient hindrance, she will return by the next boat. I am very sorry you have been deprived of her company, but I hope you will be able to keep on without her for a few more days.

3. I have a very keen desire to see you and talk to you; and this summer I will see if I could or if it is fitting that I go. I am entirely at your service and I will make whatever sacrifices required of me. If I do not come, it is not because I do not like or for lack of sacrifices, but I have to look into the situation whether it is convenient or not.

With regard to silence, it is clear that if there is sickness and trouble, silence will be detrimental and it must not be observed.

P.S. The bishop has not yet come. I have written by last mail and addressed the letter to Sr. M^a Magdalena. I have not been able to write notes to others. I will send them enclosed in the letter of Fr. Juan.

86. To Juana Gratias: Ciudadela

Vedrá. August 29, 1862

J.M.J.

Long live Jesus

1. My most beloved daughter: Upon arriving in Palma on the 18th, I wrote to you two lines to tell you that I was going directly to Ibiza for my spiritual exercises.

When I arrived in Ibiza, I went to Vedrá. This time the spiritual retreat is exclusively for my soul and for nothing more, and for this I will not write a lengthy letter.

I am returning on the 4th for the duties and obligations that I have regarding the rules and directions. Then I will write to you whatever the Holy Spirit who presides and is present in this solitude, inspire me for your personal good as well as for your companions and for the glory of God. I will not tell you about the other matters because I need to pray over it and consult God.

2. For your tranquillity and security I must declare to you that in the midst of trials and struggles, I have and will always treasure for you those sentiments of fidelity, loyalty and love that only charity, only the love of God and of neighbours could communicate.

This is all I can tell you for the moment. I will not fail to write to His Excellency from here.

With loving regards to my daughters and command your affectionate father,

Francisco

87. To M^a Magdalena Calafell: Ciudadela*Barcelona, Santa Cruz, October 1, 1862*

J.M.J.

Long live Jesus

1. My beloved daughter: I received your most appreciated letter in which you said that Sr. Juana was sick. I hope you will tell me what her sickness is and if it is persistent. I will be worried until I will know.

Regarding what you told me about spiritual direction, obedience is the sacrifice most acceptable to God and that you can make it. It will determine for you in the name of God the way you have to follow. You do not know your destinations. Only God knows and he will tell you through the voice of obedience where you have to go. With regard to teaching, if it is not your vocation, obedience will give you other mission. You told me to search for you. For what? Since you know how to write a little, do not fail to write to me all your temptations, struggles and combats, your doubts and fears, your difficulties and afflictions. This will do. With regard to returning to the world, if you do not want it, on my part I will not allow it nor will I consent to it.

I did not see your mother, but I am thinking of meeting her when I return to Palma.

Take care and command your affectionate father,

Francisco

88. To the “Marias” of Ciudadela*San Honorato de Randa (Majorca), October 19, 1862*

J.M.J.

Long live Jesus

1. My beloved daughters: Seized by the serenity and profound peace of this holy solitary place, the Holy Spirit who presided communicated to me after three days of absolute silence and solitude, to write to you on two main points that will enkindle your vocation: the love of God and the love of the neighbours.

2. First, the love of God. United with the Son of God in faith, hope and love, the spouse tells you addressing to your schools:

Second, these are my daughters and your daughters, love them with love which I love them; whatever you do to any of them you do it to me. I will be with you, in the midst of them; educate them, teach them.

Here, my daughters, are designed your lofty and sublime missions. On these two foundations rest and lean the spiritual edifice that God is going to build in you. These are the columns that sustain all the perfection to what you aspire. On these two chapters I have prepared in my soul two great bodies of teaching that will be your food, your nourishment, your life, your strength and your virtue. I will speak on these two articles publicly in the community, privately and familiarly. Through this path I will guide your souls. In this letter I will tell you the most essential points that one and the other stand up for.

Love of God

3. Your union with the Son of God hangs on from these two articles of our holy Catholic faith.

1st The Son of God is for you your beloved.

2nd He is the only lover you have and can possibly have that can make up all the qualities of such as one.

Do you believe? Believe it, and in order to invigorate your faith I will go on.

[I] “He is for you your beloved . . . “ Do you believe? Believe it.

What does he lack in order that he may be a lover as such your heart desires, cherishes, longs and searches for? Nothing. He has everything in superlative degree. You will see.

Your heart, dominated by an immense heart rending and indomitable passion, sends strong heart-beats, desires, longs, searches and calls to a beloved-lover who fills its desires completely, insofar as it is compatible with his human condition. And who is this?

4. I will draw his portrait.

1st He has to be infinitely perfect, kind, amiable, accessible and lovely. Is the Son of God not so? In his sacred humanity he has the most complete and perfect figure possible, as perfect as God. His countenance reflects God’s supreme beauty. Whatever perfection and beauty so pleasing, attractive, delightful that could be seen and found in men, all is mustered in his face, in the constitution of his body. His fair colour is most pure on his clean flesh, fine, transparent as crystal; and this physical beauty reveals the utmost beauty of his interior as the Son of God.

If you see, my daughters, the beauty and anything beautiful in the children of Adam, is nothing else but a flash coming from the perfection of your beloved.

5. As man, he musters all the beauty of all men; and as God he is the supreme Good, the supreme Being, infinitely loveable.

Are you satisfied with such beloved?

2nd What good, loveliness, resplendence do you see in men that he does not have in sublime degree? Glory, honour, power, knowledge, wisdom, richness, as said of these men, everything you see in him. If men have any of these, they have received it through his grace and favour, by alms and by begging at the doors of his palaces.

There are another details that your heart also longs for in your beloved; that he be eternal, everlasting, imperishable and immortal, free from all infirmities, pain, sorrows or afflictions, never conquered by death neither by anxieties, nor miseries, nor poverty, who neither by time nor vicissitudes be dethroned, in a word on the day of betrothal and of the espousal he will be the same eternally and invariably.

You believe him to be so? You will say: Yes, this is the idea of the Son of God that we have as Catholics. But this faith is not enough. Now let us go to another article.

6. Jesus is your beloved and if your heart loves something else, it is lost; as God has created and could create nothing could satisfy it. Your heart has been made to love and to love Him alone. It is proper of the love to love and to search for its beloved with a raging thirst, and since your Beloved is supreme beauty, the passion of the heart is insatiable and its torments is inexplicable.

[II]: 2nd: The lover loves you with an eternal, pure, loyal, constant, unselfish love with passion and with passion like yours. Do you believe so? Believe it and all is done; believe

it and your faith will bind you with him in an ineffable union. Strive, my daughters, to save your faith in this article, because if you lack this, there is no betrothal. You have been united with him in faith, hope and love.

7. He is your Beloved and your Lover. Do you believe so? Believe it and in order that you may believe, I will show you the foundation on which this love rests.

This love is founded in his goodness, not in yours, but in Him. He loves whatever is loveable in you which are, the persons or personality, and abhors vice and defects. He created you because he loves you; he redeemed you because he loves you; and because he loves you he calls you by name, searches for you and dies for you mystically every day on the altar. This love which is rooted in Him and not in you must be the ground of your hope. Woe to you if this love were to depend on your merits.

8. My daughters all the attacks of the devil against you are aimed at extinguishing your faith in this article. What reasons, what arguments, what sophisms! If you do not believe that Jesus loves you for whatever reason, there follows incredulity, mistrust, desperation, disconsolation of the soul, the spiritual abatement, tepidity, indifference, and the ruin and death of the soul; whereas faith produces the opposite effects: love, fervour, life and strength.

9. The reason alleged by the evil angel to make you believe that Jesus is not your lover is your sinfulness and whatever you have in common with the sinful Adam. My daughters, sin is not far from cooling off the love of this lover, on the contrary he died in order to sacrifice it. This proves the love of God for us. Being wicked, he redeemed us; he loves us and searches for us in spite of our sins; he loves us being what we are. He loves the persons and not his defects.

Revive your faith in this article and it will generate hope and enkindle pure and genuine love.

Your heart searches for, longs for and calls for the beloved who is present, not absent, relishing in union with him, and terribly suffers when it thinks he is absent.

10. Your beloved is present. Believe it. The Catholic faith tells you.

He comes to you in the sacraments and says: I am your beloved, all yours, and he proves by giving himself to you under the species of bread, and you receive him, touch him, embrace him, unite yourselves with him, and he with you; you eat him and become one thing with him. Believe it my daughters and it will be so. What else do you want from him? You have him, possess him; he comes to you and allows himself to be taken in your arms at your convenience. In the sacrament, the more you touch him, the cleaner you become; embracing him he communicates his chastity to you, and enjoying him you become holier and purer.

Love of neighbours

11. United with the Son of God in faith, hope and love, the spouse tells you, directing to your schools and to the children and young pupils: "These are my daughters and your daughters." And you will see here the fruit of the love of Jesus for his spouse and of the spouse for Jesus.

When the school is united, Jesus is there in the midst of the family. When the spouse mother take her seat in the classroom to teach, Jesus, the master is seated at her right side and teaches, inspires, assists, fortifies and comforts. Believe it, it is so. If only you have faith in God, how happy and satisfied you would be in the midst of a family whose father is your beloved since Baptism! When you begin the class, invoke his name and how promptly he makes himself present!

Enough, my daughters. I still have so much to tell you about this last point. I will tell you in another letter.

Receive the fondest regards of your father,

Fr. Francisco of Jesus Mary Joseph

By next mail I will write to the three in particular. Address: N° 18 Agua Street, Palma.

89. To Juana Gratias: Ciudadela

Masllorens (Tarragona), November 17, 1862

J.M.J.

Long live Jesus

1. My most beloved daughter: I received your estimable letter and I had a special satisfaction to know that all of you are in good health. These days I have not stopped praying for you because I believe you need it.

I will not tell you anything else, except to persevere and maintain the same practice. You have begun there a solitary and contemplative life. A change would upset everything. Persevere under the same principles because for the moment you can not do more.

2. Rosa got tired of teaching and school, and is sparingly faithful to my direction; she used to stay apart in a room while everybody else are busy and bustle to serve her at Fraga. She orders instead of being ordered, and has gone back to her former seclusion. She is in continuous correspondence with my brother Juan, whose direction she

has always followed. I stopped the classes in Vallcarca in order to be taken over by the municipality and will be given to one of the teachers. This winter a central college will be established in Barcelona, where those who will be in the competitive examinations will study and prepare themselves. The teachers will assemble here in order to carry forward their educational plans. This summer Teresa, Marieta and another teacher from Palma will take up their posts in the municipal school. The central college will be run by the teachers of the municipality.

3. While the plan of the municipal schools follow its regular course as it ought to be, materials and means are being solicited for the construction of the retreat house in Santa Cruz, for the teachers and ladies who are attracted to solitude and spiritual exercises.

For this great work five thousand duros was offered, but I am afraid to get entangled with this and so at the moment I stopped it.

This is how the matters are. At present the Palautordera School is doing well; the people are contented as well as the neighbouring parish priests.

4. My daughter, I could not follow any other way but the one that is already opened by providence. The Schools are already authorized by both governments and it will provide the means of subsistence and maintenance of the personnel with the security of the law and the authorities. I could not take another course, and through this which I got into, I am sure to lead you to where I intend. What is it that you want? Is it solitude in the cloister, seclusion in the cell, enclosure, silence, penance, poverty, prayer? This will lead the soul to God, this is the love of God and you will have these completely in its proper time. This is not enough for me. The perfection lies in the fulfilment of the two precepts of love. You are authorized to teach to fulfil the second

precept, but the performance of this lofty and sublime ministry, entrusted to frail women, requires the observance of the laws established and its formulas, hence, the schools. How late I have known my mission! How late I have come to work in the field of the Lord. I have talked to you always and only about the love of God, about union of the soul with God, about the means that would lead to this union, but I have not said anything about the love toward the neighbours because God was not taking me there. Now, my daughter, I have taken flight and soared towards the neighbours without leaving God.

5. At present you can not help me in this undertaking, quiet the contrary. You will be like Rosa who condemned the world and the importance of the sacred ministry of teaching entrusted by law and of the right of the young of 20 years. You will be of help later if you persevere, as I hope in your fidelity to my direction. I will implore God earnestly to give you this perseverance and let you die in peace in the solitude of the cloister and I trust that he will hear my supplications. On my part, I must confess that I have afflicted you very much those last months, but my daughter, this has not been my intention. I have acted as the circumstances required and have done rightly and purely what the glory of God and his Church has inspired me, regardless of persons. But my soul has always maintained a father's love for you and I do not have remorse of conscience for any fault of infidelity or betrayal. You have received the last trial that has been without doubt very heavy and very cruel than all the rest put together, but I have hoped that God will give you the strength to bear it. You have doubted and hesitated, but you were taken by the righteous spirit in charge of you and God has supported you. In this last year, I too have passed my trials that have been so bitter. But thanks God I am still breathing and he opens to me the way that my enemies had closed.

6. Juan, my brother continues to be contented in San Honorato. Rosa is back to her manias and she might join the Capuchin nuns.

I continue my work as usual. I will finish here on the 30th and I will begin in Alcarraz and Aytona on the 3rd. My million regards to my daughters from their father who loves them.

Francisco Palau, Priest

I will preach in Rodoña a short distance from Vendrell, Rodoña de Masllorens.

90. To Don José Mariné: Mayor of Horta, Barcelona

Vallcarca (Barcelona), January 22, 1863

Honourable Mayor of Horta:

1. Most distinguished Sir, with intense grief of my soul, I come to report an incident that took place and if it is not checked and denounced, it is bound to disturb the peace and personal security of the people of this valley and region.

The sons of a certain Ramonet who lives in San Gervasio, near Josepets, have come these days and trespassed our property using strong force before our eyes with a flock of a hundred sheep.

2. This report is given before your authority of the incident that took place last Thursday. The above mentioned far from minding the request of the owner, took advantage of the absence of my subordinates Ramon Espasa and Gabriel Brunet as the perfect opportunity. It happened that the place was closed and there were no people around because it was

raining; they surrounded the house with their flock of sheep. They were asked peacefully and calmly to leave the place, but they defiantly refused. This resistance to the owner's request was a threat and a challenge that showed their bad intentions. Apprehending insult, I prudently decided to leave the house and I went to Barcelona.

3. When my subordinates returned from Horta, they found them in the same place, but they did not dare to open their mouth and in spite of their silence, they kept threatening my subordinates with indirect and provocative words, of death, knives and beheading.

In an interlude two guards arrived but they rebelled against the guards. On the 15th when Ramon Espasa was alone in the house the two of them showed up and threatened to kill the guards.

Most distinguished Sir, this is a fact. I add that according to the information they were driven away from the district of San Gervasio for attempts of the same nature.

4. This time I abstain from taking this matter to court, provided they will apologize to the guards and to my subordinates; if they refuse, I will demand before the court. I hope that you Sir will give them a severe lesson and, in case they will do it again, have the kindness to keep this complaint which may serve as basis before the law.

With regard to the fine of the damages they provoked, let the full rigour of the law be applied to them.

May God keep you Sir for many years. Vallcarca, January 22, 1863.

Most distinguished Sir.

Francisco Palau, Priest

91. To Rt. Rev. Mariano Puigllat Amigó: Bishop of Lérida

Barcelona, April-May 1863

Your Excellency Msgr.:

1. The Rev. Canon dean of the Cathedral church of Barcelona has just informed me that Your Excellency decided that it is not convenient that I preach on the month of Mary neither in San Lorenzo nor in your diocese at present.

Your Excellency, I am grateful and I appreciate your concern of my affairs. Your admonitions are for me precepts and your will is the rule of life that guides me in the exercise of my priestly ministry. Your Excellency, being my prelate, as a son of Aytona where I have my family, having made my college studies in the seminary of that city, you can with authority, with liberty, warn, correct, punish, cut and burn me, without beating around the bush, and with certainty that your warnings, corrections and punishments will always be welcomed as the sign of your love and pastoral solicitude for this your subject and priest.

2. As a disciple in the school of my seraphic doctor St. Teresa of Jesus I do not claim the right to excuse myself when I am blamed, but in these circumstances, allow me Your Excellency, to clarify the facts so that you may judge me according to their truth.

3. I had no desire or have any special interest to preach in that city on the month of Mary in San Lorenzo. Two churches in Barcelona have asked me long time ago for this year: that of Betlem where I preached last year and in San Pedro de las Puellas, where I preach at present. While I was in Lérida I preached in the hospital on the novena of the holy souls; P. Vallés presented himself in the name of the confraternity of the Holy Rosary and Mr. de Martorell,

member of the executive board; they asked me with much insistence that I will take charge of the month of Mary in San Lorenzo. Thinking that they were coming with the approval of the parish priest of the place, I agreed and returned tranquilly to Barcelona. I called your Excellency to wish goodbye and I mentioned this in passing. The whole confraternity knew the truth of this fact as well as Fr. Pamies, to whose house they came to talk to me and who was saddened because he wanted me to preach in the hospital.

4. Fr. Vallés forgot this compromise and looked for another preacher and not me. It was an easy thing to bring about because not having any interest in preaching or to withdraw from preaching in that city, it would have been enough to let me know and everything would have been settled; and seeing that the parish priest of San Lorenzo found it inconvenient, he should have warned me and everything would have been solved, since I consider myself in the parishes as a worker under the orders of the parish priest and never have I thought of contradicting the will of anyone of them. He arbitrated the parish priest of San Lorenzo, declaring that I wished to preach in his church by all means. Under this pretensions, guise and masks, they referred to you to prohibit me; and informing the confraternity and all those involved that I will not preach, he said it was not his fault, but the preacher has been suspended by Your Excellency in the entire diocese.

5. Your Excellency has acted justly and prudently. It is clear that I must neither preach in San Lorenzo nor in other part without the consent of the parish priest, much less against his will. Fr. Vallés in order not to entice himself against the aversion of the confraternity for his lack of prudence and of righteousness, made himself the newscaster to announce my censure of suspension which I do not know and that does not exist; and saying: "His

Excellency, the Bishop does not want that Fr. Palau will preach in this diocese" he believed to be justified.

6. Your Excellency, I preach by obedience and if by obedience you withdraw me from preaching, my conscience remains tranquil. If it is my fault, I have a strong interest in knowing it in order to remove all the voluntary inability. If your Excellency knows of any, I trust your love and pastoral concern will correct and punish it.

7. Your pastoral correction is the greatest favour I expect from a father and a bishop devoured by the zeal of God's honour.

Your faithful and obedient priest, q.b.s.m.

Francisco Palau, Priest

92. To Juana Gratias: Ciudadela

Barcelona, Cave of Santa Cruz, July 7, 1863

J.M.J.

Long live Jesus

1. My beloved daughter: I received your letter at the proper time and I am answering you concerning my trip to the Balearic Islands, and that I will not be free from commitments until the very first of August. At this time the sisters will be in their schools: Marieta in the diocese of Vich, province of Barcelona and Teresa in Lérida; by that time I could choose the appropriate time that I could go; but before going I would desire to go first to Vedrá, although I can also go later.

2. The month of Mary is over, my mind and soul is now free to concentrate in the spiritual concerns of your sisters, and so for several days now I have been thinking exclusively of you before God; and if you want to know my thoughts, they are the following: That it is the will of God that a society or religious order be established which will embrace all the perfection contained in the Rules given by Albert, patriarch of Jerusalem to Carmel, and reformed by our holy Mother Teresa of Jesus; and it is the will of God, of the saint, and of men to blend to perfection the contemplative life and the action of teaching, dividing one thing of another and uniting them as the needs of the Church demand.

3. I say that it is the will of God and of men because the governments have decreed that the contemplative life will take up the work of teaching, lest they be abolished. It is the will of God because the bishops have recognized these laws and they ordered to observe.

With regard to the election of persons, places and ways and means, here great prudence is necessary.

Consequently, this is what I have communicated verbally to the Bishop of the place and to the other prelates.

You could settle under this style of life in Ciudadela and I am thinking of discussing the matter with the Bishop.

4. I have advised Mother Joaquina to cooperate in this so honourable attempt for God and for our Order, and on this we are set to work.

Concerning the authorization, the plan is to propose to the Pope through the intermediary of our general commissioner in Rome¹, and then to the government of Madrid; and once we have all the due permissions, we will take up the work.

¹ Fr. Pascual of Jesus Mary, Urbiola.

With regard to yours, the convent of St. Anthony would be an excellent place if you could arrange the whole building. Let us see if we could find somebody who could help us pay the rent. Tell me how much is the cost of the whole convent, for I can not remember.

I am very happy to know that all of you are well. The sisters here and the brothers send you their greetings and everybody is in good health.

In Ibiza, Isidro and F. Martín are all right as well as my brother Juan who continues fervently in Palma.

Thousand regards to all of you and command your affectionate and ss. who loves you,

Fr. Francisco of Jesus Mary Joseph

93. To Juana Gratias: Ciudadela

*Palma of Majorca, August [15] 17, 1863*¹

J.M.J.

1. My beloved daughter: I arrived here this morning. I will be here until the 23rd then I will go to Ibiza. If on Thursday you could not answer me, address you letter to Ibiza.

I will make my spiritual exercises in Vedrá and in return I will be at your service.

Meanwhile pray very much for our affairs and I will do the same. Tell me if it is convenient or not that I will go there, because I am in the dark in this matter.

¹ By the postmark of Palma, day 18, it deduced the date 17 of the letter. The known collections read August 15.

2. I am in the project that I have told you in my previous letters that is, founding a convent with all the perfection of the Rules of St. Teresa, adding to it an independent school with its respective activities and special Rules, separating and uniting these two things in its proper time and in this manner blending the contemplative life emerging the mixed life which is more perfect.

The union of the school to the convents of contemplative life is nothing more than the formation of the convents of St. Teresa, according to the provision of the laws enforced by the country.

The same has been done by the Sisters of St. Claire of the Providence (Gracia); Fr. Tenes of the Sisters of Mercy; Fr. P. Coll is leading the Dominicans to this end.

3. Let us come now to the implementation; inasmuch as it is the will of God, no doubt the work will be a great service to the country and of much glory to Carmel.

Mother Joaquina is determined to help on this object.

What remains my daughter is to get the approval and to execute the project.

We have already the approval of our Order and that of the government, because nothing could be done except what its laws ordained. We need now to determine the place where we must establish the first foundation, which is the most difficult.

Mother Joaquina seemingly thinks that it could be done in Ciudadela. In this case everything would depend on the Bishop; since you can speak to him with frankness and liberty, you can give him a hint, if you have the opportunity. Now that I am free I am planning to write to him about this from San Honorato, but in the meantime you could give him a hint and throw out a suggestion.

To my thinking it is the only one we could undertake that correspond to our commitments. Just in case the first house

will be established in Ciudadela, the mother house has to be established in Barcelona later, because it is the centre of the whole Catalonia for this undertaking.

4. Entrust earnestly this matter to God, and since it is his will, he will solve the difficulties. I have commended this very much to God and reflecting on certain incidences of my vocation in the Order of St. Teresa, I believe that I am called to the Order for this work.

As long as contemplative life is safe and maintained with all its Rules, the active life will be perfected by it. Contemplation will give to action the perfection it does not have of itself.

Goodbye, Your affectionate father,

Fr. Francisco of Jesus Mary Joseph

94. To Juana Gratias: Ciudadela

Es Cubells (Ibiza) August 29, 1863

J.M.J.

Long live Jesus

1. My beloved daughter: Upon arriving in Palma, I wrote asking for your answer. I arrived in Ibiza on the 23rd and I wrote few lines.

The main purpose of my travel to Ibiza is to make my spiritual exercises as I do every year in Vedrá in order to consult God and to deliberate on all my concerns. I am going there on the 30th and will stay until the 6th.

I wish to know from you if you think that my travel to that island is convenient and useful; in such case, my available time will be this coming month of September. Write me about this.

2. I do not know if last year I spoke to you about the arrangement of the ecclesiastical government of this place to favour all our attempts. Now I will discuss on the same matter. The capitulary vicar and ecclesiastical governor of the diocese, offers the church of the hospital, that one which you know; and Fr. Planes, rector of the seminary is recently in charge to buy the dilapidated house beside the church. The purpose will be to put up a central house in Ibiza with outreach services to the villages, undertaking teaching and visiting the sick. Regarding the care of the sick, they would like that the hospital would be staffed by the sisters with salary fixed by the government for their subsistence.

3. My daughter, I have suggested to you at other times that to set up convents of purely contemplative life, without joining the active life, was not for me the will of God, and that it was indispensable to begin and enter into this undertaking with works of charity, and by this way you will reach contemplation and action. I will further consult God about this alone, and under this plan of works of charity directed to teaching and visiting the sick, we could formalize and legalize the undertaking.

4. As to establish a Carmelite convent with all its Rules, if it is possible, it will be done, and if not, whether it be founded or not, we will go ahead with the works of charity.

If the congregations of charity do not have solitude and convents of exclusively contemplative life, it is because they do not like it or they do not have the spirit, not because they lack means and possibility.

As for the moment this is all I can offer about these matters.

5. Rosa is seemingly attempting to join us again. She would be helpful in Ibiza, provided we could count on her obedience and perseverance.

Isidro is having pain, but it is trifle. He and Martín send you their greetings.

My brother Juan is doing well in San Honorato. They wear the habit inside and outside the house.

I was in the house of the mother of Teresa and she said that her sister Peranza desires very much to be with us.

Agneta asked with insistence to go with you. She sends her greetings.

This is all I could tell you and command your affectionate father,

Fr. Francisco of J. M. J.

95. To Gabriel Brunet: Barcelona

Vedrá (Ibiza) September 3, 1863

Long live Jesus

1. My beloved son Biel: I have come to this mountain not only to think on my own spiritual life but also on yours.

Looking at the matters of your soul, you are going on a normal course, on the other hand, suffering and struggling amidst defeat and victories. You have (I pointed this out to you several times) a bad angel that besiege you and is very wicked; and you fight poorly because you give in to many of its insinuations. Setting aside other weaknesses, the most serious are the attacks directed against charity, this is: ill-

tempered, moody, fretful, unkind, malice against the superiors, subordinates and equals, temptations against others and not against you. Consenting to temptations lead to works, words and ways of behaving that is not edifying, this does not inspire love of God and piety. This is the most serious because from it spring forth pride, lack of humility, kindness, affability, and gentleness in personal relationship. God dissimulates and overlooks all of these except the fault against malice towards the neighbours, because they are against the Holy Spirit. If your faults against charity do harm those living with you, such are lamentable and irremediable.

2. You know all these. So let us go to the remedy. What are your preoccupations when you are working alone? What else if not your attacks and temptations in order to conquer yourself? Concentrate and gather all your little spiritual strengths and direct them at conquering yourself; turn your ill-temper, moods, frets, unkindness and temptation against yourself. Humble the very formidable enemy that you are, with actions, works and words. Wage holy war against yourself and when you overcome the most terrible of your rivals, when you have humbled yourself, then you will be another person!

3. I am admonishing you as a good father, as a faithful and loyal friend, as a priest, to help you to fight against yourself by imposing on you helpful penances when you fail in this.

When you confess accuse yourself of the malice and of the lack of fraternal love, of a little humility and affability, and the holy sacrament of penance will work in you against all these defects.

This is roughly the most serious defects you have to rectify and set straight before God. For your perfection count on the assistance of grace and with the support of your affectionate father,

Fr. Francisco of J.M.J.

96. To Juana Gratias: Ciudadela

Es Cubells (Ibiza), September 13, 1863

J.M.J.

Long live Jesus

1. My beloved daughter: I received your estimable letter but it was not delivered to me till after my retreat in Vedrá. Last Wednesday I sent you a letter telling you that I will be leaving Ibiza on the 15th and that on 21st from Palma to that island [Ciudadela].

I have arranged the Rules and put them in order during my retreat in Vedrá, and I will give you one so that you can make a copy.

2. The contemplative life must be blended with active life and to the active life with works of charity, and among these the most remarkable of which are teaching and care for the sick. If the bishop of that place approves, we will organize for the whole island works of charity, and contemplative life will follow by itself.

3. Under the plan fixed by the Rules, I have committed myself here with the ecclesiastical governor to organize works of charity. He is in the disposition of helping to my favour all my undertakings so that we will serve the church of the hospital. Fr. Planes, the rector of the seminary, is in charge to direct this undertaking with enthusiasm, ready to leave everything and to engage exclusively as agreed upon for this purpose. For this end, he has some of his affiliates under his direction ready to help. To give an impulse to the work, I will give retreat to the clergy this winter and then to

engage in mission in the villages, giving retreat in the city up to the end of Lent. In this manner it was agreed upon.

4. Once again Rosa returned to join, with Teresa and another one; they will come this winter to begin. Francisca, the one from Majorca you met in Ranulleras, Barcelona, is preparing for the competitive examination to be held this Christmas for a teaching post in Ibiza or Mahón. Our object is to push ahead with the schools, and then to add the care of the sick. This is in one hand, and of the other have everything ready for the cloistered convents.

97. To Juana Gratias: Ciudadela

Palma of Majorca, November 1, 1863

J.M.J.

Long live Jesus

1. My beloved daughter: I received your most appreciated letter; I felt sorry to know that Teresa is sick, however, I was happy to know that everything is going on well.

In this letter I am going to inform you of my arrangements for the implementation of my plan designed long time ago. I am now committed to found a convent here in Ibiza and I will dedicate all my attention to this island and to Ciudadela with all my strength and yours also. At this point you are going to adopt the lifestyle I have devised long time ago, and to take advantage of the laws enforced in the country. The step I am going to take is the most delicate of all our undertakings, because the good or the bad result of everything will depend on it. In effect, these are the arrangements that must be observed inviolably.

1st Your convent there and that of Ibiza will be distinctively be called the School of St. Teresa. It will comprise three branches and are: 1st the kindergarten and the elementary school; 2nd works of charity for the poor sick; 3rd the retreat house.

2nd Before the world and the authorities it has to be known as a school and the teacher with title and credentials should be in charge and responsible of its administration.

3rd Teresa will come to be in charge of the administration of the schools, and I will put in her disposition the personnel that are necessary for the teaching. Rosa will be responsible of the management that pertains to the care of the sick; and you will be responsible of the retreat house and to assist Rosa. Your mission and of Rosa is to respect and make others respect the constituted local authority, because in this way you will be free for other foundations, and your absence will not be felt. Teresa will be responsible of everything that pertains to the school and in the matters of teaching, she will deal with me directly and I do not like that you and Rosa will have voice in this, because the teaching has to be established under the style and method fixed by the regulations and laws enforced of the nation, both in the Normal School as well as in the kindergarten.

2. In confidential meetings, the three of you must come to an understanding, but in the presence of the sisters you have to set an example of humility, of docility and obedience to the one I assigned to the school. If you have complaints, corrections to give to this sister, unless the matter is evidently scandalous and sinful, which will not be, refrain from correcting and admonishing; instead write to me and I will be the one to correct the defects of the directresses. Under this order it has to go on and these are my arrangements that have to be observed inviolably. Agneta

will go with Teresa and Rosa and other two more. On these days I have given them instructions verbally on how to manage and they will convey it to you.

3. I will go to Barbastro on the 10th and will be free on the 23rd, and since I have an utmost concern that this will go on in an orderly manner, I will probably come immediately to establish the arrangement.

Reply at once. This Thursday I will write to the Bishop and to Fr. Tomás to inform them of the arrival of the sisters who will be responsible of that school.

4. Do not forget that you, called to seclusion, solitude and the practices of the contemplative life, do not have the heart for such activity, but you could and must help Martha in her ministry of the schools and other works of active life, supporting whole-heartedly the order that I will entrust to them.

After this, the repose of contemplation will come to its proper time.

Your sisters are sending you and to others their regards. You affectionate father,

Fr. Francisco Palau of J.M.J.

P.S. I have received your letter and the one from Canon Rullán. I will reply on Thursday.

98. To Juana Gratias: Ciudadela

Barbastro, November 1863

J.M.J.

Long live Jesus

1. My beloved daughter: I am in great anxiety about you because I did not receive any news since Rosa and Teresa left Palma. As for you, uphold and maintain in perfect union with Rosa and Teresa. Preserve at all price the union and harmony. It is convenient that the school will be established in a way that your presence will not be needed and for this you will gain credit by giving in to the judgement of others insofar as it would not be evidently sinful.

2. It is of utmost importance that you hold on faithful and united in union of charity, until I will dispose other things. You have to be the most humble, the most obedient and the most submissive. You and Rosa have to teach by obeying and serving humbly. This is what your affectionate father expect from your fidelity to obedience and to your vocation,

Fr. Francisco of J.M.J.

99. To the “Marias” of Ciudadela

Barcelona, Santa Cruz, December 15, 1863

J.M.J.

Long live Jesus

1. My beloved daughters: I have made a trip to Upper Aragon, and it has given me great satisfaction, because there

God has opened a door for the implementation of our undertaking towards the interior field.

In spite of my ardent desires to go to Ciudadela by this boat, it was not possible for me to accomplish until after Christmas, assuming that I have to go from there to Ibiza and will not return to Barcelona until the month of May. I need time to put our affairs in order.

2. Now let us go to yours. I am writing you slowly after a great deal of prayer. First and foremost, order is essential, and order is based on this one point, obedience. Your whole perfection consists in willing what God wills and fulfilling his orders. The will of God will be revealed to you through the mouth of the one who directs and governs you. To them God will impart his lights and to you strength in order to fight against yourselves since the most formidable enemy that God and his Church have are: your whims, personal judgment, your own wishes, self-love, your own will, your own opinions, appetites, desires, and your own inconstancy. These are the enemies of peace and of order. Prayer, supplications and all your means, power and reason have to be directed to conquer them. The revealed will of God is not only for us priests but also for the sisters constituted to govern; it is a supreme law that you have to submit; and when in this battle you have won, when God's laws has triumphed in you, you will have peace and joy of victory; and wherever you go, you will bring peace and order and with peace the glory.

3. You know this and more, my daughters, for I believe you have conquered yourselves; you are obedient to God and to the priest to whose guidance he has entrusted you. Under this assumption, listen now to the designs of God's eternal wisdom for all of you.

You shall love God, you shall love your neighbours. This is the law of grace summed up in two lines. The love of God

leads the soul to seclusion, solitude, to the cell, to the cloister, to silence, to continuous prayer and presence of God, to detachment from the world and its social dealings, to war against our own selves, to interior and exterior poverty, to union with God, to all other virtues of a secluded, purely solitary and contemplative life. The love of neighbours in its activities seem to be opposed to the love of God inasmuch as it draws the soul away from solitude and turns to the world in order to save the world. To teach the ignorant, visit the sick, help the poor, clothe the naked, give food to the hungry, etc. These are the works of love and charity to the neighbours.

4. In order to go on as an association, you have to do both things. Have cloister, classrooms and infirmaries for the sick as well; you have to practice both. When, how, who and in what manner, this is the responsibility of the one who governs. Obey and God will give a cloister where you could recollect and from it you go out and return; cell or heaven where you can go up and down. You go up to God for the exercises of contemplative life and go down to the works of mercy by the practices of active life.

5. My daughters, now is the time to work and to sacrifice for the neighbours. You have to start from here. Christ worked and suffered for us till death; and could we not suffer something so as to cooperate with him for the redemption of souls? You have been chosen by God not to enjoy his company in solitude, but to open ways in the cloister to those who come and eventually through you by works of mercy.

6. For your interior order, the first work of charity consists in becoming slaves and servants of one another. To serve, be a servant of all and all of you servant of one another, this is the peak of perfection, without this, perfection is an illusion. Look for what is sweet, pleasant and easy for others, and for you what is difficult to obtain; judge others favourably and unfavourably to one's self; to condemn one's

self and praise others, to consider good and wise what others think and want, and nonsense to what one thinks, this is the work of divine love, and unions of fraternity [*uniones de fraternidad*] is based on charity.

7. Beloved daughters, I have read your letters and it seems to me that it was not possible for you to establish the school in San Antonio. Well, then, hold on and when I come we will discuss and deliberate on these matters.

By an order that I have issued, the teacher who has the title and credentials before the authorities is the one assigned by God for your government. My daughters, do not look at her faults and weaknesses, which I believe are many; see in her the authority of God and submit yourselves. Do not think that I have partialities in this matter. Not at all. It is a matter that is well meditated upon and consulted for a long time. For me there is nothing but God's paternity that has been communicated to me that makes you as my daughters; and because of this I do not prefer one more than the other, all of you are my daughters in God. Since you have two houses, in the absence of Teresa, Sr. Juana will be in charge until new order. She will manage accordingly and obey her. And in serious matters the council formed by the two with Sr. Rosa, will guide you. Sisters Rosa and Juana will manage the entire branch of nursing, and you Teresa that of the school, and with regard to the going out of the two, one in the morning and another in the afternoon. Follow this order until I come.

8. Sr. Teresa Grau will join the branch of the school and, when it is needed, she has to be engaged to study. This is her assignment, and she has to be ready to substitute the teacher. They have written to me from Palma that Sisters Teresa Grau and Magdalena returned to their homes. I do not believe that the devil has so much strength and power to seduce them. Dispel these rumours and when you write to Palma let them understand that you are in order and are sub-

missive and obedient. God alone knows the destiny of each one. Pray that I will stabilize them and will succeed.

9. The sisters of Palautordera and Olost are doing well. In Barbastro I established a school and now I am sending sisters there for kindergarten school. The people there as well as the authorities are in their finest dispositions.

I conducted three brothers to Santa Cruz and I expect three more and one of them is the parish priest of . . . He comes with the permission of the bishop, and we will activate the works of Santa Cruz, where you have the central house divided into two set ups, one for the contemplative life and the other for the centre of all schools.

10. For the moment, I could not tell you anything else. I will send you a box by the next mail. Ask the coachman to deliver it to you.

Commend me to God as I do pray for you day and night. Receive a thousand blessings from your father who desires you to be holy.

Fr. Francisco Palau of J.M.J.

100. To Juana Gratias: Ciudadela

Barcelona, December 15, 1863

J.M.J.

1. My beloved daughter: I am writing to you personally in few lines in order to tell you not to think that I am pushing you aside. I have for you now and always all the love and respect that deserve the sacrifices that you have made for the cause that sustained us. It is convenient that you set an

example of humility and obedience. My daughter, serve, be the last of all, humble yourself, this is what will authorize you; manage by obeying and humbling yourself; and to be the first you have to be the last. It is advisable and it is the will of God that now you have to entrust all the responsibilities to Teresa, and verbally I will tell you why. It is for your own good and mine and of everybody. It is not good that your name will appear as head of these undertaking, and you do not want to know the reason. You will come to know. Under these arrangements you will be free and unburdened.

This is my wish for you. Your affectionate father,

Fr. Francisco of J.M.J.

You may write to me privately whenever you feel fit. All the letters must be addressed as I send them.

101. To Juana Gratias: Teyá (Barcelona)

Vedrá (Ibiza) April 15, 1864

J.M.J.

Long live Jesus

1. My beloved daughter: I finished my mission on the 10th, and I came to make my spiritual exercises in this solitude. I have recommended you to God and there is one thing I saw in you before the Lord and that is, in the undertaking that I have, in view of what had happened in France and Lérida, it was neither advisable to me nor to you to represent anything. It is our concern that you arrange and adjust as a private person, at most with a companion of your

sentiments and perceptions, to a place best suited for you. This is all I could tell you.

2. My daughter, you know the depths of my feelings and affections for you, and never think that I have done this, but honestly according to those that the Lord fittingly inspired me for his glory and for your benefit and mine.

I have taken care of you and will keep all the fidelity of a father, besides, never fear that I will betray your confidence and friendship nor give in neither to you nor to any of my daughters to the human intrigues and passions. This no.

Do not move from Teyá until new order. As soon as I will arrive Barcelona that will be on the last week of this month I will write you.

I am sorry for the sickness of Mrs. Tuyes. She knows that she could always count on me for whatever I could serve her. Give her my regards and also to the Barrera family.

Command your affectionate father,

Fr. Francisco Palau of J.M.J.

102. To Juana Gratias: Formentera

Barcelona, July 22, 1864

J.M.J.

Long live Jesus

1. My beloved daughter: I received in due time your letter and that of Fr. Bernad; I am happy of the warm welcome you have found in that island.

Fr. José Ramón and I were down with fever in Abiego, and I have come to Santa Cruz to recuperate.

2. With regard to companions, do not accept persons who are not reliable. At the moment I do not agree that the sister of Fr. José will stay with you. See if you could be three. In my opinion three is the minimum number, and in such case, I have to see that they are of your confidence and them to you. Sr. Ana, the one who is in Palma and Margarita are the ones who have more confidence in you. See if there is any difficulty in this and write to me by return of post and address it to Lluchmajor where I will be for some time. Tell Fr. Bernardo that I will answer his letter.

Command your affectionate father,

Fr. Francisco of J.M.J.

103. To Juana Gratias: Formentera

Cervelló (Barcelona), January 26, 1865

J.M.J.

Long live Jesus

1. Beloved daughter; I do not know how the mail is working. It has been for some time that I have not received your answer and I have not heard from you. I would like to tell you that on February 5, Sr. Rosa and Marieta Güell, the teacher will be leaving for Ibiza to take charge of the sisters after arranging the matter with the ecclesiastical governor. I will not come until the beginning of March because I could not refuse the request of the bishop who asked me to be in mission until Lent.

2. When I come, I will organize the sisters and then I will decide who will be your companion. For the moment, considering the number of the girls, you could manage alone for a longer time, because I am going very slowly in mobilizing sisters, and this is how it should be.

I will be here in this province until February 24, the day I have set to leave.

Your affectionate father,

Fr. Francisco of J.M.J.

104. To Rt. Rev. Pantaleón Montserrat:
Bishop of Barcelona

Prat de Llobregat (Barcelona), February 14, 1865

J.M.J.

Your Excellency Msgr.

1. On Sunday at 2:00 o'clock in the afternoon we were in the boat waiting for the people. Upon arriving in procession at the bank of the river, all knelt down before the statue of the Carmelite Virgin, and sung the salve as we crossed the river with the statue. He who begins well has half of the work done. People with fervent devotion filled the church and then we happily began our task. These holy and religious activities stopped and draw the people away from their dancing, and seeing at the attendance we hope to gather abundant fruits from the people who were totally lost. On all feast days of the year at mid-afternoon the tambourines and flutes go from one place to another and the people gather in mass inside the

ballroom and hearing the instruments they frisk as if bitten by the tarantula [large hairy spider] all the time and everywhere. In the afternoon the holy rosary is recited without the people; there is neither a confraternity nor any association nor religious function. The parish priest is a good man but enclosed in his rectory, cold, indifferent and without life and moral sensibility and after eighteen years in this parish this indifference makes the poor man lukewarm and rigid as well.

2. Your Excellency, I tell you this so that you could have an idea of this place. There are about 1,500 practicing Catholics who are abandoned to the trend of the six dancers; for lack of holy and religious functions on feast days, the people are entertained by evil activities.

The two schools of boys and girls are in good state, but without any religious attention, and from here we could hope for spiritual conversion. The teacher with two young auxiliaries is under the management of Mr. canon dean and mine, exclusively for the service of religion. They form a team with the daughters of the best families of this place but, no support is found in this undertaking. The mission is limited within the classroom. The Sunday conferences will save the youth against the dangers that surround them.

3. If Your Excellency comes, your hoped-for presence will give a day of glory and jubilation to this people, who in their lowly, wretched and confounded situation will not refuse but ask for a saving angel. We are preparing for Sunday's general communion and we expect a very good attendance. If you come you will see the people who rising from the grave, will show signs of life at the presence of their pastor. This is a very important point and for this I have chosen to come here. I am satisfied with the undertaking if Your Excellency will come on Saturday, and will stay here more than in Vallirana, because the people are more misguided and they need more help in religion.

We are fine, healthy and strong and the parish priest treats us well.

With nothing more to say, your affectionate and obedient son q.b.s.a.

Fr. Francisco Palau, Priest

105. To Magdalena Calafell and Ana Tur: Majorca

Barcelona, March 1865

J.M.J.

Magdalena and Ana

1. Most beloved daughters: Francesch has given me the responsibility of your dedication of filial love and fidelity. Our entire edifice is based on charity or paternal and filial love. If this fails everything crumbles and will raze to the ground.

2. Sr. Juana continues in Formentera, but in San Jorge things are as they are, because accustomed to the management of Fr. Planes, they find mine hard and unbearable. If the school has to be maintained, it would be suitable that Magdalena will take the school of San Jorge, while Margarida prepares herself to study and to take the teacher's degree, with the attempt to take the municipality school of Formentera that Juana is having. We will see this when I come on the 15th.

Blessing you this your affectionate father,

Fr. Francisco of J.M.J.

106. To Juana Gratias: Formentera*Es Cubells (Ibiza), May 17, 1865*

J.M.J.

Long live Jesus

1. My beloved daughter: I received your last letter in its proper time. You are alarmed and scared without reason. You could speculate on what it is for one of us in time of mission, and this is enough in order that you will not wonder of my silence. I could not attend to you because of a mission that I could not let go, and on the 24th I have to be in Barcelona without fail for the reason that the unsettled undertaking I have there needs my presence. This summer I will be free from missions, and I will attentively and prudently set to work with you before God and men. This is what you need to know. I am sorry I could not quickly give you the time you need; it was neither lack of will nor of paternal love, but for the mission that God commands me to comply.

2. Ana Rosalia remained in San Jorge for she was having fever for some days. I have given her another companion from San Agustin. And now I have to meditate on what I have to do and I will inform you.

With regard to J., do not interfere in this because this is my responsibility. This is enough, because they are very delicate obligations and I neither wish you to know nor do more than what is ordered of you and thus you will have peace.

Goodbye, I am leaving today. Blessing for all of you from this your affectionate father,

Fr. Francisco of J.M.J.

107. To Juana Gratias: Formentera*Barcelona, Santa Cruz, June 29, 1865*

J.M.J.

Long live Jesus

1. My daughter: I received your estimable letter in a proper time, and being here in Vedrá the place of my spiritual exercises, it is not fitting by any means that you go there. You could choose any other place.

2. For what concerns Ibiza, follow my advice that is: carry on in Formentera, take in your community one or more companions who are of your confidence and are reliable, and the rest arrange as much as you can. What could I do from here? Very little, nevertheless, I neither lack the love of the father, nor good heart nor good will for all of you, but Fr. Planes will probably come this summer and everybody under his direction will forsake us and abandon the cause. You keep on in Formentera and I will see what I could do from here for you and the rest; be assured that I am and will ever be at your service and if I do not do more it is because I could no longer do.

Do not fail to write often. I will send the stamps for your letters but not in this mail. I am here and I do not have it on hand.

Regarding the *rossier* of Maria of Ciudadela I do not want to be responsible.

I will write extensively to you again about everything to what concern your matters, but I am on retreat.

You affectionate father,

Fr. Francisco of J.M.J.

108. To Rt. Rev. Miguel Salvá y Munar:
Bishop of Majorca

Barcelona, June 29, 1865

J.M.J.

Your Excellency Msgr.:

1. I have just received a message from the most distinguished ecclesiastical governor of Ibiza that Your Excellency is prohibiting me to exercise any priestly ministry when I will go to Palma without presenting myself to you in order to obtain the corresponding permission.

2. Your Excellency, for me the voice of a bishop is absolutely in everything and neither will I refute nor dispute the voice of God and not only in this but in everything I am and will always be to the orders and to the obedience of Your Excellency. For two years now I have not stayed in Palma but in passing I always present myself to the most distinguished Msgr. Alcover, your secretary or to the vicar ecclesiastical governor, in case something will happen in reference to my humble person; and I have been many times in your palace with only one purpose to ask the blessing from Your Excellency, and once to be exact Your Excellency was out of the city, and at other time you happened to be sick; I have been deprived of consolation and of great satisfaction to prostrate myself humbly at the feet of a bishop. I am a resident of Barcelona and busy in mission work, and I do not have plan of going there this year, but I could assure Your Excellency that I will not pass by without first soliciting the blessing from Your Excellency and to present the documents from my bishop, submitting myself even for one day to your arrangements. You may order whatever seems best and you

will find me always happy, contented, submissive and completely satisfied even if you will not permit me neither to celebrate Mass nor to exercise my priestly ministry for I am not so proud to believe that I am worthy.

May Your Excellency accept this as a testimony of submission, of humility and of obedience from this your humble subject and unworthy priest,

Francisco Palau, Priest

P.S. For whatever may occur, the bishop of Barcelona is my Ordinary Prelate.

109. To Rt. Rev. Pantaleón Montserrat:
Bishop of Barcelona

*Barcelona, Hermitage of Our Lady of Carmel
San Ginés, July 3, 1865*

Your Excellency Msgr.:

1. Finishing the mission campaign of winter and freed from the concerns that carried with it, I retired to the solitude of my hermitage and spent the summer in prayer so that through it my soul will be strengthened. In the tranquillity of my solitude I come to your Excellency to give an account of all my affairs. I will give it written so that seeing the burden of this mission, you could direct it and prepare it with more tact.

I will first tell you briefly about my poor soul and then submit all my priestly works to your judgment.

With the coming of Your Excellency to this diocese, my spirit has been renewed. I acknowledged that Your

Excellency is the prelate that the revolution had taken away from me with the subsequent ruin of the Order to which I belong; you are God's voice for me; your arrangements without examining them are and will be precepts for me; my soul has in Your Excellency, a complete and limitless confidence such as I needed in order to come out from the anguish in what it ascertained. I am writing this letter to manifest to Your Excellency that, to my greatest joy and satisfaction, I and all those under my responsibility are as submissive to your orders as soldiers to their commander-in-chief, as the children to their parents and as religious to their superiors.

2. I fear myself more than all the devils of hell and in order that I will save myself against my own judgement and will, please accept Your Excellency the direction of my soul and of all my affairs. Command, cut me out, burn me, take me out, add whatever you think is better with authority, with liberty and without going around the bush because our desires, our happiness, our glory lies in doing the will of God as revealed to us through Your Excellency. Please take charge of me and of my affairs and I believe to be saved, and obedience will save me from such formidable enemy as I believe to be my own self.

When you have time, please read the enclosed report of what I do. I will go to see you and you will tell me what the spirit of God inspires you.

Meanwhile, I offer myself to you and humbly prostrate at the feet of Your Excellency and b.s. to this your affectionate son,

Fr. Francisco of Jesus Mary Joseph, Palau, Priest

110. To Rt. Rev. Mariano Puigllat y Amigó;
Bishop of Lérida

Aytóna (Lérida), October 4, 1865

Your Excellency Msgr.:

1. The night of the 2nd in Barcelona I received the news that my elder sister, Maria Palau was dying and had received the last sacraments; and the patient as much as the grieving and numerous family asked me to come immediately to be at her side. The consolation and solace that is due to the dying and the serious matters of the family made it imperative that I must reach her still alive: and without delaying myself in Barcelona nor in Lérida, I left by train on the morning of the 3rd, and alighting from here (Lérida), I took the carriage, arrived in Aytóna, having the satisfaction of finding her still alive. Because of the sudden and unexpected travel and not on office hours when I left Barcelona and passing through Lérida neither did I asked for a commendatory letter nor present myself to Your Excellency. But in necessities of this kind, construing the kind, humane, charitable and sympathetic will of the prelates, I believed I was exempted from presenting myself. Nevertheless, I asked for the commendatory letter of my bishop to be sent to me, to show it to Your Excellency upon my return to Barcelona. I do not think that my sister's agony will last long and as soon as she expires and I entrust her soul to the Creator, I will go back to Barcelona.

2. Your Excellency, in this occasion, following your advice that on certain occasion you gave me through the Msgr. Dean of Barcelona, I abstained from hearing confession and preaching, and if I did not interpret the will of Your Excellency in the present circumstances, I would have abstained also from celebrating Mass, because for me the advice of a prelate is a command and a law.

3. If I am to believe what my family tells me, Your Excellency believes that I came to this diocese without presenting myself to ask for the corresponding permission, and that without this I preached and heard confession. If this is true, I will be culpable of an atrocious crime and would deserve the curse from God and the indignation of the prelates of the Church: I would be miserably abandoned by God and left by his hand to commit such wickedness. If it is so, I ask for all the punishment imposed by the sacred canon to fall on my head for such wickedness: I want the severest punishment of the law. Let my case be judged and my crime punished without compassion, and with the punishment the law will be vindicated and save the honour of the order. As soon as I would commend my dear sister in the hands of God, I will present myself to you not to defend myself but in order to receive punishments and penances, if Your Excellency believes that I deserve them. But in honour of the truth I must declare to Your Excellency that outside of these circumstances of the moment, not even once in my life I have come to this diocese without first presenting myself to the bishop or to your governor, or vicar general, who has given me verbal and written instructions which I judged appropriate, and which I followed. Since I began to preach 30 years ago, rarely did I come to this diocese and my stay had been very brief and in Aytona in the midst of my family; I have come compelled by the appeal of the people of this village, except for the last time that I preached in Lérida, Alcarraz and Grañena.

4. Last time when Your Excellency took the tenure of the diocese, you found me preaching and had announced that you will not take the administration of the diocese except after Christmas, I thought I have fulfilled my duty with the permission I obtained from Fr. José Ricart. After the season of Christmas, when Your Excellency has taken over the diocese, I presented myself to you with Fr. Pedro Morell and

Your Excellency authorized me verbally to be the extraordinary confessor of the Discalced Carmelite Nuns (I am a Discalced Carmelite) and besides at some other time, once I came to see Your Excellency, I could not remember for what purpose. Fr. Ricart gave me the written permission in the following form: “Lérida 23rd of August 1862. Make use of the import of this permission (which is that of my ordinary), as long as you have it from your own ordinary. Fr. José Ricart, ecclesiastic governor. Resp. 46. Cont. folder 155 n^o 57. As ordered from S.S, I. Dr. Bonifacio Alvarez. Can. – a copy.-“

5. Your Excellency, my ministry is hard enough and a burden, and if you relieve me, I will not complain, but the honour of the order obliges me to declare the truth of the facts. I speak to relieve my conscience and leave alone to God the defense of the honour of his priests. I am interested to know my defects so as to correct them and in fact, once again I ask your pastoral admonitions, that will always be received as a sure testimony of your love for this your humble subject and obedient son.

Fr. Francisco Palau, Priest

111. To Rt. Rev. Mariano Puigllat y Amigó:
Bishop of Lérida

Barcelona, October 15, 1865

Your Excellency, Msgr:

1. I come again to disturb the careful attention of Your Excellency; herewith are the documents that proved what was insinuated verbally to you on my way to Barcelona.

2. The priest in office did not know how to speak in public; the need to help the poor sick with cholera was urgent, and it was precisely to make the best of a Sunday afternoon after the holy rosary; and this joined with unthought-of circumstances and the impossibility to refer the matter to Your Excellency, made me to think that I was authorized to yield and to comply with the appeals of the people of my birthplace, who were terrified, in sorrow, afflicted and filled with bewilderment by the presence of an epidemic of cholera. Your Excellency, if I did wrong, I ask for pardon and forgiveness. I was not aware of my situation. I also heard confession of some patients because in *articulo mortis*, all priests are called to this duty.

Knowing verbally the will of Your Excellency, I will conform to them.

Command your humble subject and obedient son.

Fr. Francisco Palau, Priest

His Excellency Msgr. Bishop of Lérida

112. To Rt. Rev. Pantaleón Montserrat:
Bishop of Barcelona

Barcelona, Vallcarca, January 19, 1866

J.M.J.

Your Excellency, Msgr.:

1. In view of the circular letter of the 3rd of this month addressed to all preachers, once again I dispose myself to the orders of Your Excellency, since neither do I have any

obligations nor physical impediment that will impede me, and if you think I am useful, you may give me the assignment you think best to preach the Gospel, during the holy time of Lent until the month of May inclusive, and rest assured that the will of Your Excellency will be faithfully implemented and fulfilled by this obedient subject and affectionate son q.b.s.a.

Francisco Palau, Priest

113. To Rt. Rev. Pantaleón Montserrat:
Bishop of Barcelona

Barcelona, Vallcarca, June 9, 1866

J.M.J.

Your Excellency Msgr.:

1. I have received today the official communication of Your Excellency dated 4th of this month, and in response I must inform Your Excellency that as soon as I received the order in April 13, I stopped immediately performing in the part that you are concerned. From that date neither did I have nor received demoniac nor diabolical of any kind. Mr. Salamero neither is nor has been diabolical. On the material part I have a contract made years ago with Ramón Espasa and Gabriel Brunet, and according to it, this property is theirs, reserving only one room for me as long as I live here.

2. These persons have worked for many years and are still working to improve their property and I do not think I have neither right nor authority to evict them and drive them out to the street. For their work they have their own waged-labourers and I do not interfere or meddle with them. There

are two who could leave; this depends on me and I will send them away.

With regard to religious women I do not have any to my responsibility that I know to be such, and this school is under the responsibility of a teacher with title and credentials whom I could not dismiss.

3. Your Excellency does not know my situation, and for your information I must declare them. The facts are as follows: Salamero, upon returning from Barcelona wanted to go to the street above Riera de Vallcarca, and there he found an open space, entered and thinking it had an exit, he got ensnared and was confounded and did not find any way out. At this point somebody shouted robber! and men came and apprehended him. The rumours spread that the culprit of the robberies of the entire district has been discovered and we were the ones. Our situation is in great danger; the mayor ordered that none of us should move from the place until everything was cleared out. This measure was indispensable to prove our innocence. This is not a question of diabolicals, but a serious criminal case, provoked by an involuntary and unforeseen incident. I must defend myself resolutely and at all cost, and far from absenting myself, it is necessary to wait for the result. It is true that a prisoner stays free, but the case is pending and none of us who were here on May 1st should move until the judge will have the findings and pronounce the consequent verdict.

4. Absenting myself will prove that I am culpable of all the robberies committed in the area and that I am the chief of all robbers. Sure thing that this is a crime. Your Excellency as a good and responsible pastor, will not fail to understand our situation, if before the truth will be cleared up, you will act against me and exile and ostracize me, the whole world would rightly think that Your Excellency had summoned me to your tribunal and had proven my enormous crime,

pronounced an anathema and condemned me. Fr. Palau is robber and captain of all robbers?

Your Excellency, let the truth come out, let the matter be discussed by the press and let the competent court issue the verdict, and then dispose what you think is best.

Notwithstanding this notice, right now I will transfer to Barcelona and, since there is no hearing on Sunday, I will go on Monday and verbally tell me what you want me to do.

This is all I have to say. Your humble subject and faithful son q.b.s.a.

Fr. Francisco Palau, Priest

To His Excellency Bishop of Barcelona.

114. To Rt. Rev. Pantaleón Montserrat:
Bishop of Barcelona

Barcelona, June 11, 1866

His Excellency, Msgr.:

1. Today I have come to the bishop's palace, and knowing that you are out on pastoral visit, I am giving a written report of my case.

Before the judge of criminal cases, before the press and wherever it might be, I declare the truth, and is:

I have an inherent land and buildings in Vallcarca leased to Ramón Espasa and Gabriel Brunet. These men are in full charge of the workers they need for the work that concerns the cultivation and improvement of the land. These people

who are commonly called *Penitents* are neither religious nor friars, nor hermits nor pilgrims, but are the tenants and farmers and their dependents; and neither in some nor in others did I take legal responsibility. There are two who do not belong to the group: and are Antonio M^a Salamero and Pepe Liquerne; they are to leave the place but not just now, while the court case is on, they were told by the mayor not to move nor absent themselves until the case will be solved.

2. I want the court to continue with all severity the case of Salamero, and this is necessary for the honour of religion, mine and everybody else; and as long as the judgment is not pronounced, Salamero remains under my responsibility. I have declared this before the judge.

This matter will end up peacefully and the great tumult will be blown off by the wind. With this concept, I dissociated from Vallcarca and withdrew all my responsibility and settled my residence in Barcelona. But inasmuch as the contract stipulates that I should have a room in the building, I will go there to pass occasionally whenever suitable. On this respect, I will not only be absent in Vallcarca, but I will recede all responsibility of whatever may happen there in my absence.

3. Regarding the school, at present there is one teacher on provision with a title and credentials who teaches the girls of the neighbourhood. My brother-in-law died in Lérida and my widowed sister will transfer there with her daughter, Carmen Palau. My niece Carmen Palau will be the teacher in charge of the school, joining with the teachers of Molins de Rey and of San Feliu de Llobregat. These are neither nuns, nor religious, nor have presented themselves as such, and I do not have authority over them except as a councillor. Your Excellency knows them. You have visited their school and should anything happen, you may call and command them. Regarding Santa Cruz, if anything will occur

with respect to the public chapel, you could call the tenants and settle the matter with them.

4. When the road was constructed, the people of the neighbourhood agreed to build a chapel, in view of the distance from the other churches. I eagerly took interest in that valley, but I abandoned it and I am afraid it will become a cave of ferocious revolutionaries. Your Excellency, ordered the closure of the chapel, this decision was the reason why they knelt down at your feet, asking at least liberty to gather there on feast days. They said Your Excellency granted their request. I am afraid they will not come back anymore, because their gnawing discontentment against everything sacred has reached its utmost. When the chapel was closed to them in the afternoon of the feast days, they were offended, insulted, ridiculed and said “fine, let us have taverns, dances and houses of . . .”

5. Your Reverence, I have not made a statement or any remark on this order so that my obedience will not be suspected; I withdrew and by obeying I was saved. The devils, freed and unchained will raise a revolution and when they will see Fr. Palau in jail, exiled or put to death, the revolutionary devils will not stop here. I ask God for the grace and honour to be the first victim when the time of the martyrdom comes. With this the official communication of the 4th is fulfilled as far as I am concerned.

I remain your humble subject and faithful son that b.s.a.

Francisco Palau, Priest

P.S. When I will be allowed to absent myself without damnifying the case of Salamero, I intend to go to Rome for a space of time to consult there my affairs because my conscience could not be at peace.

In a separate paper, enveloping the letter:

1st page: “Rev. Fr. Lázaro. Please have the kindness to read the enclosed herewith and be informed of it and forward it to His Excellency.

I remain with affection and s.s. and b.s.m.

Francisco Palau, Priest

4th page: “ Rev. Fr. Lázaro Baulux, Private Secretary of His Excellency, Msgr. Bishop of Barcelona.”

115. To Fr. Pascual of Jesus Mary: Rome

Vedrá (Ibiza), August 1, 1866

To Rev. Fr. Pascual of Jesus Mary, Apostolic Commissioner and Procurator General of the Spanish Congregation in Rome.¹

J.M.J.

Long live Jesus

1. Rev. Father: I received a letter from Your Reverence and it was for me a motive of great satisfaction. Many times I took my pen with the purpose of answering you, but since

¹ Various redactions exist in this letter in what appears; it includes a large exposition about his activity of exorcist. It published the conserved three fragments. In 1866 the Order of the Discalced Carmelite was governed by Fr. Pascual of Jesus Mary, Urbiola, as Procurator General who resided in Rome, and by Fr. Juan of St. Thomas Aquinas, Maldonado, who resided in Alcalá de Henares, Spain. The two held their respective offices until the fusion of the Spanish and Italian Congregation on February 12, 1875.

the answer would include a review of what had happened in our hermitage in Barcelona, which affected the most sacred interest of our Order and of the Church, to examine the truth of it, I felt such reluctance, despite of all the confidence and full liberty that Your Reverence have inspired and inspires me I could not surmount it. I now write from the solitude of Vedrá because I intend to delay a little my trip to Rome.

2. I am writing from a perfect solitude that I have never found since I joined the religious life. This mountain is a tiny islet west of Ibiza, separated from the island, rising to the sky from the depths of the sea: I am the only inhabitant here. I have a hermitage of two leagues, south of the island. The brothers who have a small fishing boat bring me here, leave me alone and return. At the peak of the mountain there is a spring, and the openings of the large rocks are my cells. Here I retired for ten years and I found everything a hermit could desire. My cell is guarded by the waters of the sea, and the large rocks are so sharp that nobody could climb up except the experts of this place; the solitude is defended by the same mountain and by the sea.

3. Here then is the answer to what I wrote a year ago, that there would be a radical change in politics and religion in Rome. I will write with full liberty of what had happened to me in this solitude and Your Reverence will judge if it is God's or not, or of the devil . . . [when he] appears, you his children will receive his spirit, and in the spirit of Elijah you will cast out the demons to hell that make themselves visible in human form and challenge the ecclesiastical power as Goliath [challenged David] to the fight. The fall of the demons to hell will be the sign of triumph of the Church. Now you go to join in struggle with them, go and report to the Bishop of Barcelona (Montserrat) and tell him “This is what God commands: cast out the devils, heal the sick” [Mt 10,8].

4. Who are you? - I replied – the angel guarding the throne of the supreme pontiff and the walls of the city; it is me who speaks in chapter XX of the Revelation; you are my finger and the finger of the visible God in the fulfilment of my mission, and without your ministry Satan will not be chained. Tell the bishop of Barcelona and the Pope, Pius IX: “the hour of battle has struck, this is what God commands, cast out demons and remedy the wickedness and heal the sickness caused by them; and if they do not believe you, you will go to solitude to obey their orders. If they do not listen, I will go away from Rome and hand it over to the power of the worst demons that surround it.

- Fulfil this mission and go to your hermitage in Barcelona. There I will lead all the demons of the country visible in human bodies who visibly challenge the battle to the power of the Church. You cast out demons to hell and “cure the sick.”

5. Me? No, this ministry is reserved for the bishop. – Are you not an exorcist? – I am – Then, if you are, you are accountable of the blood of the victims who mourn and perish in the claws of the infernal dragon; fulfil your duty, that consist in denouncing to the ecclesiastical authority the demons that are visible in the human bodies, and provoked the exorcists to fight.

There is no faith in this regard and the demons and the world will rise against the great crowd of people. – I will be with you, I swept heaven of the bad angels and I know how to defend you against men. Before I will leave Rome and abandon it to the fury of the demons, I would like to instigate and test your faith, I want to expose and discover the incredulity, I want the world to know until where the darkness will reach . . . Has the Church not received the fullness of power over her enemies through the exorcists? “I have given you power to tread on snakes and scorpions and all the

forces of the enemy, and nothing shall ever injure you” [Lk 10,19]. What is the use of this power? You will see later . . .

Fr. Francisco Palau

II

(A fragment of the letter)

1. [. . .] those who preach the divine origin of the religion of Jesus Christ. Who are you? I am the angel spoken of in chapter XX of the Revelation; to me has been entrusted the imprisonment and the enchainment of the demons; I will guard the shelter of refuge that God orders to construct.”

Rev. Father, I could not doubt that it was the angel of God who spoke to me, because in the solitary places it has defended me many times against the demons, and in various occasions of my life I have been saved from the fury of bad men. The voice of God is of such character that it does not leave the soul empty, it fills and it does not hesitate. I foresaw at once all the consequences of the fulfilment of this mission and, in spite of having a bronze heart, my soul hesitated and retroceded in the face of difficulties brought about by this order and in my weakness and misery I answered: “no, I do not accept this mission.”

2. What I tell you is within the ecclesiastical order. Is the existence of demoniacs not recognized in the human society?

-Yes, for me it is a distressing situation, so lamentable and so horrible that there is none like it. But people do not believe that it exists, or they think that these cases are rare or extraordinary. – “I am going to prove to the face of all the people that these are not rare cases, they are great in

number, greater than you believe. I am going to confound human science which declares that the sicknesses caused by the demons are purely physical and natural. Provide for these patients shelter of refuge, under the care of and to be conducted by the power of the ecclesiastical exorcist; there is nothing extraordinary in this matter that you will be afraid to talk and discuss with the superiors of your Order and with the bishop of the diocese where you reside.”

3. - You are right: these things are in its regular course, inasmuch as we believe in the existence of these sicknesses, but I do not dare to begin this matter nor initiate it.

- What God commands you is to propose the project to the bishop of Barcelona and to the superiors of your Order. If you fulfill it, you have saved your soul and even if you will not. Propose the project and the responsibility lies on others.

- They will say that I am a visionary and a deranged and that my imagination is carried away by passion in solitude, etc. etc., I do not dare and my confusion is such that I fear lest my pen will know it.

4. Since you do not accept, I am going to prove with signs the mission that I give you and in spite of the signs, you will not obey, you have to give account to God of the victims that perish every day in the claws of the infernal dragon, abandoned by the ecclesiastical ministry. The keys of hell and the chains that will incarcerate the demons are in my hands, but I need the hands and the ministry of the Church to work against them. You will see later the divinity of my word: “cast out demons, cure the sicknesses caused in the human bodies by their wickedness; God commands you, fulfill your ministry. To save a demoniac from the power of the demons is human redemption and this is entrusted to your ministry.”

5. Rev. Father, these words were spoken with such authority and much glory, full of consternation and of awe,

that I decided to communicate this matter with the bishop of Barcelona. I went to the bishop’s palace with this intention and I became timorous, seized by weakness and reluctance that I did not dare speak and turned back. But when I was going down the stairs, he said to me: “I will fulfil what I promised you; this is what God commands and orders you: in my name cast out the demons, lay your hands on the sick and they will be healed.” I will fulfil this mission through your ministry until you will give account to the bishop of what God commands you. You accomplish this mission, if the bishop will not authorize you, stop your mission because the responsibility will fall on someone else; and if you will be authorized do what he tells you and I will be with him.

6. The story enclosed herewith records the facts with which the angel guaranteed his word. In view of these signs I found the bitter obligation to communicate with the bishop of Barcelona. The bishop in this matter acted with seriousness and prudence that characterizes him and, and in his wise foresight, he judged prudently that I ceased to do all religious acts on the demoniacs. So it was fitting in the sublime designs of God’s providence. I have fulfilled my mission and now I have finished. I could not do more or go further; this matter does not concern me anymore but to the higher authorities of the Church and of our religion. The official communication of the bishop commanding me to stop all religious acts on the demoniacs, has extracted from my soul an enormous weight.

I am writing to our Father General Maldonado of Spain, in the same sense, and to give him and to Your Reverence an account of my charge and with this my mission has ended. I will obey the orders of my superiors and do what they command.

Rev. Father, when the angel gave me the mission to prove with facts that were written in the adjoining story, all

the infernal princes were unchained against me and attacked me with much fury and rage that I have gone through hell night and day without a moment of repose. As soon as I received the official communication of the bishop, everything disappeared and I have been left alone with God. What a change! One of the princes of darkness boasted very proudly: “We have won! We have faced the priests and they have retroceded! I do not have enemy on earth that will vanquish me!” Another one shouted: “We are free, let us go on with our work!”

Pray over this and consult the council on this matter and dispose your obedient son,

Fr. Francisco Palau, Priest

III

Letter to Rev. Fr. Pascual of Jesus Mary, Procurator General in Rome, of the Order of Carmel.

1. Rev. Father: I received the letter of Your Reverence in due time and it was for me a great consolation, because I see in it spirit and life in this time of ruin. I did not answer you because I was hoping to see the end of the most precarious mission that I have in my life, which I have not finished until now. For my concern and of the Order, I am going to give an account to Your Reverence of everything that had happened to me. I will speak freely and without concealing anything that could be of service for the good of the Order and of the Church.

2. Exiled in 1854 “for the sake of God’s word” to the Balearic islands, the providence has prepared for me a solitary place such as my heart desires. At the west of the island of Ibiza, we have a hermitage situated on top of the outer edge of the cliff that reach the sea, and at a distance

of one mile within the water, the map earmarked Vedrá an islet that has a distance of one mile in circumference. The rock bottom of its cusps is the depths of the Mediterranean, which rises to the sky, and in order that nothing is lacking for a solitary, God has opened a spring at the peak of this mountain; which gives hospitality to all the birds that come by night to take shelter in the crevices of the large rocks. Separated from the island of Ibiza, nobody could approach it except by boat; and its columns rises so flat down on the water, which could not be climbed except by the expert of the island. Here is where I withdraw from time to time for my solitary life. The hermitage has one boat, and the hermits are fishermen. They bring me to the large rocks, leave me and I remain alone, solitary, certain that I will not see or be seen by human beings. The climate is magnificent and the place is so picturesque that a solitary could wish for.

3. Every summer for ten years I have been coming to this mountain to give God an account of my life and to consult him on the designs of his providence concerning the Order to which I belong. Here goes the story about the past, present and the future of the Order of Carmel.

In the year 1864, having been withdrawn to this mountain, a loud voice which have been speaking to me for 20 years in solitude regarding the destiny of our Order and which I did not know where it comes from, told me the following with great power:

“I am the angel of whom chapter XX of revelation speaks about; to me is entrusted the banner of Carmel and the direction of the sons of this Order. I guard the throne of the pontiff of Rome and the walls of the city against the devils and the revolutions surrounding it. I come to you sent by God to instruct you about the future of the Order to which you belong, so that you will know the mission you have to fulfil and in what way.”

“I am going to abandon Rome. I will take away the throne of the pontiff and deliver the city to the power of the devils and the revolution. Rome will no longer be the centre of the religion of Jesus; I will destroy and behead its priests and religious and again I will organize the enemy of Christ and his Church. The throne of the supreme pontiff will not return because it will be transferred to another place.”

4. I could hardly believe what I was seeing, the angel added: “Rome will be punished severely and the day is at hand, the day of weeping, mourning and grieving of blood and of fire and so that you will see how just is the heavenly vengeance, come, climb up to the peak of this mountain and from here you will see the abominations introduced in the holy place predicted by Prophet Daniel.”

Full of consternation, fear and terror, my hair bristled, my flesh horrified, I climbed up to the peak of the mountain: “Look carefully and watch what is there in the sanctuary, scrutinize it, do not speak and keep the secret; the mystery of iniquity is already consummated, I am going to punish the culprit and the blood of the just will appease the wrath of God.”

5. I was praying earnestly for the Church and the voice answered: “The prayers and supplications for the holy Church are heard and accepted by God. Do not pray for Rome because the decree of God is irrevocable, the punishment of the culprit and the patience of the martyrs will bring back to the holy Church her liberty, her glory and her splendour!

6. The great Prophet Elijah and you, the sons of his Order will be in the future my finger and the finger of God and my arms in battles against the demons and against the revolution, and in order that your faith on the day of the battles will not fail, God has sent me to you who live in solitude, attentive to my voice in order to instruct you

concerning the matter and the object of the ministry of the exorcist. I am the angel who has on hand the chain and keys of hell. All the demons of hell are subject to me and in order that you may know the way to present yourself in the battle, I must show you a mystery. It is the following:

7. When the angels were created and placed in heaven, God offered to us Christ, God made man, as king, head and prince. The chief of all angels neither submitted nor adored him. A multitude of them more than anybody could imagine followed the rebellion and they were all cast out into hell.

For their confusion and by an order of his providence they were left in the air and on the earth, and served as affliction against the crimes and of proof to the fidelity of the just. So great is their power and such is their wickedness against men, that God commanded us to guard and keep watch over them in order to be saved from their perversity. Without us, there are no men who could resist to their hoaxes, deceits and wickedness. Our battle against the demons started in heaven, continued in the garden of paradise, dividing the families, the people, the nations and all generations in two fields; it continues and will continue till the end of time. The demons kept back in the battles against Christ and his Church an order, and this must not be unknown to you. If God has instituted the priesthood so that they would be mediators and ministers of his graces before the people, the demons had instituted the diabolic magic and sorcery and it is through this that they have dealings, communications, relations with men, and they make themselves visible fighting God’s work publicly. When Jesus Christ came, they were worshipped everywhere in the world through the ministry of these magicians.

8. Jesus conquered them by dying. Understand the mystery: Jesus offered his body and his blood on the cross

and the offering was accepted by the justice of God; by accepting the offering, man was freed from the power of the demons, and this is what we call redemption. Jesus Christ has arranged that redemption should be administered by the apostles and to this effect, he gave and imparted as God all the power over the demons to his apostles and disciples, and in virtue of this power the demons were conquered and captured and subjected to the apostolic hands. The apostles, full of faith in this power over the demons, were sent all over the world and having enchained the demons and conquered by their faith, the nations were converted to God. And now to Rome.

9. Peter went to Rome and set the throne of the supreme pontiff. Full of faith in the power that Jesus had given him over the demons, they conquered them and cast them out from this capital where the prince of darkness who conducted the people to idolatry and to the Roman Empire. The battle continued for three full centuries and finally, the faith of the apostles in the power that Jesus Christ gave them over hell emerged victorious.

10. The Church was triumphant during the time of Emperor Constantine, it communicated all its power to the priests and ordained exorcists; these were our finger and our arm for keeping the demons tied and enchained; if the demons should have been left free and unchained, religion would have made little progress.

As centuries passed, the faith on the existence of the demons, on its power, wickedness and influence in the destiny of the world, on the power communicated to the exorcists over them, on the need and importance of this ministry, this faith dwindled because in these battles faith must be accompanied by fasting, penance and prayer. As the fervour of charity becomes lukewarm, the light that reveals to the exorcists and manifest the demons and their

work of wickedness grew dark; and the faith regarding the matter and object of the ministry of the exorcist ceased, the exercise of this ministry also ceased and consequently, the demons recovered their freedom and strength, power and dominion over the earth.

Fr. Francisco Palau

116. To His Holiness Pope Pius IX

Rome, December 17, 1866

Holy Father:

1. As a missionary assigned in Barcelona, I have left the pulpit and have come to Rome in order to submit to Your Holiness a report: It contain three documents.

In the first, I manifest to Your Holiness that the prince of darkness, armed with horns of all political powers of the earth, makes himself visible in the demoniacs brought to us by the people, who are full of faith and trust in us missionaries. And Satan resists our mission, despises the authority of the bishop and arrogantly defies God and his pontiff. And believing that for the triumph of this battle it is necessary that Your Holiness direct it, and support it. And so I come to implore this power and to ask for permission to cast out all the demons to hell that fall in my hands.

2. In the second document, I present the angel who guards the throne of the supreme pontiff in Rome, casting out the demons and curing the demoniacs the whole year of 1865 in Barcelona, to prove what I exposed in the first report.

In the third document you will see, Your Holiness the angel who has gathered up the chains and hell that free and

unchained, threatening Rome and provoking it to combat, as Simon the magician to Peter, the spiritual power that Jesus Christ had communicated in abundance on all the enemies that combat against us; and the demoniacs weeping under their unbearable slavery.

3. Holy Father, I have forwarded the document, I have fulfilled my duty and will go back to my pulpit in Barcelona.

For further information, if needed can be provided by the Procurator of the Order, Fr. Pascual of Jesus Mary here in Rome. As I say goodbye, I ask for your blessing for me and for the people of Barcelona to whom I preach, your obedient son,

Fr. Francisco of Jesus Mary Joseph,
Palau (in the world)

117. To Gabriel Brunet: Barcelona

Vedrá (Ibiza), May 15, 1867

J.M.J.

Long live Jesus

1. My beloved son: I have made this spiritual exercise in order to present you to God and to ask for light to direct you.

Now until new arrangements, you remain in charge of Santa Cruz. Pondering on your soul before God in the solitude of this mountain, I found many defects that you have to set straight.

I have placed my trust in you and continue to do so; I entrusted you without reserve the most sacred interests of the

glory of God; I did all I could to serve you and to please you, but inflated by the bad spirit and agitated by your bad humour, you held boastful ideas against your father. I kept quiet, I tolerated, refrained and prayed, implored for the bad humour that you possess and hope that the tempest will pass; I am going around in order to direct your soul in peace and sympathize your situation. Such, my son, is my conduct towards you. I have a father's love for you, fidelity of a companion in work and an old friend and patience to bear you.

2. You have not corresponded well. Until now you have been saved by the grace God has given you and in humbling you. After the tempest and the temptations were over blown, you have humbled yourself to God and you deserved pardon. Woe unto you on the day you lack this grace! You have not to fear of your defects but of the pride that impede the humility to confess them.

3. Let us come to the matter of brother Martín. He said that he sides with you. I know you perfectly in all respects and I believe you are not capable of being unfaithful and treacherous to your father. Martín goes to the extreme. He criticizes me, he grumbles and abused the trust that I have given to him; he has rejected and excluded me from the governance; he commands me, instructs me on the conduct that I have to observe, treats me as scandalous because I do not follow the exercises of the brothers and I eat and live alone. In a word, he made himself my judge, my director and my rectifier and he works it out. I kept quiet, prayed and devised means in order to bring back one who has gone strayed. I say strayed because he transgressed the vow of poverty; he appropriated a property belonging to the Virgin of Es Cubells without counting on me. He debarred the sisters from their directors and assumes the direction. Repeatedly, he was against the precepts of obedience and has kept correspondences that are not favourable to the family. He

assumed the governance of the hermitage, collects money and locks it up. This is where rebellion against a superior and a father ends up. I keep quiet, suffer, cry, pray and wait.

I am telling you this because according to Martín, you have communicated to each other temptations against the order established by your father. To endure temptation is to conquer. To communicate it to a tempted is to assassinate him. If you communicated your temptations to Martín, you plunged him deeper because he remained confirm in them. Who puts the remedy?

4. I neither have nor will ever have for you in my life without a heart of a father; I do not have temptations against you because my love for you fills completely my heart and it does not have room for temptation; you will find me always at peace, always friendly, always in good humour. I am already 56 years old and my life has been a chain of suffering painful events; in my youth I surrendered my body to horrible privations and my flesh, grinded with the difficulties of my mission, do not have anymore the strength of a young. If I take care of myself, you will have a father for some more years. My love for you causes my soul to cry out to heaven asking for a few more years of life in order to leave you in order; and the will to live for you and because of you moves me to take care of myself, preparing alone the meals so that I could eat them. Do you want to kill me? Do you want me to go to the sepulchre leaving you as you are? Are you tempted because you see your father taking little wine, chocolate, etc., in order to gain strength to preach and keep his voice? Does this lead you into temptation? How I grieve I am not able to please you! When I came back from mission, I tried for 15 days to constrain myself from insufficient nourishment or to forsake life, and I found that my body weakened. This is the only time that as I climbed up Vedral, I could not carry the weight of my body. Ah, if only you are more organized!

You will not see me anymore, because God will listen to my supplication to die alone, without any witnesses except the angels, buried in these caves. How horrible it is for me to come down from this mountain and go back to human conversation!

Goodbye, receive this letter as a pledge of my father's love for you. I will die faithful to those God has given me as sons even though they betrayed me.

Fr. Francisco Palau of J.M.J.

5. Regarding the works, the rabbits' house has to reach as high as the ground floor, and the mezzanine must have only one opening corresponding to the two of the stairway.

By now the Church has to be raised until the corresponding height of the southern terrace, just as what is necessary to cover the southern part as we proposed. The light from the windows is all right as it is in the plan you sent.

118. To Rt. Rev. Miguel Salvá y Munar:
Bishop of Majorca

Barcelona, August-September 1867

Your Excellency:

1. The bearer is a Brother of Charity from Barcelona and according to what he told us that he is in charge of the establishment of the Orphanage of Mahón, and has proposed to the municipality that the said house will be turned over to our Carmelite Tertiary Brothers whom I direct.

I am referring him together with Brother Juan Palau, superior of the hermits of San Honorato, to Your Excellency to take your advice and instructions, so as to proceed safely in a matter that is of public religious concern.

2. Sending to Your Excellency these two brothers in order to consult your opinion, I fulfil a duty imposed on me by obedience, respect, gratitude and sincere love for Your Excellency.

May you conserve good health as I do for the services that God may want from my unworthiness.

Greetings to Fr. Joaquin and receive the affections of your faithful and obedient son,

Fr. Francisco Palau, Priest

119. To Magdalena Calafell: Majorca

Barcelona, September 1867

1. My daughter: I received your letter and it pleased me to see it. I have neither neglected you in prayer, nor will I abandon you. Let us hope for her full recovery.¹ Meanwhile, take care of yourself. This is what your affectionate father desires for you.

Fr. Francisco Palau of J.M.J.

¹ Refers to her mother, Rosa Roselló. She was notified of her sickness.

120. To Magdalena Calafell: Majorca

Barcelona, October 1867

Long live Jesus

1. My daughter Magdalena: I received your letter. With regard to what you told me about coming here. Do not take the trouble. I will tell you at the proper time. Meanwhile, continue to take care of your mother.

Receive the affection of your father,

Fr. Francisco

121. To Magdalena Calafell: Majorca

Barcelona, Santa Cruz, October 23, 1867

J.M.J.

Long live Jesus

1. My beloved daughter Magdalena: I received your estimable letter. Sr. Juana has written to me. I will pray to consult God if I could or not take charge of her again. Humility and obedience to superiors, for you, are the foundation of all this matter. If this is lacking, everything will go to ruins.

2. As far as you are concerned, I am waiting for the time to come. Have a little more patience.

Receive the affections and the blessing of this your affectionate father,

Fr. Francisco

122. To Fr. Teodoro Alcover¹: Palma, Majorca*Barcelona, November 29, 1867*

J.M.J.

Rev. Fr. Teodoro:

1. Very Rev. Father: In view of the complaints that Brother Martín Munt has presented against the management and direction of the hermitage of San Honorato, I believe it is my duty to inform you on the following:

In the spiritual, religious as well as material matters, I see to it that it was entrusted to a man who can do the best of his ability to put together the qualities that the circumstances demand and, thinking in good faith that I was supporting the desires of His Excellency, I placed there as superior Brother Juan. This brother has carried out completely his mission that within five years he has established order in material as well as religious matters, in such a way that there was neither slight trouble, nor dissatisfaction, nor complaint that I know of, nor do I think that His Excellency has to intervene, except to give them his blessing.

The spiritual exercises has been followed with such punctuality that not even once they failed to get up at midnight; have practised the hermitical virtues with great edification of the neighbourhood. We have tried to limit the number of the hermits to those who can endure the life and selected those who are more fitted to be hermits.

2. When we took charge of the hermitage, we found it completely abandoned; the land untilled, without any

¹ Private Secretary of Rt. Rev. Miguel Salvá y Munar, Bishop of Majorca.

produce at all; the building in ruins; inside the rooms were all filth and garbage and the cells have no furniture. Within five years Brother Juan has made repairs and improvements that it has now; with the produce of the land and a little resourcefulness, and providing the needs of the gathering for charitable or pious purposes, they were able to furnish the rooms, procure linens for the church as well as for the rooms, and to sustain themselves in food and clothes for four to six hermits, setting aside always a fund of 5, 10, 25 duros for any unforeseen needs. Hermit Juan is a son of a farmer; and without intelligence and skills, resourcefulness and prudent management of the superior, it would not have been put in order what is there now.

3. We have blended to the hermitical life works of charity, teaching and assisting the sick under the orders of His Excellency, the bishop; the former school in Merced and that which actually exists in Santa Catalina make up only one family. We are ready to do works of charity at a suggestion of the Bishop. During the cholera epidemic we volunteered to serve the cholera victims under the charge of Brother Francisco Trocha, who sacrificed his life in the midst of those who passed away; and if His Excellency desires, the Brothers of Charity will be united with the hermits of San Honorato as one family; the hermitage could serve from time to time for recollection and spiritual exercises.

4. Brother Martín Munt is an unhappy man, disabled all his life by incurable tuberculosis that consumed him, he is resistant to all the medicines of science; and when bad humour attacks him, he gets restless and could not control himself. I sent him to San Honorato seeing that the air there will be good for him. He deserves compassion because if his bile is aroused by indiscrete religious zeal, he would do harm to others, unless someone with a gentle and strong hand keep him under obedience.

I am sorry from the bottom of my heart that he had provoked dissatisfaction and trouble: only one thing I am trying and that is to save his life, and see if he could be cured from an infirmity that the doctors had declared without remedy; and this declaration it seems to me is sufficient to ascertain the origin of his complaints that he presented to His Excellency and to the respectable parish priest of Algaida who does not know him.

5. Nevertheless, we, as much as the undersigned are all committed to maintain the order actually existing among the brothers of San Honorato and Santa Catalina; we are ready to obey and to agree whatever arrangements His Excellency, the Bishop will have; and I add that if other persons who are more qualified in His Excellency's opinion, would substitute us, we will readily leave the hermitage with pleasure without slightest complaint, since we desire nothing else but the glory of God and the edification of the people entrusted to the pastoral care by His Excellency.

For this reason, command, His Excellency, the Bishop and his orders, advices and arrangements will be the rule of life and a sacred law that I will strive to observe with all punctuality, this your affectionate and humble servant, q.b.s.m.

Fr. Francisco Palau, Priest

123. To Juana Gratias: Salas Altas (Huesca)

Tarragona, December 1, 1867

J.M.J.

Long live Jesus

1. My daughter: I replied to your last letter. This letter deigned to tell you that Sisters Eustaquia and Margarida of Ibiza, are here with me in Santa Cruz and you will meet them in Aytona, waiting for your orders. I speak of Eustaquia who will go there. But I must forewarn you that she behaved very badly. Against repeated orders she maintained secret correspondence with Brother Martín. At Santa Cruz, thinking you will support him (according to his words) he stirred up trouble against me. I removed him there and sent him again to Ibiza and ruined all of us, because he tried to make himself independent. He went to meet our enemies, joined them and bestirred a scandal against us. I could not believe what I saw, and in order to save him, I sent him to San Honorato and there he contrived with the parish priest of Algaida in order to remove Brother Juan from the management and me from the direction of the hermitage; and it was but natural that Juan my brother expelled him. I am telling you this story because it is likely that he will come to your place, and so that you will know how to act with Eustaquia. Agneta Tur told me that she has money. Now you arrange that she will come from Lérida. Write to her to Aytona.

2. I feel very reluctant to take charge of you. Now I am at peace because I think there is no one in my family who contradicts obedience. If you think you have mission to found a religious order, go ahead, manage it yourself; and if you will be under my orders, neither you nor anyone else will govern, except God and the law. It is worth living separated than to clash and to disobey. But you must aggregate to one

of the religious orders already authorized, if you like your work to subsist.

You must know that on the 12th of November, Rosa, my niece died.

Your affectionate father,

Fr. Francisco

124. To Juana Gratias: Salas Altas (Huesca)

Barcelona, Santa Cruz, December 10, 1867

J.M.J.

Long live Jesus

1. My beloved daughter: These few lines will inform you that Doña Pilar wrote me asking whether I approved to make a foundation in Graus.

I answered and I forwarded a note for you.

2. I will go to Aytona and for sure I will be there on the 15th until the 20th. If you could go there, we will talk before I will send Eustaquia.

3. That is all. Brother Martín is in San Honorato bestirring trouble against my direction and against Brother Juan, attempting to take over the direction of the hermitage, and sending us away. The Bishop cancelled it and paid no attention, and he did the same thing in Ibiza joining our enemies. He plans to come to join you. He is the only Judas who, full of wrath and wickedness, has attempted and attempts to ruin us. Poor fellow! Soon he will cry over his misconduct without remedy!

Your affectionate father,

Fr. Francisco

125. To Rev. Fr. Manuel Valls: Parish Priest of Aytona (Lérida)

Barcelona, April 30, 1868

J.M.J.

Rev. Fr. Manuel, Parish Priest of Aytona

1. My very Rev. Father: I have on hand a copy of the letter dated February 14, 1868, that the bishop of Lérida addressed to you, in which His Excellency deprives me of all the activities of my ministry and exiled me from my paternal home.

For me this copy is not a document to which I have to abide because it does not deserve nor will it agree well in the public external forum and before the laws and court. Neither I nor any court would credit it, and having no force in the external forum where a prelate has authority, it does not have it either in the forum of conscience. An ecclesiastical censure has no value unless it is communicated to the party concerned through a legal document. You could fail in recognizing his handwriting, I do not know, and therefore it has no value unless it is written on a paper sealed by the State and legalized by two notaries. Or else, send me the original letter you have received from the Bishop regarding this censure (a document you could not release), or else have it copied on a paper legalized by the State, at your own expense or the bishop's, otherwise, I will not take it as intended for me. An authorization is not considered revoked before the law unless it is communicated to the person concerned with a document that is valid in the external forum.

2. I respect, take it into consideration and honour the authority of the prelates and their persons when they

deserve and I obey whatever arrangements in the sphere of action coming from their jurisdiction; but it must be served to me legally and canonically. If really you have received that letter from His Excellency, as an immediate authority you must hand a copy to me but the copy will not argue well if his handwriting is not authenticated.

Moved by the desire to abide (*de facto*) to the arrangements of His Excellency, I ask for my governance and for justification to hand over to me in due form the referred copy to my brother Mr. Juan Palau.

Yours with affection and s.s. y b.s.m.

Fr. Francisco Palau, Priest

126. To Rev. Fr. Manuel Valls: Parish Priest of Aytona
(Lérida)

Barcelona, June-July 1868

1. My most estimable Rev. Father: I received in a proper time your letter dated May 29. I did not answer earlier because they are matters that time will clarify.

You fulfilled your duty to notify me of the will of the prelate and I obey in order to settle my case in the place that the law has fixed.

I do not agree in fact with the orders of His Excellency, because the censure has not been canonically and legally communicated, at least before the law, because all divine and human laws, civil and ecclesiastical nullify and protest against a sentence of a person who has not been given a hearing and the chance to defend him.

2. These are the two ways that this case must follow. First, as an apostolic missionary, I am authorized by the Pope to preach “to the whole world” under the authority of the Ordinaries; I am by the ecclesiastical authority of the predecessor of Bishop Uriz, and by the ecclesiastical governor who followed him *sede vacante* as well as by most of the prelates of Spain. Since no censure has been communicated to me (canonically) depriving me of my rights, when I come to my birthplace with the commendatory letter from my prelate you must allow me to perform my ministry; and if you put an impediment, you have to communicate to me the censure with a document that is valid in both courts. When I come to my home town may you and the bishop leave me in peace and make me free to do what I have to do, where I go, and this matter is over. Since I have as a protection a document that is valid in the public court and authorizes me to perform my ministry, let the bishop leave me in peace and this case is terminated. Either this, or else I am going to proceed with my defense and armed by law I fear no man in the struggle, whatever be his dignity and rank.

3. In such case, passing first by Tarragona, I will go there and if the Archbishop will not dispose other thing, before I will reach my house, I will ask the civil governor and then submit an appeal to the judge. I am constrained to do so because the Bishop seems to threaten me with recourse to real force to execute the penalty of exile; this penalty belongs to the civil court and imposed on me as a citizen damnifying my honour and material concern. Since I have no other document than your word and your letter, you will be summoned to ratify what you have communicated to me as a parish priest regarding the said censure. You will have to confess the truth, and in that case, the said censure will be raised to a public document. This is the first step that I must and I will certainly take. Here you do not have any kind of

obligation. Either this or else you have to hand over an authenticated copy of the letter that His Excellency has written to you.

4. I am going to preach a novena in Tarragona, and from there I will go to your place. I ask you: What instructions have you received from the Bishop with regard to my character? What will you do with me? Will you allow me to carry out my ministry? Can I go? Consult the bishop and answer me, since I must act accordingly. Do not release the original letter that the bishop has written you containing the censure.

Yours truly,

Fr. Francisco

127. To Juana Gratiás: Salas Altas (Huesca)

Barcelona, Santa Cruz, July 30, 1868

Long live Jesus

1. My beloved daughter: I received your letter. On the same day I am writing to Fr. P. Llacera. I met him in the church where I was preaching the month of Mary and, he told me that he will be in Barcelona until the feast of Corpus Christi; I hope to finish the month of May so that we can talk with more familiarity. I had an infirmity that prevented me to meet him and I felt so sorry.

With regard to your proposals, I will not fail to direct you as much as I could, but before putting things in order, it is indispensable that I will go there to see the readiness of the place and the people. This is what I can tell you;

communicate this to Fr. P. Llacera. If he wants to go ahead with that undertaking, he could count on me. Since I am authorized by the Order in Rome to establish the Tertiaries and the Tertiaries of the Discalced Carmelites, in such spirit I could aggregate you to the Order and you will be an authorized group; but first of all, I intend to go there.

Tell this to all the sisters and they could count with my fatherly love.

Do not be surprised of my silence because in these matters I must act with prudence. Continue to give me account of everything and meanwhile I will answer you.

3. The opposition of the bishop of Lérida has been an obstacle in everything. I am going to submit this case to my defense before the archdiocesan court. Since the diocese is so near, this contradiction will cause us harm if I will not defend the case. He had suspended me and when I asked for a document certifying this censure, he would not give it; he is afraid and avoids responsibility; if I could not settle the matter amicably, I am decided to refer the matter to the archdiocesan court.

This opposition has been the reason why I have not taken part in your undertaking. I will go and we will see what must be done.

This is what I could offer, your affectionate father,

Fr. Francisco

128. To Rt. Rev. Mariano Puigllat y Amigó:
Bishop of Lérida

Barcelona, October 6, 1868

Your Excellency:

1. I have before me a copy of the letter you wrote to the parish priest of Aytona on February 14, 1868, which contain an ecclesiastical censure that I am prohibited from all the functions of my priestly ministry and besides, expelled me from my house and ostracized me from my birthplace.

I am forwarding the copy of the letter that Your Excellency supposed to have written, for you to see whether it agrees or not with the original, as well as the correspondence of the parish priest of Aytona that intervened in reference to the censure.

2. Your Excellency, the authorization to hear confessions, to preach and to celebrate Mass in your diocese was granted to me in writing and duly recorded by a competent and legitimate authority, which was the very distinguished Fr. José Ricart, the acting ecclesiastical governor *sede vacante*, and I had it before Bishop Uriz took over the Episcopal See, likewise in writing, by Rev. Solsona, the former parish priest of Alcarraz, and then ecclesiastical governor, *sede impedita*, and besides by the present bishop of Urgel, then vicar general of the diocese. These permissions subsist and are valid both legally and morally, in the public court as well as in conscience, since they have not been revoked through any official document that I know, and that deserve validity before the law. I received a copy of the hypothesized letter you have written to the parish priest of Aytona; since it had no validity in the court of law, I requested you to authenticate your signature. You did not only grant my

request, but answered in the sense that Your Excellency see in the correspondence that I do not have authority and any title in order to prove the reversal or the cancellation of my permissions. And so, I come to Your Excellency as a son to his father and pastor and as a friend.

3. Appealing: 1st. If Your Excellency believes that I deserve an anathema and censures from my mother the Church, give me the pastoral admonitions that are due, so that I will know with certainty the crime of what I am accused of. That I will be told who accuses me. That the accusation will be given to me in writing in order that I could start legal proceedings against the signatory, should he fail to prove my crime. That I be summoned before a judge in order to be heard in defense. I ask for formal criminal proceedings against my humble person under the formalities prescribed in both Laws.

2nd. That if outside the procedure established by Canon Law and the laws of the State, Your Excellency has indeed issued against me the censure of perpetual exile and perpetual suspension of my priestly functions, such a censure must be communicated to me canonically and legally; To this effect, I ask for a legal document that would be valid in both courts. Otherwise, neither will I consider it as communicated nor will I consider myself suspended, nor bound by any censure.

3rd. Although the word of the parish priest of Aytona and your letter have no validity neither in external court nor in conscience, nevertheless, it has sufficient weight for a loyal and faithful son of the Church to obey and to abide with the censure, as effectively as I have done, in order to impel me to ascertain the truth of the facts. This is why I dare to disturb Your Excellency.

4th. In case the censure does exits, I submit to it for respect and veneration due to the decisions of a prelate, keeping quiet “we take it that what ought to be done has

actually been done,” let the public believe that there is a censure and that it is just, that is, Your Excellency was forced to issue it in order to stop the scandal, after due examination and exhausting all means that your love and pastoral concern inspired you. This is what the censure implies, and since it impinged my life as a citizen, I am obliged by conscience to defend myself; in case such censure exists, I protest and appeal against it to be invalid, unrighteous and unlawful. If it does exist, both courts will investigate and I will not proceed according to the formalities; it is an imposition to a person not listened to and defenceless and without proofs; that this censure in all its divine and human laws, ecclesiastical and civil be nullified. If this effectively exists, I ask its reversal in the name of the sacred canon law, as a priest and as a citizen, in the name of civil and political laws of the State.

If Your Excellency will not answer me amicably and filially to this demand, I will interpret the silence as a refusal and, in such case, I will proceed to authenticate the signature of the parish priest of Aytona and, raise the said copy to a legal document, and then it will be filed in court.

5th. Finally, I ask for an indemnification for the damages caused by this censure: 1st it has caused me a public infamy, because I am presented before the people as one of the criminals of the most serious crime of obstinacy, a public reproach with outrageous act, of which I was not convicted. Infamy is an impingement of a priest and of all men. 2nd. furthermore, the exile incapacitates me to save my concerns that I have in my house and birthplace. It is truly an injury.

4. Your Excellency, I am writing this not merely as a subject to his prelates and superior, but as a theologian to a doctor in theology, which is a bishop. This is not only a matter of personal concern; it is the reason of the catholic faith on matters of rights and principles of morals and ecclesiastical discipline.

5. Do you think Your Excellency have authority to impose *licite* ecclesiastical censures on any member of the Church without due process? Do you think you have jurisdiction to *licite* condemn a person to the severest penalties without giving him a hearing and the possibility to defend? Do you think that as bishop, you are vested with authority to judge and condemn any of your subjects, independently from the established order in the civil and canon code of laws of charity and of justice?

6. Answer me categorically yes or no. I have the right to clear my doubts in matters of faith.

Since you have tranquilly condemned me defenceless, I presumed you believed to be empowered to do so. Well, as a theologian, I deny you a power not only not given by the Holy Spirit, but denied by all the Fathers and Doctors of the Church. I not only deny it, but protest against the principles and teachings on which you may try to base it. An absolute power, free and independent from the formalities set by law to judge, condemn and pass sentence on a member of the Catholic Church that has no support except on worm-eaten and rejected foundations: “the will of the Bishop is supreme law and there is no appeal against it; it is the sure rule of life and ecclesiastical discipline, etc., etc., etc...”

7. If Your Excellency takes the other extreme, that is, if you admit that your authority is bound to the divine and human, civil and ecclesiastical laws in the administration of justice, in the sense of a most serious penalty you have imposed on me without observing the formalities of the law, you have to acknowledge the failure, you have to admit that you have acted against me in an unauthorized manner.

If Your Excellency thinks that you have acted rightly and justly condemning a defenceless person to a most severe penalty, not only do I ask that the censure be revoked, and restitution of my honour and protest against the wisdom of

the principles on which such jurisdiction is founded, but as a priest, I appeal to the tribunal of faith, to the Archbishop of Tarragona, to the supreme court in Madrid, and to the Propagation of Faith in Rome the Congregation to which I belong as an apostolic missionary.

8. Beliefs of this nature demolish the body of the canon law, hence I challenge them.

In the first case, I must submit myself with humility, without the right to appeal and consider myself unworthy of performing the functions of the ministry by the mere fact of having been declared as such by Your Excellency; I admit before men as guilty of the most serious crime of obstinacy. But in the second case, I deny this authority, and so neither I could nor must I admit it. No man has the authority to judge another man without following the established order in both Laws and according to the rule of charity and of justice. I grant to the bishop authority to impose valid censures, but I could not accept it as legal, except by the forms the laws prescribe.

9. To issue an ecclesiastical censures without following the process determined by the law, is an eloquent way of preaching that makes the heart of the people feel strong where they verify and say: 1st. That the Canon Law is obsolete and has fallen into disuse. 2nd. That it has been substituted by the infallible judgement of the bishop and his will as supreme law to what we must submit without complaint and appeal. 3rd. That persons with intelligence and learning has been convinced and will always be, that to condemn a defenceless is abominable, some will lost their faith and trust in the Church of God, attributing falsely to all the body of bishops what is the fault of one; and those who are constant to believe that the Church is the pillar of truth and model of justice before all nations, need to undergo profound studies in order not to stray; and the weak and the languid will lost their faith because they lack these studies.

10. Your Excellency, in view of this censure and of similar types issued elsewhere against other priests, I have been provided with so many instructions I needed in order to uphold the respect that the Canon Law and its observance deserve; however, the fact speaks so forcefully that I can hardly believe what is written in the article that follows regarding this matters.

If I am going to err in matters of faith and in order that my error will be discovered, I appeal to the tribunals; otherwise, before this dispute will get out from “strictly between yourselves” [Mt 18,15], Your Excellency, I amicably ask for a written explanation.

11. Your Excellency, you have to understand that I am not writing these expressions without having first consulted persons who are knowledgeable, influential, virtuous and expert in laws, and no doubt that this censure and many others similar to this, will be one of the most important discussions in the ecumenical assembly of the future Council.

To transcribe this matter to the dominion of dogma affecting the principles of law and of rules of ecclesiastical discipline is a vital consequence for the religion.

12. Your Excellency, I conclude informing you that on the 15th of this month, I will be preaching the novena of Our Mother St. Teresa of Jesus in Tarragona, and if on the 20th I will not receive your answer, I will present to the Archdiocesan tribunal a petition and copy of all that I am sending you together with this manuscript.

Consult God and your conscience and then decide. I am sorry from the bottom of my soul that I could not agree to your dispositions. Believe me I have pondered, meditated much and consulted before I have resolved to oppose you. Thousand times I have taken my pen in order to write what

you will read here, and twice as many, I have taken it up again, impelled by the irresistible law of defense.

Since this is a matter of faith and of doctrine, I conserve all love and respect for Your Excellency that a prelate of the Church deserves, and if in its phraseology some expressions sounded offensive or disrespectful, I withdraw and retract from this moment.

Nothing more, dispose this your obedient subject and faithful son q.s.a.b.

Fr. Francisco Palau, Priest

129. To Rt. Rev. Mariano Puigllat y Amigó;
Bishop of Lérida

Barcelona, October 10, 1868

His Excellency:

1. Your Excellency, I am forwarding herewith a sealed package containing the documents. Please take up my demands. I ask you amicably to revoke the censure that on February of this year you have imposed on me, and by which I am exiled from the recesses of my family in Aytona and deprived me of priestly functions.

Mindful of the circumstances, I had the necessity of resorting to my paternal house. I will go there not by the way of disobedience, but for what the law has provided me to which I appeal for your respect. You have condemned me to the severest penalty, not heard, defenceless and without any proper legal process. The condemnation of a person defenceless is before the law and before the tribunals an unrighteous and unlawful act; and before this matter will go further and get out from “strictly between yourselves” it is for

the glory of God, honour of religion, my concern and Your Excellency’s, that it may be quashed. All laws, divine, human, civil and ecclesiastical, protest and annul all judgment, sentence and all judicial proceeding against a person unheard. The tribunals will also revoke it. I deny as a theologian, to Your Excellency, authority and jurisdiction to issue invalid censures (concede and have it validated) without due process according to the order of the law of charity and justice; I deny because you do not have it because the law do not grant it to you. In the name of the law, I ask Your Excellency to revoke the imposed penalty on me without any legal proceedings.

3. From the bottom of my soul I am very sorry to trouble you, but the death penalty obliges me to defend myself.

May God guard Your Excellency for many years.

Fr. Francisco Palau, Priest

130. To Rt. Rev. Mariano Puigllat y Amigó;
Bishop of Lérida

Lérida, December 1868

Your Excellency:

1. In February of this year, the parish priest of Aytona gave me copy of your letter, in which I am expelled from your diocese, taking me out from the recesses of my family and depriving me of all my priestly functions. Since the referred copy of document has no public validity, I asked that your signature will be authenticated and, having been denied, I could not hold the censure as duly communicated to me, for this motive I addressed to Your Excellency forwarding from

Barcelona a sealed package containing the documents; not receiving an answer, I consulted the office of the archdiocese with the purpose of setting my case in order and in the way fixed by the law, so that I could defend my case if such censure exists. For this purpose I ask that the content of this document will be legalized and communicated to me.

2. If this censure exists, I appeal against it, as a priest before the archdiocesan tribunal, as missionary to the tribunal of the Propagation of Faith, the Congregation to which I belong, and as a Spanish citizen to the court of the nation.

Your Excellency, you have imposed on me perpetual exile and suspension that implies public infamy. You have attacked what is most sacred in a person that is his freedom and honour. Well, my priestly distinguishing marks do not deprive me of my rights, my liberty and my concerns as Spanish citizen, and as such I appeal to the court of the nation to which I belong.

3. This is the last time I will amicably turn to Your Excellency to quash this matter “between us.” If you will not answer me, I would be free and will not have any responsibility of the consequences of the clash that the present critical circumstances demand that it must be avoided; and it is not within my power to avoid it but from Your Excellency; I will not be responsible. Your Excellency obliges me to defend myself since it is you who accused me; you are the only bishop that has suspended me at the age of 57 years; and it is for Your Excellency to prove your accusations before the public and before the courts.

4. Decide. I have given the first step before the press and before the courts; it will not be possible to turn about and retract. The law will judge, the law will either condemn me or acquit me.

May God keep Your Excellency for many years.

Fr. Francisco Palau, Priest

131. To Magdalena Calafell: Graus

Barcelona, February 4, 1869

J.M.J.

Long live Jesus

1. My beloved daughters: I have received your estimable letter and I did not receive another. Here we are all well. We necessarily have to leave Santa Cruz, but we are back.

Sr. Juana passed here with her niece on her way to France and she has written me from there. I do not know what she will do.

For the rest, Ana Tur is now in Palma with Margarida and have parted company from her brother.

Take care of yourselves. I do not know if I will go. I will go to Lérida after the Carnaval and I might go there.

Fr. Francisco

2. I am sending you the *Ermitaño*, the newspaper we published. If there is anybody who would like to subscribe, inform us.

Calle de las Arrepentidas. nº 5, tienda. Barcelona

132. To Magdalena Calafell: Graus

Barcelona, Santa Cruz, May 8, 1869

1. My beloved daughters: I received your letter dated 24 of last month, in which Magdalena told me that you were

requested to go to Estadilla. I have not received the letter you mentioned. Tell me under what conditions and obligations will you have there and knowing this, I will decide. Answer me and address your letter to Barcelona, calle del Buen Suceso, nº 1º, piso 3º.

For the moment there is nothing new. Your loving father,

Fr. Francisco

133. To Magdalena Calafell: Graus

Vedrá (Ibiza) July 25, 1869

1. My daughters: I received your last letter in due time and entangled in travels, I had no time to reply.

I am making the best of this good moment while waiting for the boat to come to fetch me.

2. The lady from Estadilla has written and I have answered her that for the time being Juana will go. If she is there, let her go to talk to Cristina Heredia. If she is not in Graus, send her this letter.

With regard to the three of you, continue and persevere in the work you have commenced and you may count on me in whatever way I could be of help.

I am going today to Barcelona through Valencia.

Your affectionate father,

Fr. Francisco

134. To Magdalena Calafell: Graus

Barcelona, September 2, 1869

J.M.J.

1. My beloved daughters: I received your letter. I am sorry to hear about the sickness of Margarida. Let her take the water from *falsilla* three days before menstruation and the rest to trust in God. For the others, be constant and keep up where you are, since you are protected by the director of the hospital, as he could not do less, obey him. Tell him that he could count on me in whatever I can do.

2. The transaction of Estadilla was stranded. Juana has hanged around Barbastro and other towns.

For the moment we are at peace. In Aytona we will put up a school. Carmen, my niece is there.

Goodbye. Your affectionate father,

Fr. Francisco

135. To Magdalena Calafell: Graus

November 28, 1869

1. My beloved daughter: I received your letter. I am answering Fr. Miguel about Margarida. Let her take the water from *falsilla* every month at the time of her menstruation and a little of magnesia on an empty stomach every day, and all blessed.

2. On December 4, I sent Carmen my niece with another sister to Estadilla to take over the hospital. Carmen will come back and will send other sisters. Juana is there.

3. Yesterday two sisters took over the hospital in Vendrell. The construction of the house in Aytona is about to be finished and the same arrangements will be made. I will send someone to look for Margarida Vidal and Ana Tur in Palma.

4. This month I have been in Aytona, and I preached the novena. And now I am here preaching another one. I will be in Barcelona for the feast of the Immaculate Conception. On December 10, I will go back to Aytona and preach the novena in Serós. For Christmas I will be in Barcelona and, after the feast to Rome. I am telling you this for your correspondence.

This month before I will leave for Rome we will give a push to these foundations.

Goodbye. Your affectionate father,

Fr. Francisco

136. To Magdalena Calafell: Graus

Aytona, December 14, 1869

J.M.J.

1. My beloved daughters: I received your last letter informing me of the death of Margarida. I have asked all the brothers and sisters to pray for her soul.

2. Now I am going to give a due form to our undertaking and for this, I will send another sister to arrange for you the flow of the order that is followed in other foundations. Sr. Juana and another sister are in Estadilla. I sent four sisters to Vendrell. The school in Aytona is about to

be completed and from here four postulants ¹ will go with me to Barcelona because the Order is now legalized and I need many sisters there.

3. I am leaving on the 20th of this month. I arrived on the 11th and am preaching in Serós. You may send your reply to Barcelona. I could not come just now but I will as soon as my commitments would allow me. Then we could arrange things in order.

Nothing more for now. I greet all the sisters and command this affectionate father,

Fr. Francisco

137. To Magdalena Calafell: Graus

Barcelona, January 20, 1870

J.M.J.

1. My beloved daughter: I have received your estimable letter. It would be a very serious objection that you will renounce Graus, leaving Eustaquia alone. Bear it and hold on, you will not lack companions.

Regarding your sickness, do not trust too much on earthly medicinal remedy. Take magnesia every day and protect yourself from humidity.

2. I am leaving for Rome today, however, I will see to it that the hospital will not be abandoned. In its proper time we will put others in order.

Goodbye, Your affectionate father,

Fr. Francisco

¹ They were: Teresa Bosch y Camí, María Orries Maccía, Dolores Ferran Fitllera and María Gateu Galucho.

138. To Juana Gratias: Estadilla*Barcelona, January 20, 1870*

1. My beloved daughter: I received your letter. Let us go to the sisters. I would have sent you some at once, but I thought it would be better to wait.

Look around in Barbastro if there are vocations; if so, inform me and you could accept two. I have sent to Vendrell all the six that were available. I will try to send you more so you will not lack sisters.

2. I have sent Brother Martín to Rome. I do not know how long I will be there. Merce and Francisca are in Santa Cruz and Teresita Bosch in Vendrell.

Your affectionate father,

Fr. Francisco

139. To Rt. Rev. Pantaleón Montserrat:

Bishop of Barcelona

Barcelona, March 1, 1870

J.M.J.

His Excellency Msgr. Pantaleón Montserrat:

1. The ministry of the exorcist has penetrated to the marrow of my bones. Thousand times I have rejected it, another thousand it returned with a superior force that had thrown me like a whirlwind in the midst of that infernal circus, where the strong armed guards the victims that the witchcraft, magic and spiritism had sacrificed.

This spiritual force that overpowers me has come to divide into two troops: one has presented a banner with this motto: "Faith in the power that Christ had left to his Church in order to behead the rebellion," his head is the devil. The other brought a banner with this inscription: "Charity with the bedevilled."

2. As long as I have not seen external signs that proved where the motion comes, it has grappled within me, sticking to current theories and theological studies; I have spent 20 years contemplating a picture that inspired me horror and compassion. However, since 1864 "I saw Satan fall like a lightning from heaven" [Lk 10.18], I have seen a superior force to that of man casting the angel of darkness from the human bodies. The healing of the most terrible of all sicknesses has been for me a second sign. I think I alluded this to Your Excellency. A multitude of demoniacs had come to me from everywhere, but since Your Excellency has not authorized me to cure them, with the most intense pain of my heart I have rejected them. Quite rightly, the parish priest whom you have commissioned washed their hands and got rid of them because they have seen it as a losing battle and had avoided compromises of much gravity. Consequently, the bedevilled and demoniacs have been left unhealed.

3. If the ministry of exorcist was a ministry ordained for the benefit of an individual or of certain number of families, I would have not paid attention. The power beneath the veil of faith is ordained to nothing less than "direct and immediate" seizure of the strong one who directs the revolution of the world and keeps all nations under his dominion through apostate government. His imprisonment or his liberty depends on the use or non-use of the ministry of exorcist, and the salvation or the ruin of the world hinge on these two. I understand it this way; perhaps, I am in illusion. God grant! In my uncertainty, I resort to an authority which I believe is

infallible, the Council; so that I will not be misled, I place myself in the hands of my father, that is, the Spanish Episcopate, submitting what I believe is of the general concern of the Church. I am enclosing a printed memorandum since it is not possible to make so many copies.

Your Excellency, please inform me of the outcome, if it concerns me personally.

With nothing more to add, I submit to your feet, your faithful subject q.s.m.b.

Francisco Palau, Priest

140. To Magdalena Calafell: Graus

Barcelona, Santa Cruz, March 3, 1870

J.M.J.

1. My beloved daughters: This is to inform you that yesterday, I arrived here safely.

Now I will attend to you. We would start that hospital the way the other houses are functioning. I will go this spring, but first I will send one or two sisters.

I have no more to say at the moment. Your affectionate father,

Fr. Francisco

141. To Juana Gratias: Estadilla

Barcelona, May 20, 1870

J.M.J.

1. My beloved daughter: I received your letters and together with it I am sending my answer to the parish priest. Regarding Concepción, if she is not good for that house, neither will she be in other houses. If you have tried and she could not be corrected, inform me and let her look for another employment elsewhere.

2. When she came, she brought 200 duros. I have given her 50 duros and the remainder will be given to her in due time. See if she could be saved, if not, if she will cause harm to others, inform her beforehand so she could look for another employment where God inspires her.

If she wants, she could be of help doing what she is told; if she does not like it will be her fault.

I am sending my reply to Graus by this mail together with the letter from Serós.

3. With regard to the qualified teacher, now the title will not be in use. All education is permitted and the teacher of the town could not be prevented from teaching children big or small. Besides, now, I could not compromise myself with qualified teachers, neither could you, because you know how much trouble I had with them. What is important is that they are knowledgeable. The degree is of no use now before the law.

Having school, hospital and home nursing, we need sufficient number of sisters, and if Concepción could be

utilized, utilize her. Take care of correcting her tongue with prudence.

4. As for my going there, I could not now except after Pentecost. I had fever upon arriving Aytona and I had to come back. Now I am better but not well enough to travel. I could have passed Estadilla and Graus but with fever I could not walk. Now it is over.

This is all. Francisca and Mercedes from Aytona are well here. Tereseta is very well and happy in Vendrell. Nothing else and receive the blessing of your affectionate father,

Fr. Francisco

142. To Magdalena Calafell: Graus

Barcelona, May 24, 1870

1. My beloved daughters: I received your letter. In reply I have to say that on June 7 I will be in Graus, and in Estadilla on the 4th, unless I will tell you otherwise. I will organize taht house upon seeing it. A sister will come with me.

This is what you need to know and meanwhile carry on as you can.

Your affectionate father,

Fr. Francisco

143. To Magdalena Calafell: Graus

Barcelona, August 5, 1870

1. My beloved daughters: I could not arrange until now to send sisters. Now I will do so. Meanwhile, pray that God may inspire me what is best for his glory.

This is all what your affectionate father could offer,

Francisco

My regards to Fr. Miguel Perales.

144. To Magdalena Calafell: Graus

Barcelona, Santa Cruz, September 20, 1870

1. My beloved daughters: I received you letters and that of Fr. Miguel. With regard to the two aspirants send them to Estadilla when they are ready.

I will resolve matters with you within few days.

We have gone through a tribulation that has eventually turned to our favour. Now I could attend to you and we will arrange the assignments.

2. As for the picture of St. Vincent, I neither had time nor mood for it. Juaquinet has spent some few days here and left very happy for her assignment in Vendrell.

Goodbye. Your affectionate father,

Fr. Francisco

145. To Rev. Fr. Juan Palau y Soler:
Capitulary Vicar of Barcelona

Barcelona, September 1870

Most distinguished Msgr.

1. I received the official communication dated August 2 as well as that of the 31st of the same month. Seeing the contents, I think I must answer.

With regard to the first, I acknowledge and take into consideration the authority of God vested upon Your Reverence, and I yield to the arrangements truly and from the heart. The penal part includes the privation of all priestly ministries, and this suspension is absolute, forever, and in all dioceses. It is absolute, because time is not fixed; in everywhere, because His Excellency has judged me as criminal, rebel and obstinate against the law of God and of the Church, and as such, I must neither presume nor expect from His Excellency commendatory letters for the rest of the dioceses and without these, nowhere could I practice any of my priestly ministry anywhere. It also contains an interdict and suspension against the public chapel of this district, because it withdrew and suspended all the permission, and one of these refers to the said chapel.

2. Most distinguish Msgr., if uprightly true, my attorney told me I could celebrate, but considering the gravity of this censure I will from today abstain from doing so in this diocese as well as in others. His Excellency has the right to suspend me. The censure is therefore valid and I accept and submit to it in all its parts. The priestly ministry is “an awesome burden even for an angel,” and I could not but be too grateful to you for relieving me from it. It would be sheer pride if I were to complain in this regard.

3. If the official communication contained a purely administrative decision, I would humbly and silently conform to it, but it is not so. It contains an ecclesiastical censure and the lightning is directed against a most serious crime of obstinacy, disobedience, as rebellion against the laws of God and of the Church. I am sorry I can not and must not accept this part. I accept being deprived of my priestly functions, but not being publicly dishonoured. I believe that honour is so venerable in my humble person as in anybody else.

4. Inasmuch as I could not conform to the criminal aspect of your official communication, I have placed the matter in the way fixed by law. His Excellency has judged me and imposed a most severe penalty without giving me a hearing for a crime I have not committed. A crime is not considered as such in the external court unless it has been declared so by a competent tribunal following the procedures established by law: “no one is to be presumed to be bad unless proven.”

5. Most distinguish Msgr., all laws, human and divine, civil and ecclesiastical, annul and anathematize the condemnation of a person who is not given a hearing. His Excellency knows this better than me. Let us drop this affair because neither God nor the neighbour, nor you nor I, nor religion will receive any profit. May His Excellency leave me, in my former state in which I was in the lifetime of the deceased prelate and, then once I will be reinstated in my normal state, order whatever you believe to be more useful for the good of the Church. I will render His Excellency the obedience I have been giving for the past twenty years to all the prelates. In their lifetime I have tried to follow the instructions they have given me verbally or officially. If on some points they have not forewarned and admonished me, the explanations I have offered have sufficed to my knowledge and in trial no one has suspended me. I thought

in good faith that I was in agreement with the deceased prelate and with you. How come this is happening?

6. I have received the notice that your Reverence has been elected capitulary vicar; I travelled and came with the object of presenting myself in order to receive instructions on how to conduct myself in the practice of my priestly ministry. The official communication in question has dispensed me. In only one word it sums all, that is, to stop the priestly functions. I will obey and with much punctuality.

7. Your Excellency's letter dated 31st summoned me. What for? Must I appear before an authority that has already pronounced me guilty? Must I appear as a convicted criminal? No, because this would acknowledge the sentence against which I intend to appeal as legitimate. I agree to be deprived of my priestly functions, but never to be imputed publicly, dishonoured and disgraced as a condemned criminal without going through the due process of the law. Before I became a priest, I was a citizen, and even if the tribunals of the Church would not be able to judge my case against the censure in question, my rights as a Spanish citizen are unquestionable before the law and the courts of the State. May God save me from this temptation. And if an electric spark will communicate this censure to the press, what will it be? I would not give such publicity, but if against my cautiousness somebody will give the news to the flight, only God knows the consequences of this debate. In such case, I will have the satisfaction of not having provoked it.

8. His Excellency has not recognized in my humble person my rights to be listened to in defense before being sentenced; there is no other solution in my opinion than this one: either you let things be as they were before the demise of the deceased prelate, or else the case follows its course before a higher court. I could not believe the first and have reason to believe that you call me to impose on me new

penalties; that you will call me as a convicted criminal, and as such my attorney will come to see if he can help the case from bursting into the public, which is beginning to suspect.

9. Your Excellency in your official communication dated August 2, made reference to the admonitions given to me by the deceased prelate to stay in the way of the law. Do you have any written proof that I have been canonically judged and convicted of error or any grave fault of obstinacy as surmised in the referred official communication? No, not one ecclesiastical tribunal has ever judged me. Where then is the crime for which I am punished? The penalty you impose on me is public by nature and surmised a serious crime, the most serious crime of obstinacy already proven, not probable, but certain and declared as such by a legal judgement. Since the penalty is public, I want my crime to be publicly proclaimed, so that the public may help me to implore God's mercy for forgiveness. I am the only one interested to know my faults in order to correct them. How can I correct them if I do not know them?

10. All the questions I had with the deceased prelate concerned my practice of exorcism. His dispositions were modified several times.

With regard to exorcism, I have acknowledged the laws of the Church, which keep them as public and solemn acts reserved to the Ordinaries, and as a proof the families that I have sent to you in the cases which I thought I should. It is true that I have performed this ministry but only in the cases in which I have been authorized by the deceased prelate and by yourself.

11. With regard to admitting the sick and keeping them in the institution, no doubt there is an equivocal understanding. This building is a hospital of Horta and I am not in charge of admitting them and taking care of them, but the management. It is not in my hands to admit them or to

refuse them. Whenever they thought I should have sent the families to the authority.

Finally, regarding the teachings, the deceased prelate ordered me to modify the style of the newspaper *El Ermitaño*. In order to solve the matter once and for all, I replied that I would withdraw my name as the editor, and so I did, remaining responsible only of the articles that in this and in other printer matter I will sign.

12. I have been and am still opposed to the body of teachings concerning exorcism which I believe to be erroneous and fatal to Catholicism. I appealed to the Council in Rome and sent a paper to all the Spanish speaking bishops. I could be wrong, but I would say with the great St. Augustine “I am not a heretic” as long as I humbly submit, as I do to the judgment of the Church.

We differ in opinions regarding exorcism, but is it a crime, an error, a heresy, to have one’s own opinion on something that the Church has not pronounced judgment?

These explanations will be sufficient in order to convince Your Reverence that for twenty years of residence in this diocese, I have acted with pure and right intention; hence, no decision should be taken as long as there is hope to settle the matter “strictly between you or on the evidence of two or three witnesses” [Mt 18, 15-16].

13. In spite of all what I have expounded to Your Reverence, keeping as I keep the profound respect that your reposed authority inspire me, you decide to present me to the public as a rebellious and obstinate culprit and criminal not following the course laid down by God’s law and that of the Church, I will submit, obey and will obey as far as the punishment is concerned, but not in the criminal part, because I can not and must not comply it. “Should you lose everything else do not lose your good name.” If Your

Reverence will make me return to the situation prior to becoming a priest, I accept, but I do not accept being publicly dishonoured as a perverse man. Infamy is a political death a thousand times more horrible than the physical death. God wants me to save my honour. It is my crime that must dishonour me, and not the man.

I regret vividly from my soul to hold this correspondence with persons that I love, respect and venerate, and His Excellency will know how to condone, if in some expressions I have offended you, in such case, I withdraw and retract it.

14. I am a professed in the convent of San José of Barcelona; I was ordained deacon before the uncloistering; and from my religious profession I never had other residences.

Most distinguished Msgr., receive this reply to your last two official communications as a document that proved my respect to the authority that you represent and as a testimony of my obedience in what is possible to me.

I remain obedient and humbly subject myself to His Excellency,

Fr. Francisco Palau, Priest

146. To Magdalena Calafell: Graus

Barcelona, Santa Cruz, October 25, 1870

1. My beloved daughter: I have received your letters. We have gone through many and terrible struggles on account of the epidemic, for this reason I have not been able to attend to you as I want to.

I have decided to send there a qualified teacher and for this reason I stopped sending sisters. She will be there soon.

I have told you in my previous letter that the two aspirants could go to Estadilla. Everything will be settled in its proper time.

Your affectionate father,

Fr. Francisco

147. To Magdalena Calafell: Graus

*From the public jail of Barcelona
November 3, 1870*

1. My daughters: All of us, 39 in number have been arrested and were detained in jail on the 29th. Yesterday all were released except me, Juan, Biel and my sister Rosa. I think we will soon be released because there is no other crime than having a convent.

For the rest, I have received your letters. Teresa Jornet is now in Aytona. Two sisters are coming from Barcelona, so you will be four.

Regarding the school, you, Magdalena would be in charge of it until the arrival of the teacher that I will assign there.

Nothing more for the moment. Command your affectionate father,

Fr. Francisco

148. To Rev. Fr. Juan Palau y Soler:
Capitulary Vicar of Barcelona

Barcelona Jail, November 23, 1870

Most distinguished Msgr.:

1. The official communication dated August 2 of this year, which Your Reverence addressed to me, is part of the summary drawn up in the first court of appeal of the Suburbs of Barcelona. It records an anathema issued by the Church authority for a serious crime such as rebellion and obstinacy against the laws of God and of the Church, punished with the suspension of all the functions of the priestly ministry. The court will soon take cognizance of this official communication. Let us go to the matter.

2. I foresaw the consequences of the mentioned official communication that could offer the enemy of the Church an opportunity to provoke a clash and pounce on me to trample all of us, and so, not moved by fear of the punishment, the dungeon, the shame and death, but to avert the public embarrassment that would sooner or later be inevitable, seeing myself anathematized, condemned and punished by you like a criminal, not daring to appear, not indeed for lack of humility or fear of humiliation, but because I did not think I was allowed to ask or to hope, I sent my attorney with instructions of humiliating me. I vividly humiliate myself to the dust of the earth, submitting to the penalty, both in writing and verbally.

3. My humiliation, my silence, my patience, my resignation were not attractive enough for Your Reverence to make up your mind and to grant me written faculties and revoke that official communication, as you prepared the legal proceedings against me. It would have insured not my

honour (I do not like honours) but for the good name of my family and the persons who were with me. I then took steps, not to obtain favour or grace for myself but to avoid a public discussion before the court and the press. I did not succeed. The said official communication prevailed with all its forces.

4. Your Reverence had verbally granted me permission to celebrate Mass through my attorney. I have celebrated but with doubt and hesitation, although in conscience I can do so, but officially I could not for I considered myself suspended.

In this state of affairs, I have entrusted my defense to my attorney along with forty families, and it has been and is very unfortunate that I have had to deal on the referred official communication. But let us set this aside and come to what I believe could be done.

5. Give me in writing the faculties I have enjoyed in this diocese during the mandates of prelates Montserrat, Palau and Costa y Borrás. I will send a authenticated copy of this document to the judge and ask that it will be attached to the official communication of August 2, and by this means we will avoid an inevitable discussion in court, which will reveal a clash between me and the ecclesiastical authority, which I venerate, heed and defend.

6. If neither you deem this step just nor convenient, I surrender and entrust to the providence so that, after I have tried all means for reconciliation, I may conduct this case along its present course. I want the court to judge my conduct.

I esteem the law and I want to embrace any punishment if found guilty. Let its dagger fall upon my head! I want neither an indult nor pardon, but penance. Let the whole world know of my misdeeds. I will own them so that the people will help me to implore for my pardon not of men's, but of God.

This is the spirit that guides me. Your Reverence has condemned me without a trial. Having no longer any right to defend myself, once the verdict has been issued, I have no alternative, but to keep silent and to suffer.

7. Let us now go to another matter.

Lawyer Surroca came yesterday evening and told me that you were preparing charges against me. Well done, and thank you. Judge me and do not forgive me for whatever fault you will find. With this opportunity I should like to say something.

When I saw the Catholic Church reduced to material and political helplessness, assailed on all sides by the wicked and godless power of the world, attacked with fury and special venom in the direct power she has inherited from her bridegroom to face her enemies, I felt I was called to defend this power. An invisible hand, more powerful than myself, took me to the camp where this direct and immediate power operates, and the more I tried to escape, the more I found myself in its centre. By extending its protective influence to the demoniacs and bedevilled the Church revested with a sublime mission: the faculty to cure the sickness caused by witchcraft. This is another attributes pertaining only to the Catholic Church.

8. I made an oath and vowed at the foot of the cross to defend this power and armed I entered the camp where it works with all its fullness. As a theologian, I studied every nook and corner of this field. I found a body of teachings emitted by Satan, intent to disable and discredit that power. I have fought with all my strength and in order not to err, I went to Rome twice and submitted the matter to the Council

From theory I passed on to fight and saw that famous prophecy fulfilled: "Satan will be loose from his prison and he will be out to seduce the nations" [Rv 20, 7-8].

9. Engaged in a struggle provoked by Satan enchained, I took this same power. The same mission, the same faculty in what pertains me as a man who is a soldier in the army of the Lord God, as a Christian who is a soldier of Christ, and as a priest who is a minister of redemption. The demoniacs and bedevilled flocked everywhere; I have studied practically what the Catholic dogma teaches in reference to these powers; I have seen them authorized and confirmed by many signs. The violence has been brought to bear; I have been summoned by the court, and I have confessed and not denied.

1st The power given by Jesus Christ to the Church regarding the demons.

2nd The authority of the Church over the demoniacs.

3rd The faculty to cure the sickness of these.

4th That when duly authorized, I have cured the demoniacs as a public official of the Church and in some reserved cases, I have acted as a private person.

5th That I believe to be authorized to pray for the sick and cure their illness with prayer and privately through exorcism.

6th With respect to the official communication dated August 2, of this current year, that I had certain relations of contradictions with the ecclesiastical authority, but that I thought I was acting in agreement with it, without complaint of any kind.

10. The tribunal examined my statement and the persons they encountered and had seen and confirmed with the cure of every kind, the truth of the power that I defend, preach and practice.

I am ready to defend at the cost of my life the power of healing which the Church has always exercised and the heavens confirm "Signs like these will accompany those who

have professed their faith: they will use my name to expel demons, they speak entirely new languages, they will be able to handle serpents, they will be able to drink deadly poison without harm and the sick upon whom they will lay their hands will recover" [Mk 16, 17-18].

Do you doubt this fact, Your Reverence? Start the investigation; call the families that brought to me the demoniacs and they will come out verified and confirmed by the testimony of not by six or twelve but by hundreds.

11. There is no need of this. There is a multitude of *male habitentes* and hidden demoniacs in the country whom I had to reject and with pain I could not receive because the institution was neither recognized by the ecclesiastical nor by the civil authorities. I will call this multitude if the situation allows, and you will see the power that casts Satan and heals the sickness caused by witchcraft in the human bodies.

When I saw and confirmed with deeds this mission, this spiritual power, this faculty to cure, I was sure of this mission and neither did I fear nor hesitate to present myself in battle against the wicked and godless power, against rabble of materialistic doctors who usurp this faculty; the faculty to take care of the demoniacs and to attend to their needs.

12. I am sure because God has given me this mission, the mission that is most horrible and painful to maintain the teaching of the dogma with reference to the ministry of the exorcist, and I defend it not with arguments except to blows.

I take the responsibility for the consequences of this confession. God does not abandon his Church and has extended his arm to show his almighty power and prove with "signs and portents" the truth of the Gospel we preach. Lay on my head all the burden of this mighty battle. God, whose honour I am defending, is with us and nobody will touch a

hair of the head. The civil government has no power over me during the time of my mission. When I have given witness to this truth, I may be dragged through the streets and the squares; or die despicably assassinated or like Christ nailed on the cross.

If it is God who gives me this tremendous mission, Your Reverence, do not oppose it, because it is God you are opposing, and you will receive an awful lesson. Abandon me, Your Reverence, before the courts, let me sleep quietly in the prison cells; this is how it should be because these are the lecture halls from which I need to preach to the wicked, satanic and godless government, the power of the Church “over all the forces of the enemy” [Lk 10, 19].

May God confound their pride and incredulity.

13. Your Reverence, do not authorize me to exorcise, leave me alone, say that you have not given me permission and I have not asked for it. Save the authority of God and of the Church which is vested upon you. Keep silence, watch, be a mere spectator, do not oppose me, see from the height of your Episcopal chair a soldier of Christ fighting against the powers of hell and earth. Watch and you will see the almighty hands of God casting Satan to the abyss, his empire crumbling under our feet, this empire supported by the wicked and godless governments.

As I believe I must manifest with relation to the case that sustain me from the jail.

May God keep Your Reverence many years.

Jail of Barcelona.

Francisco Palau, Priest

149. To Juana M^a Gratias: Estadilla

*Jail of Barcelona, November 28-29, 1870*¹

1. My daughters: We have the keys of Santa Cruz and the brothers and sisters have returned there. Today, 28, Sisters Mercedes of Aytona and Antonieta Pujadas are leaving Barcelona for Estadilla. The latter suffers from headaches, but if well directed she will be good for the school. Mercedes is very good to be in charge in a village like Graus.

2. For the sake of uniformity, for the management of all these foundations I ordain that there would be a superior and in effect, I appoint you for the time being. Agree among yourselves in matters in which you do not have my advice, and act as the Holy Spirit may inspire you.

3. In order to have uniformity in the schools, I am sending qualified teachers, and she will fulfil the duty and to be in charge as visitatrix, so that you will have the same style.

I am writing to Teresa, who is very good for this.

4. On Thursday, December 1, Mercedes and Pujadas will be going to Monzon. Send a man with a donkey to fetch them. I sent them without clothing so that they will understand that everything is common. Later I will be sending what correspond to them.

I am writing to Teresa Jornet that she must go there as a visitatrix of the schools.

5. We are well for the moment. I think that they will set us free within three days. We are fine.

¹ After the indicated signature the data of November 27, 70. It was equivocally written 27 instead of 29. It is corrected based on the date that he gave at the beginning of the text of the letter.

For the rest, regards to all the sisters and receive the blessing of your affectionate father,

Fr. Francisco

[P.S.] At this moment I have just received your letter dated 24th.

6. Regarding Adelaida, I would be very happy if she would return to your group. Having experienced the true spirit of poverty, she will not find rest in the magnificence and richness of the buildings. Virtue is hidden on the cross, not in earthly grandeur. If she wants to come back, I will welcome her, but she has to be firm and determined more than death in her resolution. As for the rest, agree with Teresa in the school matters. Goodbye.

150. To Juana Gratias: Estadilla

Barcelona, December 2, 1870

1. My daughters: We are still detained in jail. Mercedes and Antonieta left from here on Tuesday, so they must have arrived on Thursday.

2. I must warn you that in case you are called because of me to declare whether you form a religious congregation without authorization of the civil authorities, you have to answer:

1st that you do not constitute a congregation.

2nd that you neither have rules nor vows.

3rd that you do not have superior authority other than the Pope, the bishop, the parish priest, and I am only your spiritual councillor.

4th that you voluntarily engage in teaching and in the care of the sick.

5th that you help one another in a voluntary association. Upon receiving this, inform the others and those of Graus.

We hope that we will be released soon. We are fairly well.

Your affectionate father,

Fr. Francisco

151. To Magdalena Calafell: Graus

Barcelona, Santa Cruz, December 23, 1870

1. My beloved daughters: These few lines will inform you of the news that we are all in Santa Cruz.

For the moment the three of you remain in Graus. I will arrange matters as God inspires me.

Wishing you a Merry Christmas. Your affectionate father,

Fr. Francisco

152. To Magdalena Calafell: Graus

Barcelona, January 31, 1871

1. My daughter: I received your letter and in answer I must tell you that I have seen and I see that of Graus is very complicated; and the cause is that the chaplain of the house interferes in your direction penetrating into the interior matters, in all our secrets siding against the one in

command. In my opinion, the remedy consists in the following rules:

1st That you take another confessor, who should be either the parish priest or the vicar.

2nd That the chaplain of the house limits himself to his office, which consists in the administration of the existing revenues.

3rd You must keep secrecy among yourselves concerning your interests.

4th This will be impossible without removing Eustaquia, since she sides with him; I will therefore remove her as long as you and Mercedes will agree and I will send a sister who will be submissive to you and to no one else.

5th The sisters must be guided, commanded and governed by their superior and by me, and without this no order is possible.

6th The care of the sick in the houses must be organized as in Vendrell, and as for teaching, since you do not have a qualified teacher, you can only have the kindergarten.

If Mercedes is ready to take care of the sick in the houses, I will send you another sister from Estadilla or from some other places.

Sr. Juana will not interfere with you if you do not agree.

2. I will go there after the cold weather, but before going I have to change Eustaquia replacing her by another sister.

Concerning your health, do not fail to tell me about your sicknesses. Blood retention (amenorrhea) causes many sickness and no remedy is valid against it unless it is blessed.

The brothers and sisters are sending you their greetings. Dolores is in Vendrell as superior. She has suppressed the

school there and they are only engaged in the care of the sick.

Your affectionate father,

Fr. Francisco

153. To Juana Gratas: Estadilla

Palma, Majorca, February 25, 1871

1. My beloved daughters: I received the letter of Sr. Juana and I was not able to answer her because I was out and I received it late. If Sr. Juana is not there, please send this to her.

With regard to Ribas Bajas, let Juana do what God inspires her. I will go there after Easter. I will be in Barcelona for the feast of St. Joseph and will settle everything when I will make the visitation.

Your affectionate father,

Fr. Francisco

Today I am leaving for Ibiza with Ramon and Martin.

154. To Juana Gratas: Estadilla

Vedrá, March 3, 1871

1. My beloved daughter: I have come to visit these places. I wrote to you hastily from Palma and now I am answering you slowly and leisurely.

With regard to the foundations of schools, I do not dare to take up commitments more than what we can carry. We lack qualified teachers and therefore we can only accept kindergartens and the care of the sick. I am deliberating on how we can manage on this matter so we can go ahead.

As far as Estadilla is concerned, accept whatever comes your way, as long as the people are pleased and contented.

Regarding Ribas Bajas and Altas, I do not know whom to send. Find out how you could please them as best as you could until God provides another way.

2. I am making an experiment and that is the foundation of the care of sick in their houses like the one in Vendrell, but this could not be done except in big towns like Barbastro and Vendrell, where seven or eight sisters could be employed. There are seven sisters in Vendrell and they do very well. I am thinking of establishing the same thing in the neighbouring towns such as Villafranca, Villanueva, and outside of these big towns, that is, in small towns there is no point.

Carry on as much you can until I will go there by Easter.

With regard to your retreat, do not think about it now, but carry on with your obligations in the best way possible.

3. I will remove Eustaquia from Graus, who is so attached to Fr. Miguel and making faction against the other two. They are giving too much freedom to Fr. Miguel.

I will be in Barcelona again on the 17th. Take care that the sisters in each place are not more than what we could sustain. I have not received a reply regarding the masses.

Nothing more your affectionate father,

Fr. Francisco

155. To Magdalena Calafell: Graus

Vedrá (Ibiza) March 10, 1871

1. My beloved daughters: I have received your letters in due time. I neither forget nor neglect you. I do what I can and know and nothing more.

You are to follow the order that is followed everywhere. I am writing a few lines to Fr. Miguel.

With regard to your governance and direction, you know that I am in charge and I am responsible of you before God and men. There are two who command you representing the one and only person that is God; and these are your superior in the order and the local superior. Regarding the confessor, you have to confess to the one designated by the superior. I will not indicate any confessor, you could confess with whom God inspires you, but under the obedience of the superior.

2. Regarding Fr. Miguel, I am very contented and satisfied as well as grateful for the sacrifices he makes for that hospital and for you. It is necessary to determine the obligations that you have with him, mark out limits and know them, and set boundaries. He is in charge of the administration of the hospital in those that pertain to revenues: collect them, turn them over, and things of it his kind.

3. Concerning yourselves, the office of the administrator of the revenues and material property neither give him authority nor power over you. You are free to choose your confessor; and the management and the governance of the house have to be arranged by yourselves, as practiced in all houses, no one should intrude and interfere, neither to know what is going on nor what you do nor what you do not do.

4. You have your own superiors and in this government you have to deal with me. Such is the practice in Vendrell, Aytona and in all houses. Neither should Fr. Miguel be offended of this; on the contrary, it is a relief for his conscience. In the chapter you have to confess your faults and humble yourselves before the superior as before God. You have an independent form of government, dependent on the superior and on my orders. In matters of conscience, go to the confessor; in matters of the interior and exterior governance of the house you have to deal with me. All these depend on you. If this is lacking, it is not the responsibility of Fr. Miguel but yours.

5. You could not leave the place without my order or better, without the arrangement of the municipality of Graus to whom the hospital depends. Do not think of such thing.

This is the order you have to follow. As for anyone of you who would transfer to another place, I will pray and consult God and will do what he will inspire me.

6. I am so concern of your health, especially Magdalena and Mercedes whose menstruation is not regular. I will tell you some other time what you should do, but do not hide from me anything that could help for your direction.

You affectionate father,

Fr. Francisco

From Barcelona I went to Palma and from there to Ibiza; on the 12th I will go to Barcelona through Valencia. The mother of Magdalena is fine. I will go to that place by Easter.

156. To Juana Gratias: Estadilla

Vedrá (Ibiza), March 11, 1871

1. My beloved daughter: I have received your letter. In answer to it I must tell you that we must expedite matters in that part of the country. Now that Santos and the bishop of Huesca are dead, the opposition they have created is over. Let us make the best of the occasion.

2. As for Salas Bajas, with two sisters would be enough. I have decided to send Teresa Jornet to direct the school there until I will go; since it is a government school, qualified teachers are needed. Meanwhile let us see if Adelaida will come.

I could not dispose anybody else except Teresa, since she is a qualified teacher, and the others are already committed: and even her I could not dispose until I will meet her. It would be good for us to know if Adelaida would come. If she does, we would employ her.

3. With regard to Barbastro, we would establish home nursing. There we could not respond to teaching because there is already a school; regarding the care of the sick to arrange the set up like the one in Vendrell. This will not implicate the establishment of the Sunday school.

4. Regarding the other town close to Estadilla, I do not know what to tell you, because we lack qualified personnel for teaching.

I have incurred many expenses in the court case that is still going on in Barcelona, although the judge decreed that no criminal offence had been committed; but it has costs us so much. If the parish priest of Estadilla could not help in what I told him in my letter, see if you could find another one. Above all, each house must try to manage by itself.

5. Concerning the postulants of Graus, it would be better to wait until I will go there, hopefully by Easter.

In all the rest, keep well. I will leave Vedrá today. On the 12th I will return to Barcelona through Valencia and on the 19th I will be there.

Your affectionate father,

Fr. Francisco

P.S. March 13, '71. Valencia. Today I arrived to this place and will go to Tarragona.

157. To Magdalena Calafell: Graus

Aytona, April 28, 1871

1. My daughters: I have come to this place with a determination to reach until Graus, but an urgent matter compelled me to return to Barcelona. I am determined of going before the Ascension.

Your affectionate father,

Francisco

158. To Magdalena Calafell: Graus

Barcelona, Santa Cruz, May 22, 1871

1. My daughters: I reached Estadilla on the 11th and I had no time to go Graus. I will return and will go directly there through Barbastro.

Looking how things are, I arranged each house allocating in them the sisters that God inspires me.

For what concerns Graus, I will try to appoint a qualified teacher and I will establish a school in due form.

As soon as you receive this letter, arrange that Eustaquia will go to Estadilla. She will not take with her more clothing than what is indispensable. A teacher will go to take her place.

Other matters pertaining Graus, I will settle later.

I have no time for more.

Your affectionate father,

Fr. Francisco

159. To the Sisters of Graus

Barcelona, Santa Cruz, May 31, 1871

1. My daughters: I received your estimable letters. There could be no order without blind obedience to the authority. And it is trust and confidence that makes it blind to obey the one who orders blindly. It is not only me you have to obey, but also one another.

2. Praying and consulting God, I have resolved to organize a centre where I could lead the direction. To this effect, I resolved and arranged that in matters of schools and of teaching, all of you will submit to a visitatrix, and for this region I have appointed Sr. Teresa Jornet.

In other matters you have to obey Sr. Juana, as visitatrix in all those regarding the welfare of the house.

Thus, there will be uniformity in teaching as well as in the governance of the house.

I will go there within few days. Let Sr. Juana return and Teresa remain with you until I will come.

3. There is a rule that you have to inviolably keep in all the houses and is:

1st The local superior must govern independently from the confessor. The confessors must neither interfere in matters of the house, nor in the governance of the sisters.

2nd With regard to that house, set up a cloister; no one must be admitted even Fr. Miguel, except for visitation, like the others more or less. Privileges and frequency of visits must be avoided, and he does not have more right to the house than the others and he must refrain to set an example.

You must be the ones to arrange these matters and not him; if he does not agree, let him resolve what he thinks is best.

Eustaquia will go to Estadilla as soon as her health would permit.

For other matters I will arrange them when I will go there.

Your affectionate father,

Fr. Francisco

160. To Magdalena Calafell: Graus

Barcelona, May 31, 1871

1. My beloved daughter: I received your letter. Regarding the sickness of Eustaquia, I think it is the same

with that of Margarida. A change of climate would be better for her. Please inform the doctor and let him do what he can.

2. Concerning you, you know that I take your matters with intense interest. Let everything be as it is, but regarding the cloister, close the rooms where you live and neither Fr. Miguel nor anyone else may enter except [in special cases and for valid reasons] the outsiders. Set up a parlour and there receive the visitors.

I repeat that you form one family with me and our confidential matters must penetrate neither to Fr. Miguel nor to anybody else except to God.

With regard to the school, Teresa will remain in charge of it until I will go there.

Your affectionate father,

Fr. Francisco

161. To Magdalena Calafell: Graus

Lérida, June 17, 1871

1. My beloved daughters: I have arrived here and I am going to Aytona. From Aytona I will go there. I do not know which day, I will write you again.

The purpose of this trip is to put each sister straightway that God may inspire me.

The achievement of the undertaking depends on the good selection in the assignments.

2. All of you must be ready to go where obedience destines you. Pray that God may inspire me whatever is more befitting for his glory.

Esperanza and Ramona have arrived in Tarragona.
Your affectionate father,

Fr. Francisco

3. [P.S.] Aytona today 18-71. I forgot to mail this letter upon arriving in Lérida. I do not know what day I will go there, but it will be soon. Here we are establishing a school of the brothers and José Padró has come from Vendrell for this purpose. You affectionate father,

Francisco

162. To Juana Gratias: Estadilla

Barcelona, July 19, 1871

1. My beloved daughter: I received your letter. Magdalena has gone from Aytona to Barbastro with Adelaida, but she was not accepted. She might go again to Graus. Do not accept her there.

If Eustaquia follows her, she will be miserable.

Answer me about the response and opinion of Doña Cristina. I will write to her tomorrow.

The box with the rosaries arrived from Palma for the “beggar”.¹

I have sent Paula to Graus.

Your affectionate father,

Fr. Francisco

¹ Probably refers to Juana Gratias.

163. To the Brothers of Ibiza

Barcelona, June-July 1871

J.M.J.

1. My beloved sons: I received your letter and I answer. Concerning Jaime, as soon as his health permits, let him go to San Honorato.

Later I will send Felipe to the school as soon as he could be replaced by another.

It is advisable that José stays on, because his health is not so exposed to malarial fever and he is well-known in the place, and besides this is God’s will and of the Virgin Mary.

2. Be firm, strong, and vigilant because the enemy attacks you from all sides and woe to him who allows himself to be caught! Be soldiers of Christ. What? The soldiers of the king of the earth hold on to the post assigned to them and go resolutely to death. Will you be cowards in God’s service?

3. Brother Francisco Galiana has gone searching for solitude and upon his arrival in Valencia, he discovered deception, pretenses, and so he returned to his assignment. The one, who could not be seduced, is attacked with fever and kills him, if he can.

We are going on here with nothing new.

Your affectionate father,

Fr. Francisco

164. To Juana Gratias: Estadilla*Barcelona, October 6, 1871*

1. My beloved daughter: I received your letters. Let us see what we must do. As to this point you have to hold on. In view with what is happening in Graus and Magdalena and Eustaquia, you have to do the following:

As soon as Brother Juan arrives, hand him the letter that I will send for him tomorrow. Let the two of them go back to Graus and to manage as they like with Fr. Miguel. This is more proper because the scandal will not be so fatal to the region and I will withdraw those that are in Graus. To this effect, you make a visit, show to them the lamentable effect of the scandal that they have caused and are still causing, grumbling, slandering, causing division among you; and that it may not be so disastrous to religion let them go back to Graus. To this proposal, you have to cite another reason and that is: it is for their own good. What will they do? Where will they go? No convent will receive them because they go against God; and God will cast them out from his presence. So that they will not be abandoned and to prevent the scandal of division to continue, the most placid decision is to send them back to Graus.

2. You must make this proposal as if it is your own idea, and tell them that you will wait for my approval. Visit the parish priest of Estada; do not avoid him, but present the scandal of division that was spread all over the region, and the need to stop and to remedy it.

If they will leave Estada, place two sisters there and I will send Peranza.

With regard to your debts, if Peranza will go there, she will bring some money and if not I will send.

Tomorrow I will write again.

Your affectionate father,

Fr. Francisco

165. To Dolores Rovira: Tarragona*Barcelona, January-February 1872*

1. Beloved daughter: I have just received your letter. The rules are already in the press and you will soon have them in your hands. With regard to its approval, I have already told you that they are . . . because the formula . . . of more importance, for being archdiocesan and for this we have to put there all our efforts. I will go directly to Lérida, to Aytona and Serós on Tuesday by the first train and will come back soon. When I come . . . the rules . . .

166. To Dolores Rovira: Tarragona*Barcelona, Santa Cruz, February 14, 1872*

1. My beloved daughter: I am sending two copies of the Rules and Constitutions. Give a copy to Fr. Juan and also the enclosed letter. Be informed of it.

On Monday of next week I will go to see the lady . . . We will see what will be the result. I, according to how I see the things, will go next week.

There is nothing new here. I wish that all of you are well. I doubt about Marieta's fitness to care for the sick. God above all things.

Goodbye, Your affectionate father,

Fr. Francisco

167. To Dolores Rovira: Tarragona

Barcelona, February 20, 1872

1. My beloved daughter: Yesterday, Sunday I sent Teresa to the lady . . . to find out the day and hour of receiving. I succeeded because it turned out that she wanted to go to Tarragona to discuss the matter with her people. She answered that she will go today or tomorrow and that we would discuss the matter right there.

I am going to Lérida on Tuesday by the first train and coming back from Lérida, I will pass by (Tarragona). On my return we will talk about this matter.

2. It would be appropriate to notify Fr. Juan or the parish priest, but the lady is very conceited, haughty and full of whims, that it is not advisable that we will allow her to dominate us. She must have gone around the world and must be negotiating this same matter with every religious order.

3. Brother Martín will be passing there on his way to Lérida. I forewarned him to lodge at the house of Felliuet for the night, because it is not fitting for him to stay in your house. Give him my night bag or suitcase.

Here we do not have anything new. Receive the blessing of your affectionate father who desires to see you.

Fr. Francisco

168. To Dolores Rovira: Tarragona

Aytona, February 26, 1872

1. My beloved daughter: I read the letter you wrote to Maria. Last Tuesday I went to Calasanz along with Maria and Roseta, in order to help Juana in the care of the victims of typhus fever epidemic. The presbytery was turned into a hospital.

You say that seven of you are not enough. I am ready to sacrifice everything in order to help Tarragona because it is our most important place and hence, I could send Maria and Dolores [Ferran], if necessary. I must send the most reliable. If I have to send Maria, I have to suspend her studies if I do not find anyone to substitute her, but Dolores is free to go.

I might arrive there ahead of this letter. ¹

Your affectionate father,

Fr. Francisco

P.S. The mother of Magdalena Bosch is very happy and she has come to ask pardon for the trouble she gave me in the other trip.

¹ He was thinking of the next trip. We know, however, that he returned again to Calasanz. From there he wrote a circular letter dated March 7 that appeared in *Ermitaño* newspaper day 14th. For the lack of time, it was a way of informing the readers especially of their apostolate- the charitable work that he and Juana and Teresa besides others sisters have practised with the victims of cholera in this locality.

169. To a Sister of Aytona

Barcelona, March 7-10 1872

J.M.J.

1. My beloved daughter ¹: I have received your letter and I will try to send you what you are asking for.

With regard to the school in a temporary capacity, I do not see it inconvenient.

When I left Sr. Juana was already out of danger, and Pauet had to go to Estadilla to pick up Roseta and to take her to Aytona, and so, she will be delayed a little in arriving. Place her in the lower classroom, separating the kindergarten from the rest, but for this, I have to make a partition. I will do this when I come. Meanwhile, this is the order that you have to follow: when the class is going on, send those who cause disturbance to the yard and to keep inside only those who will benefit. This will not be enough, however. To maintain order there must be two: one to look after the smaller ones and the other to look after the bigger ones.

Send for a trough taking half dozen of jars and it will serve you to wash the clothes.

2. I intend to send Ramona of Ramonet but later on. Until Roseta goes, Maria will do. As soon as she arrives, Maria will eat and sleep with you but regarding the meals pass the account to her parents, since she is going to study.

This is all. Your affectionate father,

Fr. Francisco

LEGISLATION

¹ The addressee is not mentioned. We guess she is Carmen Benet. The letter must have been written in Barcelona between March 7th and 10th, which on the latter date he left for Tarragona.

PRESENTATION

As organizer of religious associations, communities and institutions Francisco Palau had to dedicate solicitously his efforts to occupations that are less consonant, at least apparently, to his temperament. The exclusive responsibility in the direction of the different communitarian groups, which he created and organized after his return from France in 1851, had imposed on him duties from which he could not nor would want to evade.

The personal interest and the epistolary orientations were not sufficient guaranty to last long his foundational work, given the circumstances of his pernicious and unfortunate life and the conditions in which the religious life developed at that time in Spain. The one concerned understood it very quickly and strove from the first moment to give consistency and indispensable unity of life to the first communities.

Experiences, contradictions and failures became the pattern of the direction and orientation of the foundational project. He had to respond to each stage of these conditions according to the demands of the circumstances and the possibilities. Throughout the length and breadth of his epistolary correspondence, the constant preoccupation about the stability of his religious family remains evident making it a normative sign of security for the future of the same.

The letters of F. Palau permit not only the following of the normative development but also the identification of the spiritual and charismatic coordinates that strengthen his religious regulations along the line of unmistakable Carmelite and Teresian seal. The appeal and orientation of the diverse regulations respond to the different circumstances and situations. He insisted on the first (1851), on the fundamental values of the religious life with regard to the evangelical option. He emphasized the Carmelite-Teresian features when he arrived at the definitive configuration of his institution (1863), and descended to a more detailed and stark regulation once the foundational work acquires consistency and plurality of activities and situations (1867-1872).

It is after these last dates that certain legal or juridical groundwork can be conceded to his normative texts, always within the restricted sphere of Carmel. It never reached canonical value outside the proper Palautian institution.

They present no few difficulties at the time of establishing with security the genuine text that emerged from the pen of the author. With the exception of the last Constitutions of 1872, the other regulations had been transmitted in hand-written copies, always with no absolute guaranty. Certain repetitions, especially in the norms for the groups of Majorca demand subsequent clarifications; they are not of this place.

The texts are reproduced here in chronological order, as they are read in no. 4 of the "Palautian Texts" series (2nd ed. 1987).

I

THE POOR VIRGINS RULES AND CONSTITUTIONS

R U L E S

CHRISTIAN PERFECTION

The whole of Christian perfection consists in the precept of love of God and neighbour. Herein lies the whole perfection.

1st RULE

LOVE GOD ABOVE ALL THINGS FOR WHO HE IS;
THIS IS INFINITE GOODNESS.

1. *Constitutions on this Rule*

1st As rational creatures, observe the precept of the natural laws as required and inviolably.

2nd As Christians, be precise in the observance of the evangelical precepts.

3rd As members of the moral body of the Church, observe faithfully all its precept.

4th As citizens, observe all the civil laws.

5th *Obedience to authorities*

Submit to the men chosen by God to guide and direct you; to each of them on the ground of their attributions. By doing this you will be saved.

Counsels for perfecting oneself in the love of God

I tell you, we must strive to practise all these. Give us, Father, counsels for perfection.

6th *Evangelical Counsels*

2. Listen attentively to the voice of the eternal wisdom. As an unchangeable truth, she will counsel you on the basis of the whole edifice of perfection. They are as follows:

1st If you want to be perfect, go, sell all you have, give the money to the poor, then follow me [Mk 10, 21].

2nd None of you can be my disciple if he does not renounce all his possessions [Lk 14, 33].

3rd If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps [Mt 16, 24; Mk 8, 34].

We cannot go to God for love unless we raise ourselves above all creatures. To renounce all those we are fond of is an absolute condition necessary to unite ourselves with God in pure love. Although it is not necessary to renounce them, in effect, it is a very useful counsel, for attachment to creatures is an occasion to be deprived of God; it is a very salutary counsel the eternal truth gives you.

The three Constitutions that follow will strip you of all that you possess.

1st CONSTITUTION

1st Article. – *Obedience, chastity, poverty*

3. What we possess is our own will, our body and material goods. The first is renounced by obedience, the second by chastity and the third by poverty.

In order to follow Jesus, you have to be obedient, chaste and poor; with the practice of these three virtues, you will crush the excessive pride that impedes you in following Jesus.

2nd Article. – *Obedience*

Obedience assumes superiority and is the life of a family.

3rd Article. – *The poor virgins organized as a frugal family*

4. Of the many poor virgins, destined [deprived] to be supported and helped humanly, scarcely is there anyone who remained to follow her vocation of virginity, if they are abandoned to their own strengths. Hence, poverty, far from being a means of achieving perfection, would be, on the contrary, an occasion of destruction.

Here is the counsel that I give you: unite yourselves with the other two, three or more others in a particular house, and there jointly live voluntarily in a frugal family. You are compelled to associate yourselves, not only for the spiritual, but also from the material and transitory outlook.

Three or four poor virgins, associated as a family; the bond of your virginity better than alone, will save better the world against corruption; you will have more means to defend yourselves against the dangers and will be three times stronger than alone. Likewise, it would be easier to live from the work of your hands striving to be sober and frugal in the same poverty: this is necessary, doing this voluntarily you will possess the precious pearls of the Gospel [Mt 7, 6], which is worth more than the entire material world. Being voluntarily poor, poverty will necessarily dispose you to be morally

and physically penitent and mortified: the poverty, mortification and penance, these virtues together with interior retreat, humility, prayer, silence, modesty and others that are proper to the virgins, will develop in you a truly Christian family.

There cannot be any family without a head that will guide and direct. You yourselves must nominate and choose one among you, that confidence will inspire you for your guidance; and to this you must obey as representative of God in those who looks after the management of the house.

If you divide yourselves in different houses, each house must have its own superior to whom you shall call Sister Supervisor.

In case you are divided into different houses, all the Supervisors will choose among you one Sister to whom all the family will submit obedience for this purpose, so that even if the sisters are divided into different houses, unity could be maintained. She will be elected by the Sister Supervisors. This Sister, elected by the Supervisors for the managements and guidance of the whole family, will be called Sister President.

4th Article. – *Elections*

5. For the election of the Sister Supervisor, the Sister President would propose to the whole family two or three sisters, who will be elected by secret votes.

For the election of the Sister President, the Director would propose three sisters among all the sisters. All the family will give their votes: the Supervisors will gather the votes of their respective houses. The director and the Supervisors will present to the Bishop of the Diocese where the election took place, the Sister who has the majority of votes and if this election is confirmed, she remained elected.

5th Article. – *Election of the Director*

6. The Sisters would nominate and elect a Director for the whole family. This election will be done with the same formalities

with that of the election of the Sister President. For this purpose, the Sister President through the Sister Supervisors will gather all the votes of the whole family. The confirmation will be solicited from the Bishop and, if he approves, the nominee remains elected.

6th Article. – *The requisite for the Admission of Novices*

7. When any virgin desires and asks to join the Sisters, the Sister Supervisor will ask her:

–Supervisor: What do you ask?

–Novice: To join you.

–Supervisor: If you want to follow Jesus with us it is necessary to renounce all what you possess: your will by obedience, your own body by chastity and your possessions by poverty.

–Novice: With much pleasure and good will I renounce all.

–Supervisor: If you renounce them all, take this dress (she is given the poorest dress in the house); we do not want the dress that you bring: take it off and with all your clothes and whatever material goods you have, go, give them to the poor; then come without anything and we will recognize you as our Sister.

–Novice: I have done it already.

–Supervisor: Well then, now we see that you are poor in material goods; but we are interested to know if you have renounced your own will; time will prove it. You will not be counted as a member of our family until we are sure of your renouncement; meanwhile, we will receive you as our Sister.

After a year, if she has given proof of poverty, obedience and observance of the rules, she could be recognized as an individual member of the family and if not, she will be prolonged for another year.

As a sign of admission, she will be given a small, half-palm size wooden cross which she will wear until death.

7th Article. – *The distinctive sign of the Family*

8. A cross, coarsely made will be the distinctive sign of this family; the size must not be more than a half-palm. All the sisters must wear it always, but hidden until further notice.

Since our sisters have to establish themselves in the same place of the poor of the village, they have to be poorly dressed without any special design in their clothing.

Article 8. – *Duties of the sisters – Discipline in the practice*

9. The sisters cannot live in peace among themselves unless there is discipline; and they cannot live in discipline without practices and rules. The sisters will be precise in the observance of the practices proposed below and nothing will be done in contrary without the permission of the Sister Supervisor.

9th Article. – *Duties of the Sister Supervisors*

The Sister Supervisors are responsible for the discipline of their respective houses. They shall see to it that the rules and constitutions will be observed.

10th Article. – *Duties of the Sister President*

The Sister President must carefully see to it that the two precepts of charity are observed in the family; she, loving God in all the sisters, and the sisters loving one another for God's sake, will live in peace and united by the bonds of charity.

11th Article. – *Duties of the Director*

The Director will lead the whole family by the ways of the law to its eternal happiness solicitous that the law will be observed by all the sisters. In case of necessity, he will use his authority to intervene so that discipline will reign in all the houses and in the family.

12th Article. – *Spiritual Conference*

In all feast days there will be a spiritual conference at 4:00 o'clock in the afternoon: this will treat about the practice of the virtues.

The Sister President will preside over these conferences in the houses where she finds herself. In her absence, the Sister Supervisor will designate a day for the other virtue that will be treated in the conference. The one, who will preside in these matters, will ask the opinion of each sister about the virtue proposed, and everybody has to express freely what is in her mind.

If there is no feast within the week, the conference will be held on Thursdays at night prayer.

2nd CONSTITUTION

1st Article. – *Chastity*

10. The retreat, silence, prayer, humility, poverty, mortification or penance, abnegation of ones' own will, submission to the prescribed rules are the most suitable means of keeping the spirit of the body and heart pure. The sisters must strive to be precise in the practice of these virtues.

The Supervisors, the President and the Director must take care and be attentive so that no sister will maintain any familiarity or friendship that could be suspicious or dangerous.

2nd Article. – *Retreat*

11. The sisters will not leave the house except in those cases provided in the constitutions. Half of them will attend Mass every day, leaving the others in retreat. On feast days the sisters will go out only to go to hear Mass. They will go to confession once a week on working days. When they go out for Mass, they must not tarry in the church except for the time absolutely necessary.

A sister must never go out alone except in cases provided for by the constitutions.

The Sister Supervisor will never give permission to a sister to go out for a visit alone or accompanied to the house of their relatives, friends, or acquaintances; much less to the house of their confessors or other priests.

3rd Article. – *Confessions*

12. No sister will choose a confessor or director without the permission of the Sister President or against her permission.

The Sister President will give complete freedom to the sisters in the choice of their confessor; however, it may happen that a priest, although good and holy, cannot be the confessor of a particular sister or house. The Sister President must be notified on this particular matter so that she would be on guard.

4th Article. – *Common and ordinary Practices*

13. 1st At 4:45 in the morning the bell will ring for the awakening of the sisters who, putting themselves in the presence of God, will say with the Spouse of the Song of Songs: "Here is the Bridegroom, come let us meet Him" [Mt 25, 6].

2nd At 5:00 o'clock sharp, the bell will ring for everybody to assemble at the oratory for prayer until 5:30.

3rd At 5:30, everybody will go to one's duty: they will do manual work until 11:00 o'clock.

4th At 11:00 o'clock the bell will ring to assemble in the oratory and they will stay there until 11:30. On midday, the first quarter will be for the examination of conscience and the other will be utilized for vocal prayer.

5th At 11:30, they will go from the oratory to the refectory reciting the *De profundis*.

6th During lunch time one of the sisters will read. When lunch is over, she will eat while the others will wash the dishes and put the kitchen in order.

7th After lunch there will be recreation until 1:00 o'clock. The recreation must be modest and decorous.

8th At 1:00 o'clock, the bell will announce silence until 2:00 o'clock. Those who need to rest may do so and those who do not, could read or write.

9th At 2:00 o'clock, everybody will go to the oratory for a quarter of an hour for vocal prayer.

10th From 2:15 up to 7:00 o'clock in the evening they will do manual work together. While working, they will pray a decade of the rosary or three decades and from 6:00 to 7:00 o'clock one sister could read. This reading could be omitted if the sisters are few or if the work is heavy and tedious.

11th From 7:00 to 8:00 o'clock in the evening they will have mental prayer and before finishing, they will have the chapter of faults.

12th At 8:00 o'clock from the oratory they will proceed to the refectory for supper reciting the *Miserere*.

13th After supper, they will go to rest.

14th At midnight the sisters will get up for mental prayer for an hour at the oratory.

5th Article. – *Silence*

Outside the recreation after lunch, silence must be observed rigorously. They shall speak in a low voice only when necessary.

6th Article. – *Duties*

The offices-duties of the house will be distributed among all sisters, which will be changed every Saturday.

7th Article. – *Functions-duties*

14. A sister will be assigned to go out of the house to fulfil a function. She will be permanent in her duty; it is important that she

is one of the most trusted and, if possible, the oldest; she could go out of the house alone and do directly what is entrusted to her without diverting in other things. Upon arrival, she will render account to the Sister Supervisor of the functions-duties she was entrusted. She is strictly prohibited to neither do errand nor attend to any request of any particular sister. She would do only what obedience has ordered her.

She will refrain from communicating to the sisters anything that obedience has entrusted to her and must keep everything under the seal of natural secret for respect to the sisters; if she fails in this, she must know that she failed against natural secret; if she is questioned by the Sister President, she must answer with frankness and simplicity without any reservation. If a sister has confided something against or without the blessing of obedience, far from keeping it, she must, on the contrary, inform the Superior about it. She must refrain from talking about what she has seen or heard from the outside world.

If these precautions are not kept rigorously, the sisters will be placed in disorder, and she will be held responsible for this before God and of the Rules.

8th Article. – *Portress-Receptionist*

15. The sister assigned to receive visitors must take great care in observing the following counsels. To talk with strangers who come to make a request or to give work to the house, she does not need another sister to be with her.

If any relative, acquaintance or friend comes to visit a sister, the latter has to be accompanied by the Sister Supervisor.

The sister doorkeeper-receptionist must be constantly reserved like the one who goes out to do functions; these two sisters will remain responsible in keeping the doors of the world closed with their reservations. She will keep secret everything that the visitors communicate to her; she will give account of everything only to the Sister Supervisor; she is seriously prohibited from informing the sisters of the purpose of the visits.

No sister will stay in the parlour for more than half an hour. However, in extraordinary cases, the Sister Supervisor could prolong this time.

9th Article. – *The cook*

16. The sister assigned to be the cook must see to it that the kitchen is kept very clean and tidy. She would fetch water with another sister, and the two are prohibited to tarry long in the street without serious reason; they will go and return immediately.

10th Article. – *Manual work*

17. One of the main and greatest penances of the sisters is to do manual work. It would be unworthy to eat the bread that the poor had earned with the sweat of their brow.

The Sister Supervisor would direct the work that must be done every day. No sister can do any manual work for her relatives, friends and acquaintances. Everything must be in common. To modify this, permission must be requested from the Sister Supervisor.

The sisters are severely prohibited to take charge of doing anything neither of little importance, vanity, nor exquisite and illustrious work, nor the least of all work that are prohibited by Christian modesty, nor to be employed in embroidering illustrious and costly things be it for the Church or for the seculars.

The sisters could go out to work in the field; in this case, half of the community will remain in the house.

3RD CONSTITUTION

The only article. – *Poverty*

18. As already explained, in order to follow Jesus we need to cut off the chains, bonds, cords and even strings that hinder our

journey. Obedience cuts off the strong chains of our own will; chastity cuts off the bonds of matrimony liberating us from the concerns brought about by this state; and poverty detaches us from material possessions, cords and strings of these external goods; by poverty we renounce voluntarily everything exterior: clothes, food, money, friends, relatives, possessions, etc.

19. The formalities has been provided in the admission of the novices set by poverty: they would be received without anything, and if they leave, they will be as rich as they entered.

Poverty prescribes that everything that is in the houses, even though it is by the thousands, will be common to the whole family; likewise, whatever there is in a house will be common to all the sisters.

What poverty prohibits the sisters in particular is to give, receive, buy, sell, possess and retain anything independently of obedience. The Sister Supervisor, at the least suspicion of possession, strips off and takes away from a sister whatever she suspects she possesses and punishes this fault with great severity without the least consideration, respect nor diminution in money. The Sister Supervisors cannot buy anything without the order of the Sister President; they would give account of all the money given to them as alms; these will be deposited in a safe deposit box whose key will be held by the Sister President.

Reading

20. During lunch at noontime, part of these Rules and Constitutions will be read; then the lives of the saints. At night they will read books on perfection.

In the morning, at mental prayer, a point of the life of our Lord Jesus Christ will be read; likewise, at midnight prayer; in the evening prayer some points on the eternal truths (novísimos) will be read. While the sisters do manual work in the afternoon, the book provided by the Sister Supervisor would be read.

2nd RULE

LOVE YOUR NEIGHBOURS AS YOURSELVES

CONSTITUTIONS

21. The first rule comprise the Constitutions with regard to self-denial and sacrifice of one's own body and of all material good, because to unite oneself to God in pure love, it is necessary to renounce affection to all creatures. This second rule comes to give you counsels, precepts and constitutions relatively to the love of yourselves and your neighbours. Observing the Constitutions of the first rule, you will be united with God and by keeping what follows; all the Sisters will be united with one another in God, with the sacred bonds of charity.

The inordinate affection to one's own will, to the irrational demands of the body and material goods serves as obstacles to love truly our neighbour. This affection set in order by the preceding Constitutions; you would be able to comply with the second rule.

1ST CONSTITUTION

22. The precept of love of neighbours prohibits us from doing to others what we do not want others to do to us; it prohibits us to do evil to anyone.

Do not do the slightest thing that would offend the sisters, not to say anything that would mortify or sadden them, not to do in action nor gesture that would be for them an occasion of ruin, downfall or temptation.

If you go against this Constitution, know that you have sinned against charity; go immediately to reconcile with your sisters.

2nd CONSTITUTION

23. The precept of love of neighbours prohibits you to go to rest without having reconciled with one another. To this end, do not forget to have the chapter of faults every day at the hour prescribed in the preceding Constitutions.

3rd CONSTITUTION

24. The very love that prohibits you from doing anything evil to your neighbours, commands you to do good. Those that you like your sisters to do, you do it to them. Remember to serve, to give pleasure, to please and satisfy one another in everything that is licit. Do this in prayer and put it in practice outside prayer. Strive for those that are difficult, bitter and hard, as well as the most humble, vile, despicable and burdensome in the works of the house. This is loving God in the sisters.

4th CONSTITUTION

25. If a sister is having temptation against another, if it cannot be presented in the chapter of faults, go to the Sister Supervisor or the Sister President; however, it is prohibited by the law of charity to communicate it to the other sisters.

Likewise, the sisters are never permitted to communicate their temptations to one another.

If the temptation is against the Sister Supervisor, go to the Sister President and if it is against the Sister President, go to the Director.

To go against this Constitution is to sin against charity. If you have seen the fault of a sister, tell it in the chapter of faults. If it is a secret fault, inform the superiors.

5th CONSTITUTION
Fraternal correction

26. To tell the faults of the sisters at the convenient time and in a befitting manner is a precept of charity. To receive the correction gratefully and in a spirit of humility is a duty of justice.

As a sign of humility, when a sister has to be corrected by the superiors, she must never be defensive nor must she argue, but must instead prostrate herself and kiss the floor as a sign of obedience, humility and amendment. If it is another sister who corrects in the chapter of faults, do the same.

6th CONSTITUTION
Works of mercy: to teach those who do not know

27. The sisters could go out at certain time of the year two by two to the small villages if the parish priests invite them to teach catechism of the Christian doctrine provided that there are, at least, three left in the houses to carry out the duties. They could leave one after the other, but never all at a time.

While in the village they will have a room at their disposal where they can carry out the same duties done in their own house whenever possible. They will schedule the classes at the time assigned for manual work. They will eat from the alms given to them, and never to accept invitations for meal even by relatives, acquaintances or friends, much less by a clergy. Neither will they stay as guests in the house of the parish priest nor of any other clergy.

They must not stay in the town more than four days.

They would not only teach the children the rudiments of the Christian doctrine, but also to practice those virtues according to their age.

On feast days, at a fixed time in the afternoon, they could have a conference with the women on the most important matters needed for salvation.

The Sisters Supervisors will never go out of their respective houses to carry out acts of charity or do an apostolate.

The Sister Supervisor will direct all the sisters who will go out to teach, assigning those who are to go, where they must go, and how long they must stay outside.

The Sister President before sending the Sisters to a town, would interview beforehand the parish priest and will arrange with him on the way the sisters would manage themselves in the place.

The Sister President will lead the novenas in honour of the nine choirs of Angels, and to this end the Rules prescribed in the little booklet entitled *Novenas of...*¹ could be observed.

THE END

Dear Sisters

28. The two Rules of charity on which all the precepts of Christian perfection are based, together with the Constitutions that I have just finished writing are, I think, the sure way through which you would progress more or less quickly according to the fervour with which you observe them: Love God above all things and the neighbours as yourselves. Therein lies the whole perfection.

Obligation of the rules

29. The Sister President could dispense the rules only in particular and unforeseen extraordinary cases, and the Sister

¹ It is left cut in the ms. Without specifying the recommended devotions. It circulated therefore various collections of novenas, for what is not easy to identify the indications. Perhaps it refers to the *selected novenas* or the selection of better novenas to the principal saints in Vol. 2, Paris, H. Fournier et Cie, 1843-1844; with the 2nd edition added 20 novenas in 1847. Had also amplified other support repertoire, like *Novenas for the use of Queen Doña María de Cristina de Borbon*, Madrid 1831 and various *Novenas for invocation in favour of the saints and preparation for feasts*; Collection of various authors of the company, Valladolid 1730.

Supervisor could also in said cases dispense relatively to the practices of the house.

These rules do not have in the tribunal of penance other force than what an entirely free and voluntary obedience gives them, and their infraction is not a fault insofar as they are based on the precepts of the divine and ecclesiastical law and on the virtues that all persons are obliged to practice.

COUNSELS TO THE SISTERS

ON THE ACTIVE, CONTEMPLATIVE AND MIXED LIFE

30. All living beings that exist will achieve their perfection eventually in time, little by little we see this progress. In plants, the seed formed the plant and this grows in time, little by little. As time goes on, it gives its fruit little by little. In the perfection of our body and of the other animals, we observe this same order: the animal is born and grows in time and progressively with time little by little.

Our soul obtains its perfection in the same manner as the plants and animals, that is, in time. It progresses little by little in time and with time, for such is the order of Providence in the perfection of all living beings living in time. The Angels, do not live in time because they are spiritual substances, they had obtained their perfection without time, outside time, from the first moment of their creation.

If we are on earth, in a more or less longer time, these years of life in time, are granted to us by God so that through him, with him and in him we progress in perfection.

31. The work of perfection consists in the observance of the two rules that I have just finished writing for you: Love of God and neighbour for God's sake.

The plants do not always remain in the same condition: they are sown and they grew, when it will reached its perfection (maturity), it will bear fruit, will beautify and ultimately be dried. The animals follow the same path: are born, grow and when they reach its maturity, will beautify and ultimately will perish. The souls progress in the same way: they are born in grace - I speak about the predestined - they

grow in the moral virtues and acquire them in the practice of coenobitic, monastic, domestic and active life; consolidated in these, they acquire the theological virtues through the practice of the solitary and contemplative life; united with their God by love through the practice of the moral and theological virtues, they bear fruit in the practice of mixed life, this is, of those that were set directly to the love of neighbour. This is the way by which we will all pass according to the ordinary course of Divine Providence.

32. Sisters, you have undertaken the work of your perfection, do not aspire to obtain it in an instant or out of time; move on like other living beings that exist in time, I mean, little by little, step by step and progressively with time.

Bear in mind that neither you nor your spirit can always stay in the same place or will always have the same situation for a long time; the different states of life through which you have to pass, are the active, contemplative and mixed life.

Active life

33. Whether to be married, to be single or to be whatever man's state of life, the first step to perfection is to ordain his actions to the practice of the moral virtues. We call this ordained actions coenobitic life or monastic of the religious and domestic or frugal life of the married state.

Our common practices are regulated to the acquisition of the moral virtues which are prudence, justice, fortitude, temperance and all those that are united with these, like the servants to their mistress: the silence, meditation, retreat, work, poverty, chastity, prayer, spiritual reading, acts of humility, contempt of the world, frequent reception of the sacraments, in a word, all the common practices that you do, all your actions and your lifestyle are put in order to perfect you in moral virtues.

Solitary or contemplative life

34. The life of the solitary or contemplative is directed as thus: the coenobites to acquire the perfection of the love of God through

the practice of the theological virtues of faith, hope and charity; and that of the perfect, to negotiate with God in solitude the interests and concerns of the Church.

The theological virtues are arranged to unite the soul with its God in solitude by love, these call the soul to solitude, and this union is a spiritual work, wherein the spirit seeks for solitude, retreat, silence, desert places, and avoids creatures because it knows that it could not find its God save outside them.

Mixed life: coenobitic and solitary

35. According to the ordinary and regular course of perfection, the soul, once it has acquired the moral virtues to a certain degree of perfection in the practice of coenobitic life, it must aspire for the solitary and contemplative life in order to prepare itself for the acquisition of the theological virtues; it must have something of the solitary life according to the strength it has in order to carry out the practice of solitude; then it has to go back to action and from action to solitude, that is, to ascend and to descend as the ladder seen by Jacob [Gn 28, 12-13]; to ascend through the practice of the solitary life and to descend to the coenobitic life.

Constitution on the solitary life

36. In the houses of the sisters, there must be a room intended for the solitary and contemplative life. If there is no place in the house for this purpose, a cell or hermitage must be constructed in the most solitary place of the garden.²

Once a year the sisters will make eight days of solitary life in those cells. They will enter the retreat on Sunday after the Mass, having confessed and received communion; will remain there alone without communicating even with the sisters. They will be given

² This is in accordance with the Teresian orientations; cf. *Life* 39,3; *Way of Perfection* 13, 6; *Foundations* 1,7; *Constitutions* 6, 17.

food at the scheduled time, and they will follow exactly all the community acts alone. The Sister Supervisor will indicate the manual work that they must do during this retreat. They will end their retreat with a confession and communion on the Sunday morning mass.

Outside this time, with the permission of the Sister President and the Director, they could stay 15 days or more in solitude; to hear Mass on Sunday, go to confession and receive communion.

This constitution must be observed as required all the time that the society of sisters exists as proposed.

Solitary mixed life of management or teaching

37. The seven virtues: prudence, justice, fortitude and temperance, and faith, hope and charity, after these had been set in order in a person's relationship with God, he will occupy himself in directing these in his relationship with the neighbours. In other words, after it has perfected the soul in the love of God through the practice of solitary and coenobitic life, it perfects with the love to his neighbours through practices and acts of mercy related to them.

Constitution

38. The activity in which you can relatively apply to the neighbours as you come out of solitude, can be the teaching of catechism to the children in the form and manner provided in the second rule, in leading the Novenas in honour of the nine choirs of Angels, prescribed in the duties of the Supervisor and of the President.

These acts of charity could be done by the perfect and the imperfect: the latter as part of their active life; the former, as fruit of their solitary and contemplative life.

Mixed life of the Sister President

39. The Sister President must be, or her actions must be in favour of the family entrusted to her, or all her contemplation and solitude praying for the neighbours, reflecting and meditating during this moment on the needs of the sisters. She must stimulate each of the sisters to do their duty by her example. Her mixed life of action and contemplation must interweave with her active and contemplative life. She has to meditate during her solitude on what she has to execute in action. By so doing, she shall save herself in contemplation and save the sisters in action.

* * *

The Sister President will keep the original of these rules and constitutions and the Sisters Supervisors will keep an exact copy of this original.

Montsant, Feast day of Our Father, Prophet St. Elijah
July 20, 1851

Your Brother in Jesus Christ,
Francisco Palau, Priest

II

DISCALCED CARMELITES**Modification of their rules in accordance
with the enforced laws of 1863**

I. INTRODUCTION

1. The laws of the Spanish nation had imposed on all contemplative religious orders, the obligation to involve themselves in work of charity under pain of suspension. As far as our Discalced Carmelite nuns are concerned, it is impossible to comply with these conditions without a modification in their rules, buildings and personnel; because giving value to the laws of the nation, that is, distinct from their own would require a modification in our establishments, and for the same reason, their laws and rules have to be modified radically. This modification was not to abolish what is good and sound in the rule given by our Mother St. Teresa of Jesus to her daughters, because it is not the intention of our legislators, but that saving all what is included in the order of the contemplative life, and to add as a complement to them, the active life arranged to works of beneficence; the consequence of this modification, variation and change will be a mixed life which is more integral, and that is what is intended by the said laws.

2. This modification, in our statutes for women, is so difficult to achieve effecting an improvement and not a relaxation and destruction; that I believe it is easier to start all anew than to

change anything in the convents that presently exist, since none of them are disposed to mixed life, neither persons nor rules nor edifices.

3. The following rules secure the perfect ones that are actually existing, which is the contemplative life and its remarkable and distinguished virtues, and add the active life as complement and fruit of contemplation, and give to our convents the form decreed by the laws of the Spanish nation.

Rules

II. OBJECTIVE OF THE ORDER

4. Our order from the time of its first foundation, will comprise and follow three branches: contemplative life, teaching, and care of the sick.

Central Government

5. Each of the three indicated branches will have its respective directress general and two visitatrix who will take charge of the administration of their respective branches.

6. In each administration the sister directress will follow this form: each year the duty of the directress and the visitatrix will vary, in such a way that the second visitatrix passes to the first, the third to the second and the directress, to the third.

7. It is within the competence of the third visitatrix to inspect once a year all the respective branches, visiting the houses and staying with them all the time as the need of each one requires. In her visits, she will give the sister directress a report in writing proposing the improvements and modifications she deems convenient.

8. The central government will take charge of the three directress generals under the presidency of a fourth sister

appointed and elected to this effect. For the election of the sister president the general chapter will be convened, and election will be by secret votes, the result of which will be proposed to his Holiness for his approval, and once confirmed, the general chapter will render obedience to her.

Provincial Government

9. In each province the government will be under the three provincial directresses, if there is sufficient number of houses, the sister president general will appoint a provincial president and each visitatrix will have her respective secretary.

10. If there is sufficient number of provinces, the duty and responsibility of the general visitatrix will be limited to visiting the central houses of each province.

III. DIRECTORS

11. The institute will elect in the general chapter its director general who will be proposed to his Holiness for his approval. Once a year, he or his delegates will visit all the houses. His duty will be to safeguard and to look after the observance of the rules.

12. Each house will have its respective director, subject to the direction of the general government

IV. GENERAL CHAPTER

13. The general chapter will be composed of the three directress generals and their visitatrix, sister president and the director. They will be convened always and whenever the needs of the order require it.

14. For the election of the sister president and directress general, the provincial presidents will be recalled to the chapter as well as when they have to establish laws, change and modify them.

V. MIXED LIFE OF ACTION AND CONTEMPLATION

15. The aim of these rules is no other than to save everything that is perfect in the contemplative life adding to it, as its fruit, the active life; meanwhile, in all the activities regulated by it must adhere to this end.

16. For the contemplative life the rules given by our Holy Mother St. Teresa of Jesus will be observed insofar as they are compatible with what are laid down here.

17. For the active life we will take charge of the elementary education and the care of the sick.

18. For the direction and administration of these three branches the rules that follow will be observed:

19. The contemplative life in its relations with the active life. For the modification of the rules given by our Mother St. Teresa the articles that follow will be observed:

20. The sisters who professed in the cloister of contemplative life must add the vow of enclosure, if obedience does not order otherwise; and those who professed in the active life must add the vow of enclosure, if obedience ordains it.

21. The professed sisters in the contemplative life will never be engaged in the convents of the active life without the order of the director general. The professed sisters in the active life could enter the cloister of the contemplative life by arrangement of the central government.

22. The house of the contemplative life will be structured in such a way that the professed contemplatives can live in it according to the rule for the contemplative life; and adjacent to it are the classrooms and corresponding dormitories. In these buildings the sisters of the active and contemplative life will live separately and independently with their own rules, management and activities. Some other parts of the buildings, with all the sisters, will be under the direction of the mother prioress who could visit the classrooms if she deems it convenient.

23. When a hospital or school is annexed to the building of the contemplative life, each of the two communities will have their

sister superior and all will be under obedience of the sister superior. In these houses of mixed life there will be only one refectory and one church.

VI. CLOISTER

24. There will be a cloister in all the houses where it is compatible with the respective duties and acts.

25. The sisters of active life in their profession will make absolute vows, adding the vow of enclosure if obedience ordains it and, when spiritual needs require it, with permission and by arrangement of the director general, they could transfer to the cloister of the contemplative life for a period that will be set for them.

26. If a sister of the contemplative life by obedience will transfer to the active life, she will observe all the rules and activities of the active life.

VII. EXCLUSIVELY CONTEMPLATIVE LIFE

27. The object and end of the practices and rules of the exclusively contemplative life is no other than to unite oneself to God through the practices established there and joined with God for love, and to pray for those who work in the salvation of souls in the midst of the world.

28. The conversations permitted during recreation have not to treat on matters other than the interests and concern of the soul, sanctifying oneself in prayer and presence of God, interior and exterior recollection, profound silence, retreat, humility, obedience and mortification. This is the end of this life.

29. When a sister of the active life enters in the solitude of the cloister for the contemplative life, she will follow faithfully all the practices ordained by the rules and laws.

VIII. ACTIVE LIFE: TEACHING AND CARE OF THE SICK

30. Our Order, fulfilling the order of the laws given by the government of the nation, will reach out charitably to the needs of the neighbour: one to the schools and colleges and another to the sick.

31. Although we recognize that the most sublime, arduous and important act of charity is praying for the needs of the Church; that this prayer cannot in any way be done with much fruit and fervour other than in the practice of the contemplative life; that if the exclusively contemplative life, ordained to pray for the needs of the world, is the most beneficial institution that can ever be established, we confess and believe that, without detriment to its high and sublime destiny, it can also reach out to the schools and to the sick or hospitals.

Care of the sick

32. Whenever the government of the order deems it fitting, our sisters will take care of the sick, and to this effect, they will observe the following articles:

33. 1st Never will a sister visit the sick alone but with another sister, who will see to it that they will not lose sight of each other. In case they have to stay in the house of the sick, they will follow punctually all the practices in the best way permitted by the house. If the superior considers it opportune that the sisters stay overnight in the house of the sick, two other sisters will substitute them during the night. If it is a male patient, the care will be limited to putting in order the medicines, the clothes, the nourishment and the room, leaving the patient's personal care to his own relatives.

34. 2nd The poor sick. Our sisters will assume another mission for the poor sick and that is, to collect alms and clothing for them. They will have a supply of linens, bed sheets, mattresses, blankets in order to meet the needs of the moment, and these clothes and other fabric materials will be at the service of the poor sick, retaining them always under the authority of the sister superior who will take care to gather them once the needs are met. In small

towns, if the municipal council considers it appropriate, to have a house to shelter the poor sick.

35. Hospitals. Our sisters will manage hospitals in the towns where there is no sufficient means to maintain the personnel on their own account.

Teaching

36. With regard to teaching, they will observe the articles that follow: Our sisters will take charge of schools established by the country and to this effect they will follow the courses and careers enforced by the law. They will comply with all perfection possible the whole plan of instruction determined by the enforced laws. They will divide the school into two rooms: school for children - 3 to 6 years - ; and the other, the rooms of St. Teresa, for the grown-ups.

37. The visitatrix will see to it that there is uniformity in the method of teaching for all the sciences and art works to which the youth are capable of, and in the towns where the teacher's instruction does not have the training required and asked by the pupils, the visitatrix will stay there as long as she is needed, or else she will send a sister available for this purpose.

38. Each teacher will have a young sister student who will be ready to follow the career and as soon as she is prepared, she will be presented for the degree.

IX. TIMETABLE

39. The awakening in the morning would be at 4:00 o'clock. At 4:30, prayer until 5:30; then the recitation of Matins, Lauds and Prime until 6:00 o'clock. At 11:00 o'clock, the Little Hours and the examination of conscience; 12:00 noon, lunch followed by recreation. At 2:00 o'clock in the afternoon, Vespers; 7:00 o'clock mental prayer; 8:00 o'clock dinner; 8:30 examination of conscience and 9:00 o'clock night repose.

X. PRAYER AND DIVINE OFFICE

40. Our sisters will recite the Little Office of Our Lady. Those who cannot read the Office will pray one Our Father and ten Hail Mary every hour; for Vespers and Compline they will pray the same prayer adding the Creed and Hail Holy Queen; for Matins, one Our Father and fifteen Hail Mary, the Creed and Hail Holy Queen. They will have two hours of mental prayer, one in the morning and another in the afternoon.

XI. CONFESSION AND COMMUNION

41. They would confess twice a week and receive communion on Thursdays and Sundays and on other days as directed by the confessor or director.

XII. DIRECTION

42. The president general or provincial, in agreement with the director general, will designate a director as petitioned by the sisters.

XIII. CHAPTER OF FAULTS

43. Twice a week the sisters will hold the chapter of faults during mental prayer in the afternoon on Sunday and Thursday and, if the sister superior deems it fitting, it can be held on another day besides the ones stated, but only when an urgent need cannot be deferred.

XIV. COMMON LIFE

44. In conformity with the duties imposed by the religious profession, no sister will be allowed to own, buy, sell, give, receive or exchange anything without the blessing of obedience.

XV. IMPLEMENTATION OF THE PLAN DRAWN UP BY THE PRECEDING RULES

45. Rules that must be observed by the persons in charge: 1st In the order of perfection, the convents of contemplative life come first, but not so in the order of foundation, because it must begin with works of charity, in the same way that it is being formed from afar and disposing both the spirit and the edifices according to these rules, at the rate that providence is paving the way.

46. 2nd Put up first the colleges, schools and homes for the sick. Talk it over only with close friends who can commit themselves to the contemplative life. Whenever possible, divide the house and the community into action and contemplation, but take the name and the title of some works of charity. In proportion that the personnel will increase arrange it according to the plan drawn up by the rule.

SUPPLEMENT

XVI. CORRESPONDENCE

47. Letters addressed to the superiors must always be closed, and the superiors must not read them, neither the reply, but all other correspondence must be seen and inspected by the local superior.

III

RULES**For the Carmelite hermit Brothers****1862-1866****FIRST PART**

Practical exercises or regulation for the hermits of San Honorato of the order of St. Paul, St. Anthony and of the third order of Our Lady of Carmel, Palma, Majorca.

TIMETABLE DISTRIBUTION OF TIME

1. The brothers will get up at midnight for the one hour mental prayer, and from 1:00 to 2:00 o'clock in the morning they will pray Matins.

2. During summer the awakening is at 4:00 o'clock in the morning and during winter at 5:00 o'clock in which they will pray Lauds and Prime and then one hour mental prayer. If there is no mass in the hermitage, they would have it mentally or spiritually uniting themselves with all the prayers that are being celebrated throughout the Christian world offering this moment of prayer for the needs of our Mother the Church, for the benefactors of the hermitage and the family, for the state of the kingdom, for the clergy and the supreme pontiff and lastly for the souls in purgatory. To this end they will recite the corresponding prayers in the Little Office of the Virgin.

3. Every Monday, after praying the Little Office of the Virgin, they will pray the “De Profundis,” the whole office of Matins, Lauds and what follows; and in the afternoon, Vespers, after that of the Virgin. These prayers are intended for the deceased members of the family, our relatives and benefactors.

4. At 11:00 o’clock in the morning they will pray the Little Hours: Terce, Sext and None. They will make the examination of conscience and pray the Litany of our Lady. From the choir they will proceed to the refectory reciting the “Miserere” and after lunch they will have one hour recreation. In the recreation the local superior, or another person in charge, shall see to it that the conversation is holy, spiritually honest and proper for religious and conducted in a low voice. When the recreation is not proper for religious or convenient for the house and the family the superior or his substitute, will dismiss the brothers in silence and spend the time in spiritual reading or other virtuous thing proper to their religious state.

5. From 1:00 to 2:00 o’clock in the afternoon rest and at 2:00 o’clock they will go to pray vespers.

6. At 5:00 o’clock in the evening they will have their mental prayer until 6:00 o’clock and from 6:00 to 7:00 o’clock in conclusion they will recite the Compline after which each one will return to his work determined by the superior.

7. At 7:00 o’clock in the evening they will pray the holy rosary and make a fifteen-minute examination of conscience, and then go to the refectory to take supper or light meal reciting the “Miserere.” After supper they will all retire and go to bed at 9:00 o’clock.

8. In the refectory they will have reading during lunch and supper, and the superior will provide the book to be read. The brothers must listen attentively to the reading while eating in silence, recollected and religiously, without murmuring or showing any sign of displeasure or anger against the food. Man must not seek to be nourished only by material sustenance, more than anything else, his soul is nourished by interior recollection.

9. If anyone finds himself in need of something because of illness or convalescence from some accident, he will not fast and frugal like the other brothers, the superior must be notified so that he can be served according to his ailment.

CHAPTER OF FAULTS

10. The brothers will have chapter of faults twice a week: on Sundays and Thursdays during the afternoon prayer. The one who has to accuse himself must kneel, tell his faults and not to defend himself or get up without the superior’s permission. He is not permitted to raise complaints against the superior’s conduct from whom he shall receive blessing and penance for his own faults.

11. Temptations against one another or against the superior must not be brought up in the chapter of faults, but that they will call the superior apart who, like a doctor, will speak to the brother humbly as God’s representative, without failing in due respect, like someone before his father and lord waiting for his blessing. It would be good that the disciple withdraws himself and enter into a sort of self-knowledge, make some fervent prayer in order to be able to speak rightly as he should and to receive the instruction gratefully and with docility. However, the superior, like a good father, should do more by asking light from the Lord.

CONFESSION AND COMMUNION

12. They shall confess and receive communion every Sunday if the confessor does not prohibit it for just reason. They will also receive communion other days of the week commemorating some saint or particular feast if the confessor orders it and the superior allows it. The superior will establish the time for confession and the confessor to whom they will go to confess in order to maintain order and to act according to obedience.

PRAYER

13. They will pray the Little Office of the Virgin every day as an offering to the Mother of God, and if someone is impeded he will pray twenty-five Our Fathers for Matins, twelve Our Fathers for Prime, Terce, Sext and None and thirteen for Vespers and Compline.

SILENCE

14. There will be perpetual silence and they will not be permitted to speak, except what is indispensable and in a low voice and through signs, “meditating day and night on the holy law of the Lord” [Ps 1,2]. “I will take her to the desert, and there I will win her back with words of love” [Hos 2,16]. “He who does not sin with the tongue is a perfect man, and his religion (or piety) is proven to be true” [James 3, 2].

CLOISTER

15. Nobody will leave the cloister without the permission of the superior and never will any woman be permitted to enter the cloister under any pretext.

16. Before leaving the cloister the brother must ask the blessing of the superior, which the latter would respond: “Son or brother, may God bless your steps and assist you on the way and may your charity return in peace, amen.”

17. Take care that the one who goes out must not bring in vain accounts of what is happening in the world; he must strive to be recollected and to return in silence with the other brothers visiting the chapel or church.

FASTING

18. The brothers will fast from the feast of the Holy Cross until Easter, and on other days of the year only on Fridays, taking breakfast on other days at 8:00 o'clock in the morning.

19. When they go out they will eat whatever is given to them, provided it is not meat or other thing that our mother Church prohibits on that day; in this case they will abstain.

20. For the hermitage or convent they would receive what is given to them.

21. Never will they buy meat, fish or eggs except in case of sickness. If they are given as alms and a thing that can be kept, they will preserve it for an urgent need, or for the sick or aged brothers or strangers who come to stay.

22. The food will consist of legumes and vegetables from the garden. For lack of oil, the food could have the substance of pork's meat or from another healthy animal, but leaving the meat.

RECEPTION OF THE SUPERIOR DIRECTOR

23. If they know the date and time of the superior director's visit, they will be at prayer one hour before this and when the time comes they will go out of the church praying the Litany of the Saints. Upon meeting him they will kneel for his blessing and the local superior will announce that they are ready for his visit as God's representative, that they will listen to his counsels and will practice whatever is commanded of them; and continuing the Litany they will return to the church accompanied by the superior who will say the corresponding prayers.

CHAPTER OF FAULTS BEFORE THE DIRECTOR

24. When the director comes for a visit, there will be a chapter of faults in which the local superior will accuse himself before the visitor of the failures in the management and he will be punished, corrected and accused of his failures if there is place for this.

25. Likewise, the visitor will have the charity to listen to the brothers' needs privately as well as before everybody.

26. In the visit the superior will present two books: the Rules and the book of accounts with his duty and obligation, and in it the visitor will leave the resolutions that will be adapted for the good of the community; and besides this, there will be another book of professions wherein the admission and investiture of the novices are recorded.

DUTIES

27. The local superior will conveniently take care of distributing the duties convenient of the house entrusting to each brother that which he is more competent and much more disposed to do.¹

KITCHEN

28. The cook will see to it that the food preparation is clean, stewed in conformity with the spirit of poverty that we profess, and will avoid superfluous expenses. He is allowed to use oil, but in case it is not sufficient because there is none found in the collection, lard or meat substance may be allowed.

29. He will also take care of the cleanliness and orderliness of the refectory and the kitchen considering that serving the brothers is serving Jesus Christ: “Whatever you do to the least of my brothers you do unto me” [Mt 25, 40].

THE DOORKEEPER

30. There will be one to receive the people; he will see to it that the cloister is never opened without the permission of the superior. When called from outside by the sound of the bell, never will he present himself without the hermit’s attire, which is the habit and the holy scapular.

31. Never will the brothers go to any community act slovenly dressed, without habit, scapular, belt or cincture.

32. The doorkeeper will receive the people modestly, composed, decently, recollected and with hands under the scapular saying: Hail Mary most pure! Conceived without sin! or, Thanks be to God! May it be given to Jesus! What can I do for you, brothers or sisters? If she/he is a count, countess say, Your Mercy;

¹ This was disposed in its quality of Visitor by Rev. Fr. Francisco Palau y Quer, Apostolic Missionary, professed Carmelite Discalced, on 9th March 1865. – Original note.

if he is a mayor say, Your Lordship; if a priest, kiss his hand and offer him your right hand while accompanying him. If they are men who want to enter the cloister, he will call the superior and give account on what he likes and requests.

33. The doorkeeper will not receive nor give anything without the knowledge of the superior.

34. The individual transients who enter the hermitage out of devotion will be accompanied until they leave and they cannot speak in the cloister or at the door more than what is permitted, thus keeping the other brothers in silence.

35. Men will be permitted to lodge in the house provided it is not detrimental to the community and that it is known what kind of persons they are. They will be treated with charity and love lifting up their soul to God. They will not be allowed to assist at the chapter of faults of the community.

THE LINEN KEEPER OR TAILOR

36. He will take care that in sewing the model will be according to religious profession and accommodated to holy poverty preserving the religious style of the holy habit already established: neither too wide nor too narrow.

37. There will be a designated place for the wardrobe, taking care that there are no moths. Poverty does not destroy proper religious cleanliness.

ON GOING OUT

38. No brother will go out to see his relatives, friends and acquaintances without the permission of the superior.

39. Everybody must understand that to speak freely to those who calls, fails in their respect for silence since only the superior has the key to conversation. He who has no control of his tongue discredits his religion and piety [James 3, 2-6].

COLLECTION OF ALMS

40. From San Honorato they will go out for collection as long as the government of the country allows or tolerates. There would be one available for this post and end. As much as possible and prudent, two brothers would go out, one experienced in that country and another novice; the two will go so that the good name of the religious would be conserved, and in case of necessity or sickness, they can help each other mutually.

41. Upon arrival at the house of the benefactor, the greeting will be: “Hail Mary most pure! Conceived without sin! or: Thanks be to God! To God may it be given.” If they are allowed to enter they will say: “May the peace of our Lord Jesus Christ be in this house, amen” [Mt 10, 12]. “Be as meek as the Lamb and as simple as the dove” [Mt 10, 16]. Our asset is virtue, and the good example is the way to accumulate treasures in heaven.

42. The collected alms will be used to defray the needs of the house or the brothers, and not for the spirit of speculation which destroys the holy poverty that we have embraced.

MANNER OF RECEIVING NOVICES

43. When a youth with vocation presents himself, the superior will take information regarding his conduct from the youth himself, from the parish priest and confessor. He will instruct him on the most essential things of religion, and finally he will advise him to have some days of retreat to dispose his soul interiorly.

44. During these days the superior would observe the person and his qualities; examine him and take charge of him. If he does not find him suited for the institute he would send him out in peace; on the part of the individual he would also have his experience.

45. If the individual is to be admitted, the superior will consult the community in a chapter and will receive the votes of the brothers.

46. When all these are done and the approval obtained, he would accept the applicant as postulant more or less for a period of one month, or at most two or three according to his qualities.

47. He would be given the holy habit and upon the arrival of the director, he would be received as a novice. He would stay one year in the novitiate; and during this period he would be trained in the fulfilment of his duties in the coenobitical life.

48. His vows would be received by the director, the competent authority of the family.

PROFESSION

49. They would make three vows: Voluntary poverty, state of chastity and life of obedience.

POVERTY

50. Poverty implies that no one owns anything, not even his own clothes; absolutely nothing. He will renounce his property and donation by a testament, or what would be his will: he would inform the director of his property into whose hands he would offer his vows and whose instructions he would pay attention.

OBEDIENCE

51. They would obey the superior with all perfection and punctuality as representative of God our Lord, and the subalterns in whom the superiors have trust and confidence.

CHASTITY

52. Perpetual chastity deprives or prohibits the state of matrimony, which only the Supreme Pontiff can dispense.

DISCIPLINE

53. They would take the discipline before the light meal or supper three times a week: Wednesdays, Fridays and Saturdays, and this would be done in the church with lights off.

54. Remember, brothers, that by your profession you are married with the Church by spiritual matrimony, and have to be the unhidden light to others by your modesty, decency, humility and exterior uniformity; manifest yourselves as disciples of Jesus Christ and true to your religion and profession.

READING OF THESE RULES

55. Do not let the week pass by without reading before the community, during the chapter or in the refectory, a great part of these practices which for you will take the place of the rules.

56. The violation of the rules is not a grave sin, but it would be more or less a fault according to the malice and gravity of the offence and the damage that may result from it.

NOVICE

57. The candidate would be given the religious habit, and he in turn would hand over his secular clothes which would be kept in the linen room. Whatever he brought with him, money, clothes, and other things would be noted down and kept until his profession.

58. If the superior dismisses him or he himself decides to leave, all the things he handed over would be returned to him, and he in turn would naturally leave the habit.

59. After one year of novitiate, he will lose all rights over the property he had brought, be it money, clothes or other things.

60. On the day of the profession he is free to give alms to the house; however, it would be good, if he has any, to give it to defray the expenses he had incurred on the family; otherwise, it would be a sign of lack of love. The counsel of poverty states: "Go sell all you have and give the money to the poor, and follow me" [Mt 19,21]. I say, therefore, that if the family of the candidate is poor, the superior can receive from the novice whatever he could give as alms, as he wills.

61. The novice before his profession would freely dispose of his goods. On the day of his profession or before his profession he would inform the religious superiors and directors, regarding his property, about which the novice would receive the convenient instruction from his respective superior.

62. He would give account to the director of his disposition so that he can make his vows well and receive the counsels appropriate to his eternal salvation.

63. The religious would have nothing of his own, not even the word mine, which would be converted into ours.

64. They would call one another your charity or brother; the clergy would be called your reverence or our father. They will respect the dignity of the position represented by the person.

GENERAL DIRECTION

65. Aside from the respective local superiors, there will be a director general for the family, who will be chosen by the majority of votes of all local superiors and professed brothers. As soon as the election is done, they will give information to the Supreme Pontiff or to his sub-delegate, without contradiction from the respective prelates wherever they have foundation.

66. This general will receive the profession of vows of the brothers, or through his competent sub-delegate with sufficient legal authorization.

67. The general must see to it that a local visitor will be chosen by votes from the same community or brothers themselves. This local visitor will take care of the general practical observance of the family. He will personally instruct the local superiors about the provisions and measures taken by the general and bishop or sub-delegates of the general.

68. These local visitors or promoters will take care of giving information about the condition in which they find each of the family to their constituent sub-delegates and the sub-delegates in turn will inform the general.

69. The rooms would be poor and the indispensable furniture is in accord to holy poverty. The cells of the brothers will be poor; a table, an oil lamp, and chair; nothing is reserved, not even to lock the cell with key, at least without removing the key. The bed must be two to three hand spans elevated from the floor with a straw mattress, two woollen blankets and a straw pillow encased in a hemp sack.

SICK BROTHERS

70. They will take care of the sick brothers with love and charity, giving them the assistance corresponding to their ailment.

71. The superior will see to it that there are bed sheets for the sick and something reserve for the comfort and welfare of those who are suffering from pains and accidents to which we mortal men are exposed to, especially the hermitages that are far from the town.

72. In these hermitages it would be good that the community has chocolate, tea, coffee, camomile and other little things for the relief of any unforeseen ailment.

73. The elderly brothers, aged 70 to 80 years, will not be obliged to follow the community acts; they will rather be treated with love and respect.

DECEASED BROTHERS

74. To the deceased brothers the prayers of all and good works done during the nine days will be applied. They will attend three masses, will go to confession and receive three communions and, if the brother is a priest, he will celebrate three masses for the dead.

75. All the communities will be notified about this matter so that they will do the same thing.

76. Each house will have a book to record the entrance of novices and their profession, name, age, country of origin,

province, parents; and another book to record the deceased professed that it has.

77. Besides, it must have two more books, one to record the income and the other the expenses, indicating therein what is received and what are spent. Each month an account will be given to the director and, at the end of the year, a summary of the accounts.

CHEST WITH THREE KEYS

78. The superior will have a small chest with three keys, which will serve as the archive of the family. If there are two professed brothers in the house, one of the keys would be entrusted to the brother who is trustworthy and two would be retained. If there are three professed brothers, the second key would be given to him while the superior retains the third key. This is for the superior to be free from suspicion and to preserve his good name before the community.

79. At the visit of the general, or sub-delegate, these keys must be submitted to him together with the account of income and expenses, debit and credit.

80. They will obey and respect the orders that they will receive anew from the director.

81. The superior will have certain amount of money, two to three duros outside the archive, according to the usual exigency of the house.

RENEWAL OF VOWS

82. Every year there will be two renewals of vows: one at Christmas and another at Pentecost. (I, Brother N.—, promise before God and his Church fidelity until the end of my natural life in the manner and form that I had promised on the day of my profession), beginning from the superior until the last professed brother. This is done only by the professed.

INTERIOR LIFE

83. From the day of their profession, the brothers will enjoy the privilege of the vows, becoming new men through the second baptism of love. They will now consider themselves dead on the day of profession, no longer enjoying their natural life but God, obliged to walk toward perfection called for by the religious life. “Walk in my presence and you will be perfect” [Gn 17, 1].

84. They have to consider that they are serving in the house of God: “Whatsoever you do to the least of my brothers you do unto me” [Mt 25, 49]. “How happy are those who live in your temple, always singing your praise” [Ps 84, 5]!

85. The superior will avoid indolence to prevent his subjects from falling into temptation; he will have the work well regulated and the duties ready so that there will be no discord among themselves.

86. The brothers will avoid communicating to each other and among themselves their temptations, instead to go to the superior.

87. The grumbler will be severely punished and, if it is against the superior, it must be corrected promptly, for it might cause grievous damage.

88. Reading in the refectory will not be omitted to avoid all forms of grumbling and scandal.

89. The superior will take care that the rules and order are observed, giving example whenever it is possible.

90. Spiritual books must be available for reading at the time of work if the occupation permits for the growth of the community.

91. To support the activities of the parish with dedication. During the parish activities, aside from assisting in them, omit meetings in your oratories and hermitages in order not to fail in charity or to exclude the people from their own Church, which would be bad or, if this is done, it would be in agreement with the parish priest.

92. Your conduct in everything must be irreproachable; and if you are persecuted, even without reason but purely for following

Jesus Christ, he had already predicted it: “Blest are those persecuted for holiness’ sake; the reign of God is theirs. Blest are you when they insult you and persecute you and utter every kind of slander against you because of me” [Mt 5,10-11]. “The pupil should be glad to become like his teacher, the slave like his master” [Mt 10,25]. “Watch and be ready with your cross for you do not know when the Lord will come” [Mt 24,42. 44; 25,13].

93. Lord God, through your infinite goodness and mercy, look at us with compassion, forgives us our sins and grant us eternal life; bestow on us the help of your divine grace and then final perseverance, amen. Let us bless the Father, the Son and the Holy Spirit, amen.

SECOND PART

From the sons of Mount Carmel, who are Martha and Mary, or rather the active and contemplative, represented in Moses and Joshua, in Elijah and John the Baptist, in our Mother St. Teresa of Jesus, St. John of God, St. Vincent of Paul and St. Ignatius, who are gathered together for the new family and spiritual regeneration, taking the patronage and protection of the mother of the son of God of Carmel.

CHAPTER ONE

94. The hermits of Mount Randa of Carmel, San Honorato, imitating Saint Martha, occupy themselves in active work of charity.

95. For this, they are permitted to establish schools for primary and secondary and kindergarten, in the towns that they are asked with the agreement of the officials of the city Council and the parish priests, and if there are competent personnel for these.

96. The vows would be the same as that of the hermitical life and the same obligations and the same obligatory observance (except for what is especially ordered herein).

97. They will observe the same rules and will help in everything, be it in the personnel as well as economically.

98. In the school they will follow the report and the prescribed method provided in the manuals for this purpose approved by the State. They shall conform to the inspector's instruction, which the government has established with regard to the method of teaching in the school. Classes shall be held at the indicated hours and at the same time fixed by the government, no more no less.

99. Mental prayer: They will have one hour in the morning from 4:00 to 5:00; it could be substituted or exchanged for just reason; they will assist mass if time permits and the superior does not order another thing.

100. In the afternoon they will have one hour mental prayer, choosing the time that is freer and without failing to carry out their obligation.

101. They will pray the Little Office of the Virgin.

102. Confession and communion will be on Sundays; moreover, they shall receive communion on great feasts of the year and day of utmost devotion and when the confessor prudently arranges it.

103. With regard to fasting, they would fast on the days prescribed in precept of the Church, except in time of sickness that dispenses them from it. They will fast and abstain from meat on all Fridays of the year.

104. They will eat three times a day; on the days of fasting twice, at noon and at night; and after mental prayer there will be supper or light repast.

105. It is not permitted to eat outside the indicated time without the permission of the superior.

106. Teaching would be free; hence, it is prohibited to set any fee: "The gift you have received, give as a gift" [Mt 10,8].

107. Receive what Providence will provide you. Work for the love of God our Lord and, if you have faith and are faithful in fulfilling his precepts and commandments, you will not worry about what you will eat for he will give nourishment for your body "Do not worry about your livelihood, what you are going to eat or drink or use for clothing. Is not life more than food? Is the body more valuable than clothes? Look at the birds in the sky. They do not sow or reap, they gather nothing into barns; yet your heavenly Father feeds them . . . Stop worrying then, over questions like, 'what are we to eat, or what are we to wear'" [Mt 6,25-26,31].

108. Do not buy meat nor eggs nor fish; if you are given and you want to eat them you are permitted; however, on Saturdays, Wednesdays and Fridays do not eat meat out of devotion to the scapular and as sons of Carmel.

109. Have a cloister in your dormitory and never any woman be allowed to enter it.

110. You shall take care of the cleanliness and hygiene of the house and the classrooms: poor, but free from moth.

111. Safeguard the cloister whenever possible, and never leave the house without any reason and with permission of the superior.

112. You would observe silence, but without failing in religious obligation and refinement or politeness.

113. During classes, be true fathers of a family to the children who are under your care. Your behaviour towards them must be irreproachable, for God will ask you to give an account of the good and bad example you give them, and likewise the sound instruction and education you must give them.

114. Every Sunday, guide the children who are disposed to go to Mass, or to assist with them the service, if there is no inconvenience, following the opinion of the parish priest.

115. To visit the sick. If there is a hospital in the town, and you having sufficient personnel, and they would like to employ you, without detriment to your classes or to your holy duties, you could accept, communicating first to the school director knowing that he could provide sufficient personnel.

116. If there is any sick to be taken care of in a particular house and he needs your assistance, present yourselves to this act of charity, but without failing in your primary obligation.

117. Do not accept any kind of invitation outside your dwelling in the same town.

118. When you are travelling, eat whatever is served to you provided that it is allowable and wholesome.

CHAPTER TWO

119. The style. – Insofar as the ecclesiastical and civil authorities tolerate well the holy habit, this is the ancient hermitical style: scapular and hood, leather belt, sandals and beard. It would be the only recognized style in the brotherhood as long as it is tolerated and not opposed by a formal order of a superior authority competent to decree its prohibition.

120. The government gave order to all those religious orders of solemn vows approved by the State, to give assistance for their subsistence (the order) settling to them (something) for their maintenance.

121. In case the government opposes and does not tolerate the use of this eremitical uniform, not for that would we give up such a holy undertaking. With the knowledge of the prelate where we are established, instead of the habit, our uniform will be a black cassock with belt made of the same cloth; a big hat, a low-cost; a pair of not well-polished shoes, costing three or six pesetas, and a cross as badge, all in conformity with holy poverty.

122. At the appropriate time, these two forms of habit must be made known to the Supreme Pontiff, head of the militant and visible Church, for his competent approval.

123. To the Supreme Pontiff, the fourth vow of obedience will be given so that in the name and virtue of the authority he received from Jesus Christ, he can freely give to this new Congregation the destiny that his Holiness likes.

CHAPTER THREE

124. Class. – If the style of the first eremitical habit or the second will not be tolerated by the State and nation for political reasons, in the face of the opposing power, you have to give it up with joy and goodwill.

125. We must obey the authorities, provided it is not detrimental to the Christian faith or contrary to God's commandments. Except in matters of faith and morals, our brothers will always give example of obedience to the local superiors and other authorities according to their attributed respective competence. In everything, we must behave like the Lord's angel of peace.

126. So then, I say, that in places where we cannot wear publicly the eremitical habit nor the cassock, because it is not according to the prudent judgment of the Bishop and prelate of the diocese and, on the other hand it is for God's glory that we work on this, adopt the third style which consists of black woollen cloth, long waistcoat, pants, decent *armilla*, footwear and headwear, all in conformity with our profession and the vow of poverty. The superior will take care of establishing uniformity in the clothing.

127. For the sake of modesty in your relationship, decency and good exterior and interior order, strive to give a good name to the religion we profess.

128. The superior would be a criminal if he omits penance and out of human respect, not well founded in the profession of the Christian and religious life, fails to observe holy poverty; he who fails in this is a bastard and not a true religious.

129. In order to hide the undershirt, the *corsetillo* or *guardapecho* it will be just below the chin. They shall wear a black collar in such a way that the shirt is not seen; this is the distinguishing mark of a person who is consecrated to the service of God and his Church.

130. If for just reasons you are dispensed from wearing the holy habit, you must wear the same coarse woollen cloth, but with a different style. Remember that you are a Christian and that in baptism you promised to renounce Satan and his pomp and

vanities, by your religious vows you contributed more seriously to its fulfilment and that, before God, you cannot be other than what you have promised to be “Whoever acknowledges me before men, I will acknowledge before my Father in heaven” [Mt 10,32].

131. You have wedded yourself to the Church by spiritual matrimony and you have not to be a hidden light, but rather by your modesty, decency, humility and exterior uniformity, you must serve as an example to others.

132. All of you should manifest reciprocal love by loving one another, and in this way you shall be credited for being true disciples of Jesus Christ as well as true to your religion and profession: “Love one another. Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: your love for one another” [Jn 13,34-35].

CHAPTER FOUR

133. Let not any week pass by without reading before the community, in the refectory or in the chapter, a great part of these exercises, which will take the place of the rules for you.

134. Their infraction will not be a grave sin, but more or less an offence according to its malice and gravity and the damage that may result from it.

135. The novice shall be given the religious habit and all his secular clothes and the money he had brought with him shall be noted down and kept until his profession.

136. If he is dismissed by the superior or he himself decides to leave, all the clothes and money he had brought when he came in shall be returned to him again.

137. After the period of novitiate he shall lose his rights over his property, clothes and money he had brought with him.

138. On the day of his profession nothing will be demanded of him as gift or as price. He is left free to give alms to the house; but if he has earnings it would be better that he give something to

subsidize the expenses he had entailed in the holy family, otherwise it would be a sign of lack of love and appreciation.

The precept of poverty is: “go, sell all that you have, give the money to the poor and come, follow me” [Mt 19,21], I say that if the religious family who admitted him is poor, the superior is permitted to receive from the novice what he willingly gives as alms.

139. Before profession the novice would freely dispose of his goods and on the day of his profession he should inform the superior and manifest it to the director how he acquired his property or assets so that he will be given the convenient instruction by his superiors.

140. Likewise, he should give account to the director about his disposition so that he can make his vows in a convenient manner and receive the counsels conducive to his eternal salvation.

141. The religious will have nothing as his own, under his name or mine, and from now on all will say ours.

142. They will call one another: brother, your charity, brother superior; to the priest: your reverence, Father so and so; they must respect mutually the dignities in the position they represent.

CHAPTER FIVE

143. Direction. – of the respective local superiors there will be a director general for the family, who will be elected by the majority votes by all the local superiors and professed brothers. Once the election is finished, the Supreme Pontiff or his sub delegate would be informed about its result for his approval. This general will receive the profession of vows of the brothers or his sub delegate, competent and with sufficient authorization by right.

144. The general would see to it that there is a local visitor selected from the same community of brothers who will look after the observance of the rules in order to maintain uniformity in the family. Likewise, the visitor will personally instruct the local superior about the orders and measures received from the general and from the primates (ecclesiastical dignitaries) or his sub delegates.

145. The visitors or local promoters will take charge of informing the state or condition of each one of the families to their competent delegates and the latter to the general.

146. The rooms will be poor and its indispensable furniture must conform to poverty. The cells of the brothers will be poor, with a table, a chair and an oil-lamp. There is nothing concealed, neither the cell closed, the key removed. The bed is three hand spans elevated from the floor, with straw mattress, two woollen blankets and a straw pillow encased in a hemp sack.

147. The sick brothers will be taken care of with love by assisting them in their needs according to their ailment.

148. The superior would see to it that there are bed sheets for the sick and also something in reserve for the comfort and consolation of those who are suffering from ailments and accidents, to which we mortal beings are exposed.

149. When hermitages are far from the town, around a distant of one hour, it would be good that the community has chocolate and other things for the relief of some unforeseen illnesses.

150. The elderly brothers, with ages 70 to 80 years, are not obliged to follow the community exercises. They must be treated with love and respect.

CHAPTER SIX

151. The Deceased Brothers. – The prayers and all good works done during the nine days would be applied to our deceased brothers. The brothers would offer three masses and three communions for the deceased and, if he is a priest, they shall celebrate three times.

152. All the community of brothers should be informed about the deceased member so that they can pray for him.

153. Each house will have a book to record the entrance of novices and their religious profession, their age, country of origin, province, name of father and mother; and another book to record the deceased brothers and the years of their profession.

154. The superior would have a small chest with a small hole, with three keys, which will serve as the archive of the family or community. If there are two professed brothers in the house, he would entrust one of the three keys to the other brother who is reliable, and to keep the rest. If there are three brothers, he would entrust the third key to the other brother; this is to free the superior from suspicion and to maintain his good name before the community.

155. In the visit of the general or his sub-delegate the superior will entrust these keys and give him an account of the income and expenses, and debit and credit.

156. They will obey and respect the orders given anew by the general director.

157. The superior will have a certain amount of money for the ordinary use of the house.

CHAPTER SEVEN

158. Renewal of vows. – The brothers will renew their vows twice a year: on Christmas and Easter or Pentecost. The formula is: I, Brother N—, promise before God our Lord and his Church fidelity until the end of my natural life, in the same manner that I promised it on the day of my religious profession. The renewal is made beginning from the superior down to the last professed brother. The novices will be outside.

CHAPTER EIGHT

159. Interior life. – From the day of profession the brothers would enjoy the privilege of the vows considering themselves renewed by the second baptism of love in a new life; they will live only with God and for God. From this day on they are obliged to walk toward perfection: “walk in my presence and you will be perfect” [Gn 17,1].

160. To this effect they will consider themselves serving in God’s house: “Whatsoever you do to the least of my brothers you

do unto Me” [Mt 25,40]. “Happy are those who dwell in your house, continually they praise you” [Ps 84,5].

161. The superior would see to it that all indolence are avoided so that they will not fall into temptation; for this purpose, he must have the works and offices well ordered and distributed, avoiding inertness on his part and the others.

162. The brothers should avoid communicating their temptations to one another, in such cases they would strive to refer to the superior.

163. The grumbler will be punished severely, and when the grumbling is against the superior he must be corrected immediately for the damage would be grave if the grumbling continues.

164. They will not omit easily the reading in the refectory, to avoid all grumbling and scandal.

165. The superior would see to it that the rules are observed and that order is maintained in everything.

166. Have the spiritual books ready and do spiritual reading in the time permitted by the occupations for the greater improvement and progress of the community.

167. They would support the parish activities with great dedication and decorum. During the parish activities, aside from assisting in them, omit meetings in your oratories and hermitages in order not to fail in charity or to exclude the people from their own Church, which would be bad, or if this is done, it would be in agreement with the parish priest.

168. Your conduct in everything must be irreproachable; and if you are persecuted, even without reason but purely for following Jesus Christ, he had already predicted it: “Blest are those persecuted for holiness’ sake; the reign of God is theirs. Blest are you when they insult you and persecute you and utter every kind of slander against you because of me” [Mt 5,10-11]. “The pupil should be glad to become like his teacher, the slave like his master” [Mt 10,25]. “Watch and be ready with the cross for you do not know when the Lord will come” [Mt 24,42. 44; 25,13].

169. Let us bless the Father and the Son and the Holy Spirit. Amen.

IV

STATUTES

For the Tertiary Brothers of charity of the Order of Carmel 1867

1st – Rules

They would observe the rules given by Albert, Patriarch of Jerusalem, to the hermits of Mount Carmel and approved by Honorio III and the other succeeding Pontiffs in all those that may be compatible to these statutes.

2nd – Constitutions

In the observance of the rules, they will keep whenever possible; the constitutions of the Order of the Discalced Carmelites approved by His Holiness the Pope.

3rd – Mixed life of action and contemplation

Our brotherhood would be divided into two groups: one destined for the active life for the charitable works, as schools, hospitals, etc., and the other will live in seclusion, solitude and continuous prayer in the hermitages and deserts.

4th – Hermitages

To the discretion and prudence of the director, the brothers could transfer from one group to the other: the hermitages would be a place of repose and rest for those who work in acts of charity; and in such case, they would be granted two months every year while there is someone to replace them. The convalescents will go to the hermitages to recuperate.

5th – Schools and good works

The schools of children, orphans, foundlings and hospitals will be the object of love and charity for the brothers.

6th – The novitiate

The brothers shall spend their novitiate in the hermitages: Their vocation will be tested there, and after their profession each one will be sent to their assignment at the discretion of the director of the congregation.

After two months of observation they will receive the holy habit of the order, after the period of the novitiate they shall make the simple vows of obedience, chastity and poverty.

7th – Mental and vocal prayer

The brothers will pray the Little Office of the Blessed Virgin Mary, and those who can not read shall pray the Our Fathers designated by the constitutions for the lay brothers. The prayer will be in community in the choir or oratory.

Those in the hospitals and schools will have two hours mental prayer, one in the morning and one in the afternoon, while those in the hermitages shall have another hour at midnight after Matins.

8th – Chapter of faults

Every Sunday the brothers will have a conference on the religious virtues of the Order, during the period of mental prayer in the afternoon; and every Thursday they will have the chapter of faults, during the period of mental prayer in the afternoon.

9th – Confession and communion

The brothers will confess once a week and receive communion on all feast days and on Thursdays.

*10th – Timetable**Hermitages*

The brothers will get up at 5:00 o'clock in the morning and will have one hour mental prayer, pray the Prime and then each one will proceed to their own duty. At 11:00 o'clock they will pray the Terce, Sext and None, make fifteen minutes examination of conscience and at 11:30 Lunch: together they will have recreation until 1:00 o'clock, and from 1:00 o'clock to 2:00 o'clock rest. At 2:00 o'clock they will pray Vespers and then will proceed to their work. From 5:00 to 6:00 o'clock in the evening they will have mental prayer. At 8:00 they shall pray Compline and the holy rosary and thereafter they will take their supper or light meal. At 9:00 o'clock they must be on bed.

They will get up at midnight to pray Matins and will make mental prayer until 1:30 in the morning after which they shall go back to sleep.

Schools and hospitals

They will get up at 4:30 in the morning and from 5:00 to 6:00 mental prayer after which they shall pray Prime. At 11:30 they will pray Terce, Sext and None, and to continue to make their

examination of conscience. At 12:00 noon they will take their lunch. From 1:00 to 2:00 o'clock rest; and then Vespers; and after Vespers to proceed to the school. From 5:00 to 6:00 o'clock in the evening, mental prayer. At 8:00 they will pray Matins, Lauds and holy rosary. At 9:00 supper and at 10:00 o'clock they will go to bed.

11th – *The rules and constitutions of the Carmelite Order*

In everything the brothers will be regulated by the Rules and Constitutions of the Order of the Discalced Carmelite; all proceeding in accordance with the Bishops and other authorities on whom they depend, and to whom they must submit as to God Himself.

Francisco Palau, Priest

Barcelona, September 1867

V

RULES

**and
constitutions of the order of the
discalced carmelite
of the congregation of Spain**

1872

RULE

FROM THE ORDER OF OUR LADY, VIRGIN OF CARMEL DICTATED BY ALBERT, PATRIARCH OF JERUSALEM, TO THE HERMITS OF MOUNT CARMEL, CONFIRMED BY INNOCENT IV IN SEPTEMBER 1248, IN THE FIFTH YEAR OF HIS PONTIFICATE, AND RATIFIED BY THE PONTIFFS WHO SUCCEEDED HIM.

Albert, by the grace of God, Patriarch of Jerusalem. To the beloved sons Brocardo and the other religious hermits who live under his obedience in Mount Carmel near Elijah's fountain: all-hail and blessing of the Holy Spirit.

Through many ways and means established by the Holy Fathers, each one in whatever Order he might be, or in whatever mode of religious life he might choose, had to live in honour of Jesus Christ, and to serve him faithfully with pure heart and good conscience. Since you asked that we give you a way of living, according to your intention, you are obliged to observe them from now on. We are giving it to you as follows:

CHAPTER 1: On the election of the Prior and the promise of the three vows to him

The first thing that we have to put in order is that to have one of you as the superior, who will be elected to this office by the common and unanimous consent of all, or of the majority, to whom all will promise obedience: and strive to safeguard it truly in deed, together with chastity and poverty.

CHAPTER 2: On the selection of places for the convents

You can have it in the desert, wilderness or wherever a place is given to you, disposed and adaptable for the observance of your religion depending on what the prior and the religious brothers would deem convenient.

CHAPTER 3: On the cells and community meal

Above all, in the place where you are proposed to live, each one must have a separate cell in conformity with what the prior had indicated, and with the consent of the other religious. However, you would eat together in a common refectory (where it can be done comfortably) what was given to you, while listening to some reading from Sacred Scripture. None of the religious would switch or exchange cell with another outside the time without the prior's permission. The cell of the prior would be at the entrance of the convent since he is the first one to receive those who are coming to the house; and will do whatever he has to do according to his discretion and disposition.

CHAPTER 4: On keeping the cell and continuous prayer

Each one will stay in his cell, or near it, meditating day and night on the law of the Lord and watching in prayer if not occupied in other just occasions.

CHAPTER 5: On the canonical hours

Those who know how to pray the canonical hours like the clergy, should pray them in conformity with the statutes of the Holy Fathers and customs approved by the Church: and those who do not know how to pray, instead will pray twenty-five times the Our Father, except on Sundays and solemn feasts, in which they have to double the said number, that is, fifty times. For Lauds they must pray the same prayer seven times, and several others for each one of the other hours, outside the afternoon offices in which they must say it fifteen times.

CHAPTER 6: On not owning anything

No religious will say he owns anything, rather, among yourselves everything is common. The prior or his substitute would distribute to everyone whatever is needed considering the ages

and individual needs. Nonetheless, you may have donkeys or mules according to your needs and some animals and poultry for your sustenance.

CHAPTER 7: *On the oratory and assistance at Mass*

Put up an oratory in the middle of the cells as conveniently as possible, in which you can gather together comfortably every morning for Mass.

CHAPTER 8: *On the chapter and the correction of the religious*

Every Sunday or other days, whenever necessary, try to guard the condition and welfare of your souls, where also the faults and defects of the religious, if there are any, are corrected with charity.

CHAPTER 9: *On fasting*

You will fast every day, except Sundays, from the feast of the Exaltation of the Holy Cross until Easter; if anybody is sick or physically weak or for other just reason, one is dispensed from fasting; for necessity has no law.

CHAPTER 10: *On abstinence from meat*

You must not eat meat, except as a remedy for illness or weakness; and for the most ordinary, it is convenient for you to go begging, in order not to give trouble to your guests. You may eat vegetables cooked with meat when you are out of the house and you are also allowed to eat meat while travelling by sea.

CHAPTER 11: *Exhortations*

Persons' life on earth is a temptation and those who want to live piously in Christ are persecuted. And your adversary, the

demon, like a roaring lion roams around looking for someone to devour. Endeavour with great care to put on the armour of God so that you may be able to resist the attacks of the enemy. Gird your loins with the cincture of chastity. Fortify yourselves with holy thoughts because it is written: *Holy thoughts will keep you*. Put on the breastplate of justice so that you will be able to love God, your Lord, with all your heart, with all your soul and with all your strength and to love your neighbour as yourselves. In all occasions clothe yourselves with the shield of Faith by which you will be spared from the firing shots of your enemies, for without faith, it is impossible to please God. Put on the benevolent helmet on your head and expect salvation only from the Lord, for it is he who saves his people from their sins. Let this be abundant always in your mouth and hearts the sword of the spirit that is the word of God; and everything that you do, do it in the name of the Lord. Be occupied with any manual work so that the devil will find you always busy and keep the door of your soul closed to the entrance of idleness. In this regard, you have the doctrine and example of St. Paul the Apostle [2 Thes 3,7-12], through whose mouth Christ spoke, whom God had commissioned as preacher and Teacher of the People in Faith and in truth: and if we follow him we will not err. You know how you ought to imitate us. We did not live lives of disorder when we were among you, nor depend on anyone for food. Rather, we worked day and night, labouring to the point of exhaustion so as not to impose on any of you. Not that we had no claim on you, but that we might present ourselves as an example for you to imitate. Indeed, when we were with you we used to lay down the rule that anyone who would not work should not eat. We heard that some of you are unruly, not keeping busy but acting like busybodies. We enjoin all such, and we urge them strongly in the Lord Jesus Christ, to earn the food they eat by working quietly.

CHAPTER 12: *On silence*

The Apostle recommended silence to us, when he commanded that we work in silence. According to the Prophet, *the adornment of justice is silence*. And in another part: *In silence and*

hope shall be your strength. Therefore, we order that from Compline until Prime the following day you must observe silence. At other times, although the observance of silence is not rigorous, you must nonetheless avoid too much talking. As it is written, and no less than what experience teaches, in the multitude of words, sin is not lacking; and he who is inconsiderate in his words, shall experience hurt. And in another part: he who uses much word hurts his soul. Our Lord said in the Gospel: whatever idle word men speak, they shall render an account of it on the Day of Judgment. Each one, therefore, must weigh his words and put a strong brake to his mouth, so that he will not slip and fall through his tongue, for that fall is incurable and mortal. Watch with the Prophet his paths, in order not to sin with the tongue; and strive to observe silence with much care, for that is what justice consists of.

CHAPTER 13: *Exhortation to the Prior*

And you, Fr. Brocardo, and whoever is elected prior after you, must always bear in mind and put into practice what the Lord said in the Gospel: Anyone among you who aspires to greatness must serve the rest, and whoever wants to rank first among you must serve the needs of all [Mt 20,26-27].

CHAPTER 14: *Exhortation to the religious*

Likewise, all of you religious, honour your prior with humility considering that it is Christ, not he who is. For it is he who puts him over you and told the prelates of the Church: he who hears you, hears me; and he who despises you, despises me. May you not be judged for your contemptible act, but rather deserve eternal life as reward for your obedience.

CHAPTER 15: *Conclusion of the Rule and exhortation on superfluous works*

We write to you these things briefly, ordering the form and mode of your institute according to what you are obliged to live. If

anyone has done more, when the Lord comes to judge, he will pay you. Nonetheless, use your discretion, which is the rule of all virtues. Given at Acon on the 13th of January 1161 and confirmed in Lyon, France AD 1248, in the Pontificate of His Holiness Pope Innocent IV 5th year, on the first of September.

CONSTITUTIONS

OF THE THIRD ORDER OF THE DISCALCED CARMELITES OF THE CONGREGATION OF SPAIN

I. THE PRINCIPAL END OF THE ORDER OF CARMEL

The principal end of the order of Carmel is continuous prayer and meditation on the eternal truths.

To this object silence, solitude, seclusion and detachment from all worldly things are favourable.

The secondary end is the love of neighbour that must be exercised, not with predilection but with interest for the progress of the main end.

II. [GENERAL CHAPTER]

1st The order would be ruled by the General Chapter, which will be composed by those who have votes in it.

2nd It is within its competence to prescribe, change and modify the constitutions, uniting its supreme authority in obedience to the general of the order and to the Pope.

3rd If for some impediment the chapter cannot be convened, its authority will reside on the general of the order, substituting all its attributions.

4th All those who have completed ten deserving years of priorship in colleges, hermitages and establishments of the order can be voted to the chapter.

5th The chapter will elect the director, outside the chapter the election is done by the general of the Spanish congregation. The election done by the chapter will be confirmed by the general.

6th The director will remain in office all the time that the general or the chapter judges it convenient.

7th The election of the priors, as well as their dismissal, pertains to the director. The prior will designate all the duties of the house.

III. NOVICES

1st Before they are given the habit and are admitted to the order, the candidates would stay two or more months in the novitiate as postulants, and they will not be admitted without the authorization of the director at the request of the novice master.

2nd The candidate for profession of vows will not be admitted without the approval of the chapter, granting him an indefinite period of probation.

3rd The vows of chastity, obedience and poverty will be absolute but simple, in a way that the brothers are considered not properly as an order, but as an association of pious Catholics.

IV. COMMON LIFE

1st The order will constitute one single family, and no one can possess anything as his own but can have it only for his use. The individual could avail of that which is given or entrusted to him by the superior.

2nd In order that life would be all in common, each house will render a monthly account of the income and expenses to the director. To this effect, every first day of the month, the treasurer will remit, an account that must include these three items: the data, debit, unforeseen expenses, and the extraordinary ones that may occur in the next month, while awaiting the director's authorization for its execution. In this regard, the houses should help one another, all forming one single community.

3rd The director will compile in one book the sheets of account that are sent to him monthly.

V. HABITS

1st If the circumstances of the country, the epoch and other inconveniences would raise that the religious habit must not be worn publicly, you will put on secular clothes. To this effect, the director will direct the steps he believes convenient.

2nd The style of the habit that is permitted in other places will be the same as the one prescribed for the lay brothers of the order.

VI. ACTS OF CHARITY

1st The third order, although consecrated by the rules to live in solitude of the hermitages and deserts, has to occupy itself, to acts of charity that the necessities of the Church direct, such as teaching, care of the sick, etc.

2nd With preference the brothers will take charge of the teaching of the young children – Kindergarten - and to this effect, the director will see to it that the buildings of the schools are established under the plan ordered by the chapter.

3rd Considering that the Kindergarten schools in Spain are a primary element of restoration, attention must be given to their foundation in favour of other acts of charity.

4th One of the laws of these foundations is that the brothers should look for the children in their houses, guiding them, walking orderly while going to and coming from the school.

VII. SKILL - ART

1st The director would see to it that the Congregation has all the skills - arts and trades, preferably those of the bricklayer, carpenter and farmer.

2nd The buildings would be constructed by the brothers, and to this effect, the director shall see to it that there is enough number of bricklayers and carpenters.

3rd From among the brothers bricklayers the director will appoint an inspector architect under whose direction are all the plans of the construction of the buildings, its maintenance and all the legal documents pertaining to buying, exchanging or selling.

4th The buying, selling or exchanging will be under the care of the director who will render an account of all of these to the chapter or to the general.

5th The architectural structure of the building will be determined by the chapter of the order.

VIII. THE RULES

1st The prior would be canonically elected by the community of 12 members. If the number does not reach 12, he will be elected by the director.

2nd In the buildings, there would be a separate hermitage or cell where, with the permission of the director, the brothers could make their spiritual exercises.

3rd A chapter of the rule and constitutions would be read in the refectory every day. No one will eat outside the time for meal except in case of necessity and with the permission of the prior.

4th The prior would assign a cell to each brother wherever possible; under no circumstances will anyone be permitted to enter the cell of another.

5th The priests, deacons or sub-deacons will pray the canonical hours, but the brothers will pray the Little Office of the Virgin Mary, and those who do not know how to read, will pray twenty-five times the our Fathers.

6th The pronoun “mine” and “yours” will be omitted; and everything being common, will be substituted by “ours, this is ours.”

7th They will have all the animals that they need for farming, transportation, service, utility of the house. In this connection, the prior will entrust a brother to take charge of them.

8th In the design for the construction of the buildings, the Church will occupy the centre.

9th Every Sundays and Thursdays they will have chapter of faults, wherein the brothers will humbly accuse their faults and weaknesses.

Besides the chapter of faults, the brothers will meet once a week to deal on the concerns and interests of the Order.

10th Fasting could be imposed by the director besides the one ordered by the Church. No brother will fast without the permission of the prior.

11th The order has to suffer all the discomforts brought about by the epoch, consequently, the brothers will eat for their subsistence what they procure from their work.

12th The brothers who are not assigned to teaching, to the care of the sick or other acts of charity, would be employed to duties and acts that are useful to provide for their subsistence. This is not only to avoid idleness, but also to comply with the penance imposed by the tribunal of the justice of God to our fathers: “You shall eat the bread you earned from the sweat of your brow.”

13th From the rising of the sun to its setting, they would observe silence, and in case of necessity, they could speak in a low voice.

Avoid long conversations and friendships among the brothers.

14th The superior must take care not to give orders with haughtiness, but with supplication. To this effect, use these or other similar terms: “Could your charity do this? Will this go well with you? Would you do me this favour? I am sorry to inconvenience you, but it would be good for you to do such thing. Don’t feel offended for what I ask you to do.”

15th The brothers would exteriorly manifest their joys and satisfaction in obeying with acts, words, gestures and manners their joy and satisfaction in obeying.

When asking permission, always add: “If your reverence judges it useful, if not, I conform with pleasure.”

IX. DISTRIBUTION OF TIME

1st In winter, that is, from September 14 to Easter, the brothers will get up at 5:00 o’clock in the morning and at 5:30 they will make their mental prayer. At 6:00 o’clock they will hear Mass and thereafter they will proceed to their duties.

2nd If there is no Mass, the brothers will prolong their mental prayer till 6:30, and continue with the Prime, Terce, Sext and None.

3rd At 11:45 they will go to the choir and after a moment of prayer and examination of conscience, they will pray the Litany of the Virgin. They will end the prayer with the Angelus when the bell rings at 12:00 noon.

4th Lunch is at 12:00 noon.

5th From 1.00 to 2:00 o’clock in the afternoon the brothers may occupy themselves with something useful for the house.

6th At 2:00 o’clock they will pray Vespers in the choir.

7th At nightfall, upon retiring from their work, they will gather together to do something useful for the house.

8th At 6:30 to 7:30 in the evening, they will have mental prayer and at 7:30 they will pray Matins, Lauds and the rosary.

9th Dinner is at 8:00 o’clock. At 9:00 o’clock the bell will ring for retiring and at 10:00 all lights are turned off and all the brothers go to bed.

10th During summer they will get up at 4:00 o’clock in the morning and from 1:00 to 2:00 in the afternoon nap.

This order could be changed in each case as judged by the prior and approved by the director.

X. CONFESSION AND COMMUNION

1st They would confess once a week, and regarding communion it is left to the discretion of the director.

2nd The confessors are assigned, chosen and appointed by the prior in agreement with the director.

XI. CORRESPONDENCE BY LETTERS

No letter may be written, received, or sent without their having been read first by the prior.

XII. TERTIARY SISTERS OF THE VIRGIN OF CARMEL OF ST. TERESA OF JESUS

1st The sisters would observe these same rules and constitutions in those parts that pertain to them.

2nd Beside their ongoing prayer, they will be assigned to do work of charity to the neighbour deemed useful by the director.

XIII. HOME SERVICE FOR THE SICK

1st Among other acts of charity, one has to be the service of the sick in their home.

2nd In case of epidemic in some locality, the director will send from other areas the number of needed nurses available to assist the sick.

3rd This act of charity is, without any doubt, one of the most sublime; because this apostolate, which is at the very bosom of the family, brings the aids of religion in those supreme moments in which the family asks and need; that looking at the scarcity of priests, they would substitute them for the agonizing frail sex in more than one arduous, bitter and difficult circumstances, especially in times of epidemic when a special vocation is demanded. For this reason no sister will be sent to this service unless, upon receiving her in the society, she voluntarily offers herself for this work.

4th We deem it fitting that the nurses during the circumstances of the epoch, would use secular dress outside the house, not allowing those pieces of clothing that reflect luxury and vanity. To this end, the director, in agreement with the prioress, will designate the style according to the custom of the locality.

5th Called to service, the sisters could be employed in what is convenient to the house, entering as maid-of-all and housekeepers, not only to care for the sick but also to attend to the needs of the house.

6th The detailed acts of these services are left to the prudence of the prioress.

7th Having received the job from the family, the prioress would visit the sick; and understanding the character and situation of the family, she would assign the sister whom she believes is more fit for the assistance of that house.

8th The prioress would look after the behaviour of the sister nurses by frequently visiting the family they serve.

9th The service would be free of charge, but because they need to support themselves during the days that they are at home, the director will see to it that they receive in the form of alms, what they need for their subsistence.

10th When assigning sisters for home nursing, the director will see to it that the sisters are well established and settled in the religious life and are morally secure in fidelity to their vows and vocation. Since nursing is a mission given to a woman to be at the bedside of the patient, it demands a special vocation.

11th In case of war, the nurses who have offered their lives for the victims of epidemic, would serve the wounded soldiers in the hospitals in the camp “hospitals de sangre”, would lodge in the camp itself with the ambulances ready to pick them up.

12th We believe that service rendered to a patient is a mission entrusted by the Holy Spirit to women, for which reason we are convinced that he will pour out his graces like flowing spring on these angels of charity, preserving them from all corruption in the midst of the filthy situation of the century. In this way, experience accredits it.

13th The sisters nurses could serve male patients in the same way as they serve the women, leaving to the care of the family those acts that decency and modesty prohibit a religious to do.

14th We believe that home service to the sick is a supreme necessity which this corrupt age has created. Its purpose is not only to lend material assistance to the patient and his family, but also to assist him so that he will not die without the sacraments and to accompany the rational soul until God's tribunal at that terrible moment of departure from this world. The Catholic woman, in this time of defection, has for the dying person in the bosom of the family a mission characteristically proper to her sex. Hers is the mothers love incarnated in her acts: Who, if not another woman, virgin and mother, substitutes her maternal love before her sons when her angelic Saviour and patron went away? Who if not his own Mother? Who wipes away their tears, comforts and consoles them if not another Mother sent to their homes at the terrible moment in which maternity disappears in order not to return anymore?

15th Teaching is another act of charity to which the sisters could dedicate themselves. For this purpose, the director must see to it that there is a Normal School where the teachers could be prepared and study the materials that they have to teach in the classrooms.

16th The foundation of Catholic Schools in this epoch is a supreme necessity in Spain in view of the fact that the State could in a given case, disregard, omit or do without religion in the official schools.

17th The school shall have three classrooms: elementary, kindergarten and parlour with playground for four-year-old children with their nanny. The care of the children would be assigned to an elder sister.

XIV. DIRECTOR

1st The tertiary order will be subject to or dependent on the director of the congregation.

2nd The election of the prioress in houses where there are less than twelve members of professed sisters, will be done by the director, and those that have this number will be done by canonical votes, the result of which will be confirmed by the director.

The prioress would appoint the sub-prioress, linen room sister, treasurer and other officials.

XV. OFFICES

1st There will be in each house a treasurer who will take charge of receiving and giving out money.

2nd The chest where the money is kept will have three keys, which must be in the possession of the prioress, the treasurer and another senior sister appointed by the prioress. The chest cannot be opened without the presence of these three sisters.

3rd Everything would be in common and nothing will be kept for the use of any particular sister. There must be but one fund for everybody.

4th The treasurer will have a book of accounts wherein she would note down the daily income and expenses, and on the first day of every month she should submit a summary of the account to the director.

5th There will be a dispenser whose duty is to distribute goods that are related to food.

6th The sister in charge of linens will take care of gathering the soiled ones and giving out clean ones for use, being in charge of everything related to clothing.

7th All the workers would be subject to the superior who will see to it that they fulfil their duties.

XVI. CUSTODY OF THE RULES AND CONSTITUTIONS

The director, in agreement with the priors and prioresses, must take care of establishing a detailed manner of implementing the rules, making use of them in a way they think most convenient for the organization of the order, entrusting to him everything that is in conformity with ordinary prelates, to whom he has to consult when difficulties occur, avoiding at the cost of all sacrifices the slightest

discord or dissension with the ecclesiastical authorities and evading conflict with civil authorities.

He should act in conformity with the reverend parish priests, who are the direct authority he must seek for help when he sets out with this work of charity.

XVII. ORDINARY PRELATES

While the prelates of the Congregation of Spain are officially suspended by the political government from the functions of their Jurisdiction, the third order will be subject to the ordinary prelates as apostolic delegates.

THE MINISTRY OF EXORCIST

PRESENTATION

It is well known that the ministry of the exorcist was one of the activities and aspects underscored in the multifaceted figure of Blessed Francisco Palau. In order to understand it properly, it is necessary to situate oneself in his historical context and in the Catalan religious environment in which he lived. The battle against diabolic influence, in a particular manner through the diabolically possessed, was especially hard and intense after 1864.

If you are aware of the hardships and sufferings occasioned by that fight with no holds barred, it is easy to understand the motives that impelled him to put all his capacity in favor of those who, for him, were victims of the evil spirit. In no other moment of his life has the spirit of dedication and sacrifice been underlined so high in favor of the abandoned and the marginalized of the society. Apart from the possible and probable errors in the diagnosis, the testimony of his heroic service remains saved.

From 1868 his activities and his opinions had been exposed in the pages of the weekly El Ermitaño. All of them were intended to defend the cause of the Church and to unmask those who were attacking her from different fronts. According to him, the Church had received from her divine Founder the power to fight against the first force of evil: the devil. Traditionally, that fight had been entrusted to the ministry of the "exorcist," but in recent times it produced no result. It was absolutely indispensable to relaunch that activity since the "possessed" or "diabolically possessed" were increasing, with nobody intervening in their dramatic situation.

In all the numbers of *El Ermitaño* he was returning constantly to the matter, compelled by the experience of each day. He affirmed that his voice fell in a vacuum; it was even opposed by other priests and pastors of the Church. The convocation of the First Vatican Council was for him the right occasion to hold on to his plans of action.

He organized his ideas and redacted a kind of memoir publishing it in number 76 (Year III) of the *El Ermitaño* with this title: "Exorcism. Influence of this ministry on the actual ruin or salvation." It was his intention to present it to the consideration of the Council Fathers. For this purpose he gathered the aforementioned articles into a fascicle, adding the following subtitle: "Observations directed to the Fathers of the Roman Council for the redaction of *El Ermitaño*." He presented himself in Rome in order to submit the copies personally to the Spanish Council Fathers. The unexpected interruption of Vatican I impeded these papers from getting special consideration.

Eight extensive pages occupy the Palautian writing. He exposed first his opinion about the ministry of the exorcist and its specific function in the Church insisting on the theological and biblical foundation of his thesis. In a second section he tried to refute whoever did not share his opinion on the influence of the evil spirit and on the frequency of the diabolical possession. After describing the gloomy situation of the diabolically possessed with heartrending tone, he proposed the establishment of auxiliary centers for these poor people and at the same time, he requested the establishment of exorcism as a permanent order or function on the part of the Church, in order to fight against the ravage caused by Satan on the souls and on the society.

The text of the book reproduced here is taken from *El Ermitaño*, number 76, completing the biblical references, cited at times in incomplete or fragmentary form in the original writing.

THE MINISTRY OF THE EXORCIST

INFLUENCE OF THIS MINISTRY ON THE RUIN OR SALVATION
OF THE PRESENT SOCIETY

OBSERVATIONS DIRECTED TO THE FATHERS OF THE ROMAN COUNCIL
THROUGH THE REDACTION OF EL ERMITAÑO

I. – DOCTRINES OPPOSED TO THAT OF EL ERMITAÑO

1. The enemy of humankind *is like a roaring lion (Ecclesiam Dei) looking for someone to devour* [1 Pt 5,8]. The Apostle warns us about this; and Pius IX, in the opening of the Council, adds: "A constituted head of a formidable propaganda of unbelievers has attacked and persisted to attack the Holy Church with rage and furor"¹ It has attacked, Pope Pius IX tells us; it has already assaulted; they have broken into hostilities; the war is a historic event; and it is a horrible war because, on one hand, all the powerful politicians of the earth in alliance with the powers of hell are involved in it, and on the other hand, all the Catholic elements and forces are gathered under an only visible Prince, which is the Pope and an invisible, which is Christ. *Put on the armour of God* the Apostle of the people shouts loudly, *so that you may be able to stand firm against the tactics of the devil. Our battle is not against human forces but against principalities and powers, the rulers of this world of darkness, the evil spirits in the regions above. Hence, I repeat, put on the armour of God if you are to resist on the evil day*" [Eph 6, 11-13].

¹ You can read the entire text in *Pii IX Pontificis Maximi, Acta*. Vol. V. pp. 237-240.

2. Obedient to these prescriptions given from heaven, we entered into the camp armed, not only as Catholics but also as Spanish citizens, in an epoch in which the devil, father of all revolutions, had the imprudence, the audacity and arrogance to present in our native land the same flag that, flying in the Empyrean over the head of millions of rebellious angels, has in a silk linen cloth finely embroidered in letters of gold this theme: Revolution! War against God! Upon reviewing carefully all that vast terrain where the enemy is visibly present in man through a kind of incarnation, we found it fortified and reinforced by spiritism, in witchcraft, in diabolically possessed bodies; in the collision, we shouted with the Archangel Michael: Glory to God! *Quis ut Deus?* Having seen and known all its forces, in view of what opposed and opposes us with atrocious and desperate resistance, we turned to the warehouse where the Church had deposited that terrible armament of which the Apostle speaks to us *accipite armaturam Dei -put on the armour of God.*

3. At the first step, to our great surprise, we came upon a body of doctrines intended to discredit and render useless that sacred ministry that includes the ministry of the Exorcist. In order to oppose the doctrines that we believe to be so fatal and to answer with the motto of the Archangel. *Quis ut Deus?* To the terrible cry made by the revolutionary angels upon attacking the house of the Lord, we put up in Barcelona a weekly newspaper that survives until now under the title EL ERMITAÑO

As Spaniards, as citizens, as men, as Catholics, we opposed and attacked the Revolution through the legal means we had at hand, because we believe it to be the work of the devil that intended to reconstruct modern paganism on the ruins of Catholicism. Being directed by an invisible evil spiritual power, while the Catholic press, through thousands of organs, combated it in its anti-social politics, we, fully armed to the teeth, looked for its head to decapitate it, or at least to crush it. This, being an infernal serpent, in order to be consistent with our motto, we looked for weapons, necessarily, spiritual weapons. Although the enemies are intelligent like us, but of a superior order; nevertheless, we sustained and will sustain the fight, not only as Christians, but

as rational beings, as men, as creatures against angels that have displayed the flag of rebellion against our Creator. In this battle we believe that we have with us the heavens, the earth and many creatures that are not infected by this crime of rebellion.

4. Respectable men, venerable prelates under many titles, eloquent speakers and all those with sublime virtues think differently about the ministry of the Exorcist more than we are; we agree at bottom, but not in the forms and manner of seeing and appreciating things. We respect your doctrines, but in matters in which the Church has not pronounced her shortcomings, we believe that we are free to find out and to express our opinion. In order not to offend the authors by reproducing their doctrines, we shall cite their names, so that the Council may judge this cause with knowledge of the matter.

When the Council opens, the world is under the action of its tribunal, and this is the precious moment to state that which one believes to be the general concern of the Church.

II. – CONSEQUENCES OF THE OPPOSING DOCTRINES

5. His Excellency, Bishop Puigllat y Amigó (r.i.p.) of Lérida, in a circular sent to his parishioners on 20 June 1863, nº 10, denied the existence of witchcraft and magic.²

His Excellency, Bishop Claret, in a printed work entitled *El colegial instruido*, when treating the ministry of the Exorcist, degraded it in such a manner that, with more or less clear terms, tells us that it is already in disuse. His Excellency abandoned it because he was wasting his time; that out of the thousand cases presented to him, hardly one was true; and although he admitted the existence of the diabolically possessed, they are in his opinion cases so rare that, *parum pro nihilo reputatur.*

² Bishop Mariano Puigllat y Amigo governed the diocese of Lerida from Nov. 6, 1862 until 1870. He assisted the First Vatican Council and died in Rome during the celebration of the same on 3 February 1870.

The Missionary Congregation founded by His Excellency, supporting these very doctrines, preached against the maleficent with such severity that they denied absolution to those families who resorted to them, believing that they were attacked by this sickness³.

In a parish of almost eight thousand souls, the parish priest did not preach much that Christ had enclosed all the demons into the abyss.

6. Having denied the existence of the maleficent, the operations of the malefic magic preceding the diabolic possessions of the victims, everything therefore that pertains to the ministry of the exorcist collapsed en masse. These gentlemen based their belief that Christ, by his coming, had repressed and destroyed the power of the demons. This proposition, *simpliciter dicta*, proves even the evidence of their assertions. A thing that is destroyed is of no use, and if the power of the devil was controlled and destroyed, what are we afraid of now?

7. Another very respectable prelate, whose name is not licit for us to print for not having the right to publish doctrines, that are not printed, wrote us on 8 May 1869. “Your newspaper provides weapons to the adversaries of Religion in order to fight it, saying that it approves superstition and fanaticism.” This fanaticism and this superstition consist in the belief that “it is in anybody’s power to make use of the ministry or the art of the infernal spirit in order to cause damage to others.” A fact is denied here, which is unfortunately true, and which the Church had always recognized and preached: such is the maleficent; and moreover, it incriminates us as fanatics and superstitious for maintaining its existence.

8. His Excellency, Bishop Puigllat, says in the aforementioned pastoral letter. “Two obstacles have to be avoided in this matter (the ministry of the Exorcist): that of falling into protestant philosophism that denies that there can be possessed or

³ It was sent to the work of St. Antonio Maria Claret, *El Colegial or Seminarista teórica y prácticamente instruido*, published in Barcelona in 1860, reprinted in the following year. Fr. Francisco Palau used one of these two editions.

obsessed...and that of falling into the delirious error of magic and maleficent, being able to transfer the evil spirits to the other man or woman. But the case notwithstanding, in avoiding this obstacle, you could fall into another, that is, into the blind credulity of believing that such operations could be carried out through the intervention of witches and dwarfs that had never existed, and of sorcerers, fortune tellers and magicians...” On the other hand, “Jesus Christ destroyed the empire of the demon.” In this circular he renews the provision regarding the making of the laws about the ministry of the Exorcist to the ordinary, and His Excellency prohibits the reading of the Holy Gospel without his permission.

9. During that epoch, the entire nation heard with profound emotion the authorized voice of missionaries through thousands of respectable titles, supported by testimonies of prelates gifted with deep theological knowledge and sublime virtues. As a result, it gave a complete incredulity in all that the dogma teaches us with reference to the ministry of the Exorcist. Moreover, it put its seal on the errors regarding the matter that the enemy sustains, causing one to vacillate in the faith, that which the Church inculcates to *resist solid in the faith* even the most staunch defenders of the very errors.

III. – THE MINISTRY OF THE EXORCIST. PETITION TO THE COUNCIL FATHERS

10. We deduce from here those consequences that flow naturally from the principles of the Catholic dogma confronted with the aforementioned doctrines.

1st This preaching had left the ministry of the Exorcist in Spain null, without function, suspended, entirely of no use.

2nd The families who were seen attacked by the dreadful sickness that the spell causes, seeing themselves abandoned by Religion, had resorted and will resort in their pain to spiritism and to the same witchcraft, making this act a weapon of spiritism so as to preach that: neither is there nor there had been demons; that the power which the Church formerly had over the spirits had already been withdrawn and was passed on to them.

3rd The function of the ministry of the exorcist being suspended and in disuse, remains closed not only to the exorcists but also to the Catholics that grandiose warehouse where Christ has deposited the spiritual power that vests and arms the very Church in the battles against the demons, that power founded on these words: *See. I have given you power to tread on snakes and scorpions and all the forces of the enemy*, [Lk 10,19] work directly against these evil spirits.

4th This power being suspended, the human society remains abandoned to those in darkness, and the Church itself had given in to it, if it were possible that the ministry of the Exorcist be completely in disuse in it.

5th This power being suspended in Spain, the nation, before the laws of the justice of God, has been abandoned to the power of darkness and the devil was able to present to us his own flag displayed at the cry of revolution! War against God! With no fear of being bothered by an armament rendered useless in disuse and a disbelieved and disparaged ministry.

6th How does this ministry stand in the other Nations? Is it more or less found in the situation of Spain? Is it also suspended? In either case is it a sufficient matter for a ministry of 400 thousand ministries? In the affirmative case *solutus est Satanas de carcere suo* why is he unchained? *Quia non ligatus?* and why is he not bound? He is not bound because the Exorcist is suspended? What has the unchained devil done? It has presented battle at the material and political power of the Church, and nailing its flag with its favorite slogan: revolution! over the ruins of the thrones of all the Catholic kings that shelter her, attack us, putting on their crowns, taking up their scepters and their swords. And now Pius IX tells us: "The devil had attacked and assaulted the house of the Lord." The apostasies of all the kings and governments of the earth are Satan's work, as well as the revolution. Let's hope we are deluded.

IV. – BASES ON WHICH THIS ORDER IS FOUNDED

11. Having extinguished the faith in all that the dogma teaches us with regard to the ministry of the Exorcist, this darkness

attacking the front line of the ecclesiastical discipline enveloped it in chaos. Let's proceed to it.

Sacra Congregatio Episcoporum et Regularium in Florentina: decree of February 22, 1625: that no exorcist exercises *ex officio* this ministry without the permission of the ordinary. The Sacred Congregation of the Inquisition confirmed this decree in July 1720, and the synod of Tarrancon made the same stipulation in 1668⁴.

What caused the Prelates to take so grave a measure? There is neither nor is there another than the obstinate and horrible resistance that now and then the demons oppose our power. With or without authorization the demoniacs do not get cured, and the enemy after a fierce struggle, becomes owner of the castle. This resistance is a grave reason why the Prelates have this ministry reserved; but it is not, so it will remain suspended and of no use.

12. In view of the most disastrous results that the suspension of the ministry of the Exorcist produces, the redaction of the *Ermitaño* elevated its entreaties to the Roman Ecumenical Council and to heaven so that this ministry may be constituted under that order that it carries within; that the supreme, urgent and pressing need dictates the suppression of the audacity of the demons and the help of the families who, in their oppression, seek the help that Religion owes them.

V. – SOLUTION OF THE OPPOSING DOCTRINES

13. 1st. The tenacious resistance of the demons, the lamentable state of the diabolically possessed, the special situation that this ministry has reached these and other very serious reasons characteristic of the epoch, demand that buildings be put up where this ministry has to take place, be it in the architectural form, in the persons assigned to the service of these sick persons, also in the very spiritual exercises, concentrating all their forces on working over the enemy with all the fullness of their power.

⁴ The series of ecclesiastical documents about exorcism and the exorcist can be found in F. L. FERRARIS, *Bibliotheca canonica iuridica moralis theologica*, vol. III, Rome 1886, pp. 491-493.

2nd The situation of the diabolically possessed is the most horrible of the many possible calamities afflicting man, considering the individual and the family to which he belongs. In this calamity no class, age, sex or condition is exempted. If in a family the head is attacked, the whole family is ruined and destroyed. No one is free, neither the priest, nor the religious who lives in the cloister, nor the mother breastfeeding her child, or the elder in his ageing.

This horrifying picture inspires compassion and pity at first glance, and first of all a surprising number of youth from 3 to 25 years. We attest to what we see: terror! Horror! These diabolically possessed, transformed into raging serpents, throw themselves furiously and desperately to the floor, hit their heads against the floor and the walls; they pluck out their hair; tear their clothes; strike their heads and their breasts; throw themselves out of the windows and their heads down the stairs, plunge into the water, the wells, the ponds, the rivers and into deep precipices. They eat matches, pins, needles, nails, and glasses, poison and whatever can harm them. Their innocent lips utter the most loathsome and repugnant blasphemies that can be heard. They are prevented from assisting at Mass, from entering the temple to listen to the divine Word, assist at the divine office and receive the Holy Sacraments. They tear rosaries to shreds, scapulars and as many sacred objects as they can have. Impeded from pronouncing the holy name of God, they live dying and furious like dogs. Above all, these evils expose the individuals to being abused, raped, and defamed through a horrible pact between the evil possessors and the filthy man. Visited at night by the same malefactors, they commit, without the persons' consent, obscenities that the pen would not attempt to describe. To this most cruel martyrdom on the external part, may be added the most severe pains caused by the infernal serpent within their bosom, their heart, that make them shout and heave deep sighs. In this situation the most horrible of all that is possible, some abandoned by their own families, who, in order to help them, had exhausted all their fortune, would be ending their days shut up in cages like furious lions behind the iron bars of an insane asylum; and the more fortunate are seen in their homes left to themselves, exposed to commit suicide without help other than the fragile arms of a mother or a little sister who, for

lack of priests, throw themselves with manly strength over the infernal wolves in order to save so dear an object, fighting the demons by dint of strength and forced to perform the ministry of the Exorcist in defense of their lives.

May this page that we publishers record in the ecclesiastical history of 1870 be an illusion, a dream or a vision of a fantastic panorama! But the persons live, and if anyone doubts the truth of this picture, that with trembling hand we are sketching, it's a thing not easy for us to expose before your eyes, not a figure behind dark shadows, but the reality of the acts.

14. Providence had prepared an efficacious remedy for each of the misfortunes that afflict human society. How is it possible to look with indifference at the most horrible of all the possible? In his mercy he had organized for this the ministry of the Exorcist. This help must be promptly efficacious, easily accessible to all the families and leaving the maleficent individuals without cure, resisting the demons by virtue of the ministry of the Exorcist, the only means of providing Mother Church with this supreme necessity. Paying attention to the situation of the period lies in establishing houses of asylum in the different Catholic localities where Mother Church welcomes her sons and daughters, who seek her protection. It is not licit for us to abandon a diabolically possessed person until he is saved; it would be a crime for a pastor to abandon his sheep to the fury of the wolf; what would you do with the sheep? Welcome it into the sheepfold.

3rd The honor of the families demands these asylums so that this misfortune may be helped by protecting it from publicity just like the honor of the ministry itself. What do the Bishops do to these victims? Wanting in enough place proportionate to the cases that occur, what do the ecclesiastical authority do to these unfortunate beings, especially to the furious with suicidal attempt? The parish priest cannot take charge of this aid; neither can the other Churchmen who do not have the appropriate place. What do you do especially to women? And if they were poor who would give them the maternal help? What place would be chosen to carry out this ministry fruitfully without being exposed to the malicious curiosity of the public? In a Church? How do you proceed without

the knowledge of the whole town, the whole city? Impossible! Since the battle cannot be carried out without having a fixed region where to provide for and prepare the combatants for the clash, it is well-nigh impossible that the ministry of the Exorcist, considering the circumstances surrounding it, be constituted in command without assigning a place where in a way the exorcists find weapons, persons, resources, solitude for prayer, room, oratory and other means that religion has; and to provide occasion for the families to prepare themselves for healing through spiritual exercises which, in our opinion, should precede the exorcisms.

15. When the demons surrendered to the force of exorcisms, when faith existed in a Catholic country, the temple was the convenient site, but now it does not suffice. There should be a building adjacent to the Church, where the diabolically possessed are sheltered spiritually and materially.

4th Aware of the resistance exerted by the demons against our power, having reserved for just reason this ministry to the Bishops, the withdrawal of subordinates delegated to this activity would expose the struggle to a sure defeat. All the spiritual strength in the battles against hell is simplified, assembled and centralized on those who have received from God and have the pastoral staff, the keys and the chains in their hands. Thus, as the demons are united in the war against Christ are a single moral body, and that spiritual body, being one, receives the force of this unity that the devil is entitled, similarly, the Church, in order to overcome this battle, has her force centered on one single prince, which is the Pope, so as to work against the spiritual forces, against *the evil spirits in the region above* [Eph 6,12] that are presented simplified in a single head, the initiative, the movement and the direction of which must proceed from the center, that is, from the Pope and from the Bishops; the Pope and the Bishops form the Council, while the mass of exorcists form the army combatants that combats, but at the order, in the presence and under the command and direction of their chiefs.

16. How is the ministry of the Exorcist constituted an order under this point of view, so that it may truly be, not the impotent action of any exorcist, or skirmishes or combats in any locality

isolated from the body, but the action of this power in full force that in itself has over the *omnem virtutem inimici*? Establish asylum centers in different Catholic places. Give them architectural form according to the purpose for which they are destined; formulate a rule that lays down those spiritual exercises that have to be practiced; choose from both sexes consecrated persons to be at the service of these sick, just like the priests who have to exercise this ministry; arm these establishments *omni armatura fortium*, with all the most formidable weapons that the Church has against the devils; let all this camp be under the direction of the Pope and of the Bishops; with these houses armed in this way open the doors; the whole crowds of demoniac that are dying in the insane asylum and hospitals or have committed suicide will go to them at once. Come then all those believed to be bewitched; if it is a fiction it will be corrected and cure by the correction; if it is an illusion without malice, it will vanish; and if it is a reality, the diabolically possessed will be cured. Its cure will be sure, infallible because the spiritual power of the Church will work on them with all the fullness of its force through its institution. By the force of this power heaven will give these signs: *You will cast out devils in my name, you will lay hands on the sick and they will be cured*. The Gentiles will say, *the blind can see, the mute can speak, the paralytics can walk, the insane are cured* [Lk 4,40]; herein is the finger of God. These buildings will be public monuments, which will give testimony to the Catholic faith with reference to hell, the demon and to the power of the Church over these rebellious angels. Before these signs of divinity the Catholic truth we are preaching will not only remain confirmed but will also make the spellbinding magic as well as the spell confused. The demons that now through the mouth of its child, raises the Revolution up to the heavens the cry, freedom! Will have prisons on earth where the captured will be locked in, so that from there they will be cast to the abyss.

17. Having placed the ministry of the Exorcist to its proper order, it will infallibly preside over, and its acts corroborated by that Angel of whom the book of Revelation tells us in chap. 20: *Then I saw an angel come down from heaven, holding the key to the abyss and a huge chain in his hand. He seized the dragon, the ancient serpent who is the devil or Satan and chained him up...and hurled*

him into the abyss which he closed and sealed so the dragon might not lead the nations astray [Rv 20,1-3].

Who is this Angel? Christ and Peter in Pius IX, in the Bishops and in the exorcists: *You are Rock and on this rock I will build my Church and the gates of hell shall not prevail against it. And why? Because I will entrust to you the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven [Mt 16,18-19].*

18. The staff, which Christ entrusted to Peter, represents this spiritual power. It had passed on to Pius IX without any alteration. Time has not wasted it; it has the same power. Experience accredits that the ministry of the Exorcist, *senatis servandis*, given order, produces an infallible effect, which is the expulsion of the devils, its prison and imprisonment, the damage of its power and the healing of the sicknesses caused by its malignity in the human bodies.

The demons, imprisoned and confined in the abyss, all the political powers that had seduced and are enslaved together with the nations that govern, have to fall infallibly through the spiritual power of the Church; and the Church entitled by the right of war has to take possession of its heritage that the devil possesses through the apostatized kings. *When a strong man fully armed guards his courtyard his possessions go undisturbed. But when someone stronger than he comes and overpowers him, such a one carries off the arms on which he was relying and divides the spoils [Lk 11, 21-22].*

When the ministry of the Exorcist is given its order, heaven will give this sign: *In my name cast out the demon. If by the finger of God, the Church will say to his children, the nations, in order to console and strengthen them in the midst of their affliction, I cast out devils, and then the reign of God is upon you [Lk 11,20].*

If the Church overcomes the devil in the territory where it presents itself visibly through a kind of incarnation in the diabolically possessed, it pertains to her by the right of war to divest the defeated of all its possessions, which are all the nations who are then slaves of the devil through the apostasy of their kings. *Such a one carries off the arms on which he was relying [Lk 11, 22].*

5th Lastly, we believe that if this same order demands that in the actual circumstances no exorcist can exercise this ministry without the authorization of the ordinaries, it would be fitting to proceed according to the reserve for the faculty to preach and to hear confession. It is important that there are a certain number of authorized exorcists to whom the people can easily and promptly resort to the needed help that is urgent and allows no delay.

VI. – [PETITION]

19. That the ministry of the exorcist be constituted in its order: this is our petition.

When these supplications were formulated, charity and the common good of the human society constituted our echo of deep sighs, acute groanings and horrible cries in order to transmit and elevate them from the council hall to the ears of its mother, the Catholic Church. And these victims, upon seeing themselves caught between blooded teeth and claws of the infernal wolf, cry out terribly for redemption and they are not few, as some would think, not a hundred, or a thousand but many thousands.

Malignity, when considered the most terrible of the many misfortunes that can come upon an individual and a family, cannot be left from being combated against by the ecclesiastical minister, which perhaps could be a sufficient motive for us to call the attention of the Council. We describe to it the pestiferous and deadly influence that it directly has against the universal social, political and religious order of the whole human society. Under this viewpoint it is, without any doubt, the radical cause of this anarchy and universal ruin that at an accelerated step lead the entire society toward a dreadful catastrophe.

Christ is God united with man in order to destroy in man and through man the power of darkness: *ecce ego dedi vobis potestatem...Demones effugate*, and this is what the ministry of the Exorcist is for.

The devil has associated himself with man under a thousand forms in order to destroy in man and through man the power of

Christ and this is what the maleficent is. *Ars quo quis ope demonis alteri nocet.*

20. The finger of God has marked the territory where both powers – Christ's and the devil's – present themselves fortified in a manner that is possible for the character and condition of the combatants. The ruin or salvation of the world depends on the defeat or the victory. The triumph of Christ and of the Church is infallible when the ministry of the Exorcist is constituted in its proper order, and this triumph is God's conversion of the nations and of the kings because the devil becomes prisoner by the right of war and divested of whatever it possesses in this world. *Si fortior eo superveniens, vinceret eum, universa arma ejus auferet, in quibus confidebat, et spolia eque distribuet...Si in digito Dei ejicio Demonia prefecto pervenit in vos regnum Dei.* When this ministry is suspended, whatever the cause may be, the battlefield remains under the power of the enemy, and human society is submitted as slave to the conqueror.

To look at this question from this perspective is of social, political, religious, general, vital and transcendental importance. It is a duel between the supreme Pastor and the infernal wolf, both of which are visibly armed in man: the security that is being disputed is the freedom or the slavery of the nations.

Pardon! Oh Council Fathers! Pardon! Perhaps we are in complete illusion, let's hope we are! In such case we are going to anathemize our doctrines and we shall withdraw them if the Council disapproves them: we condemn ourselves if it condemns us. If we are dreamers, our delirium is produced by a kind of fever that causes in us the ardor with which we love the Church. May Our Mother forgive us!

Francisco Palau, priest

I

SOLUTION TO THE INCONVENIENCES

21. "Christ, with His coming, destroyed the power of the devil, and for this reason the ministry of the Exorcist could hardly have purpose: the cases are rare."

We answer:

God does not work in man without man. He had elevated the Church to so great a dignity that he wanted the inimical power to be suppressed and destroyed by his minister in fulfillment of the famous sentence *ipsa contered caput tuum* [Gn 3,15]. If the ones who are now in charge of this sublime mission, if we who are living up to this date 1870, suppress and destroy the power of the devil, it will be destroyed. If we seize him and chain him and cast him into the abyss, he will be shut in here and the present generation will be saved from his tyranny and fury. If on the contrary we are remiss, we do not bind him through the power of the keys, we do not cast him into the abyss in fulfillment of the command *demonos ejicite*, he is left free, unchained with all his power. We are men, and we can have more or less faith, more or less charity, more or less exactitude and fidelity; in this there can be more or less, in an epoch and a place more than in any other. Christ is now in us as he was in Peter; through the faith of Peter and of the Apostles the devil was suppressed and destroyed; through our incredulity the devil can be unchained; through our faith he can be hurled in the midst of the nations he has enslaved. These are the doctrines that we are supporting.

22. Hence, we deduce very logical consequences as follows: Since we do not suppress the power of the devil because the ministry of the Exorcist is suspended, hell remains unchained. He has assaulted Catholicism. He has entered within through the corruption of the customs. He possesses the masses of the nations

who were Catholics before. Having no fear of the ministry that has the power and the mission to seize it from the chains and keys to bind him, he entered into the body of the sons and daughters of the people of God; and in order to imitate in a manner possible to its condition God himself in the mystery of the Incarnation, visibly challenges like Goliath, the omnipotence of the God of Israel, and provokes us to a fight which we must accept. The ministry of the Exorcist, rendered useless and depreciated, the devil attacks without fear and it glories in not having in our power enemy that will molest him.

II

23. Since Christ through His death repressed the power of the devil, the cases are rare. Since they are rare, this ministry has neither importance nor purpose, because *parum pro nihilo reputatur*.

Solution:

This is the truth: those diabolically possessed that appear as such in public are rare in comparison to the ones that are occult, that is, those in which the demons do not manifest themselves. They are many and much more than are commonly believed.

There, where there are no hunters, there would be no hunting, and there, where there are no fishermen, there would be no fishing: this is, visible, evident, but not because those who go hunting and fishing do not see these objects, rather, they do not let them exist.

Since faith in all that the dogma teaches us with reference to the ministry of the Exorcist is lost and the existence of the maleficent is denied, nothing of the latter is seen except suicides, strange sicknesses that do not follow the normal course, nervous breakdown and dementia. Because the existence of the maleficent is denied, crowds of demoniacs fill the houses of charity, hospices, hospitals and insane asylum.

24. And if what we affirm is true, if there is really object and material for the ministry of the Exorcist, are they not enough and

more than enough? How are we going to save our responsibility? How disastrous are the consequences of the contrary opinion! This question is equivalent to doubting if far away in the forest there lies in ambush a formidable army. Some say that there is no such enemy; although at times they see some other armed men. They are of no importance, because they are fugitives and a group of thieves against which half a dozen civilians would be enough; others say the opposite. In such case what is there to do? Will the king remain in doubt? No, he will send there a military commission in order to secure the fact. Well then, let us proceed to the case: we say that the diabolically possessed and the bewitched are many and very many; that there are known millions of legions of demons in ambush, not only through the mouth of the diabolically possessed they possess, but through the visible powers, that rule, have displayed their own flag Revolution! This Revolution is their work. We are the ones that publicize it like a town crier, and we recourse to Rome in order to relay the fact to the Pope, to the Bishops and to the Council so that the ministry of the Exorcist would be constituted to its proper order.

25. This is a question of facts, and the truth has to be demonstrated by works. Well then, these are what we offer as arguments to the Roman Council Fathers: we who subscribe, in the country where we live, have made practical studies and from these studies the fact we refer to turned out true: it is contemporary history; therefore, it is easy to investigate. We have designed the plan of the mental asylum for the demoniacs and bewitched, and we have furnished a part of the building. This ministry works with special power during Easter: that's how experience teaches us. We shall call, if we are authorized from this date for the feast of Pentecost, the demoniacs and bewitched of Catalonia who have recourse to us, knowing that we occupy ourselves in providing the helps that Religion owes them. How many do you believe we have in the house? The number would be surprising and fantastic, and much more if we announce to them that the Church, their Mother, represented in their prelates, is the one calling them in order to save their lives and their souls in a maternal embrace. Between the sick and their care givers would there be one, two, and six hundred? Much more than that.

26. But how could the bewitched be proven?

It is the most terrible of all sickness that is possible, and similar to a morbid anger that announces itself through the destructive effects and certain characters that specify it. The families attacked by this evil do not vacillate about its existence because they see, they feel and they touch it within the walls of their own home. The bewitched themselves announce to them that since freedom of cult is proclaimed, they will glory themselves before the victims of the great power that the spirits are clothed with and that safeguarded by the same laws those, associated with the demons, commit the most horrible crimes that sound moral theology recognizes. In the end the maleficent is made to die the most atrocious death that can be conceived through the abominable operations of its art. The people in Barcelona are convinced of the existence of this cruel scourging that as soon as it enters into the intimacy of the family the neighbors run away, and to whom do they go for its remedy? To the same maleficent. And why? They were informed that such misfortune does not exist, and having lost faith in the power and in the mission of the Church, crowd of them recourses to this infernal art. We are going to write a history that describes the situation in which everything referring to the ministry of the Exorcist is found up to this date 1870: what we are consigning is public facts and nobody will dare refute us because they are before the eyes of those who want to see them. The maleficent is a horrible monster that the Catholic who does not see and know him in this epoch must be in complete darkness that, fearing no longer in the material power of the Church, believes that the time has come for him to present himself with all his ugliness. Let him look at himself, but let us demonstrate his existence through other more sure signs.

27. We have attended and attend to other more sure signs. Why do we believe that the mute, the lunatic and others whose healing the Gospel refers to were diabolically possessed? *Locutus est mutus* [Mt 9, 33]. The sudden cure of so horrible sicknesses that can happen to an individual and family, such as dementia (to the eyes of the unbeliever) accompanied by fury, suicidal attempt and nervous convulsions that reduce the person to the last extreme of life and transform him or her into an untamable beast; this healing

that occurs instantly without medication other than the power of the Church, invoked against the devil in favor of the victim is a testimony of truth for all men rationally not preoccupied and who are not blinded by an evil passion. We have seen this not once, twice or twenty times during the course of six years. The facts are made public in Barcelona and its outskirts; the families exist and they will not allow that we be contradicted.

28. Furthermore, the ministry of the Exorcist has sufficient object and material. It is a question of facts and the works are arguments that convince even the evidence. That a retreat house be authorized for these victims; we will call them on one of the days designated by God for their healing, such as the principal feasts of the year. The families will be present. The supreme Pastor, *servatis servandis*, having observed all the formalities involving the ministry of the Exorcist, that the most special situations demand today and the state of the diabolically possessed, will repeat the very signs that we have seen. He who does not believe in this will neither believe the Gospel. This is a question of facts, and it has reached to such extreme that the Catholic truth needs to be confirmed *according to these signs: they will use my name to expel demons...the sick upon whom they lay their hands will recover* [Mk 16, 17-18].

In order for us to believe what the Church has always taught with reference to the maleficent and the ministry of the Exorcist, we neither desire nor ask for any sign from God; we believe this because it is what the Church teaches: we believe a fact that we have before our eyes. The signs are for the unbelievers, and to the Catholic who asks for it, God answers: *An evil and unfaithful age is eager for a sign. No sign will be given it but that of the Prophet Jonah* [Mt 12, 39-41]. The sign that Jonah gave was *Forty days more and Nineveh shall be destroyed* [Jon 3,4]. This is the sign that heaven announces to the incredulous Catholic.

“Anti-Christianism will sink into the abyss with all its power, with all its incredulity and with all its wickedness, and on their ruins the Catholic faith will build its work.”

III

PRISON OF THE DEVIL. INFLUENCE OF THE MINISTRY OF THE EXORCIST
OVER THE GOOD AND THE SOCIAL EVIL

29. How is it possible that the healing of one or of a thousand diabolically possessed influences so directly in the ruin of impiety and in the good or the social evil? Yet, even when thousands or a million of demons were cast out from the human bodies, how could the others remain captive and bound, those that are not in the body? How is it possible that the ruin or salvation of the human society depends on the use or disuse of the ministry of the Exorcist?

Solution: It can be later. Just as the French people are an independent power that can be destroyed by another superior power, in order to overcome it the force that is presented in the battle would be enough, and so it is and what passes beyond in the sphere of the intelligence. The demons are revolutionary angels. They form in the intellectual sphere an independent power or kingdom distinct from that of the good angels and that of men. They have linked and associated themselves with evil man so as to destroy man and through man Christ and his Church. We have here the maleficent; and God united himself with man so as to destroy through man the work of the devil, and herein is the ministry of the Exorcist.

30. The demons form together a power, a nation, an army, a single body, which the Sacred Scripture names as dragon, *the ancient serpent known as the devil or Satan* [Rv 12,9]. Just as to catch an ox it is not necessary to bind the whole body, but only the horns or a single thigh, so it is in the intellectual and spiritual. In order to bind the devil, it is enough to bind the force that is visibly presented to us: this force cannot be subdued unless all the others fall more or less into ruin, because by attacking the head, the whole body is overcome and by attacking the force presented in the battle, the others are destroyed.

31. The Church has the power to seize that invisible spiritual power which the devil holds: *Ecce ego dedi vobis potestatem, et apprehendit draconem qui est Satanas et diabolus*. He can be bound and cast into the abyss: *tu est Petrus...quodcumque ligaveris...et ligavit, eum y missit in abyssum*. He can be imprisoned there; *et tibi dabo claves regni celorum...et clausit et signavit illum ne seducat amplius gentes*. She has this mission and she is bound to fulfill it: *Daemones ejicite*.

Is there any territory where the Church can find the devil in order to seize him?

Yes, and this camp is where all the maleficent and the ministry of the Exorcist spread out. Here this spiritual evil power makes itself visible in a manner possible to its condition. They are visibly presented in the diabolically-possessed bodies through a kind of incarnation: the devil substitutes the rational soul in all or part of its organic functions making it lethargic; and so it is really the devil woman or the devil man who acts in the diabolically possessed; it is the devil who speaks, who fights and who overcomes or gets overcome.

32. What part of that power works in the diabolically possessed? The head, because it is the one that makes visible its representation of the whole body; and if it is crushed the whole body too is crushed. The diabolically-possessed bodies are the exterior atrium where the strongly armed present itself to the man God or to God in man in order to wrestle in man; he is overcome here *when someone stronger than he comes and overpowers him, such a one carries off the arms on which he was relying and divides the spoils* [Lk 11,22].

Having overcome this evil spiritual force in the camp, where it presents to us visibly, where it is bound and cast into the abyss, the whole of the kingdom of Satan remains destroyed, and over its ruins the reign of God is reestablished: *if it is by the finger of God that I cast out devils, then the reign of God is upon you*.

33. When the head of the Revolution, which is the devil, is crushed, the body remains a cadaver.

It is thus that we understand the influence of the ministry of the Exorcist on the ruin or salvation of the entire present society in all the nations.

We appeal to the time and to the works. Why is the Revolution not going to fall unless the head, which is the devil, is crushed first? Who is going to crush him? She about whom it is written: *A woman will crush your head* [Gn 3,15]. Who is this woman? The Church. Who is the Church? She is the Pope and the Bishops with regard to the fulfillment of this sublime mission. Let us support the ministry of the Exorcist because we believe that that terrible act is wrapped up by shadows and profound mysteries wherein the undefeated Judith cut the head of the colossus Holofernes, Jahel pinned Sisera to the earth and Esther obtained that Aman be hanged with a rope prepared for Mordecai, saving the people at once, the true people, these people that spread over the face of the earth up to this day, groaning under the most horrible slavery.

34. The Church has ordained its ministries in such a manner for the individual welfare that will all lead toward the final end, the common good of the entire human society.

Why does Charles VII not take the crown of the King of Spain without first casting the demons into the abyss through a spiritual power? Time will accredit it: it is a question of facts, we appeal to time: neither Carlos VII will be able to occupy in Spain the throne of San Fernando nor the dethroned Catholic kings and princes will be able to hand on the scepters until the Church has crushed the head of the Revolution, the devil.

Francisco Palau, Priest

JOURNALISTIC PAGES

PRESENTATION

The major part of Francisco Palau's writings is directly or indirectly linked to his apostolic activity: sometimes as preparation; others, as support of this; the rest, more as its fruit. Such is the case of the pages that follow. They correspond to two distant moments of his life and to two outstanding facets of his pastoral action. The first series is related to his "popular missionary" activity throughout the diocese of Barcelona and Ibiza during the years 1864-1867.

It deals with the published articles in the form of open letters to the director of the "Revista Católica" his friend and former collaborator. Although published in the "Positio" for the beatification and for other studies, these pages were not yet included in the series of the "Palautian Texts."

A yet more journalistic in nature are the pages collected in the second series. They form part of the intense activity shown in the creation and direction of the "School of Virtue" during the years 1851-1854. They appeared in the newspapers of Barcelona, which favour and support that Palautian initiative. Through them he intended to promote and make known that extraordinary catechetical work.

They are pages that complete other writings of that epoch, like the "Catechism of the Virtues" and the "School of Virtue Vindicated." Their variety and extension have directed us to place them at the end of the volume in order not to make the reading of the more important and organic writings dull. The text reproduces the one published in no. 9 of the "Palautian Texts" (Rome 1991).

As in the aforementioned publication, here they have also been organized into two sections or parts: that which puts together the pages related to the doctrines exposed in the "School" and that which illustrates its organization and its history. Both are important for the complete vision of that Palautian undertaking that has so much resonance in his time.

To Rev. Ildefonso Gatell

Ibiza, February 22, 1864*

**OPEN LETTERS CONCERNING HIS
POPULAR MISSIONARY ACTIVITY**

1. Called by the worthy ecclesiastical Governor of this island of Ibiza to conduct retreat to the clergy and to the people during this holy period of Lent, I availed myself of the columns of your esteemed newspaper for the purpose of calling the attention of the Government of Her Majesty regarding the situation of the clergy, especially the foreigner parish priests. The Episcopal palace, where the ecclesiastical Governor resides, and all the rectories outside the city are found in a true state of siege as in a time of war, since they are considered victims prepared and marked for the sacrifice, with no help other than the generosity of a heart that is exposed before the sharp blade of man who does not withdraw from any kind of transgressions. All our brothers in the priesthood heard the narration of the crime that was hardly perpetrated in the most critical and pressing time of the revolution.

2. In the evening of the 8th of July last year 1863, there appeared at the parish house of San Lorenzo of this island four masked men. They took advantage of the occasion when the servant of the respectable Fr. Bartolomé Ribas opened the door. These tigers, armed with dagger, penknife and pistols threw themselves over the victim. Unarmed, he defended himself with the force of his arms as much as he could, then fell to the ground.

* Published in *Revista Católica*, vol. 54, (1864), pp. 378-381.

Believing that he was already wounded enough, the assassins escaped, leaving him wallowing in his own blood. He did not die because God did not will it. They searched for the culprits without being able to find traces of them. Having left this atrocity unpunished, the impunity encouraged the assassins, and although the whole island was shocked when they heard the news of the crime and of the impunity, it calmed down after having attributed it to rivalries and individual hatred.

After this victim, another one would follow; it would be the Reverend parish priest of San Jorge.

3. On the third day of Christmas a great mass of people of San Jorge was in the Church in that fine morning waiting for the parish priest to come down for the celebration of matins. Impatient, the people entered the rectory and what a scenario! At the entrance a boy was found with hands tied at the back, the neck slit like an animal with seven stabbed mortal wounds, rigid in a pool of blood. They called the priest, but since there was no answer, they went up to the floor. When they entered his room, they found him also decapitated, with slit throat and a stabbed wound from below the chin up to the brain, and in addition with nine mortal wounds in the body. They searched for the assassins but were not able to find even their footprints.

Judging from the form of the assassination, it could be inferred that the assassins proceeded in the act with all calm, knowledge and ability with which professional killers work, with neither precipitation nor fear whatsoever.

This second attack, also left unpunished, would appear that the impunity authorizes the executioners to continue beheading victims that a deaf and mute voice already designated and marked out.

I stopped referring various attempts and threats about the same object. The consternation produced in the heart of these people is indescribable.

4. That the author of such criminal attacks could not be discovered might be due to the absence of a mayor in this place, that is, to the lack of a central power gathering all the political and

civil forces of the mayors, who might forestall in time such criminal attacks. By preventing and resolving the evil through a wise political intervention that will work according to a moral force with the ecclesiastical authority, we will avoid the crime in time, and there will be no need to punish it. The mayors' work by themselves, independently from one another; and the governor, residing as far as Palma, cannot proceed with its governance in cases that do not allow delay. The ecclesiastical authority, fed up with the disastrous circumstances of our times, seeing itself abandoned by a central political power, which governance it supports, has just lost its force and influence, and it also sees itself threatened with no one, protecting it. No matter how great the zeal of a city mayor is, he is a mere mayor, and nothing more. No matter how competent, upright and active may be the judge of first instance, he cannot proceed except legally, and the evildoers, knowing how to cheat the law, consequently mocks his vigilance. To the military governor whose island is not in a state of siege, one watchman in the castle is enough for him.

5. Moreover, there is a need for a bishop in this island who, protected by the centralized civil power, can use all his moral forces in order to civilize and moderate this people who are in themselves simple, docile and worthy of better fortune. This need creates the present situation with much naturalness: half a dozen cruel men, trained in gambling and other vices, who have learned to behead and kill their fellowmen as if killing and beheading an animal, assassins by profession and occupation, salaried like the other labourers, entering in contract for them the human blood like that of the most vile and filthy animal, enough and even more than enough to terrify twenty five thousand peaceful colonies that entrust their life to the vigilance of the governing power of the nation.

6. The very dignified ecclesiastical Governor has called for a mission; but the missionary cannot cure these wounds because they are reserved for the bishops and political chief. It is a mission much exposed to solemn disappointment because if the assassins say: "I don't want mission," the missionary will be the victim sacrificed to his fury, and the crime and the criminal will also remain unpunished. However, it does not matter; our heart is always open

to receive the blow of the sacrificer, whatever instrument Providence would use for the sacrifice. Today, second Sunday of Lent, the retreat of the clergy ends. It began last Ash Wednesday. Those of the city start with a solemn procession for the ones who have been invited. All the authorities will attend.

Both the clergy and the people were in very good dispositions, and believing myself faithful interpreter of their noble sentiments and agent of the opinion of all, I resorted to that Redaction so that constituting the echo of their voice, say to our legislators: *Ibiza, that beautiful, rich and fertile possession of Spain, that island that is not more than seven leagues far by boat from Valencia*, is sinking for lack of bishop and mayor. From among its ruins I will call again the attention of the Government so that this invalid and humble priest would extend his protecting hand over her.

Fr. Francisco Palau, Priest, Apostolic Missionary

2

To Rev. Fr. Ildefonso Gatell,

Ibiza, March 8, 1864*

1. Unforgettable friend: In my previous letter do not be surprised if it had something alarming in character. Upon stepping on the ground of this island, I was seized by a kind of terror that I almost vacillated if it was fitting for me to go ahead with my project. You already know that I am not meticulous, nonetheless, the general horror caused in the country by the crimes indicated in my letter and other matters for which I kept quiet, made me hesitate a moment, but once it was resolved, I arranged my plan which I believed could produce good results.

* Published in *Revista Católica*, vol. 54, (1864), pp. 530-533.

The effects depend so much on the material and artificial order as on the moral from the good combination of the forms that are adapted, and since the situation of the country is very special and difficult, the forms must be also special, proper and characteristic of the current situation.

2. The clergy started the retreat on Ash Wednesday and ended on the second Sunday. As was natural, these were the best announcement of my mission in the city. Its conclusion was the beginning of those people, and to this effect all the authorities were invited who, together with the clergy and the people, accompanied the procession of the image of Our Lord Jesus Crucified. The mission lasted until the fourth Sunday, and the whole city assisted en masse with profound and religious silence. Many people could have been accommodated in the spacious Basilica of Santo Domingo. Saturday, the eve of the conclusion, was dedicated to the Virgin, terminating on Friday the worship offered to the Majesty of Jesus Crucified with a solemn act of adoration: the people with great order, devotion and composure kissed the feet of the Saviour.

3. You know the history of the image of Our Lady of Virtues that presided over our apologetic discussions in the great temple of St. Augustine in Barcelona. Well then, the said Virgin accompanied me in my exile, I dedicated to her a public chapel in a very picturesque place, and among the springs, gardens and flowers I dedicated to her a throne. These islanders, attracted to her by the graces and favours that she dispenses, went everywhere to honour her, and the *sancta sanctorum* is on a campaign to ask for protection and help. Saturday, eve of the conclusion, dawned with the presence of the Queen of Virtues enthroned on the altar. Her pleasing and consoling presence caused an indescribable surprise in the city. In the evening function the whole city was received to kiss her august hands. On Sunday the retreat ended with a well-attended general communion. Having concluded the Mass, there was no other means than to let those who were taking communion go out through the door of the sacristy in order to give way to those who could not be accommodated in the church.

4. Thus, having won the capital, not by force of arms but by love, we need to proceed to the towns. Our Lady of Virtues, had already constituted herself in her exile Lady, Queen and Mother of the peasants, and she had already conquered them and made them handmaids of her love. Leaving the church at twelve on Sunday, we headed towards the parishes where they have perpetrated the crimes mentioned in my previous letter. She started to go, all the youth of the city offered themselves to be the guard of honour. They argued among themselves as to who would have the joy of carrying her throne on their shoulders. The entire city followed, but when they reached outside, the people were ordered to kneel down; the image turned her eyes toward the multitude to give them her blessing, although a part of the people left after the act for it was lunchtime, since many of them received only communion. Nonetheless, a very considerable gathering followed Mary en masse, and the youth as a choir sang hymns, and the groups prayed the holy Rosary.

We proceeded to Santa Eulalia where various towns were waiting for the mission that was announced to them. It was three hours far from the city. We had to pass necessarily by the village of Jesus that is one hour away, and upon reaching the boundaries that divide the parishes, the youth of this town came out clamouring for their right to bring and to guard their Queen. The city dwellers gave way, but they followed her singing until the parochial church. One fourth of the people could not be accommodated in the church, and so it was necessary to address to them the Word in the plaza by improvising a pulpit and an altar.

At two o'clock in the afternoon, we left the place, Jesus, and the people accompanied us until the boundaries of Santa Eulalia where the youth choir of this town, the town council, the parish priest and his vicar came out, and the mission started.

5. This mission will last until Passion Sunday. For this day we have already prepared the program of activity according to this order. From Santa Eulalia the celestial Queen will proceed to San Lorenzo, where the parish priest shed his blood. At the boundaries that divide the two parishes the three towns will unite, that of Santa

Eulalia will accompany their Sovereign (Mary) who will preside over the mission, that of San Lorenzo will come out to meet and bring her, and that of San Carlos will offer her their homage. At the dividing boundaries a column will be actually put up and over it a cross. It will be the sign of peace among the towns, a public testimony of fraternal love and a solemn profession of their Catholic faith, of their love for the laws and of their respect for the authorities. At the foot of the symbol, the august Queen will bid goodbye to Santa Eulalia and San Carlos, giving them maternal blessing with the kiss of her hands; and in view of the fact that the people of San Lorenzo will make the holy sign of the cross as witness and proof that they neither had nor taken part in the blood shed of their pastor, the Queen of the camp will entrust the custody of the image to the youth of this parish, and in union with the people, she will be brought to their temple.

6. In another letter I will continue the history of the Queen of Virtues. I do not doubt that you will read it with greater interest, since her memory reminds you of the fervour of your first attempts in the literary career, and on the other hand I know for sure that you appreciate her much.

You cannot imagine the enthusiasm and religious fervour that the visit of the Queen had produced and is producing in the lives of the peasant islanders.

Good-bye, take care and command your most affectionate friend and trustworthy servant.

Francisco Palau
Priest, Apostolic Missionary

3

To Rev. Ildefonso Gatell,

Ibiza, April 25, 1864*

1. Unforgettable friend: On the 10th of the current month our mission in Ibiza ended this year: I am going to continue in this letter the story that I left initiated in my previous; but first I need to make you aware that the mission should proceed from Santa Eulalia to San Lorenzo, from here to Santa Gertrudis, and from this parish, passing outside the city toward San Jorge, from here to San Jose, and from this parochial church, on the 10th the celestial Queen should be brought back to her sanctuary of Es Cubells, which is an hour and a half from the said church, since Santa Eulalia, San Lorenzo and San Jorge are the towns where there is a shortage of parish priests because of the consummated assassinations in the first and attempted in the last two, for the same reason, it was necessary that our mission in this place should have a gentle character but severe and capable of inspiring and instilling in the delinquents the holy fear of God.

2. On the 13th of March, Passion Sunday, we were scheduled to pass on from Santa Eulalia to San Lorenzo which is two leagues far: the rain hindered our function and so it was transferred to Thursday, the 17th. The image of the Virgin stayed in Santa Eulalia, and I went on that same Sunday to San Lorenzo to start our mission. Thursday was one of those beautiful days of early spring that invites us to enjoy its delights in the camp. In the morning I went to Santa Eulalia and at the appointed time, which was at two in the afternoon, all the people were already assembled there, and we marched out in procession. At the same time, San Lorenzo also went out in procession to meet its Holy Mother who would be waiting at the dividing boundaries of the two parishes. There, a column had already been put up beforehand, and on it was a cross of stone since this was the point indicated for the function. More

than two thousand persons accompanied their celestial Queen with me from Santa Eulalia. The same number was waiting around the cross with the people who were waiting for us. Upon seeing us, the inhabitants of San Lorenzo knelt down singing the *Salve Regina* as greeting to their Sovereign Queen (Mary), maintaining themselves within the boundaries of their territory. Upon seeing all these people united as family, the religious enthusiasm became overflowing. The column served as my pulpit. I blessed the cross and at the end, before the sign of our redemption, we renewed in a loud voice the profession of faith and the oath of fidelity, of obedience and of love for God, for the Church and for the law made at holy Baptism. Immediately, Mary was proclaimed their Lady, Queen and Mother. Upon bidding her farewell, these two parishes, after having given the fraternal embrace with the mutual pardon of faults, made a general lamentation that suffocated the word, a tender scene that ended with the singing of hymns to the Virgin.

On the 20th, we left San Lorenzo and performed the same function at the boundaries of Santa Gertrudis parish.

3. On the 28th, which was the second Sunday of Easter, we left Santa Gertrudis at one o'clock in the afternoon. At the sound of the rural orchestras of those towns, we moved on in front of the city wherein, elevated on top of a mountain in a moment of holy and religious ecstasy, we contemplated the triumphal march of their Queen carried on a portable platform by the youth of the town who venerate her. The day was one of those chosen by the Virgin in order to receive from her children the tribute of their filial love...The city was depopulated, and a choir of little girls came to meet the august Queen and presented to her a very rich crown of artificial flowers. The marines came out with their orchestra, laying at her feet the flag of their trade, and when everybody arrived at the terminal of San Jorge, she had the consolation of seeing the people of the island gathered en masse at the foot of the cross to listen to the Word of God. As a sign of mission and as testimony of their faith and their love for the law, they put up a column of fourteen inches high and four inches wide. This served as my pulpit. Around ten or twelve thousand souls were gathered there. The towns of San Jose, San Agustin and the others from the west had gathered

* Published in Revista Católica, vol. 55, (1864), pp. 268-271.

with San Jorge, and they made the same function as that of the other towns. When the youth of the town where we were bringing the image of Mary took over, the voice of the multitude was heard shouting at the top of their voices repeating three times: Long live the Queen of the heavens, of the earth, of the seas and of our island, long live! Then we proceeded toward the parochial church. Here, it was indispensable for us to hold our function every day in the plaza because of the multitude.

On the 4th of April we left San Jorge and the towns of San Jose and San Agustin, that were having their function at the boundaries of the said parishes, came to receive us. On the 10th, after the general communion of the people of San Jose we left at ten o'clock and arrived at the chapel of Es Cubells. At twelve o'clock, we celebrated there a solemn service, and when the Virgin of Virtues was returned to her room, we sang the Te Deum as an act of thanksgiving for the favours bestowed on the island during her visit. The people who accompanied her in her journey bade her farewell.

4. Undoubtedly, the reading of these letters must have pleased you because you will see here what I see, that is, in risky circumstances we rightly choose as chief of our undertaking the Queen of Virtues, of Powers and of Victories, and her strong hand saved us. Her presence was sufficient to cause the most obstinate hearts to yield to her love. In her piety and clemency she saw a criminal people at her feet, presented herself a sweet mother to the culpable, and the latter, flinging the dagger stained by the blood of the priest, exchanged it with a cross that he kept in his chest as a sign of mercy.

5. The most excellent Civil Governor of Baleares had cooperated efficaciously to the good and salutary effects of this mission. Moved by the ardent zeal for the good of these islanders, he recommended us to all the mayors and these, whether it is to please the authority, and may be also out of conviction, out of their own spiritual interest and out of good heart, had stood by our side to support and protect it. These lines will serve to give them our thanks and to express our gratitude, likewise to the most excellent ecclesiastical governor, Fr. Rafael Oliver, who had taken all the initiative.

Not having been able to follow more than five parishes of the twenty-two that there were, the other towns had insistently requested that we return to them, and we postponed our mission for the beginning of 1865.

Goodbye, receive the affection of your companion who desires to see you.

Francisco Palau,
Priest, Apostolic Missionary

4

To Rev. Ildefonso Gatell,

Sans, November 6, 1864*

1. My dear friend: With the beginning of winter we are again in campaign. We started a mission with Fr. Ramon at the outskirts of Barcelona. On October 22 we began at Hospitalet, and on the 23rd, in the afternoon, we had the satisfaction to hear from our very zealous Prelate an inaugural discourse rich with profound doctrine in Catalan. At the conclusion of the mission the following Sunday, the people received Holy Communion from the hands of their own pastor, who preached a sermon that was so inflamed with love for the Most Blessed Sacrament. In spite of the rain and the muddy streets, the mission was very well attended, and the people gave a testimony of their religiosity.

2. From Hospitalet we passed on to Sans. Through the direction of the parish priest, the main altar had a splendid appearance. At the foot of the cross was the Virgin of Carmel assisting the souls in purgatory. She is the Patroness who presides over our mission, sons as we are of Carmel. This town consists of

* Published in *Revista Católica*, vol. 57, (1864), p. 373.

some fourteen thousand souls. From the first days the spacious church was filled up by a gathering that listened, with avidity and sepulchral silence, to the voice of those sent by God. We hope that our task will have the most satisfactory results.

3. After Christmas, I returned to the island of Ibiza in order to continue the mission that I undertook the previous year with great risks and dangers. The Lord blessed our work because, according to the news that I received, the islanders, docile to the voice of the Gospel, had resolved to get rid of certain ancient customs that were immoral and contrary to their material and spiritual well-being.

Goodbye, your affectionate and trustworthy servant.

Francisco Palau
Priest, Apostolic Missionary

5

To Rev. Ildefonso Gatell,

Sarriá, November 18, 1864*

1. Estimable friend: A mission is the thermometer that marks and discloses the state in which religious sentiments are found in the country where it is practiced. Its acts are the history of the Church; therefore, I always recommend that a section for the missions of our country be assigned in the *Revista Católica*: I will continue giving you an account of whatever will happen to us that deserves special attention.

2. After designing the railways, Barcelona has taken and is taking each day greater proportions. Sans to the West; Gracia, San Gervasio and Sarria on the South, San Martin de Provensals, San Andres del Palomar and San Juan de Horta in the East. Our mission will cover these great towns in the suburbs of Barcelona.

* Published in *Revista Católica*, vol. 57, (1864), pp. 374-375.

Sans consists of fifteen thousand souls, and the ten thousand have resided there for a period of some ten years. *Industrialized Spain* and many other factories, large warehouses and countless carriages for their transportation had made many operators necessary, and these had recourse to all the points of Spain. These people, who established their trade and industry there, formed the actual town, which is no more than a street in the East of Barcelona.

3. The newly constructed church is magnificent and very spacious, and we have the satisfaction of seeing it every night full of people attentive to the voice of the missionary. That considerable mass of hardworking and industrious people of Sans have given a public testimony of their religiosity. On the 13th, Sunday, our mission ended to our satisfaction and that of our most amiable Prelate. He administered the general communion in the morning, made first the preparatory homily, which had as subject matter a fervent renewal of the holy baptismal vows. Tireless in his pastoral tasks, he gave the holy bread of the Angels to one thousand and two hundred persons of both sexes and of all categories. The others took communion in the chapel of the Sacrament. The religious enthusiasm of the people of Sans is one of inexplicable, unusual and extraordinary consolation for us because it reveals to us that Religion, with its holy practices, directs and predominates the masses of this country.

From Sans we went to Sarria, and we inaugurated our mission on the 18th. I will give you an account of the results in another letter.

Take care and command your trustworthy servant.

Francisco Palau
Priest, Apostolic Missionary

6

To Rev. Ildefonso Gatell,

[Barcelona, February-March] 1865*

1. My dear friend: The banner of our mission, that was not waving so much in the mountains of Cervello, brings the weapons of the Virgin of Mount Carmel. Could the enemy against whom it is directed sustain itself? Not so: it will shake before our banner that bears this motto: *The law of the Decalogue among people*. Mary, Queen of Carmel, promised to save her affiliates from the power of hell: *arternum non patietur incendium*. Before the banner of the Carmelite Virgin, the king of the sons of pride remains prostrated and collapsed. We shall continue our history. On Sunday, 29th of January, we terminated our task in Cervello with a general communion to which the people assisted en masse; and in the afternoon, having concluded the function without saying goodbye, we went to Palma, leaving the Missionary Virgin in Cervello. These towns, the latter at the right and the former at the left, are situated at a distance of half an hour from the road of Tarragona. We were in Palma until the Purification, the day set for our transfer to Vallirana, a town also situated close to that road. It consists of one thousand five hundred residents. In the afternoon of the day of the Virgin, by unanimous agreement of the three cited towns, we set out at two o'clock. I, with the inhabitants of Palma in procession, and Fr. Ventura moving towards the road descending from the city castle of Cervello with its people and a choir of youth singing the holy Rosary of the Virgin of Carmel. When they met us on the road, we continued our march while those of Vallirana were coming down to meet us. This religious panorama was enchanting. These three parishes gathered together, protected by the weapons of the Queen of Carmel. On the countenance of this Christian gathering could be seen a religious enthusiasm difficult to describe. In the middle of the road, they improvised a pulpit set up on a table.

* Published in *Revista Católica*, vol. 58, (1865), pp. 555-557.

There, we went surprised by the stagecoach and cars that, connecting to the train of Molins de Rey, were ascending toward Tarragona. This religious surprise was very pleasing to the nonresidents because, invited to go to the front, they stayed there to assist at one of the impressive acts of Religion, which was the farewell of the God-sent by the ones who accompanied us and the reception of the people who came to fetch us. The schoolchildren of Vallirana, directed by their dignified teacher, took charge of the image of Our Lady, and the youth received the banner and the standard of the mission from the hands of Palma and Cervello. Singing hymns in honour of Mary, we reached the parochial church, and then we started our holy retreat.

2. On the 4th, Saturday, the bishop came, and a company of merry-makers followed and preceded him, cheering and greeting affectionately their Father, Prelate and Pastor. Upon arriving, he administered the holy sacrament of confirmation, visited the schools and in the evening paid a visit at the height of the activities of the mission, pronounced an eloquent and fiery discourse about the Gospel: *Misit illos binos*, proving the necessity and importance of the missions.

On Sunday, he occupied like us the confessional, gave general communion and left, continuing there our mission until Thursday, the day on which we left highly pleased with our works because the said town had nine hundred communicants, but in this mission one thousand and a hundred took communion.

3. The next Sunday, on the [12th], we went to Prat de Llobregat. At three o'clock in the afternoon we were in the boat, which was a quarter of an hour from the town. This religious function was seen as very edifying. At one part of the river was our missionary Virgin; the Decalogue displayed on one side of the banner and on the other side the weapons of Carmel. At the other part the people were kneeling in two rows waiting for their celestial Queen and the ministers to announce to them peace, grace and pardon. The boat started to move upon the outcry of *Hail, pure Virgin*, and the Mother, united with her dear and beloved people and on the portable platform of the girls' school, was carried to the holy temple of her Son. There, the mission began its spiritual retreat. The gathering and

the assistance were such as expected. In the afternoon of the 18th Saturday, His Excellency came, he administered the holy sacrament of Confirmation and visited the schools, in the evening he gave a talk of the retreat, the following day preached the sermon on Communion, and sat in the confessional, and we finished our tasks in the afternoon, gave Mary's hands to be kissed by her beloved children. The visit to the schools could not the least please us seeing them in so bright condition. In the girls' school directed by Doña Josefa Trocha, the first section pleasantly surprised us, which was presented with the ease, simplicity and security that learning and innocence gave them.

4. From Barcelona this mission proceeded to Ibiza in order to complete the work begun there the previous year. In another letter I will tell you about the customs of the islanders.

Receive the affection of your faithful servant.

Francisco Palau
Priest, Apostolic Missionary

7

To Rev. Ildefonso Gatell,

Ibiza, March 29, 1865*

1. My dear friend: As we had already proposed since last year, this mission has returned to this island to continue the work begun the previous year. This time we found all the towns waiting for the holy mission. The Virgin Queen of Mount Carmel left on Saturday, day of the Annunciation, from *Es Cubells* for the parish of San Jose. The entire religious parish accompanied us in procession until the boundaries that divide this parish from San Agustin. We found here

* Published in *Revista Católica*, vol. 59, 1865, pp. 223-225.

all the towns already congregated which, when they united with the ones that came along with us, formed our audience in campaign and we carried out our function here since there was no church capable of accommodating the great multitude. These public acts, free and spontaneous, disclose to us the immense prestige of the Catholic religion in the hearts of its children. All the towns are one single family under the standard of the Virgin; everybody fraternizes, everybody embraces in endearment of charity. The coming Passion Sunday is the day assigned for the gathering of all the people of the western part of this island in order to meet with the people of San Agustin and with that of San Antonio at the terminal that divides these parishes. From San Antonio this mission will proceed to Santa Ines, to San Mateo, to San Miguel, to San Juan; from here to San Carlos, then to Jesus, the parish close to the city, and we shall end in San Rafael by the month of May.

2. There is in this island since time immemorial a perverse custom that would erode the public moral if we will not exterminate it because it is the cause of its ruin and misfortune; and it is: that the young nubile, virile and marriageable has to receive all the youth in courtship for her cortege by turn without the parents of the youth having power to impede these relationships with those they know is not advisable for them. This practice converts the courtship into prostitution authorized by the presence of the parents themselves. Quarrels among the youth arise from here that, divided by factions and camps, armed from head to foot, had learned from childhood to fight for the youth whom they try to woo. From this arise the frequent and horrible assassinations, be it among the youth themselves, in which sometimes the engaged becomes the victim in the arena. From here very frequently the abortions, foundlings and infanticides arise.

Neither do they have scruple in leaving the herd of livestock in the neighbours' properties, where in some points of the property there is no other defence than a brute force, or to mend the evil with another evil, thus mutually destroying the cultivations; and from this lack of respect for the property hatred, fights and deaths proceed.

3. This holy mission is directed to the most influential proprietors in order to establish, by common agreement with all of them, the abolition of these most fatal customs, and I have the satisfaction to see a very decisive and efficacious cooperation not only from these, but from all the authorities who offer all their help to this mission so that it may be fruitful. Like the horrible crimes, the consternation produced by the presence of our Missionary Virgin is so profound in the heart of this island that hardly any day the sermon ends without a general weeping that drowns the voice of the preacher. God in this mission gives to these people the spirit of compunction or contrition. Blessed be the Lord! Let us hope that we will achieve the destruction of so perverse customs.

Since the previous year the great fear produced in the part of the religious by the horrible assassinations of some parish priests had ceased through the presence of the Virgin. There had not been attempt or transgression more than this kind; consequently these priests fulfilled their duty peacefully.

My dear friend, if something happens that deserves publicity, I will write to you about it.

As of the moment I am your affectionate and faithful servant.

Fr. Francisco Palau
Priest, Apostolic Missionary

8

To Rev. Ildefonso Gatell,

Ibiza, April 17, 1865*

1. Dear friend: This mission continues its campaign in this island: its end must be to destroy the very ancient customs that

* Published in *Revista Católica*, Vol. 59, (1865), pp. 225-226.

lead to their ruin and perdition, on the material and religious aspect, substituting them with principles established in the holy law of the Lord. With great satisfaction I can tell you that these people truly recognized their waywardness, cried for their sins and presented themselves to the Carmelite Virgin humbly offering to her, their sons and daughters, with faith and hope that under the care of so good a Mother they will take another lifestyle in the future.

Regarding the respect due to property, hear the law: *Do not steal*, everybody resolved to be contented with what is his own.

2. They received the mission with such enthusiasm that, in the town where we arrived, the whole week was a feast, which for them was the most solemn that they had ever seen. They did not work because they neither had nor did we give them time. Since their houses are very far from the church, all of them came in the morning, assisted at mass and the sermon given them was about the mysteries of Redemption. Those who could go to confession, and in the afternoon, to attend the function at four o'clock; the whole day was dedicated to the activities that we gave. Not working, they remained attentive to the voice of religion; and this, having found echo in the heart, produced in effect an ordered and straightened life according to God's holy law.

3. Today is a feast because of the mission in two parishes: in San Ines where we are staying and in San Mateo where we are going. In spite of the fact that it is ferial Wednesday of Easter, the crowd of people of these two towns were prepared, one group to accompany the Virgin and the other to receive her, solemnly dressed and in other things, which I really see is a great solemnity for these people. Poor ones! They need it! The Lord will see their submission to the law that we preach and will give them his grace.

I finished this mission on the 7th of May and we will see each other at once in the mission of Barcelona. Goodbye.

Your affectionate trustworthy servant,

Fr. Francisco Palau
Priest, Apostolic Missionary

II

**PAGES IN RELATION TO
THE SCHOOL OF VIRTUE**

SECTION I

CLASSES AND CELEBRATIONS

True Happiness

Sunday November 23, 1851*

1. Last Sunday an association entitled School of Virtue was installed in the parish church of St. Augustine, under the direction of Rev. Fr. Francisco Palau, director of the spiritual exercises of the Episcopal College. There will be a public conference every Sunday in the same Church at 6:00 o'clock in the evening. Today the conference will be on "The true happiness of man and his one goal which is God" (See *Catechism of Virtues*, lesson 1).

Virtue and its nature

Sunday November 30, 1851**

1. Today, Sunday, the School of Virtue will hold its usual Sunday conference in St. Augustine's Parish Church at 6:00 o'clock in the evening. The conference will be on: "Virtue and its nature" (Catechism, lesson 2).

* *Diario de Barcelona*, n° 327: 23.XI.1851, p. 6931. The same subject also announced in *El Ancora* on 20.11.1851 and announced again on 6.1.1852 and 8.1.1854.

** *Diario de Barcelona*, n° 334: 30.XI.1851, p. 7081. The same subject also announced in *El Ancora* on 5.1.1853 and on 14.1.1854.

Grace, gifts and fruits of the Holy Spirit

Sunday December 7, 1851*

1. Today, December 7, the School of Virtue will have its usual conference in St. Augustine's parish church at 6:00 o'clock in the evening. The conference will be on "Grace, gifts and fruits of the Holy Spirit."

Those who wish to acquire the *Catechism of virtues*, that will be useful to the pupils of the School of Virtue, will find it in the church porch where there will be a person in charge of selling during the function (*Catechism*, lesson 3).

Relation and harmony among the virtues

Sunday December 14, 1851**

1. In St. Augustine's parish church at 6:00 o'clock in the evening, the School of Virtue will have the usual Sunday conference. Today we will discuss "The relation, order and harmony between the virtues and the gifts of the Holy Spirit" (*Catechism*, lesson 4).

The seed of virtue

Sunday December 21, 1851***

1. In St. Augustine's parish church at 6:00 o'clock in the evening, the School of Virtue will have its usual conference and will

* *Diario de Barcelona*, n° 341: 7.12.1851, p. 7244. The same subject was announced on 8.1.1853 and also in *El Ancora*, on the same date.

** *Diario de Barcelona*, n° 348: 14.12.1851, p. 7398. The same subject was announced in *El Ancora* on 15.1.1852 and on the 28.1.1854.

*** *Diario de Barcelona*, n° 355: 21.12.1851, p. 7550. The same subject was announced in *El Ancora* on 4.2.1854.

discuss on "The seed of virtue, its birth and its increase in the field of our soul," the conference will end with the singing of the Litany of Loreto accompanied by the organ (*Catechism*, Lesson 5).¹

Blessing of the statue of our Lady of Virtues

Thursday January 1, 1852*

1. The School of Virtue begins this new year of 1852 with a formal, public and solemn renewal of the promises which every Catholic has made to God and to our holy mother the Church at the baptismal font, through the mouth of the god-parents. A profession of faith will be made and will continue along the path of virtue with new fervour. For this the School will leave St. Augustine's parish church at 4:00 o'clock in procession to the Episcopal palace, receiving from the hand of the Bishop the standard of our Lord Jesus Christ, our venerable Master. Then the procession will return to St. Augustine's, singing the Holy Rosary of Our Lady, while her statue, blessed by the Bishop, will be carried in procession with the banner to the church.

2. After their arrival at the church, the vice-president of the School, Rev. Fr. Francisco Palau will speak on the aim of the function, and after this, a solemn, public profession of faith will be made with all due formalities, together with a firm, heartfelt protest and renunciation of Satan and all his works and pomp.

3. The School invites every good Catholic to come and join all the pupils, in this sacred act, at a time when the clouds of evil and incredulity are covering the spiritual atmosphere of our country. With this act, we begin the year 1852 with a truly Christian life; we shall atone for the faults caused by the weakness of human nature

¹ On Sunday, December 28, there will be no class. But on the January 1, 1852, new year, there will be a blessing of the image of "Our Lady of Virtues," patroness of the School.

* *El Ancora*, n° 731: 1.1.1852, p. 9.

in the past year. So there will be general communion at 8:00 o'clock in the morning in the same parish church of St. Augustine's.

Barcelona, December 31, 1851

Francisco Palau, Vice-president of the School of Virtue, priest

The perfection of man

Sunday January 4, 1852*

1. The School of Virtue continues its conferences tomorrow in St. Augustine's parish church, at 6:00 o'clock in the evening. Uncreated wisdom makes a work of perfection in man just as in everything else, whether natural or artificial, which is subject to time. A mistake at this point could cause discouragement, dismay, loss of hope, despair, and render all efforts useless, as would happen to a builder who in only one day, having no materials prepared, would presume to begin and to complete a luxurious, magnificent and extravagant palace.

2. The lesson indicated to the pupils of the School includes the subject matter on the different degrees of perfection according to the way in which virtue perfects a person, little by little, with time and with practice and training.

Rev. Fr. Francisco Palau will preside at the conference and explain the lesson; Dr. Ventalló, professor in the School,¹ will speak on the morality. (*Catechism*, lesson 6)

Barcelona, January 2, 1852. The Secretary José Valls y Bonet

* *El Ancora*, nº 733: 3.1.1852, p. 43.

¹ Fr. Francisco Ventalló, priest, licentiate in Theology and rhetorical Professor in the Council Seminary of Barcelona where he resides habitually, participated actively in the School of Virtue, preaching on the following dates: 3.1.1852, 21.8.1852 and 16.10.1852. He presented as a witness in favour of Fr. Francisco Palau in the diocesan process of 1854.

Organization of the School

Tuesday, Epiphany January 6, 1852*

1. The object proposed by the School of Virtue is to teach virtue in that order of topics, and to study it according to the plan of studies. It requires a knowledge which guides a person, whether considered as an individual or as a social group, to his natural and supernatural happiness, temporal and eternal. The study on the part of the pupils, and the teaching on the part of the ecclesiastical teachers would be a fruitless work if there were no practice; the School will not be satisfied with studying and teaching virtues, it will guide the pupils on the activities and the practice of them. This new year of 1852 has begun with a solemn renewal of faith and of the promises which as a child of the Catholic Apostolic Roman Church you made to God at baptism. Tomorrow he will take the names of the pupils, and will receive them with the prepared formalities, in ordered classes and in choirs. Those who want to be admitted will be present tomorrow, feast of the Epiphany in the conference room, in the parish church of St. Augustine at 5:00 o'clock in the evening. The vice-president, Rev. Fr. Francisco Palau will give a discourse on the aim of the School; the function will end with two psalms of thanksgiving to the God of Virtues.

2. No obligations are imposed upon those who wish to enlist under the standard other than those which we imposed upon ourselves as children of the Catholic Church on the day of our baptism. Those who are able to do so may learn by heart the weekly lesson assigned to them, the others may study it and meditate upon it. The pupils will be under the care of the same School with regard to their public moral behaviour; they will be corrected with love and charity by it in all the faults which they commit.

3. The women although not admitted into the School, may study and meditate upon the weekly lesson, and since they will be present at the explanation given on virtue, and by uniting their prayers with ours, they will receive the same effect.

Barcelona January 5, 1852
Francisco Palau, priest, Vice-president

* *El Ancora*, nº 736: 5.1.1852, p. 90.

Charity: love of neighbour

Sunday January 11, 1852*

1. The School of Virtue continues its conferences in the parish church of St. Augustine: today the function will begin at the same time 6:00 o'clock in the evening.

2. The principal work of charity is aimed at uniting a person with his Creator and his God; this union consists in conformity of our will with the divine will and of our understanding with the Eternal Truth. A person is transformed into the living image of God by love, and charity orders all his actions, his strength and virtues for the use and common good of the social body; in these two acts all his perfection consists. The queen of virtues, charity, perfects him in all his relations with his neighbours by cultivating, performing and practising the other virtues, with acts, with time, helped by the gifts of the Holy Spirit.

The order with which this second process is done will be the object of our conferences today (*Catechism*, lesson 7-8).

Vice, the denial of virtue

Sunday, January 18, 1852**

1. The ascetic conferences will continue in the parish church of St. Augustine under the direction of Fr. Francisco Palau.

A person, being free, is susceptible to good and to bad, and considered in this way is a garden in which our Lord has planted virtue, and the enemy, vice. The devil supported, fed and fomented with sinful acts, grows with time, and vicious habits are rooted deeply into the heart; his branches extend outside in scandalous works, and become a perfect tree of death, a person continues

* *El Ancora*, nº 741: 11.1.1852, p. 166.

** *El Ancora*, nº 748: 18.1.1852, p. 278; and on 6.2.1853.

obstinately in sin, and: gradually, with time, reaching its completion, is an abominable plant in the field of the Church and of society which produces abundant fruit of the works of iniquity, poisoned and bitter. How can this vice be destroyed? How can this tree be uprooted? It can be done with time, with order, and by observing the rules of one of the seven arts which the ascetics call, spiritual maturation. These rules will be the object of our conference which will be held as usual today at 6:00 o'clock in the evening (*Catechism* lesson 9).

The director of the School.

The just centre of virtue

Sunday, January 25, 1852*

1. A person comes from God by creation and returns to him helped by his grace and the gifts of the Spirit, by means of fervent practice of all the virtues; imperfection, his faults, his own misery is the "starting point," the point from which he leaves, goes away and flees; God, the goal of his happiness, is the goal of his repose, is the point on which he will concentrate. In the journey which he makes from imperfection to perfection, he has to pass through all the inclemency and seasons of spiritual time. Having been created free for good and evil, the fatal fault has cut the whole mountain where he has to walk, and has opened precipices and abysses. From amid the depths of his excesses and defects, and between the too much and the little virtue saves him with the just centre, which is his way. In the conference which will be given tomorrow at 6:00 o'clock in the evening in the parish church of St. Augustine, we will ask the pupils of our school: What is this just centre in which virtue consists? Where is the little and the too much, the defect and the excess? After a person has wandered from this just

* *Diario de Barcelona*, nº 24: 24.1.1852, p. 460; published on the same day in *El Ancora*. This topic was announced in the same newspaper on 19.2.1853.

centre, jumping from one precipice to another, and has, with his excesses and defects, reached the deepest point of his obstinacy in evil, how and where can he rise and return to his path? (*Catechism*, lesson 10)

The director of the School.

Obligation to practice virtue

Sunday, February 1, 1852*

1. The angel, being a purely spiritual creature obtains all its perfection or disgrace without the intermediary of time; a person, being a substance subsisting in matter, is subject to time and can only obtain his perfection with time. If the Author of nature gave him a temporary life, that was so, that in time and with time, he might gain perfection: Is he obliged to progress in his own perfection with all others who live in this temporary life? Every duty is announced to persons by the precepts of the law; where are the laws which command cooperation in the work of perfection that the Eternal Wisdom works in him? The pupils of our School will answer those questions.

2. The function will be tomorrow at the usual time, which is 6:00 o'clock in the evening in the parish church of St. Augustine. Fr. Francisco Palau will preside at the conference and Dr. Ventalló will give the moral discourse (*Catechism*, lesson 11).

Worship to God and to the saints – dawn rosary

Sunday, February 1, 1852**

1. The School of Virtue, in expiation for the outrages and insults committed in past years against the images of the Mother of

* *El Ancora*, nº 761: 31.1.1852, p. 485. The same topic announced in the same newspaper on 26.2.1853.

** *Diario de Barcelona*, nº 32: 1.2.1852, p. 632.

God, presents its gifts in the following order: imploring the assistance of the Holy Spirit, the director of the School will give a moral discourse on the worship due to God and to his saints; it will end with a protest against all scandal, and a profession of faith in all that our Holy Mother the Church proposes in honour of the Mother of God.

2. The pupils with their souls ready and prepared by the speaker, will go up in groups and choirs towards the throne of their Queen and Lady, and with the usual formalities, will place themselves at her service, acknowledging her as Mother and Queen and Lady of all the heavenly choirs and hierarchies.

3. The function will begin at 6:30 in the evening in the parish church of St. Augustine.

In the morning of the same day, the School of Virtue will go to Gracia to commence the Dawn Rosary. The procession will leave the parish church of Jesus at 6.30 in the evening and will go to the church of our Lady of Gracia; where there will be a sermon by Fr. Francisco Palau. Then there will be a Mass during which the suffering of Jesus will be offered to the Father in expiation of our faults. After the Mass the School will be opened.

Francisco Palau, priest

The diversity of virtues

Sunday, February 8, 1852*

1. Nearly three hundred pupils of all ages, classes and conditions, form a school around the standard of Virtue, promising in a loud voice to support the displayed banner against all the attacks which the vices may present. The School of Virtue, faithful in studying and meditating upon the lessons on true happiness given by its Master Jesus Christ through his doctors, hopes to

* *El Ancora*, nº 768: 7.2.1852, p. 604.

possess in the course of time the knowledge of the saints which teaches the practice of virtue and flight from vice; the meetings have always been conducted with the best possible order, capable of inspiring love for the aim proposed to us and horror for everything opposed to it; the gathering is so great that it occupies almost the whole of the great basilica of St. Augustine's, which proves that virtue has found in the people of Barcelona a chosen group of lovers who seek for it with solicitude, guard it as a precious treasure, and defend it resolutely.

2. Tomorrow at 6:00 o'clock in the evening there will be a conference on particular virtues. The pupils will be asked: What and how many are the natural virtues? What and how many are the spiritual ones? What is their object? How are they acquired?

Are theology, philosophy, painting, maturation, spiritual virtues? (*Catechism*, lesson 12).

The director of the School, Francisco Palau, priest

The moral virtues

Sunday, February 15, 1852*

1. From the first day of the installation of the School of Virtue, in the parish church of St. Augustine in this town, it launched and propelled its petitions in a loud voice to heaven to obtain true peace for our country, that which consists in love of virtue and horror for crime and vice. If, by some misfortune, there had been a regicide in the nation, all would now be clothed in mourning; the alarm, unrest, confusion and disorder would have overcome the spirits, and where would we seek the peace which is so important for us in order to protect our material and spiritual interests? Heaven has heard our prayers and has accepted the vows of those

* *El Ancora*, nº 775: 14.2.1852, p.714. The same topic was announced again on 12.3.1853.

who love it; frustrating the evil plans of a regicide and saving the life of our august sovereign, and has the whole nation from the storm which perhaps would have destroyed it. Glory, honour, a thousand blessings and thanksgivings be given by Catholic Spain to the Lord God of virtues, for such an outstanding favour. Gratitude is a virtue which belongs to justice: in order to make this tribute to the Supreme Being, the School of Virtue, at the end of the meeting, will sing a *Te Deum laudamus* instead of the Litany to Loreto. This mark of gratitude will gain us a hearing when we are again threatened by a public calamity: we count on the assistance of the devout people who have honoured our conferences with their presence.

2. The function will begin at the usual time tomorrow at 6:00 in the evening; the lesson assigned to the pupils of the School will deal on the moral virtues, beginning with prudence. (*Catechism*, lesson 13)

The director of the School, Fr. Francisco Palau, priest

Person's relationship with God

Sunday, February 22, 1852*

1. If we compare a person to a spiritual edifice, Christ is the solid rock and the rich, precious stone upon which he rests, is supported and founded. The virtues are the materials which form, perfect, embellish and adorn this magnificent palace. All the conferences we had so far have allowed us to contemplate this beautiful building only from a distance, but this has not satisfied us. Dealing with all the virtues in particular, exposing to view all which they have been able to discover, and those which the doctors of the Church have given a name, with this we draw near to a work which

* *El Ancora*, nº 782: 21.2.1852, pp. 827-828. The second part of this topic was announced in the same newspaper on 19.3.1853.

is being constructed with us for a worthy dwelling of the Supreme Majesty: “Wisdom has built a house for herself” [Prv 9,1]. In order to know her perfectly we will examine her four facades from outside. So that our senses will not be deceived by appearances we will then contemplate all the sides, we will go down to everything which is of the lowest in a person the humblest, the deepest; we will go up to the galleries, to the highest parts, the terraces to see the highest part of this palace, the most sublime and most exalted. From the highest point of its towers we will see the surroundings more perfectly than from a distance and from outside. We will go inside to the Prince, admire the riches, the magnificence and value of his throne, and learn the relationships of a person with God. This is what will occupy the School of Virtue in the conferences which will follow: If a person could only know himself! How great, how sublime the work which uncreated wisdom proposes to construct in him!

2. Some parts of this spiritual edifice are integral, such as the stone, the lime, the wood, the brick, etc., others are useful for its perfection, such as the chairs, tables and other furniture, and others are for its adornment, such as the sculpture, the paintings, the gems, the tapestry, silks and damasks. When speaking about the four cardinal moral virtues, the pupils of our School will be asked: what are its integrating parts? Which are the other virtues that are a help for the perfection of the chief one? Which are those that adorn and embellish the cardinal virtue? We will study first the parts of prudence.

3. The function will begin tomorrow in the parish church of St. Augustine at 6:00 in the evening sharp; it will end at 8:00 o'clock.

As we are now at the time of feasts, the sermon will be on the feasts and jublations of the citizens of the heavenly Jerusalem before the throne of God and of the Lamb. (*Catechism*, lesson 14)

The director of the School, Fr. Francisco Palau, priest

Vices contrary to prudence

Sunday, February 29, 1852*

1. The righteous is a city of war constructed and built on the holy mountain which is Christ. The spiritual virtues save him from above against the rain and inclemency of time: prudence, justice, fortitude, temperance and the other moral virtues form the exterior of its walls and buildings; faith, hope, charity and the other divine and supernatural virtues, adorn and enrich the whole interior. The Prince of glory has raised a strong castle in the midst, and he allows three formidable armies to approach the holy city, he puts them in place and orders horrendous machines against them, it is because he wants to be seen among the righteous by the Lord God of armies, and proclaimed in the triumphs and victories as King of kings and Lord of those who rule.

2. The study of virtue is the study of self; our School, faithful and precise in fulfilling the programme announced on the first day, looks for virtues as the merchant looks for pearls and diamonds, examines their value, his doubts and listens attentively at the foot of his banner to the explanation of his masters; because a person cannot be saved unless he knows himself. It is to gain this knowledge that in our weekly conferences we are occupied in discovering each and every part of this fortified city. We have seen prudence and all its parts, tomorrow we are going to take a look at the presence of the enemy and we will see imprudence or indiscretion, negligence, rush, lack of consideration, inconstancy, prudence of the flesh, astuteness, deceit and fraud, disordered care for temporal goods, etc. as so many machines of war against this part of the city, that is, against prudence and the virtues which go with it.

3. The righteous is not unaware of the position occupied by the enemy; a foolish person lives unprepared, the enemy surprises him and turns him into a mountain of rubbish and frightful ruins.

Oh, may heaven bless the efforts of our pupils, and give triumph to their standard, so that one day we may say: Barcelona is completely virtuous, it has triumphed over vice.

* *El Ancora*, nº 789: 28.2.1852, p. 939. The same topic was also announced on 27.3.1853.

The function will be tomorrow at 6:00 o'clock in the evening in the parish church of St. Augustine. (*Catechism*, lesson 15)

The director of the School, Fr. Francisco Palau, priest

Presentation of the Catechism

Sunday, March 7, 1852*

1. The beautiful and magnificent spiritual edifice which Eternal Wisdom is constructing in a person is the object which calls the attention of our pupils in the Sunday conferences. This great work cannot be raised within us unless we cooperate in the work done in it by the Sovereign Craftsman. That our work may not be futile we must have a just, complete and exact knowledge of it. The study of virtue is a study of oneself, because virtues are the materials from which this work of God is formed, and the study of self is a knowledge which includes all. It is an art. And if its rules are not known, this ignorance leads a person to the most absurd materialism.

2. Our School studies and learns a knowledge which belongs to all classes of the society. If in all schools, teaching requires order in the materials, knowledge as a sublime virtue requires it even more. The philosophers and doctors of the Church have written very eloquently about it, and have left us so many books that they composed a complete library. Our School needs to choose a well-known author for its text; and as the writings about virtue have multiplied so considerably, can only be a compendium which presents all the virtues; the harmony, connection and order which exists between them, and without prolonging it too much, gives the definition of them all, placing each one in its respective place according to its dignity and excellence. The *Suma* of the Angelical

* *El Ancora*, n° 796: 6.3.1852, pp. 1052-1053. This topic was announced also in the same newspaper on 2.4.1853.

Doctor St. Thomas Aquinas has earned such appreciation from all the doctors of the Church that in the subjects in which we are interested, it has always been quoted as the textbook in the treatise on virtues and vices. Our School believes it is progressing safely relying on the teaching of one of the most profound theologians and doctors: following the steps of a master who has been considered in all ages as a sun of the Schools, we have drawn up all in the form of catechism what he says about virtues and vices. Our catechism follows exactly the order of subject matter given by St. Thomas. As our conferences are held only on Sundays of the year, it contains fifty-two lessons, one for each conference, forming a complete course of conferences during one year.

3. Two catechisms are necessary for the faithful; one, of Christian doctrine that teaches a person about religious beliefs . . . and leads him to the path of spiritual, and the other is eternal welfare. With his foot already on the path of perfection, the other catechism, which is that of the virtues, teaches him and guides him to the top of the holy mountain. As he had been placed and led on the path of heaven by the Catechism of Christian doctrine, our catechism shows him the holy city, the paths and ways which lead to it, the precipices and cliffs on which he could fall; it teaches him all that he should know in order not to stray from the path of perfection. Tomorrow we will present it already finished to our students.

4. The function will begin at 6:00 o'clock in the evening in St. Augustine's parish church.

The *La Actualidad* told us a few days ago that a student of our School had stood up in the Lyceum Theatre to protest with a crucifix in his hand, against the lyrical performances of comedy.¹ We do not find the name of this individual in the register of our School. Our teaching could not have inspired him, for we are

¹ The newspaper *La Actualidad* together with *El Clamor Público*, had manifested from the beginning hostilities to the School of Virtue presenting it as a pernicious institution and spreading rumours and accusations against it. One of the lies is denounced here. The opposition of this was published in *El Ancora*, the newspaper in favour of the School on 11.3.1852; cf. 2nd section, p. 197.

dealing with justice. When we reach the virtue of temperance, we will examine what is the virtue which we call modesty, which controls man in all his actions and exterior movements. It is this which regulates them according to right reason; it moderates dances and balls according to prudence. When dealing with modesty, consulting prudence and right reason, we ask our students: Are jigs and similar dances in times of fasting, of penance, of prayer, during Lent, even if moderated by modesty, prudent? Or rather, are they at the wrong time? What would our student say? We refrain for the moment from speaking on this matter. We will be satisfied in telling *La Actualidad* that we have not advised, or suggested with our teaching the protest made by Manuel Soca against the lyrical performances at the Lyceum during Lent. (*Catechism*, lesson 16)

The director of the School, Fr. Francisco Palau, priest

The virtue of religion

Sunday, March 14, 1852*

1. Among the cardinal virtues, justice is one of the most important; religion is one of the many virtues adjunct to justice: our catechism in lesson 17, asks: What is religion? What is natural religion? What is revealed in religion? How many religions are there? Which is the true one? What worship does the true religion give to the Supreme Being? What is the public worship of the true religion? In what does it consist? This will be the object of our conference tomorrow in St. Augustine's parish church. It will be tomorrow at the usual time, beginning at 6:00 in the evening. The sermon will be on the public worship of our religion.

The director of the School, Fr. Francisco Palau, priest

* *Diario de Barcelona*, n° 74: 14.3.1852, p. 1534. Announced in *El Ancora* on 21.3.1852 and on 9.4.1853.

2. P.S. The *Catechism* which is the textbook for our School has now been completed: it is on sale in the libraries of Piferrer, plaza del Angel; Historical Library, plaza de la Constitution; Science Library, Riera del Pino; in de Gorts, calle del Carmen, and in the Torras Brothers, calle de Santa Ana: price 4 reales. (*Catechism*, lesson 17)

The virtue of religion

Sunday, March 21, 1852*

1. There is a bitter struggle between superstition and impiety: "Fanatics, all your practices are real superstition!" "Wicked ones" impious! Answer the others, you do not want to acknowledge a Supreme Being, Creator of all beings, and you refuse to give proofs of obedience, submission, respect and love which as rational creatures you owe him." We agree that fanaticism and superstition exist, but we also confess that there is much impiety.

2. This struggle made it necessary for a School, which including one side and the other in its ambit, asks those without religion and the fanatics or superstitious: What is religion? What are its acts? What is fanaticism? What is superstition? What is impiety? Knowing the definition of true religion, we will know the vices; and if both sides are in good faith, with a pure conscience and lovers of the truth, the vices opposed to the religion of God will fall at the feet of our banner, and we will all be religious or catholics: the true religion does not make parties, but it unites them all with bonds of charity, one person with another, one town with another, and all with their God, giving true peace to the individual and to the social body.

3. Today, we will continue our conferences on religion; the activities will be at the same time, from 6:00 o'clock in the evening until 8:00.

* *El Ancora*, n° 811: 21.3.1852, p. 129. The same topic was published in *Diario de Barcelona* on 10.4.1852 and in *El Ancora* on 9.4.1853.

Several respectable persons have complained of being insulted as they pass through the patio from the iron door of St. Augustine's church: that all is dark and the large space could be favourable to some bad intentioned person, the magistrate has been informed, and he is only too pleased to have this opportunity to show his zeal, vigilance and his concern for the public good of religion, has taken responsibility for peace and order during the time of our meetings. We are grateful for his good zeal. (*Catechism*, lesson18)

The director of the School, Fr. Francisco Palau, priest

The Annunciation: religious function

Thursday, March 25, 1852*

1. The School of Virtue, in honour of its Queen and Lady, the Virgin Mary will have general communion tomorrow morning at 8:00 o'clock with introductory talk. The Lenten evening function will begin at 6:30 because of the Forty Hours that will be held in St. Augustine's church.

The director of the School, Fr. Francisco Palau, priest

Religion and prayer

Sunday, March 28 1852**

1. The School of Virtue will have its usual function tomorrow at 6:00 o'clock in the evening in St. Augustine's parish church.

Justice is a moral virtue, religion is a virtue of justice, and devotion and prayer are interior acts of Religion. Does a person

* *El Ancora*, nº 814: 24.3.1852, p. 1339.

** *El Ancora*, nº 817: 27.3.1852, p. 1386.

need a master, guide and director in the dealings, conversation and interior matters between himself and his Creator? How and in what way must a person fix and sustain his relationship with the Supreme Being? How should he pray? These will be the questions to which our School will respond tomorrow. (*Catechism*, lesson 19)

The director of the School, Fr. Francisco Palau, priest

The virtue of religion

Sunday, April 4, 1852*

1. The School of Virtue will have its function at the usual time tomorrow in the parish church of St. Augustine: it will begin at 6:00 o'clock in the evening and conclude at 8:00 o'clock.

The conference will be about the true religion. This moral virtue is known like all the others, by its acts, and these by the object towards which they are directed. Religion, considered as a moral virtue, has its object to give the Supreme Being the worship due in justice. This requires two kinds of acts, some interior and others exterior; the first are devotion and meditation and mental prayer; the exterior ones are adoration, sacrifice of the Mass, oblation and everything connected with public worship. Our School has studied this week all the exterior acts of religion and will be able to answer any questions that would be asked.

2. If the Catholic people had not become perverted so as to lose all taste for spiritual and eternal things, public worship would be the only object which concerns it in the days and seasons consecrated by the Church for this end. All that is spirit and used on profane objects and those apart from worship, would be part of its magnificence. In this position the people as eminently Catholic as Spaniards, should close the theatres on the days of solemn feasts, so that the public worship could give them spiritual

* *El Ancora*, nº 824: 3.4.1852, pp. 37-38.

nourishment, using all the time free from domestic duties. The shows, dances and other diversions would be rejected as futile, even though they are lawful and honest. But as they are so spoiled by the ardour of their passions, having lost the taste for sacred things, they must be given on feast days objects which please them, which they like and which amuse them; and this, say some people, makes the theatre necessary. Fatal need! Religion could quite well get on without them. This is my opinion with regards to theatres; I wish that *La Actualidad* would know that (in nº 54 of the paper I am provoked to speak about this) and I beg them to present their own opinion. If it gets more support than ours, we will follow it, whatever it may be (*Catechism*, lesson 20).

The director of the School, Fr. Francisco Palau, priest

Maunder Thursday: washing of the feet

Thursday, April 8, 1852*

1. The eternal Word, the Son of God, seated in the highest heavens, moves, rules and governs all that is most sublime and most evil, the most powerful and the weakest, in the heavens and in the depths of the earth; girds himself with a towel and kneeling at the feet of twelve poor and simple men, of lower class, uncouth people, washes their feet: He rises, sits again at the table and says to them: "I have come not to be served, but to be your servant. Do you know what I have done? You call me Master and Lord, and so I am. If I, being your Master and Lord, have washed your feet, you also should wash one another's feet; I have given you an example, so that you may do what you have seen me do."

2. Tomorrow at 3:00 o'clock in the afternoon, sharp, will begin the washing of the feet as prescribed for the ceremonies of the Church; after singing the Gospel, the director of the School, girded with towel, will wash the feet of the twelve representatives of the

* *El Ancora*, nº 828: 7.4.1852, p. 1000.

twelve groups of pupils. The sermon on the Last Supper will follow this act, preached by the same person who washed the feet of his pupils.

The director of the School, Fr. Francisco Palau, priest

Vices opposed to religion

Sunday, April 11, 1852*

1. Given the definition of Religion, it will be very easy for us to describe the vices which oppose it. In religious practices superstition and fanaticism may be mixed; tomorrow we will see what superstition is. The irreligious and the fanatics sin against the true Religion in different ways. We will ask what irreligiosity is, and see if we can reduce to a centre some and others. We may not be fanatics, nor irreligious but religious without moral sensibility and creativity.

2. After the conference will follow the sermon on the resurrection of Jesus Crucified. The function will be tomorrow in the parish church of St. Augustine at 6:00 o'clock in the evening. (*Catechism*, lesson 21)

The director of the School, Fr. Francisco Palau, priest

Obedience

Sunday, April 25, 1852**

1. The School of Virtue continues ¹ its conferences in the parish church of St. Augustine. The pupils are advised that

* *Diario de Barcelona*, nº 101: 10.4.1852, p. 2094. On the same date it was announced in *El Ancora* in brief; the same topic was developed and amplified and announced on 1.5.1853.

** *El Ancora*, nº 854: 24.4.1852, p. 378. On 14.5.1853 explained a practical case.

¹ It seems that there was no class on Sunday, April 18 of this year.

tomorrow the activities will begin at 7:00 o'clock in the evening and will end at 8:45.

The conference will be on obedience. We will see the relationship of this virtue with justice, with the law, rights, superiority, and freedom of a person. We will ask our pupils: Are all persons equal? In what? Is there any superiority? In what does it consist and who has it? Are we all free? Where are the landmarks of our freedom? What is the circle of superiority? Is there any absolute superior? Who is it? Have all superiors to be obeyed "ex-jure" in everything? If not in all, then in what? Does obedience destroy a person's freedom? The discussion on obedience will revolve on these questions whose solution will be the object that will occupy us tomorrow.

2. Justice is giving each one his own, and what is owed to him, makes the division of all the rights in the social field. Each one must have what is due to him, and freely enjoy his portion, and there will be order among us. (*Catechism*, lesson 23)

The director of the School, Fr. Francisco Palau, priest

The Virgin of the Virtues

Sunday, May 2, 1852*

1. The School of Virtue will offer to its Queen and Lady, the Virgin Mary its gifts on all Sundays of the month of May: beginning at 5:00 o'clock in the afternoon.

If we have to proclaim Mary as Queen of Virtues at any season of the year, it must be in the month of May, because the virtues are symbolized in the blossoming sweetly aromatic plants. A person is an enclosed garden; if we make Mary the gardener, what can we not promise ourselves of her ability, skill, solicitude and care during the month of May? With our spirits animated and invigorated with the living water which springs from the holy sacraments, the divine Gardener will find in the garden of our heart, flowers of every kind,

* *El Ancora*, n° 852: 1.5.1852, p. 488.

and every day she will present to her Son a bouquet of virtues composed with admirable variety.

2. Our School will join tomorrow the ancient Confraternity of the Holy Rosary to celebrate the feast which the devout members dedicate each year to their illustrious patroness the Virgin Mary. The ceremony will be as follows: At 7:30 in the morning, the Confraternity will have general communion with a preparatory talk by Fr. Antonio Jordá, followed by the blessing of the roses. At 10:00 o'clock there will be a solemn sung Mass with two choirs, during which Fr. Antonio Creuhet will give his panegyric or discourse. In the afternoon at 5:00 o'clock there will be a Rosary with songs and explanations of the mysteries; after the rosary the director of the School will preach the sermon; then at the end, the rosaries will be blessed, followed by the procession; the activity will end praising the Blessed Virgin Mary of the Rosary.

Francisco Palau, priest

Justice

Sunday, May 9, 1852*

1. The School of Virtue will begin its function tomorrow at 5:00 o'clock in the afternoon in the parish church of St. Augustine.

Justice will be the object of our conference. This noble virtue, as the chief or cardinal among the moral virtues, has under its command the Religion, piety, observance, obedience, gratitude, vengeance, truth, affability, liberality and equity; the last three of these will be explained tomorrow; the others have been the subject matters that occupied us on the past Sundays.

2. Although, following the order of the Angel of the School, St. Thomas, we assign a fixed number of virtues to each moral cardinal virtue, those united with the principal are many. In the garden of the

* *El Ancora*, n° 859: 8.5.1852, p. 609. The same topic was announced in the same newspaper on 18.6.1853.

Church, the virtues symbolized by the plants are almost infinite in number and species; but in spite of its number and variety, each country knows the most remarkable ones by name. Pupils of the School of Virtue, how praiseworthy is our School! Every Sunday evening, freed from your domestic tasks, you enter the pleasant garden of the Church, and for the space of one hour – what a useful occupation! What a pleasing recreation! You examine everything most interesting contained within its walls. It would be unworthy if you do not know all those plants which because of something special it attract the attention of the curious spectator at first sight. In order to get to know them we will look at the branching off of their leaves, their flowers, and fruits and properties. When we know them, we name them for what they are . . . If we will know all the virtues which adorn the field of the Church, at least we will know the names of the principal ones, or the most notable ones, which are all those which we discuss in our conferences. Persevere and heaven will bless your work.

The moral discourse will be on justice and its adjunct virtues. (*Catechism*, lesson 25)

Barcelona, May 8, 1852.

The director of the School, Fr. Francisco Palau, priest

Fortitude

Sunday, May 16, 1852*

1. In case we are asked what is the School of Virtue? We would give the following answer:

Peter seated upon the chair of Moses has constantly taught from there by the ministry of the Church what virtue is in order to practice it, and what vice is in order to avoid it. There is hardly a church in Catholicism where Peter does not have his seat: all the

* *Diario de Barcelona*, nº 137: 16.5.1852, pp. 2880-2881. From the second paragraph it was announced in *El Ancora* on the same date; and also on 23.6.1853.

faithful are disciples and pupils of the School of Virtue, because all must learn from Peter the lessons which are taught by the Ministry of the doctors of the Church. It is true that we have raised a banner on high, but it is the banner of Catholicism, that is, the Holy Cross; we have hung a canvass impressed upon it a picture of Jesus, our Master, drawn and painted in an attitude of teaching. We believe we are doing in St. Augustine's what other preachers of the Gospel are doing in other churches: seated, as helpers of the Bishop and the parish priest, upon the chair of Moses we define what is virtue; and in order not to make mistakes in our teaching, we have written in ordinary language what was left to us by one of the most profound and learned philosophers venerated by the Church: that is, St. Thomas Aquinas.

2. As the conferences on prudence have ended, we will begin tomorrow with the treatise on fortitude. There are two objects which separate and lead persons astray from the path of virtue: 1st Serious evil which threaten him in the future, and others which afflict him at the present. 2nd Earthly and temporal goods, that are pleasing and alluring, which steal his affection and heart. Fortitude strengthen a person's heart so he will not grow weak on the path of virtue in view of the evils, obstacles and inconveniences which may arise through the passions, from other persons and from hell. Temperance saves his heart from being dragged down by the concupiscence of the flesh. We will have a conference on these two cardinal virtues on the coming Sundays.

The function will begin today in the parish church of St. Augustine at 5:00 o'clock in the afternoon and will end at 7:00 o'clock sharp. (*Catechism*, lesson 26)

Barcelona, May 15, 1852.

The director of the School, Fr. Francisco Palau, priest

Fortitude: its parts

Sunday, May 23, 1852*

1. Today the School will begin at a very inconvenient time, 4:00 o'clock in the afternoon; but that does not depend on our will; the parish church of St. Augustine will be occupied the whole afternoon.

The conference will be on the parts of fortitude. In the battles of vice against virtue, of hell against heaven, of incredulity against Religion, there is offensive and defensive war. Fortitude has two actions: to assail, attack, conquer and support what has been gained . . . Magnanimity and lavishness lead a person to the battle of conquests. Patience and perseverance crown him with the trophies of victory. The feast of the Holy Spirit is one of the most solemn celebrations which the School of Virtue will celebrate.

2. All the virtues are united and adjunct with charity; we cannot have charity if the Holy Spirit does not descend with its gifts and infused in us.

During the octave of Pentecost, the School will strengthen its cries in order to deserve the Holy Spirit, who proceeds from the Father and from the Son; may it come with its gifts in order to turn towards the ways of truth, of justice and virtue, those sons of the Church whom evil has turned astray. (*Catechism*, lesson 27-28)

Barcelona, May 23, 1852.

The director of the School, Fr. Francisco Palau, priest

Preparation for the feast of Pentecost

Friday, May 28, 1852**

1. If the feast of Pentecost is solemn and grand, and very impressive and festal for the members of the Church of God, it is in

* *El Ancora*, n° 877: 23.5.1852, p. 849. The same topic was announced in *Diario de Barcelona* on 26.6.1853.

** *Diario de Barcelona*, n° 149: 28.5.1852, p. 3138. It was announced the day before in *El Ancora*.

a very special way for the pupils of the School of Virtue. All the virtues, moral and spiritual, natural and supernatural, divine and human are united and adjunct to charity. In order to possess this most noble virtue it is necessary for the Holy Spirit to infuse it in us. Just as all the plants in a garden are consumed by the great heat of the sun, if it lacks water at the necessary times; so all that is most beautiful and delicious in the virtues disappears from the moment we lack the grace and gifts of the Holy Spirit. Our School, which has begun all its functions by raising its voice to heaven in a cry to deserve the Spirit of the Lord to descend with his seven gifts into our hearts; our pupils, who with such fervour sing every Sunday of the year the words composed by the Church to solemnize the feast of Pentecost, uniting their petitions and prayers to those which our Mother the Church sends up on the great feasts, will deserve to be heard. God, fulfilling his promises, will send us, we hope, his Spirit, will pour into us his graces, his gifts and charity; this excellent virtue will place in order, in harmony, in movement and in fervent exercise the innumerable virtues which are united with her. The virtues placed in order, the kingdom of Satan will be destroyed in us with the ruins and paths of all vices.

2. Our School in the parish church of St. Augustine will celebrate the feast of Pentecost as follows: On 30th it will have its usual functions beginning at 5:00 o'clock in the afternoon. On all the days of the octave of Pentecost the hymn to the Holy Spirit will be sung at 7:30 in the evening; then will follow the sermon which will be about one of the seven gifts of the Holy Spirit. After the sermon the Litany of Loreto will be sung. On the feast of the Holy Trinity there will be general communion in the morning and the usual function in the afternoon.

Barcelona, May 23, 1852.

The director of the School, Fr. Francisco Palau, priest

Religious celebration of the octave of Pentecost

Monday, May 31, 1852*

1. The School will meet today at 4:00 o'clock in the afternoon in the parish church of St. Augustine's and will sing with all solemnity the hymn in Spanish "Come Holy Spirit, send out your light" which the Church dedicates today to the Holy Spirit, and then will go to the church of Santa María del Mar, to join the association of Mary in the procession.

Tuesday, June 1, 1852**

1. Today, 1st June, the School will have its activities in the evening as follows: It will begin at 7:30 with mental prayer or meditation, at 8:00 o'clock the hymn to the Holy Spirit will be sung, followed by an explanation of the gifts of the Holy Spirit, Wisdom and Understanding.

The meeting will end with the Litany of our Lady of Loreto.

The director of the School, Fr. Francisco Palau, priest

Religious celebration of the octave of Pentecost

Wednesday, June 2, 1852***

1. The more perfect a person is, the more united he is with God, and the more closely he is united with him. The spirit of God! The spirit of a person! The Creator! The creature! Who unites these two extremes? God, the most pure spirit, the rational soul, the person conceived in the filth of original sin. How is this sacred union brought about? This is the work of the Third Person of the Blessed Trinity: the Spirit, who proceeds from the Father and from

* *El Ancora*, n° 882: 31.5.1852, p. 977.

** *El Ancora*, n° 883: 1.6.1852, p. 992.

*** *El Ancora*, n° 884: 2.6.1852, p. 1007.

the Son, disposes and prepares the rational soul to receive his God; these dispositions are the gifts of the Holy Spirit. Just as all the moral virtues prepare all the natural strengths of a person to follow the right dictate of reasoning, so the seven gifts of the Holy Spirit prepare all its capacity and faculties to advance towards God and to be united with him with the sacred bonds of charity.

2. What are for the spouse, gold, diamonds, jewels, dress, ornaments, palaces, and possessions; for the rational soul are grace, gifts, virtues. If it is not a need, at least curiosity would urge and move us to learn through circumstantial evidence that these are the gifts which adorn, embellish and prepare the rational soul to be a worthy Spouse of the Prince of glory.

Yesterday, we defined wisdom and understanding and today we will present the gift of counsel, as a necessary part of the riches which is in this passing life form the dowry of the rational soul.

Today, June 2, the function will be at the usual time at 7:30 in the evening in the parish church of St. Augustine.

The director of the School, Fr. Francisco Palau, priest

Thursday, June 3, 1852*

The School continues its activities in St. Augustine's parish church. It will begin at 7:30 in the evening. Today the gift of knowledge will be explained.

Francisco Palau, priest

Friday, June 4, 1852**

1. The functions of the School continue in the parish church of St. Augustine: today, the gift of fortitude will be explained. At 7:30 in the evening, the Rosary will be prayed, and the conference will take place from 8:00 - 9:00.

The director of the School, Fr. Francisco Palau, priest

* *Diario de Barcelona*, n° 155: 3.6.1852, p. 3275.

** *Diario de Barcelona*, n° 156: 4.6.1852, p. 3280.

Patience and perseverance

Saturday – Sunday, June 6, 1852*

1. The School will continue its function in the parish church of St. Augustine: it will begin at 7:30 in the evening; the gifts of the Holy Spirit, piety and fear of God will be explained; the Rosary will be prayed and at 8:00 to 9:00, will be the conference.

On Sunday morning there will be a general communion at 7:00 and in the afternoon the conference will begin at 7:00 o'clock. The lesson of our *Catechism* that, treats on patience and perseverance is what correspond to Blessed Trinity Sunday. (*Catechism*, lesson 29)

2. Today, the School will not begin its functions at 7:00 o'clock in the evening as announced, but it will be at 5:00 o'clock in the afternoon. From today until November the activities will be at this same time every Sunday.

The perfection of a person is the object of all the conferences which our School has in the parish church of St. Augustine. A person is one of the chief parts of the universe; as the universe is a work of God, "ad extra" it pertain to the three persons of the Blessed Trinity. Consequently, a person is a peculiar work of the three Divine Persons; he proceeds from the Father as the source of his being; the Son as eternal truth reveals to him his final end which is God; and the Holy Spirit, with the infusion of his grace, of his gifts and the virtues, gives him a wing and sets him on the way towards the object of his happiness. Today, we will contemplate the Triune God in the works of his hands. The sermon will be on the Blessed Trinity.¹

The director of the School, Fr. Francisco Palau, priest

* *El Ancora*, n° 887: 5.6.1852, p. 1035 = the first announcement.
Diario de Barcelona, n° 158: 6.6.1852, p. 3326 = the second announcement.

¹ There was no formal class on Sunday 13 and 20. It was announced as such:

The cardinal virtues

Thursday, June 24, 1852*

1. Order and relation between the four cardinal virtues . . . All the natural virtues have as their object to prepare a person to live according to right reasoning; four things are necessary for that: 1st that the practical judgement of reasoning be upright; prudence is necessary for this; 2nd that a person acts accordingly in the fulfilment of his duties towards God, himself and others; this is justice and the many more virtues which accompany it; 3rd that he keeps to what right reasoning inspires him in view of the evils which threaten and torment him, although they may be serious and terrible; in this he is supported by fortitude; 4th so that finally, the passions, although they may be the strongest and those which most affect him, such as those activated by the concupiscence of the flesh, do not make him deviate from the straight paths which reason opens for him to proceed towards his happiness, temperance is a necessary virtue. Among the passions, those which assist the conservation of the human species and of the individual are those which act with most violence; these are moderated by chastity, virginity, abstinence, fasting sobriety. Continence, mercy, meekness, modesty, humility, studiousness are virtues connected with temperance. After the conferences on prudence, justice and

– The School of Virtue will suspend tomorrow, Sunday, its usual functions because of the procession of the Body of Christ. It will have the corresponding conference in the morning of 24th of the current, which is the feast of St. John, the Baptist.

We appreciate our pupils' esteem with their assistance in the procession of the Blessed Sacrament that will be held in the parish of St. Augustine at 11:00 o'clock in the morning: go to the direction of the doorway of the Church. –The director of the School. –Francisco Palau, priest. (*El Ancora*, n° 894 p. 1169).

Tomorrow, Sunday, the School will suspend its activities. On the 24th and 29th of this month we will supplement the suspended conferences. –The director of the School. –Francisco Palau, Priest. (*El Ancora*, n° 901, p. 1279).

* *El Ancora*, n° 905: 23.6.1852, p. 1344. This same topic was announced in the same newspaper on 3.7.1853. Thursday substituted the lesson corresponding to Sunday 13 as announced. See the note of the anterior lesson: 6.6.1852.

fortitude, we will begin tomorrow evening to explain the lessons on temperance as given in the *Catechism of Virtues*.

2. In a way that the Church will celebrate tomorrow the feast of the precursor of the Messiah, the Carmelite Order will give a solemn celebration on the 20th of this month to the precursor of the Supreme Judge; we will have several discourses on these two great Prophets, explaining the following words: “Elijah has already come, Elijah is to come, and when he comes he will restore everything.”

3. Tomorrow the function will be from 6:00 to 8:00 o'clock in the evening because the parish church of St. Augustine would be unoccupied; on 29th of this month the conference will be at the same time; next Sunday, that is, on 27th it will begin at 5:00.¹ (*Catechism*, lesson 30)

The director of the School, Francisco Palau, priest

Abstinence and moderation-sobriety

Sunday, June 27, 1852*

1. Tomorrow the School will begin its functions at 5:00 o'clock in the afternoon. The conference will be on lesson 31 of our *Catechism* which deals with abstinence and sobriety (moderation): we will speak about the cilice (haircloth), maceration (to be hungry) and other austerities, mortifications and corporal penances, the end for which they are proposed and the use that must and could be made of them. (*Catechism*, lesson 31)

The director of the School of Virtue,
Francisco Palau, priest.

¹ It was also conveniently announced. Ibid.

* *El Ancora*, n° 908: 26.6.1852, p. 1390. This same topic was announced in the same newspaper on 9.7.1853.

Chastity and virginity

Tuesday, June 29, 1852*

1. Today, the School will begin its functions at 6:00 o'clock in the evening as announced.¹

Chastity and virginity as virtues related to temperance will be the object of our conference. After this Rev. Fr. José Serráscoli, will give a sermon based on the feast. (*Catechism*, lesson 32)

The director of the School, Francisco Palau, priest

Temperance and its parts

Sunday, July 4, 1852**

1. Tomorrow the School will begin its functions at 6:00 o'clock in the evening. The conference will be on lesson 33 of the *Catechism of Virtues*, which deals with the potential parts of temperance. This cardinal virtue, like abstinence, sobriety, chastity and virginity has many other virtues which it uses, like a lady with her servants, to keep a person on the path of right reason, in spite of the violence with which the passions draw him towards evil. These are continence, mercy, meekness, modesty, humility, studiousness. We will give the true definition of each of these virtues and of the vices opposed to them, so as not to confuse the black with the white, the vicious with what is virtuous.

2. After the sermon, the School will pray the holy Rosary in agreement with the Confraternity of the holy Rosary and will take part in the procession. (*Catechism*, lesson 33)

The director of the School, Francisco Palau, priest

* *El Ancora*, n° 911: 29.6.1852, p. 1439. The same topic was announced in the same newspaper on 23.7.1853.

¹ See the announcement in which it is indicated the change of date, in the notes of 6.6.1852.

** *El Ancora*, n° 915: 3.7.1852.

Modesty

Sunday, July 11, 1852*

1. The School of Virtue will have its functions tomorrow, Sunday at 6:00 o'clock in the evening in the parish church of St. Augustine.

Lesson 34 of our *Catechism* will be the object of our conference. We will speak about modesty and the virtues adjunct to it. We will ask our students: 1st If it is the duty of modesty to rectify the acts and exterior movements of the body in dances and in all demonstrations of joy and contentment; 2nd If the bodily movements are moderated and rectified by modesty, they are or could be a virtue; 3rd in which circumstances dances are or could be vices.

2. After the conference we will continue to explain the reasons that gave rise to the School of Virtue its name and method. Last Sunday we said that the Angel of the abyss had been transformed into an Angel of light, dressing his followers with the uniform of a fictitious and apparently a virtue. And supported by a certain class calling themselves Catholics, but who in truth are unbelievers, wicked and anti-Christians, in the name of God, of the Church, of their pastors, or religion and of virtue, are waging a most dangerous war against God, religion, the Church, the Pastors and virtue. The School of Virtue, giving the true definition of it and of the vices, calling solid virtues, the real true virtues by their proper names; showing vice as what it is, calling black what is black and white what is white, aims at rooting out from vice the appearances of virtue, and stripping the spirit of darkness of the plumes of hypocrisy in which it is clothed.

3. In tomorrow's sermon in the afternoon we will offer to prove that asceticism, or the knowledge of the virtues or of the saints, which is learned and taught in this School, is necessary for the spiritual eternal and temporal happiness of the individual, of

* *El Ancora*, n° 922: 10.7.1852, p. 151. This topic was announced in the same newspaper on 16.7.1853.

families and societies; and from here we include the importance of learning it and of teaching it with order, rules and method, like other sciences. (*Catechism*, lesson 34)

The directors of the School, Francisco Palau, priest

Rules on the virtues

Sunday, July 18, 1852*

1. Tomorrow 18th the School of Virtue will have its usual activities together with the function of the Minerva (procession) which will begin at 6:00 o'clock in the evening in St. Augustine's parish church.

After praying the "trisagio," the conference on lesson 35 will discuss the rules or order given to a person to practice on moral virtues.

2. On the 20th of this month the Carmelite Order will give honour to its Patriarch and Founder, Prophet Elijah, with a solemn public celebration: his life and that of the Patriarch Enoch, have been preserved by divine Providence so that in the final periods of the existence of the world they might work together in the most extraordinary mission ever given by God to mankind. Anti-Christianity or anti-Christ, this monster which is forming and which, nourished by perverse, evil and obscene doctrines, is increasing day by day in the lake of incredulity, this cruel and ferocious beast, will be the target against which these two prophets will direct the rays of anathema and curse.

3. In the church of St. Augustine, this approaching Sunday, after the conference we will depict the three creatures whose death and ruin will be the glory and the triumph of the Church of God. A dragon with seven heads and ten crowns; a beast like a leopard in its body and like a bear in its feet, and a lion in its mouth; another

* *El Ancora*, n° 929: 17.7.1852, p. 263. This topic was announced in the same newspaper on 24.6.1853.

beast with horns similar to those of a lamb, but its tongue like that of a dragon: The sword of fire which burns in the mouth of Prophet Elijah, will wound to death those monsters which will be creatures of evil of all ages.

4. In the Church of the religious Discalced Carmelites, on 20th in the morning, we will expound the mission of the Prophet Elijah in recent times, his appearance, his works, his death and his prodigious resurrection.¹ (*Catechism*, lesson 35)

The director of the School, Francisco Palau, priest

Supernatural and Theological Virtues

Sunday, July 25, 1852*

1. If in the words of the Apostle, the Christian is built upon Christ, a solid rock, like a spiritual house; if on the other hand, the Eternal Wisdom has placed his throne and his chair on the just; the School of Virtue, having proposed in its programme to lead the students to the knowledge of themselves in order to attain their goal, then they must not only contemplate the outside of this beautiful, grandiose edifice, but also, if it is licit, everything included within which is rich, precious and admirable. After the conference on the human and natural virtues, we will begin tomorrow the treatise on the divine, supernatural and theological virtues.

¹ Fr. Francisco Palau conveys a generalized belief of his time, that is, the second coming of Prophet Elijah, at the end of time, in order to struggle against Anti-Christ, interpreting as such Mal 3,23, likewise, attributing to the same prophet a special succession to the Order of Carmel, in consonance to the tradition. The indications on this particular could be conferred in *My Relations with the Church*, p. 116 note 19. Fr. Francisco Palau maintained his dealings and friendship with the Carmelite Discalced of Barcelona, especially with Mother Prioress Joaquina (Fivaller) of the Sacred Heart, who helped him in his foundations.

* *El Ancora*, n° 936: 24.7.1852, p. 376. This topic was announced again in the same newspaper on 30.7.1853.

These are the whole adornment of the interior of God's house; they shine like living stars on the throne of the Prince, on the column which sustains it and in every part of its interior.

2. The sermon will be analogous to the feast, based on "the need of the Spanish nation of a mediator with God and a protector against evil, such as St. James the Apostle." (*Catechism*, lesson 36.)

The function tomorrow will be at 5:00 to 7:00 o'clock in the evening.

The director of the School, Francisco Palau, priest

The Church of God

Sunday, August 1, 1852*

1. Tomorrow, 1st of August, the School of Virtue will have its activities together with the Confraternity of the Holy Rosary as follows: The conference will begin at 6:00 o'clock in the evening; then we will give the true definition of the Church of God. The sermon will be on the services which religious orders have given the Church at all times.

2. After the sermon the holy Rosary will be recited, and there will be a procession and the function will end with the joys of the Blessed Virgin. (*Catechism*, lesson 37)

The director of the School, Francisco Palau, priest

Articles of faith

Sunday, August 8, 1852**

1. The School of Virtue will begin its usual functions tomorrow at 6:00 o'clock in the evening. The conference will be on the articles of faith proposed by our Holy Mother the Church.

* *El Ancora*. N° 943: 31.7.1852, p. 486. This was announced again in the same newspaper on 6.8.1853.

** *El Ancora*, n° 950: 7.8.1852. This was announced again in the same newspaper on 13.8.1853.

The sermon will be given by Fr. Federico Camps.¹ The theme will be on: “Do you think that the Son of man . . . etc. [Lk 18,8]. (*Catechism*, lesson 38)

The director of the School, Francisco Palau, priest

Feast of the Assumption of Mary

Sunday, August 15, 1852*

1. If the feast of the Assumption of our Lady, the Virgin Mary is a solemnity for all the children of the Church, how much more for the students of the School of Virtue. For its celebration there will in the parish church of St. Augustine a general communion with all possible magnificence to which the activities will be arranged under the following order. At 7:00 o'clock in the morning the students will assemble in their respective places; only those men and women who are going to receive Holy Communion will enter. So that an act so sacred will be carried out with due decorum, and to avoid confusion, a group of boys will have the towel, they will hand out and collect the candles and lead the men in the act of communion. For the ladies, a group of girls dressed in white will do the same at the time of their communion. The girls' school of St. Catherine, to which this choir belongs, will assist at this religious act: a certain number of them also dressed in white and in uniforms will approach the holy table for the first time. The singing will be accompanied by some musical instruments.

2. In the evening the School will not have its function in St. Augustine's church because, as we have announced, its students

¹ Fr. Federico Camps, was from Almasera, where he was born on October 8, 1813; ordained priest in Rome by Cardinal Patrizi in 1854; taught in the Seminary of Barcelona school year 1855-56. He served various charges in La Habana and in 1851, he was elected secretary of the School of Virtue, giving conferences and sermons very often. He died in misery many times soliciting help from the episcopate. He resided in Poudols, n° 4 Street.

* *El Ancora*, n° 957: 14.8.1852, pp. 710-711.

and those of Christian Charity will meet in the Poble Nou, end of San Martin de Provencals. The function will begin at 5:00 o'clock in the afternoon. After invoking the Holy Spirit there will be a conference in which the reality and truth figured in the ceremonies of the consecration of the new church will be explained.

3. After this, the people will go out on procession to receive the worthy prelate whom the prince of pastors has destined for the edification of the church in this province of Barcelona.

Francisco Palau, priest

Vices opposed to faith

Sunday, August 22, 1852*

1. Tomorrow the School will have its usual activities from 6:00 until 8:00 o'clock in the evening. There is a subject which all classes, states and duties of society must make a deep study; this is the one which teaches a person to be really happy. He cannot be happy unless he possesses the high, infinite good which is God. In this passing life, we cannot be united with God except by means of fervent practices of the divine and supernatural virtues, Faith, Hope and Charity. Only God can inspire and does inspire a person and this is how: by means of revelation, God manifests himself, giving a person proof of his attributes and perfections.

There are three who give witness in heaven: The Father, the Son and the Holy Spirit, and these three are one and the same. The Eternal Word, revealing himself to a pilgrim, inspires his faith . . . God, presenting himself by faith as a gift impossible to obtain by a pilgrim's own effort, but possible with the help of his grace and mercy, infuses hope. A supreme, infinite good, possible to obtain and present to a person through faith: it cannot but inspire love, taking hold of all the affection of his heart. Faith, Hope and Charity;

* *El Ancora*, n° 964: 21.8.1852. The same topic was announced again in the same newspaper on 20.8.1853.

these supernatural virtues which come together with all the others, are the most precious treasure which a person could possess in this life, because they constitute his formal, true happiness. To them corresponds in glory, as the prize and reward, the vision of the divine essence, the possession of God and the satisfaction.

2. The study of these virtues is not the work of a year, but of the whole life; because in this subject the greatest master must consider himself as a novice and disciple; the more a person is united with God, the more mysteries he sees in him, and the more he knows, the more he realizes his ignorance.

3. Our School continues to study and have conferences on the theological virtues; as the definition of faith has already been explained, the conference tomorrow will be on heresy, apostasy, blasphemy and other vices opposed to this most noble virtue. Dr. Ventalló, Professor of the Episcopal College will preach on blasphemy. (*Catechism*, lesson 40)

The director of the School, Francisco Palau, priest

The virtue of hope

Sunday, August 29, 1852*

1. For the reason that St. Augustine's church will be occupied on Sunday 29th of August and 5th of September, the School will have its usual activities in St. Monica's parish church.

The conference will be on hope, a theological virtue. Fr. Federico Camps will preach the sermon.

The function will begin at 6:00 o'clock in the evening. (*Catechism*, lesson 41)

The director of the School, Francisco Palau, priest

* *El Ancora*, n° 971: 28.8.1852, p. 936. This topic was announced again in the same newspaper on 27.8.1853.

Vices opposed to hope

Sunday, September 5, 1852*

1. Tomorrow the School of Virtue will have its usual activity in St. Monica's parish church because St. Augustine Church is still occupied.

2. The conference will begin at 6:00 o'clock in the evening and will deal with the vices opposed to hope. This most noble virtue, considered divine, supernatural and theological has for its opposite despair and presumption.

The sermon will be analogous to the conference. (*Catechism*, lesson 42)

The director of the School, Francisco Palau, priest

Charity

Sunday, September 12, 1852**

1. As we had already announced the School of Virtue has moved to the parish church of St. Joseph for the reasons given. On other Sundays it will continue its activities in St. Augustine's parish church. It will begin its activities tomorrow at 6:00 o'clock in the evening.

The conference will be on charity, a theological virtue. Among the virtues charity is queen: this name which our School always sees written in large letters and which in order never to forget it, has engraved on the pedestal of its banner, contains the whole programme which it has followed with fidelity, exactly and with constancy and perseverance since the first day it began.

* *El Ancora*, n° 987: 4.9.1852, p. 1047. Explained extensively in the same newspaper on 3.9.1853 from where the roots, branches, leaves and fruits of the tree arise.

** *El Ancora* n° 985: 11.9.1852, p. 1161.

2. In the spiritual order charity is the seed of all the solid, real, heroic, sublime and perfect virtues; the seed is the base from which proceed the roots, branches, leaves and fruits of the tree.

What is charity? This is the question which the *Catechism of Virtues* will ask our pupils. It will be quite unworthy if a Christian did not have an idea of this most noble virtue in conformity with the true definition.

3. After seeing in the conference what this virtue is, considered as supernatural, divine and theological, we will examine in the sermon whether it is found in many or in few. (*Catechism*, lesson 43)

The director of the School, Francisco Palau, priest

Acts and effects of charity

Sunday, September 19, 1852*

1. The School of Virtue continues its activities in St. Augustine's parish church.

The conference will begin at 6:30 in the evening. It will deal on the acts and effects of charity.

Fr. Federico Camps will preach the sermon on the Gospel of Matthew [24,12] "Because of the increase of evil, the love of most will grow cold." (*Catechism*, lesson 44)

The director of the School, Francisco Palau, priest

Precepts of charity

Sunday, September 26, 1852**

1. The School of Virtue will have its activity tomorrow in St. Augustine's parish church.

* *El Ancora*, n° 992: 18.9.1852, p. 2172. This topic was developed extensively in the same newspaper on 11.9.1853.

** *El Ancora*, n° 999: 25.9.1852, p. 1381. The same topic was amplified on 17.9.1853.

The conference will begin at 5:00 o'clock in the afternoon sharp. We will explain the precepts given to mankind on charity.

There will be no sermon because the Church will be occupied at 6:00 o'clock. (*Catechism*, lesson 45)

The director of the School, Francisco Palau. Priest

Vices opposed to charity

Sunday, October 10, 1852*

1. The School will continue its activities in the parish church of St. Augustine. Tomorrow the conference will begin at 6:00 o'clock in the evening.

Lesson 46 - vices opposed to charity, will be explained. The sermon will be analogous to the conference; Fr. Federico Camps will preach. (*Catechism*, lesson 46)

The director of the School, Francisco Palau, priest

* *El Ancora*, n° 1013: 9.10.1852, p. 141. This topic was announced in the same newspaper on 25.9.1853 and in *Diario de Barcelona* on 25.9.1853.

On October 3 there was no class. The director announced the vacation with the following announcement in *El Ancora*, Saturday, n° 1.000: 2.10.1852, p. 25:

"Tomorrow the School will suspend the conference because the church of St. Augustine will be occupied with the function of the Confraternity of the holy Rosary of the Blessed Virgin Mary. The pupils of the School will join with the devotees of the Holy Rosary to give an act of veneration to the Mother of God on such a solemn day. There will be a general communion at 7:30 in the morning, and procession in the afternoon.

The director of the School, Francisco Palau, priest."

Gifts of the Holy Spirit

Sunday, October 17, 1852*

1. Next Sunday, 17th of October, the School will have its conference at 6:00 o'clock in the evening in St. Augustine's parish church.

As the treatise on the seven capital virtues: faith, hope, charity, prudence, justice, fortitude and temperance, has ended, tomorrow will be occupied with the seven gifts which correspond to them. With these seven virtues a person is prepared, fitted and ready to obtain his earthly and eternal happiness; but as in the state of corrupted nature he cannot possess them by his own efforts, he must be moved, urged and led as if by hand, by God, the infinitely propitious towards his ultimate end. The Holy Spirit, with his grace and his seven gifts, gives him life, strengthens him and cooperates in the practice and exercise of virtues. Is there any proportion, relation, conformity or concession among the seven virtues and the seven gifts? Our students will be able to answer this question tomorrow in the conference on Lesson 47 of our *Catechism*.

2. We do not consider ourselves better than the islanders of Cuba; he would be a very incredulous person who does not see signs of God's anger in the earthquake which has left the capital of that island almost in ruins. As Spaniards which we are, we consider such awful catastrophes as warnings given to us by the most loving of fathers, so that scandals may be corrected, scandals which the Divine Justice has to punish with plague, war, hunger, earthquakes and other calamities. To prevent such evils, the School sung last Sunday the Litany of Loreto to our Lady, the Virgin Mary, and will continue its prayer on the following Sundays.

3. The sermon by Dr. Ventalló will state that "earthquakes, war, plagues, hunger and other public calamities are real afflictions with which Divine Justice punishes public scandalous crimes." (*Catechism*, lesson 47).

The director of the School, Francisco Palau, priest
Barcelona, October 15, 1852

* *Diario de Barcelona*, nº 291: 15.10.1852, p. 6290. The same Topic was announced again on 9.10.1853 in *El Ancora*.

The true virtues

Sunday, October 24, 1852*

1. The School of Virtue will continue its activities in St. Augustine's parish church. Tomorrow the conference will begin at 6:30 in the evening.

2. As the treatise on virtue considered in itself, and the definition of true virtue has been given, we shall consider the individual virtues in the following conferences. We will see how they bring happiness to the individual, to the family and to the whole society. The sermon on the same subject will be preached by Fr. Federico Camps. (*Catechism*, lesson 48)

The director of the School, Francisco Palau, priest

The contemplative life

Sunday, October 31, 1852**

1. The School of Virtue will have the conference tomorrow at 6:00 o'clock in the evening in the parish church of St. Augustine: The lesson of our *Catechism* will be explained which deals on the contemplative life.

There is some difference between speculative knowledge and practical knowledge of virtues. It is not sufficient for a person to know the definition of real virtue; he could contemplate it represented in a picture, and become corrupt in practice. For the practical knowledge of virtues, three circumstances must be kept in mind: the state, the duties, and his strength.

2. The state: Each one has to possess all the virtues, all, which are common to all people; and besides these, those which

* *El Ancora*, nº 1027: 23.10.1853, p. 366. The same topic was developed extensively in the same newspaper on 15.10.1853.

** *El Ancora*, nº 1034: 31.10.1852, p. 480. The same topic was announced on 22nd and 29.10.1853.

are proper to his own state; some are virtues for married people, others are for religious, and others for those who are single; some are for seculars, others for the clergy.

3. The duty: Each duty has virtues which characterizes and distinguishes it from the others. Some are virtues of the beginners; others are those of the integrated. Some are virtues of the active life and others are those whose life is a mixture of contemplation and action.

Each one of us must practice virtues according to our state, duty and strength, considering the surrounding circumstances.

4. Tomorrow we will study the contemplative life and the virtues proper to it. We will not know these virtues if like the materialists we deny the contemplative life, and so we shall prove its need.

The sermon will be preached by Fr. Federico Camps analogous to the conference. (*Catechism*, lesson 49)

The director of the School, Francisco Palau, priest

Authority and government

Sunday, November 7, 1852*

1. The School of Virtue together with the Confraternity of the Holy Rosary will have its activities in St. Augustine's parish church in the following order:

The conference will begin at 6:00 o'clock in the evening. It will deal with the virtues needed for all good government, whether political, civil, military, economic, or be it ecclesiastical, monastic or religious. After the conference the holy Rosary will be prayed alternately by choir; then will follow the sermon that will be preached by Dr. Ventalló, professor of the Seminary.

* *El Ancora*, nº 1041: 6.11.1852, p. 614; and again on 5.11.1853 and *Diario de Barcelona*, 6.11.1853.

2. After the sermon rosaries will be blessed followed by a procession and the function will end with the joys of our Blessed Virgin. (*Catechism*, lesson 50)

The director of the School, Francisco Palau, priest

Diverse states of life

Sunday, November 14, 1852*

1. The School of Virtue will have its usual activities tomorrow, Sunday at 6:00 o'clock in the evening.

The conference will be on Lesson 51. Since the person's state of life is one of the circumstances that must be considered in the practice of virtue, knowing the different states of life in the social body, we will see those virtues which are proper to each one. All must have all the virtues, but not all could be practiced by all; all must practice those that are common to all and besides each state of life has to practice what is due to one's own.

2. The sermon will be on vocation; the good choice of state and its practice of the virtue proper to it, in that consists a person's happiness. (*Catechism* lesson 51)

The director of the School Francisco Palau, priest

The Virtues in concrete life

Sunday, November 21, 1852**

1. The School of Virtue will have its usual activity in St. Augustine's parish church. It will begin at 6:00 o'clock in the

* *El Ancora*, nº 1048: 13.11.1852, p. 729. The same topic was announced but more extensive on 12.11.1853, in the same newspaper.

** *El Ancora*, nº 1055: 20.11.1852, p. 849. The same topic in a more extensive was published in the same newspaper on 19.11.1853.

evening. In the conference the last lesson of the *Catechism of Virtues* will be explained.

We have already said and proven that for practical knowledge of virtues, it is necessary to note the state, the duty and the circumstances of the person. Some virtues are for beginners, and others for the integrated; the degree of perfection of virtues in a person is one of the circumstances which in their practice must be considered both by the masters who teach them and by the pupils who are learning them. (*Catechism*, Lesson 52)

Fr. Federico Camps will preach.

The director of the School, Francisco Palau, priest

Examinations

Sunday, November 28, 1852*

1. Today, the first Sunday in Advent, the School instead of the conference will have examinations on all the subject matters that had been discussed and explained during this year. After which, the director of the School, in a talk which will serve as a sermon, will place in perspective all the virtues which have been defined and explained and all the opposing vices which have been mentioned during the year.

The function will begin at 6:15 in the evening in St. Augustine's parish church.

Francisco Palau, priest

* *El Ancora*, n° 1063: 28.11.1852, p. 985. Days before it was announced in the same newspaper:

"Aside from the activities already announced, the School will have a preparation for Advent in order to receive worthily the Saviour. And on the 3rd Sunday there will be a formal, public and solemn profession of faith that we received in baptism . . . and on the last Sunday, we will renew our vows, oaths and promises that in the baptistery we made to God and to his church to practice virtues and to observe the law.

The director of the School, Francisco Palau, priest." (*El Ancora*, n° 1061: 26.11.1852, p. 951).

Examinations

Sunday, December 5, 1852*

1. Today, the second Sunday of Advent, the School continues the examinations on all subject matters that had been discussed in the conferences of the last course.

The School will provide seats in a comfortable place for the priests who will honour our activities with their presence and assist the examiners on this religious act.

2. The examiners will be the famous Fr. Antonio Fontán¹, a canon master, Rev. Fr. José Rabell², parish priest of San José and Rev. P.D. Freguell,³ director of the prescribed activities in the Episcopal Seminary.

* *Diario de Barcelona*, n° 340: 5.12.1852, p. 7441. Also announced in *El Ancora* on 14.2.1852. Days before it was announced as follows:

"Friday, December 3, 1852

As we had already announced, the School in memory of its establishment, will begin a solemn octave on day 5 of the current year in the parish church of St. Augustine.

A preacher of this city will preach on the following proposition.

In the catholic, apostolic, roman Church the only true school where sin is mingled with error that is defined, explained and showed that virtue is virtue and vice is vice. The churches built with so many halls for the true God are where the knowledge of the saints are taught.

'Super cathedram Moisi Scribae et Pharisei: omnia ergo', etc. [Mt 23,3].

Francisco Palau, Priest."

(*El Ancora*, n° 1068: 3.12.1852, p. 1067).

1 Fr. Antonio Fontán, was a Canon Master of the Professors of the Church. He was born in 1811; lived in Santa Lucia n° 3 Street; the Church's Notary public, presided as delegate of the Bishop, in the examinations of the School of Virtue. Later was president of the association "Esposas de la Cruz"; died in Barcelona at the age of 72 years, on May 28, 1883.

2 Rev. Fr. José Rabell, exclaustated of the PP. Agonizantes, was born in Barcelona on June 2, 1800. He had six years of Theology and four years course in Law. He served as novice master and professor in Philosophy and Theology. From 1852 he was parish priest of the Church of San José, where he resided. He was outstanding as preacher in the School of Virtue.

3 Rev. Fr. Freguell, substituted Fr. Francisco Palau as director of the activities prescribed in the Seminary Council of Barcelona. He formed part of the tribunal of examiners of the School.

The pupils will be interrogated on some of the lessons they have learned that has that been explained during the course; one of them will end the act with a moral philosophical discourse which will propose, explain and develop the idea of virtue that has been formed in the course of conferences that they had.

3. Today begins the octave announced for the anniversary of the establishment of the School; after the examinations Dr. Cuixart will preach the sermon.

Tomorrow, Monday, the function will be at 7:00 o'clock in the evening. There will be a meditation for a quarter of an hour. An explanation will be given on how to practice mental prayer.

4. Rev. D. Antonio Sagüés⁴ will justify the proposition: "God, in his wisdom, has instituted the ecclesiastical magisterial in order to teach the knowledge of the saints, granting it for this purpose the gift of infallibility. Hence, virtue has a sure guide in the priesthood, and at the same time vice has an incorruptible censor." "Teach them to observe all the commands I have given you." [Mt 28, 20]

The director of the School, Francisco Palau, priest

Prayer and its parts

Tuesday, December 7, 1852*

1. Today, 7th of December, the School of Virtue, will continue celebrating the octave of the anniversary of its establishment in St. Augustine's parish church.

The time which a person dedicates to the sacred practice of mental prayer or meditation is divided into seven parts according to the teaching of ascetic doctors. They are: preparation, reading,

⁴ Rev. Fr. Antonio Sagüés, Canon Professor of Barcelona and lived in the Bajada de San Miguel, nº 50. He was secretary and then president of the pious association of the "Esposas de la Cruz" from 1858. He died on July 27, 1873 being the benefice of the Church of San Juan de Jerusalem.

* *El Ancora*, nº 1072: 7.12.1852, pp. 1129-1130.

meditation or contemplation, petition, offering, thanksgiving, résumé or epilogue. Yesterday, an explanation of preparation was given; today we will discuss on the reading.

2. Fr. Francisco Ventalló will preach on the following proposition: "the knowledge, whether divine or human, natural or supernatural, in which the person is the teacher and the disciple, the order in the doctrines, the method in teaching, and certain rules to study them, are the most appropriate means and generally, indispensable for acquiring them." The School of Virtue teaches the knowledge of the saints methodically in order to help the faithful to understand them, and ". . . to guide him in direct ways, showed him the kingdom of God and gave him knowledge of holy things." (Wis 10,10)

3. As already announced, tomorrow, the Feast of the Immaculate Conception, the School will have a general communion with introductory sermon in honour of its Patroness, Mistress and Lady at 7:30 in the morning. At 10:30 a solemn office of our Lady will be sung with a sermon to be preached by Fr. José Puig, the ecclesiastical benefice.

In the evening, the function will be at 6:00 o'clock. The hall will be prepared for the feast of the day; the pupils of the School will sing the holy Rosary. Then the School will make a solemn, formal, public profession of faith and pious beliefs which by order of the Mother of God, the Church proposes to us and orders our belief. This will be preceded by a preparatory sermon given by the director of the School, and the function will end with the Salve.

The director of the School, Francisco Palau, priest

Meditation and petition

Friday, December 10, 1852*

1. The School continues its octave: Today, the fifth day, an explanation will be given on meditation and petition. Dr. Don Jaime Alsina, ecclesiastical benefice, will preach on this topic.

* *El Ancora*, nº 1075: 10.12.1852, p. 1178.

“Incredulity pictures the true, solid virtue as an abominable monster, with the aim of hiding from us its perverse designs, of attacking it as if it were a detestable vice; as the Prophet Isaiah proclaims: “Woe to those who call evil good, and good evil, who change darkness into light and light into darkness, who change better into bitter and sweet into bitter [Is 5,20].

Tomorrow, the sixth day of the octave, an explanation will be given on mental prayer, thanksgiving and resolution.

2. Fr. D. Federico Camps, priest, will show in a moral discourse the Proverb: “Sometimes a way seems right to a man, but the end of it leads to death!” [Prv 16,25] he will prove that “the vice in order to capture adorers for itself, takes the appearance of virtue, and clothed in its royal robes, appears to the just person transfigured as an angel of light in order to allure him and misled him with false brilliance, but in vain; its dissembling character is the destruction, death, isolation. The School of Virtue believes it is doing a very important service to Religion and to the society by taking the mask from that monster by defining clearly and scientifically its character and deadly properties.”

The director of the School, Francisco Palau, priest

Examinations

Sunday, December 12, 1852*

1. The School continues the octave of the anniversary of its establishment in St. Augustine’s parish church.

Today, seventh day of the octave, Fr. Agustín Braso, will preach on the following topic:

1st One of the obligations of the Catholic people on feast days is the practice of that knowledge, if ignored they cannot be sanctified.

* *El Ancora*, n° 1076: 11.12. 1852, pp. 1196-1197.

2nd Public recreations for the people on feast days if they distract, divert, hinder or prevent a person from practicing the knowledge of the saints, although such recreation may be innocent, yet they are evil and forbidden for the reasons already indicated. They make the Christian ignorant and foolish in a knowledge which is necessary for his sanctification.

3rd The School of Virtue composed of the faithful of both sexes, studying on feast days the lessons given by their teachers, and listening attentively to the explanations given, are doing no more than fulfilling a duty imposed by our holy religion for the sanctification of the feasts.

2. We do not want to say that our School is the only one which teaches and learns the knowledge of the saints, for in all the Catholic churches the same knowledge is taught and learned, but neither would we tolerate to be attacked as pernicious; the scientific method is the only one that it has in particular.

Tomorrow, the third Sunday of Advent, the examinations will continue in the same form that we had on the second Sunday. The examiners will ask the four classes on various points of the Catechism. They will be asked if the School of Virtue teaches the true knowledge and applies in the annual course the moral conferences; if this knowledge is necessary for the sanctification of the people. One of the young thinkers of our School will be interrogated on this subject matter.

3. After the examinations there will be a solemn, formal, public profession of faith in all the mysteries which our Mother the Church proposes and orders us to believe. Printed matters will be distributed to the pupils.

Our religious beliefs are attacked; this is a fact which everybody knows. This attack since the end of the last century has acquired in Catholic Spain an ever more serious and threatening aspect. The simple, faithful people have heard from the mouth of the unbeliever so often that it becomes disgusting, that “Catholic faith has no other foundation but the fabrication of priests.”

4. When a virtue is attacked it must be practiced. As our faith is being attacked publicly, the School of Virtue takes upon itself the

sacred duty of making a public, formal, solemn act of faith and of the foundations upon which it is base. It invites all the faithful to join the pupils to make in one voice a profession of faith which divine tradition propose to us in the Church of God and orders us to believe in the mysteries that serve as the steadfast column of faith. The director of the School will give an introductory conference on the mentioned act.

The function will be at 6:00 o'clock in the evening and will end at 8:00 o'clock.

Francisco Palau, priest

Examinations

Sunday, December 19, 1852*

1. As the people know, last year at the beginning of November we announced an annual course on asceticism and moral conferences in the form of catechesis in the parish church of St. Augustine. All churches are Schools where sound and correct doctrines are taught from the seat of Moses and of Peter. The object of the conferences which will be held every Sundays of the year will be on virtue and the opposite vices; we have given quite properly the name of School of Virtue to this method of teaching. A conference is not the same as a sermon: in the latter only one person gives his opinion; in the former there is a discussion or in a catechetical form. The School of Virtue, as we have set it up in St. Augustine's church is a complete annual course of conferences; it has been in existence for only one year.

2. We have not thought it convenient at present to give this School stability and perpetuity in the form of a confraternity or religious society; when we will decide we will follow what is prescribed in the law, and in that case we hope that our authorities will count it among those societies which produce such abundant fruits in the church. In the meantime, after the conferences of 1852,

* *El Ancora*, n° 1084: 19.12.1852, pp. 1323-1324.

we have announced another similar course for the New Year 1853; we will follow the same activities, and the School will have its conferences in the same method.

At the end of the course there will be examinations, and these will serve to simplify the teaching, reducing the ideas to one single notion which must be the true image of virtue; and also in order to know the virtues which have been acquired with the activities during the year, and the vices which have been attacked.

3. Today, fourth Sunday of Advent, the examinations will take place in the same order as last Sunday and the other Sundays. One of our young pupils will speak on a person's need to practice virtue.

4. After the examinations there will be a renewal of the renouncement of Satan and all his work and pomp which we made as Christians at baptism. The director of the School will give the introductory conference.

The director of the School, Francisco Palau, priest

The annual celebration: ascetic inauguration

Saturday, December 25, 1852*

Sunday, December 26, 1852

1. The School of Virtue has ended the general examinations at the end of the course, which has been followed and held as announced.

Tomorrow the School will celebrate the feast of the inauguration ascetically, and will declare it in rhetorical and catechetical form in the parish church of St. Augustine.

2. In the New Year 1853, the activities and functions will be celebrated in the same order as in the year just ended. First of all, the School will invoke the help of the Holy Spirit, singing by choir

* *El Ancora*, n° 1090: 25.12.1852, pp. 1417-1419.

the hymn “Veni Sancti Spiritus” in Spanish; with the pupils seated in their respective places, one of the lecturers will ask questions about the lesson, and the director or the president will explain it. Since the assembly is considerably large and the temple that serves as a hall is impressive, the pupils who will be interrogated will go up to the pulpit prepared in front of the teacher, so that the people will hear the responses and in a way the disciples announced the treated subject matter. The children will be given the usual weekly lesson, but the young pupils who can make the distinction between good and evil, and who are able to give a speech, will announce their opinions and form arguments upon the matters which interest them most; without keeping strictly to the words, they will freely develop the questions addressed to them. May their example stimulate anyone who has gone astray! After the conference, which will consist of questions and answers, and explanations on fixed matters, they will sing in thanksgiving to the Lord of Virtues, the Psalms “Quam Dilecta” and “Laudate Dominum” [Ps 83,2 and 116,1]. After the conference one of our speakers will deliver a moral discourse related to the same matters. The function will end with a solemn Salve, sung by the School, or with the Litany of Loreto. The School will follow this same order of activities and functions every Sunday of the year 1853. The aim of all these conferences will be: “God, the happiness of mankind; virtue his genuine happiness; vices his eternal misfortune.”

3. Where there is a pulpit there are teachers and pupils; where there are teachers and pupils there is a School; Eternal Truth has set up a pulpit in all the churches built for the true God . . . All the pupils of this centre are believers, and the teachers are preachers of the Gospel. When virtue is defined contrary to vice in a church built for the true God that is a true School of Virtue. So we will continue our ascetic conferences under the title of School of Virtue.

4. Tomorrow the function will be at 6:15 in the evening. In the conference the director will consider the order of topics which have to be explained and studied during the coming year; after the psalms which will be sung as usual, the pupils of the School will adore the new born Messiah. During the adoration carols will be sung.

Francisco Palau, priest

Virtue, its divisions and kinds

Wednesday, Epiphany, January 6, 1853*

1. Tomorrow, 6th of this month, the School of Virtue will have its usual activities at 6:00 o'clock in the evening in St. Augustine's parish church.

In the conference lesson 2 of the *Catechism of Virtues* will be explained; the pupils will be interrogated on the definition of virtue and its division in various kinds.

2. After the conference the School will adore the Son of Mary and of the Eternal Father, born in Bethlehem, a Sovereign intelligence and infinite Wisdom, and acknowledged in the Word made flesh, a Teacher who cannot be deceived or deceive us; our pupils will listen attentively to the lessons that the Child who is the infallible Truth will give them. (*Catechism*, lesson 2)

Francisco Palau, priest

Graces, gifts and fruits of the Holy Spirit

Sunday, January 9, 1853**

1. On the 9th, the second Sunday in January, the School of Virtue will have its usual activities at 6:00 o'clock in the evening in St. Augustine's parish church.

The conference will explain lesson 3 of the *Catechism of Virtues*, which deals on the grace of the gifts and fruits of the Holy Spirit. The following question will be proposed to one of our young

* *El Ancora*, nº 1101: 5.1.1853, pp. 73-74. This was announced in the same newspaper on 30.11.1851.

** *Diario de Barcelona*, nº 8: 8.1.1853, pp. 156-157. The same topic was announced in *El Ancora* on the same day and on 8.1.1853 and on 21.1.1854.

pupils: if a person lives in the state of fallen nature after the fall of Adam, could he with his own efforts acquire all the virtues with perfection, or in order to possess them he needs the grace and gifts of the Holy Spirit.

After the conference Rev. D. José Rabell, parish priest of San José will give the moral discourse. (*Catechism*, lesson 3)

Francisco Palau, priest

Harmony and relation among the virtues

Sunday, January 16, 1853*

1. Tomorrow, Sunday, the School of Virtue will have the usual activities in St. Augustine's parish church at 6:00 o'clock in the evening after the procession (Minerva).

The conference will deal with the relation, harmony and order among all the virtues.

2. From the tree of virtue, if we contemplate the acts represented in the branches, these are divided and subdivided in various directions: if we seek the habits symbolized in the roots we see that although united to seven capital ones, faith, hope, charity, prudence, justice, fortitude, temperance, they are subdivided on almost innumerable points; if we consider the object of the virtues, we see them all united in charity like the branches and roots to the trunk . . . anyone who possesses one with perfection, has them all, and he who loses only one, loses all, even though some may remain, but unformed and imperfect.

The sermon will be similar to the conference. (*Catechism*, lesson 4)

Francisco Palau, priest

* *El Ancora*, nº 1111: 15.1.1853, p. 231.

The perfection of man

Sunday, January 30, 1853*

1. The School of Virtue will begin its activities next Sunday at 6:00 o'clock in the evening after the end of the function of the Congregation of Hope.

The conference will be on "The perfection of man." (*Catechism*, lesson 6)

Francisco Palau, priest

Progress in virtue

Wednesday, February 2, 1853**

1. Tomorrow at 8:00 o'clock in the morning the School will have general communion with introductory sermon.

In the afternoon it will follow the regular course of conferences, Lesson 7 of the *Catechism of Virtues* will be explained.

Between the creature and the creator, between God and man, between the finite and the infinite, there is an immense space, a path of infinite distance to be traveled, a high ladder to ascend. In order to be happy man must always go ahead, he must go without turning back; he must always ascend until he possesses the supreme good, infinitely perfect, the only thing which can completely satisfy all the appetites and desires of the heart. In his spiritual journey towards God a person cannot be so agile, so quick, that he ends his course in one moment, or in no time. Although similar in spirit to the angels, he is linked closely to the actions of his physical organism and senses, so he acts with time

* *Diario de Barcelona*, nº 29: 29.1.1853, p. 683. The same Topic was also announced in *El Ancora* on 11.2.1854. It is not evident or certain the lesson of 24.1.1853, Septuagesima Sunday.

** *El Ancora*, nº 1128: 1.2.1853, p. 503. This topic was also announced in *Diario de Barcelona* on 12.2.1853.

in his spiritual process. With the repetition of many acts of the same kind the habits of virtues are formed; these perfect him by drawing him nearer and nearer to God. He advances towards his supernatural end by the practice of virtues, he ascends step by step, little by little the mysterious Jacob's ladder, spending days, months, years, the whole time of existence granted to him by Providence for this ascent during this mortal life.

2. If the movement of a person towards the eternal city is progressive, in what does this progress consist? If his ascent towards God is gradual, in what consists the degree? This is the question which will be discussed in the School tomorrow afternoon.

The conference will begin at 6:30 in the evening. There will be no sermon. (*Catechism*, lesson 7)

Francisco Palau, priest

Vice

Sunday, February 6, 1853*

1. The School continues its course of conferences in St. Augustine's parish church. Today Quinquagesima Sunday, the function will begin at 6:00 o'clock in the evening. The definition of vice will be the object of our conference.

God, supremely perfect, wanted to be represented by creatures. Because his perfections are infinite, one creature could not represent them all, he created an almost infinite number. The multitude and varieties of them are one image in which his divinity, his attributes and perfections could be contemplated. Every creature, in its own being, represents a special perfection of God; but they have their defects, shadows and darkness, inasmuch as it lacks God's very same essence, from here arise his susceptibility to infinite imperfections; the creatures for what they have to be

* *El Ancora*, n° 1133: 6.2.1853, p. 581-582. The same topic was announced in the same newspaper on 18.1.1852.

perfect have never failed, but since they have shadows and imperfections, they have fallen; those who have fallen into vice have done so because of their lack of perfection which they must have.

2. So, according to this, what is vice? Are all creatures vicious? Are all defects imperfection? Is it a vice? What is sin? Is sin a vice? These are the questions which the School will discuss philosophically.

The sermon will be analogous to the conference; it will be preached by Rev. Fr. Jose Sayol.¹ (*Catechism*, lesson 9)

Francisco Palau, priest

Vice

Sunday, February 14, 1853*

1. During the holy season of Lent, the School of Virtue will begin its functions at 6:00 o'clock in the evening. The sermon will be after the conference. During Lent the director of the School will preach in St. Augustine's parish church.

Tomorrow, February 13, Lesson 9 of the *Catechism of Virtues*¹ will be explained in the conference.

Barcelona, February 11, 1853

Francisco Palau, priest

¹ Fr. José Sayol y Echevarría was born in Barcelona in 1810, ordained priest in 1835. He was an Ecclesiastical benefice of the Cathedral of Barcelona and professor of the Seminary of the same city. Later he became the Canon of the Archdiocese of Tarragona. He died in 1885.

* *Diario de Barcelona*, n° 43: 12.2.1853, p. 1020.

¹ There seems to be confusion with the dates. In 1853 Sunday was February 14, and not 13. Probably, he wrote on the 13th and wanted to say "tomorrow day 14th".

The just centre of virtue

Sunday, February 20, 1853*

1. The School will have its activities during Lent as follows: Every Sunday at 6:00 o'clock in the evening there will be a conference which will last till 7:00 o'clock. The same order will be followed as on the other days; the lesson which is to be explained will be recounted by the boys, and the pupils will be interrogated on their understanding and difficulties will be resolved; and finally, the youths with utmost capacity will speak on the opinion they have formed on the matters discussed philosophically.

2. This method which the School has adopted seems very useful to us for instructing the mysteries of our religion to Christian people. Christian doctrine will be shared in this way like holy bread to all classes of the society, adjusting it to the capacity and understanding of all. The mentors listen without annoyance to the difficulties put forth by our youth, wait with concern the solution and advertently admire the speeches pronounced by them; the less intelligent, and even the simplest ones, even if they do not understand the profundity and the sublimity of some doctrines, they enjoy the discussion, because to discuss, argue, think and reason is a right of a person.

3. In the conference the intellectual faculties of the mind are developed, trained and invigorated; in the discussion difficulties are put forth and resolved; questions are answered. This is the ordinary way of developing and training the intellectual faculty of a person. But this is not sufficient; when his spirit withdraws from the hands of his Creator, he is like a book in which nothing is written but the eternal law, he is a page on which an outline of the image of God is sketched, as a garden in which no other seeds are sown except that of the natural law. The enemy also writes in this book, he makes a grotesque scrawl on the page, he throws the seed of vices into the garden; he paints errors in the understanding, and suggests malice to the will.

* *El Ancora*, n° 1146: 19.2.1853, p. 790. The same newspaper published it on 24.1.1852, and on the same day in *Diario d Barcelona*.

4. The catechetical form conference clarifies directly the discussion of the doctrines, the understanding of errors that “while everyone was asleep, his enemy came and sowed weeds through his wheat, and then made of” (Mt 13,25).

5. After the conference the usual psalms will be sung and the sermon will begin; this will help to gather fruits of the conference. In the sermons, God’s Word touches, disposes and prepares the heart of a person to act according to the truth engraved in his understanding.

At 7:45 after the sermon, the Litany of Loreto will be sung as rogations to obtain from God the conversion of sinners in this holy time of Lent.

Tomorrow, 2nd Sunday in Lent, the conference will discuss on whether the virtue consist in the just centre and which are these.

The sermon will be analogous to the conference. (*Catechism*, lesson 10)

Francisco Palau, priest

The perfection

Sunday, February 27, 1853*

1. Tomorrow, the 3rd Sunday of Lent, the School will have its usual activities at 6:00 o'clock in the evening in St. Augustine’s parish church.

Lesson 11^a of the *Catechism of Virtues* will be explained in the conference. Everything that has life in time, advance in time and will not arrive to its due perfection except with time. Plants spring up with time, and in time bud forth flowers and bears fruits according to their species; the animal body also come to life in time, and reaches its time to bring forth according to its species.

* *El Ancora*, n° 1153: 26.2.1853, p. 904-905. This topic in brief was announced in the same newspaper on 31.1.1852.

2. A person though of spiritual substance, notwithstanding independent of the material according to his spiritual nature, is nevertheless joined to his actions, to his senses and physical organisms, because through these he perceives the species and acquires knowledge of things. In his corporal and material part he is subject to the vicissitudes of time; he is born in time and he only attains corporal and spiritual perfection in time.

3. Is he obliged to grow towards spiritual perfection? Does this obligation include everyone regardless of state, class or duty? Is this obligation imposed on by any law? In the natural law, what is prescribed to a person in this point? What about the evangelical law? These are the questions the pupils of the School will be able to answer.

The sermon will be on the profanation of the holy time of Lent and on the means to be applied to expiate this scandal. (*Catechism*, lesson 11)

Francisco Palau, priest

The division of virtues

Sunday, March 6, 1853*

1. Tomorrow the School will have its activities at the usual time in the parish church of St. Augustine. After the conferences on virtue and vice in common, we will treat each virtue in particular. We will give its definition, separate those special vices which oppose it, distinguish its acts, know the special object to which they are directed, see the usefulness, the need, the obligation on the way, how and when it must be practiced; in fact, we will omit nothing which could help us to form a true idea of it.

2. Tomorrow we will ask the pupils of the School if wisdom, understanding, knowledge, prudence, arts, are virtues; if they are

* *Diario de Barcelona*, n° 64: 5.3.1853, p. 1550. The same topic was announced on the same day in *El Ancora*.

spiritual; if they are necessary for the individual; if it is formed in a moral body or in society that must have them. In what could they be distinguished from the moral virtues of prudence, justice, fortitude, temperance; and from the theological ones of faith, hope and charity?

The sermon will be on the same topic: “Remember your end ...” [cf. Eccl 7] (*Catechism*, lesson 12)

Barcelona, March 4, 1853

Francisco Palau, priest

Moral virtues

Sunday, March 13, 1853*

1. Tomorrow, Passion Sunday, the School will have general communion with introductory sermon at 8:00 o'clock in the morning. In the afternoon the conference will begin at 5:00 o'clock. It will treat on the moral virtues; if wisdom, understanding, knowledge, prudence and arts are necessary because they rectify a person's reasoning, no less necessary are prudence, justice and temperance, with all that follows from these, because they dispose all his strengths to follow the right insinuation of reasoning.

According to this, what is moral virtue? Are the intellectual or spiritual virtues sufficient to save man? Are the moral virtues necessary?

The sermon will be on the mission of our Lord Jesus Christ with regard to the preaching of the Gospel. (*Catechism*, lesson 13)

Francisco Palau, priest

* *El Ancora*, n° 1167: 12.3.1853, p. 1133. The same topic was announced on 14.2.1852.

Prudence and the adjunct virtues

Sunday, March 20, 1853*

1. Tomorrow, Palm Sunday, the School will begin its function in St. Augustine's parish church at 5:00 o'clock in the afternoon.

The conference will be on prudence and the adjunct virtues and the sermon will be on "The Entrance of Jesus Christ in Jerusalem." (*Catechism*, lesson 14)

Francisco Palau, priest

The washing of the feet

Maundy Thursday, March 24, 1853**

1. On Maundy Thursday, the School's activities will be as follows: In the morning the assemblage will be in the parish church of St. Augustine for the functions proper of the day. In the afternoon, at 4:00 o'clock, there will be the Washing of the Feet as prescribed by the Church. After the singing of the Gospel by the Deacon, the director of the School will give a sermon on these mysteries, after which he will wash the feet of the twelve pupils in the hall properly arranged.

These ceremonies refer to the historical fact recorded in Scripture: "When supper was ended, our Lord Jesus Christ."¹ The

* *El Ancora*, n° 1174: 19.3.1853, p. 1263. This topic extensively developed was announced in the same newspaper on 21.2.1852.

** *El Ancora*, n° 1178: 23.3.1853, p. 1339.

¹ A note was added: "The devil had already induced Judas, son of Simon Iscariot, to hand him over; and so, during supper, Jesus – fully aware that he has come from God and was going to God, the Father who had handed everything over to him – rose from the meal and took off his cloak. He picked up a towel and tied it around himself. Then he poured water into a basin and began to wash his disciples' feet and dry them with the towel he had around him. Thus he came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You may not realize now what

Church presents our adorable Redeemer to us in these spectacle and impressive ceremonies. At the feet of the sinner, Jesus girded with a towel and with a vessel of water in his hands, asks him to allow him to wash; who could resist such a request? Peter refuses; he withdraws his feet, he is confused at witnessing such a humble act; but he was answered: "If I do not wash your feet, you can have no share in my heritage." Peter knowing the mystery offers not only his feet but also his whole body.

2. Jesus foresaw the evil effects on that village already based on pride, of that vice which changed the very angels into devils, and in order to expel them from his apostleship and from his Church, he practised an act of deep humility.

On Friday morning the sermon will be at 7:00 o'clock.²

The director of the School, Francisco Palau, priest

Vice opposed to prudence

Easter Sunday March 27, 1853*

1. Today, Easter Sunday, and tomorrow the School will begin its activities in the parish church of St. Augustine at 6:00 o'clock in

I am doing, but later you will understand." Peter replied, "You shall never wash my feet!" "If I do not wash you," Jesus answered, "you will have no share in my heritage." "Lord," Simon Peter said to him, "then not only my feet, but my hands and head as well" . . . After he had washed their feet, he put his cloak back on and reclined at table once more. He said to them: "Do you understand what I just did for you? You address me as "Teacher" and 'Lord' and fittingly enough, for that is what I am. But if I washed your feet – I who am your Teacher and Lord – then you must wash each other's feet. What I just did was to give you an example, as I have done, so you must do. (Jn 13, 2-16)

2 On the same day the announcement was made: "Yesterday we announced that the School will begin on Maundy Thursday at 4:00 o'clock in the afternoon. We notified our pupils that Matins will be sung by the community of St. Augustine's parish church and the sermon on the washing of the feet will be at 6:00 o'clock. Francisco Palau, priest

El Ancora, n° 1179: 24.2.1853, p. 1363.

* *El Ancora*, n° 1181: 27.3.1853, p. 1400 and on 28.2.1852.

the evening. The lessons 15 and 16 of the *Catechism of the Virtues* will be explained in the conference.

The sermon will explain the Sacred History referring to the resurrection of Our Lord Jesus Christ. (*Catechism*, lesson 15)

Francisco Palau, priest

Justice

Sunday, April 3, 1853*

1. Tomorrow and the next day the School will have its activities at the usual time.

In the conference a definition of Justice will be given and we will prove that it is a cardinal virtue needed by a person in order to live in the society; this and the other three - prudence, fortitude and temperance - are four pillars which sustain the whole moral formation of a person. In order to act as rational beings two things are needed: 1st That the reasoning be correct in itself. This is done by the spiritual virtues; 2nd That all efforts are ready to follow the rectified reasoning. This is the object of the moral virtues. So that a person would be well disposed and always prepared to act according to reasoning, the following four qualities are needed: 1st That reasoning has to form a good judgement about what has to be done, must find adequate just means, and right opinion, hence prudence. 2nd In fulfilment of his duties towards God, he and with others, must be given what is due to each one, and this is done by justice. 3rd In order not to wander from the right paths of justice which reasoning discovers, he must not be fearful in the presence of difficulties and evils, however bad they may be, and this is the task of fortitude; 4th nor allow himself to be deceived by the allurements of seductive passion; this is repressed and moderated by temperance.

* *El Ancora*, n° 1187: 2.4.1853, p. 22. The same topic was announced on 6.3.1852.

2. Prudence, justice, fortitude and temperance are the four cardinal and essential points to which it is reduced to all morality which a person must study, learn and practice in order to live as a rational being, or as a person (*Catechism*, lesson 16).

Francisco Palau, priest

Virtues adjunct to justice

Sunday April 10, 1853*

1. Tomorrow, second Sunday in April, the School will have general communion at 8:00 o'clock in the morning, and Fr. Federico Camps will preach the sermon.

In the evening the function will begin at 6:00 o'clock. The School will continue its conferences on justice. We will give a definition of the virtues adjunct to justice: observance, piety, obedience, truth and impartiality, vindication, friendship, liberality. At the time when the doors of the holy city were closed to the enemies and were directing their attacks from outside; and in happy times when the apostleship was believed by the people, and seen as an instrument of the Holy Spirit, to announce the truth without needing to prove its mission, since it had been confirmed as divine for so many centuries, in these circumstances in which the faithful acknowledged in the voice of their Pastor a solid reasoning for all their beliefs, all discussions apart from the ecumenical councils and scholastic Schools in matters of religion, far from producing any good result, it was all the contrary, pernicious and very dangerous for the simplicity of the faithful. But the enemy entered the city, clothed in the uniform of the soldiers of the Crucified, and even the ideas about good and evil, about virtue and vice, religion and wickedness were confused, and our beliefs were attacked publicly and privately, by word and in writing, by a philosophy which sowed its poisonous reasoning in the camp itself, in the very garden entrusted to the pastoral care of the Bishops.

* *El Ancora*, n° 1194: 9.4.1853, pp. 151-152. The topic was published in *Diario de Barcelona* on 14.3.1852 and in *El Ancora* on 21.3.1852.

To discuss, reason, talk in public and private conferences, in parlours and pulpits about good and evil, virtue and vice, about religion and impiety, is a need born of the circumstances of the times and of the difficulties of the age. It is a need because sound philosophy with discussion and reasoning, divides religion from impiety, disperses the darkness and errors and presents the truth and the light to the intellectual world with logical conversations. While we see that there is tolerance in the one camp for virtue and for vice, religion and for impiety, we will continue to define, divide, explain the nature of things, calling each one by its own name, and describing its properties in order to preserve the heedless from errors which cause so many disasters to religion and to the people.

2. Since religion is the question of our days we will listen with pleasure to the discussions of our young thinkers and congratulate ourselves on seeing pulverized to dust by the logic of their reasoning with which a corrupt philosophy tries to pervert the heedless youth.

We will divide the question of religion into various sections and leave our pupils in charge of proving the truth and its divinity. Tomorrow we will prove the need for a natural religion. (*Catechism*, lesson 17)

The director of the School, Francisco Palau, priest

The virtue of religion and its acts

Sunday, April 17, 1853*

1. The School will have its activities tomorrow in St. Augustine's parish church at 6:00 o'clock in the evening. It will continue its conferences on religion and its acts. God, says the fanatic, is passing through his celestial gallery, and he has no more concern for us than for any other of his creatures. Having created

* *El Ancora*, n° 1201: 16.4.1853. The same topic published on 27.3.1852.

the universe, he entrusted its progress to the established order, and this demands that for our bodies, movement is sufficient, for plants the ever active vegetable element, for the animals the instinct, for mankind, whether he is alone or in society, reasoning is sufficient for him to act and to live as a rational being. In the same way as the other living creatures who are born, live and multiply, perish from our sight, lose their form when the material corrupts, and disappear like a shadow; so when our body loses its shape, and of no better condition than the animals and plants, it evaporates like smoke, disappears and does not exist anymore.

2. Between God and a person, there is an impenetrable wall, an infinite distance which no one could prevail for the time, and between those two things there is no other communication than that of creature and the creator. These and a thousand other mad ideas are the dream of modern philosophy. Not long ago our Spain considered those philosophers under the same aspect as those strange, rare animals which cannot be conceived; are born and live but in the extensive desert of Arabia. We look at them from afar, a navigable sea separated us, and we did no more than despise their errors; but for the practice and proof of our virtues, their teaching has been sown in our Spanish soil, and cultivated and sustained energetically by a group of ancient sophists, teachers of philosophy, has become so common that it has penetrated even into the shack of the poorest, humblest and simplest shepherd.

3. When the Pyrenees and the seas separated us from these sectarian, silence and scorn were the most suitable responses to their arguments. Now, with the paths cleared in order to retain its ground, sound philosophy is committed to provide itself with all the equipments of war which religion offers in the arsenal of a good discussion of upright reasoning. The School of Virtue equipped and protected in one of the bulwarks of the Roman Church, will always and constantly keep to its post. From there our young athletes will defend warmly and heroically "that between God and a person, between Christ and his Church really exists the relations of the lover and loved one, of husband and wife, those of a spiritual marriage, indissoluble, eternal; those of a father and sons, of a master and pupil, those of a king, prince and vassal, those of a very generous

rich man and a needy, grateful beggar, those of a Lord and his servant, those of a person of high dignity and a citizen who honours him, respects and obeys, those of a throne, a judge and a criminal, of a doctor and a patient.” Under these and many other titles mankind communicates with God, and heaven is united with earth.

4. Tomorrow Fr. Gras,¹ with the clarity of ideas and the uprightness of speech for which he is well-known, will present to us the proofs and will dissolve the arguments against the following propositions. A revealed religion does exist; and this is the Mosaic, the Christian, the Roman.

Fr. Federico Camps will preach; the sermon will be analogous to the conferences. (*Catechism*, lesson 18)

Francisco Palau, priest

In defence of religion

Sunday, April 24, 1853*

1. We have already announced, that the School today and all the Sundays in the month of May will have its conferences from 4:30 to 6:00 o'clock in the evening in St. Augustine's parish church. It will continue to treat the subject matter on religion.

2. The idolaters of our days, adorers of the goddess of Reason, in honour of their idol, have written and spoken until we

¹ José Gras y Granollers, priest, friend of Fr. Francisco Palau, was born in Agramunt (Lérida) on January 22, 1834, and ordained priest on March 20, 1858. While still a seminarian, in 1856, he was made director of the *La España Católica*, a daily paper founded by Costa y Borrás. Transferred to Madrid, he collaborated on several Catholic daily newspapers in the Capital. In 1866 he founded on the Holy Mountain of Granada the “Academy and court of Christ.” In 1876 he founded the Institute of the “Daughters of Christ the King.” He died on 7th July 1918. The Cause for his beatification is in process. More data in the biography *Life of the servant of God D. José Gras y Granollers*, Puerto de Santa María, 1957.

* *El Ancora*, nº 1209: 24.4.1853, pp. 398-399.

are tired: “your religion is an obscurantism, it opposes the development of the spiritual faculties; ordering faith, it forbids us to think, to discuss, to argue or to reason, and presuming to imprison our goddess reason, far from ennobling a person, they degrade him, want him to be without reasoning, they make him irrational, they brutalize him: the religion which you preach to us cannot be the work of God, you are false apostles.” Slander! Catholic- Christian philosophy will always be able to uphold its rights; it is the teacher which guides reason in its thoughts, judgements, discourses and reasoning; it is true that in one case it has been captivated, but this captivity is free, voluntary, and far from being offended at being imprisoned it glories and considered itself much honoured by the chains; reason thinks, rationalizes, discusses, becomes informed whether it is possible or not that God speaks to a person; asks if he has spoken, and to whom and when; assured of the truth of this fact, convinced by the proofs and arguments presented, it seeks the word of God, lends its ears, listen with respect in silence and with attention to what God is telling him; if what he hears, if what is revealed to him is within the grasp of human intelligence, he believes because he knows and sees; but if the revealed truth is not within its reach, being unable to deny revelation, he believes and respects it, keeps silent, and stays blind, refuses to speak; freely and voluntarily chains up its reasoning; withdraws its discussion on a subject which he does not understand, suspends all reasoning, does not argue, keeps silence and believes. Why? There are abundant motives; a person as a rational being is committed by the laws of reason itself, to believe what he knows God has revealed. What they are telling us is false: that our religion obstruct a person's intelligence. We do not avoid discussion on matters of religion, we want it and we use it in all disputable matters; we believe the Roman Church is the instrument of the Holy Spirit to pass on to us revelation, and thus supported we leave the field and withdraw our discussions as soon as she tells us that God has spoken.

3. In the conference today we will prove that “Christianity is the work of God;” our young thinkers glorious in a thousand combats against the sophists, have seen the need to study profoundly the proposition we have mentioned; the School entrusts

the proof to their talents. Fr. Vergés¹ will bring out the solid proofs upon which they rest.

Since the church of St. Augustine will be occupied, there will be no sermon during the whole month of May.

Francisco Palau, priest²

The practice of religion

Sunday, May 1, 1853*

1. Today, Sunday, the School will begin its usual activities at 4:30 in the afternoon in St. Augustine's parish church. The conferences on religion will continue. Religion seen as a moral virtue belongs to justice. As a moral virtue it consists of means, which could have erroneous extremes. To give due worship to God prescribed by justice is the aim of the acts of this virtue.

2. A certain class of atheist philosophers on seeing certain abuses introduced in the religious practices have rejected the true religion, declaring it superstition and fanaticism. We lament these excesses, although they occur mostly through muddled fervour or

¹ Fr. Antonio Vergés y Mirassó, was born on August 15, 1832. He was ordained priest on March 7, 1857; died on July 18, 1874.

² The following announcement was made on the previous day, Saturday 23rd. "During the month of May all the religious functions celebrated in Barcelona in honour of the Blessed Virgin Mary will begin at 6:00 o'clock in the evening, so the School will have its activities from 4:30 to 6:00 o'clock every Sunday including the Sunday in the *Octave of Corpus Christi*. On feast days in order that the Supreme Being receives continuous and without interruption public worship, and also that the faithful will find celebrations at all times in the churches, it would be very good to arrange them in such a way that they are not fixed at the same time. For certain persons we believe that 4:00 o'clock to 6:00 o'clock is the time most convenient for them; they are freer and less occupied. Francisco Palau, priest." (*El Ancora*, n° 1208: 23.4.1853, p. 384).

* *El Ancora*, n° 1216: 1.5.1853, p. 513. The same topic was announced on 10.4.1852 and in *Diario de Barcelona* on 10.4.1852.

from invincible ignorance. But at the same time, we detest the opposite extreme, which is impiety and lack of religion, which are the precipices and cliffs from which those very people have thrown themselves who give us the name of fanatics. The School, defining that noble virtue, will know the means, will see the way, and will avoid the pitfalls, fanaticism, superstition, ungodliness and impiety. An excess of fervour or a misunderstanding of religious practices are vices which demands satisfaction and reparation. The time destined by the laws of justice to give religious worship to the Supreme Being, if dedicated to the god Bacchus or to the goddess Venus, and used in childish past times, and very often dangerous, scandalous and criminal; these effect deserve to be punished with the utmost rigour of the law. Let us keep to the middle and avoid the extremes, and be neither impious nor fanatics. Not the first because we shall give to God the worship due to him at the opportune time; still less the second, because the signs, rites and ceremonies are directed to a reality. Fanaticism is completely the opposite, that is, signs without reality.

In the conference the vices opposed to religion will be explained. (*Catechism*, lesson 21)

Francisco Palau, priest

The virtue of piety

Sunday, May 8, 1853*

1. The School will continue its conferences on justice and its adjunct virtues. If we owe to the Supreme Being the worship we offer him through religion, the Church of Jesus Christ also has its unwritten rights. We owe it love and respect as our Mother; honour for being the noblest on earth; submission and obedience because it has the supremacy of power and authority. We will describe its rights and prove it against errors of Protestantism, that it is a moral, visible, perfect body by divine institution.

* *El Ancora*, n° 1223: 8.5.1853, pp. 622-623.

2. The function will begin this afternoon at 4:30 till 6:00 o'clock. There will be general communion for Pentecost Sunday. (*Catechism*, lesson 22)

Francisco Palau, priest

Obedience

Sunday, May 15, 1853*

1. Tomorrow, Sunday the School will have a general communion at 7:30 in the morning with introductory lecture by Fr. Federico Camps. In the afternoon the function will be from 5:50 until 7:45 in the evening. Obedience will be the object of our conference. Some virtues appear to contradict others, and ignorance or lack of understanding of them, if it does not lead people to excesses, it makes him less doubtful in the practice of them. A practical example: A young person is inspired by religion to enter religious life; his parents want him to marry; obedience prescribes submission to superiors, and piety demands that parents be given their due honour, respect and love. In this case it seems that religion, piety and obedience order the opposite acts. How can those virtues be united and reconciled in a person? The pupils of our School would respond that when one virtue orders an act the others do not oppose it; if religion really inspires a youth to follow the religious state, if he does so and saddens his parents and rejects their order and advice, piety and obedience are not offended, because it is not their business to judge or decide if that youth follow the religious life or not.

2. In the circumstance where the parents need the son for their sustenance and support, piety would be in its right and

* *El Ancora*, n° 1229: 14.5.1853, pp. 718-719. It is related to the one announced in the same newspaper on 14.5.1853 in a more brief form. Previous Saturday the following was announced: "The School suspends its functions on 21 and 29 of this month of May because St. Augustine's parish church will be occupied. Francisco Palau, priest." *El Ancora*, n° 1234: 21.5.1853, p. 830.

obedience would direct to suspend his entry into religious life. In such case, although the virtue of religion should inspire entry to that state, as a moral virtue it is subject to prudence, and considering all the circumstances, it would enjoin the youth to follow the religious state, respecting the rights of piety, but would delay any action, and through justice, with which the three are adjuncts, would give to each one the act which is its right; and then there is prudence, justice, religion, piety and obedience in order and in harmony in one subject.

3. The Church is an authority constituted by God on earth; and we owe it obedience. In order to strengthen our young people in their religious beliefs, Fr. Alejandro Pi¹ will prove that the Church, to which the happiness of belonging, is the one true Church. (*Catechism*, lesson 23)

Francisco Palau, priest

Gratitude and truth

Sunday, June 12, 1853*

1. Tomorrow, Sunday the School will have its usual activities in the parish church of St. Augustine from 6:00 to 8:00 o'clock in the evening.

The conferences on the cardinal virtue of justice and the adjunct virtues will be continued. Lesson 24 of the *Catechism of Virtues* will be explained.

Without laws there is no justice, and without justice there is no civilization, for this is a gift produced by wise and just laws. When questioned in XIX century about the reasons why they attacked the

1 Fr. Alejandro Pi, was born in Barcelona on August 25, 1829. He was ordained priest on September 24, 1854, after passing six years of Theology. He was co-adjutor in the parish of Hospitalet de Llobregat from March 1, 1865. In 1861, he was given a parish in Granada.

* *Diario de Barcelona*, n° 162: 11.6.1853, p. 4180. There is no record of the lesson for Sunday, 5th of this month.

Catholic Church with such fury, the reformer philosophers of religion said: the doctrines of Catholicism are obscurantist, because they oppose the true light; they paralyze the progress of arts and fight the real civilization. Our School, taking advantage of the occasion, in dealing with justice will respond to the sophistic arguments of our adversaries. Fr. Vilarrasa¹ will prove that the teaching and laws of the Roman Catholic Church, far from opposing true civilization, are the only ones which can form really civilized people. The sermon will be analogous to the conference. (*Catechism*, lesson 24)

Francisco Palau, priest

Affability and impartiality

Sunday, June 19, 1853*

1. Tomorrow the School of Virtue will have its activities in St. Augustine's parish church from 5:30 until 6:45 in the evening. Since the church will be occupied, the sermon will be omitted.

Lesson 25 of the *Catechism of Virtues* will be explained, and the treatise on justice will be concluded. This noble virtue given by means of the laws what belongs to each one, forms a well-ordered garden of society; it forms it into a moral, political religious body, perfectly organized, and raises it up as a magnificent and solid edifice, founding it in Christ, the eternal truth and the very firm rock. The order in this garden, the perfect organization require two things: 1st Wise and just laws which divide the field into various sections and mark the limits of social rights of the residents; 2nd that these rights be observed, accepted, respected and protected.

¹ The priest Eduardo M^a Vilarrasa y Costa, was born in Barcelona on August 6, 1834; ordained priest on December 18, 1858 after studying six years of Theology. He lived in the parish of San Francisco de Paula, Barcelona, and was a member of the group of professors of the School of Virtue. He always maintained his friendship with Fr. Francisco Palau whom he visited in Vallarca. He died on April 24, 1906.

* *El Ancora*, n^o 1264: 18.6.1853, p. 1278. The same topic was announced in a different way on 8.5.1852.

2. At the end of the lesson on justice, Fr. Gatell¹ will clarify tomorrow this proposition: "Peace and the temporal and spiritual happiness of peoples demand that the social rights be known, accepted, respected and protected" (*Catechism*, lesson 25).

Francisco Palau, priest

Fortitude

Friday, June 24, 1853*

1. Tomorrow, feast of the Nativity of St. John the Baptist, the School will have its usual activities from 6:30 to 8:30 in the evening.

The conference will be on the cardinal virtue of fortitude. The sermon will be analogous to the feast of the day. (*Catechism*, lesson 26)

Francisco Palau, priest

Parts of fortitude

Sunday, June 26, 1853**

1. Tomorrow, Sunday the School will begin its activities at 6:00 o'clock. The conference will be on the parts of fortitude. The sermon will be analogous to the conference. (*Catechism*, lesson 27)

Francisco Palau, priest

¹ Fr. José Ildefonso Gatell y Doménech was born in Barcelona on January 22, 1834 after studying Theology for six years he was ordained priest on March 20, 1850. He lived in the church of the *Religiosas de la Enseñanza*. He was appointed for the church of San Jaime on January 29, 1866, chaplain of *Nuestra Señora de la Providencia de Gracia* in 1870 and parish priest of *Gracia* between 1875-78. On September 6, 1865 he was appointed director of the parish of Vendrell. He died in 1918.

* *El Ancora*, n^o 1269: 23.6.1853, p.1359. The same topic was announced on the same newspaper on 15.5.1852 and in *Diario de Barcelona* on 16.5.1852. *El Ancora* also announced on 23.5.1852, p. 849.

For next Sunday, 26th, *Diario de Barcelona*, announced, n^o 177: "Tomorrow Sunday, the School will begin its activities at 6:00 o'clock. The conference will be on the parts of Fortitude and the sermon will be analogous to it (*Catechism*, lesson 27). Francisco Palau, priest."

** *Diario de Barcelona*, n^o 177: 26.6.1853, p. 4540. The same topic was announced in *El Ancora* on 23.5.1852.

Temperance

Sunday, July 3, 1853*

1. The School will begin its functions today at 6:00 o'clock in the evening in St. Augustine's parish church.

The conferences will continue the topic on the virtue of temperance.

2. The material goods are placed by the Creator for the service of man, nevertheless, many times a stone of scandal, fall and ruins; the attraction is so alluring that conscience and the law of reasoning is not listened to, thus subjugating and distracting the heart. A virtue that it disposed, strengthened, corroborates in order to follow the dictate of conscience that at no time will leave and drag along the enjoyment, comfort, satisfaction and pleasures in life; a virtue that preserved and free the disordered passion, directs all its potentials and senses in order to have proper aim, except deliberated by reasoning; this virtue is necessary and is called temperance. Chastity regulates the most vehement, strong and insolent passion which is concupiscence of the flesh; fasting and abstinence, and sobriety and refraining from taste. Chastity, modesty, forbearance, simplicity, humility, assiduous, and moderation in pleasure will put in order the other weak passions of the sense of touch and feeling. All these virtues belong to temperance.

Fr. Vilarrasa and Fr. Casellas¹ will be responsible to give explanations on these matters in the School. (*Catechism*, lesson 30)

Francisco Palau, priest

* *El Ancora*, n° 1279: 3.7.1853, p. 38. Published in the same newspaper on 23.6.1852.

¹ The priest Juan Casellas was born in Barcelona on February 1, 1830; had six years in Theology; and was ordained priest on March 7, 1857. He resided in the house of the Congregation of St. Philip Neri. He was a pupil of the School of Virtue, supervising the debates. He was summoned by the Governor of the Province on April 2, 1854 and was accused of the uprising that occurred among the labourers. He always maintained friendship with Fr. Francisco Palau to whom he visited in Santa Cruz de Vallerca. On July 14, 1866 he was granted license to transfer to Minorca with the purpose of educating and directing the youth. It seems that he died there.

Abstinence and sobriety

Sunday, July 10, 1853*

1. The School will have tomorrow general communion at 7:00 o'clock in the morning. In the afternoon the function will begin at 6:30.

The conference will be on abstinence and sobriety, the virtues belonging to temperance.

Is fasting an act of abstinence? Is the Church's fasting obligatory? The power from where the prescribed law originate is legitimate? To these questions Fr. José Gatell will give solution. (*Catechism*, lesson 31)

Francisco Palau, priest

Acts of temperance

Sunday, July 17 1853**

1. Tomorrow the School will have its activities in St. Augustine's parish church at 6:30 in the evening. The conference will be on continence, mercy, forbearance, humility modesty, moderation in pleasure and other virtues adjunct to temperance.

2. To condemn and censure all dancing is rigourism; to approve all and say it is good and virtuous would be an idea condemned by the laws of sound morality; we believe that it is the right of a person to give exterior signs of joy. These acts of rejoicing are regulated by sound reason; they are a virtue recognized by the Schools of St. Thomas and Aristotle. As a virtue they have excesses and defects; a person is guided by a just means. That dancing be a good act depends on many circumstances, which if

* *El Ancora*, n° 1285: 9.7.1853, p. 133. This topic was announced in the same newspaper on 26.6.1852.

** *El Ancora*, n° 1292: 16.7.1853, p. 244. This topic was announced in the same newspaper on 3.7.1852 and 10.7.1853.

ignored may become scandalous. Consideration must be given to chastity, modesty, edification of others, the seriousness and the high dignity of reasoning to which a person is raised. Moderation in pleasure is a virtue that is never separated from chastity, modesty, humility, charity towards the neighbours; they form a choir with all of them which does not consider the acts of dancing as honest, licit, laudable and good unless all the circumstances are given right judgment. It is a virtue and will protest eternally against any exterior action which could offend the chaste, pure eyes of the soul, and against any act which is unedifying, and against any defect or excess which could harm the individual, or a society in the transports of rejoicing and happiness.

Fr. Gras will prove tomorrow that it is a virtue and a virtue necessary for the honour of the individual and for all society. (*Catechism*, lesson 33 and 34)

Francisco Palau, priest

Chastity and virginity

Sunday, July 24, 1853*

1. The School of Virtue will have its usual activities tomorrow immediately after the end of the activity of Our Lady of Consolation.

Virginity will be the subject matter of our conference.

Nothing is more noble and reasonable than for a person to consecrate all his possessions and even his own body to That who is the beginning of all things.

2. The enemies of Truth, the persons who, not listening to the voice of their understanding, give themselves up to the demands of a corrupt heart, have used all their forces to combat that sublime virtue. But they have gained nothing. Just a glance, though given

* *El Ancora*, n° 1299: 23.7.1853, p. 358. This topic was published in the same newspaper on 29.6.1852.

with a blush and hesitation to the duties of a person before God, has silenced those who preached the need for matrimony for everyone. The simple act of seeing a person devoting himself without other companion to God in the midst of the billow of life's vicissitude is and has been praiseworthy to the eyes of everyone with sound principles.

3. The Church, through St. Paul, commends it to the faithful; and the reason, this standard accepted by the philosophers of all systems, supports it with all the strength of its feeling. Thus, there are so many convents opened to shelter the men and women called by God to such a perfect state. Finally, knowledge of all that pertains to this virtue is of the greatest importance in our days, so that those who desire to know the truth may find means to satisfy such a reasonable desire. Fr. Antonio Vergés will give a talk in which he will prove that virginity is a virtue; and that the enemies of religion will not be able to surprise unprepared youth, another pupil will propose some difficulties which will be resolved for him. (*Catechism*, lesson 32)

Francisco Palau, priest

Precepts on virtue

Monday, St. James, Apostle, July 25, 1853*

1. Tomorrow, Monday, 25th of this month, the School will have its usual activities in St. Augustine's parish church, beginning at 6:00 o'clock in the evening.

The conference will be on the precepts given to persons for the observance of virtues.

Are there certain precepts given to persons for the observance of virtues? Are they obligatory? Where are the contents found?

* *El Ancora*, n° 1300: 24.7.1853, p. 374. The same topic was announced on 17.7.1852.

Here are three questions to which incredulity of the XVIII century gave so many inconsistent answers. Their frantic followers became preachers of a philosophy with no principles and of morals with fatal results to give this death blow to societies. But their systems have died, there is nothing left of them but a faint memory covered in the shame of their authors.

2. Tomorrow, the School, with all the fairness needed for seeking the truth, and helped by the principles of good philosophy, will respond to the three questions. Fr. Alejandro Pi will prove that “man has duties towards God, to himself and to his fellowmen;” an eminently moral and philosophical proposition. From the observance of this teaching comes the social, political and religious good of the people.

3. So that our School will not appear to the eyes of the public, that it yields to false concerns, [since] its principles are established always in accordance to Religion, we will invite one of the pupils at the end of the discourse to propose difficulties that may occur to them; for with this, the measure that will be obtained will resolve the futile arguments of certain philosophers whose morality is their own interest; we will also succeed to make more evident to the public the solidity of the teachings that are defended in our School. (*Catechism*, lesson 35)

Francisco Palau, priest

Faith

Sunday, July 31, 1853*

1. Tomorrow, the School will have its activities at 6:00 o'clock in the evening sharp in St. Augustine's parish church.

Faith will be the subject of our conference. It does not matter that some men with advanced ideas, listening to the voices of the

* *El Ancora*, nº 1306: 30.7.1853, p. 470. The topic was published on 24.7.1852.

most illogical egoism and upset by the most unspeakable frenzy, have denied the nobility of faith. Faith, that is a supernatural virtue, has always come out victorious in the fights which it has fought continually against human passions. Belief in sublime truth is one of the oldest and most constant acts of humanity, so that besides the story of the great events, and the distinctive happenings of each epoch, there is always a reference to its faith as of great importance for the progress of peoples, and as a final witness to the universal consent to a supernatural creed.

2. In vain some unreasonable persons, with the mask of rationalists have wanted to plant a system independent of all revealed truth; a person's insufficiency, the limits of his reason and the degradation of his understanding have raised their voices to disapprove the fallacious discourses of the enthusiastic rationalists; the most absurd anti-philosophers were the obstacle which impeded the progress of such doctrines in such a way that the system which aimed at hiding with its shadow the footprints made by faith in the passage of all centuries, giving way to the witness of its foundations has fallen while still incomplete, and its blind followers, in their shame, have had no refuge but to murmur and conspire secretly against faith; and pretending to be instrument of progress of sciences and their bitter defenders, have said that faith was a stumbling block for scientific development, stating that philosophy and faith were in continual combat, and that there is deep antipathy between them.

3. These doctrines are sufficiently spread by certain short-sighted spirits to see the error, but they do not notice the truth, and it is a duty of our School to attend to this question; so Fr. Eduardo M^a Vilarrasa will prove that “Philosophy and faith are in complete harmony,” solving the difficulties which another pupil will propose after the talk. (*Catechism*, lesson 36)

Francisco Palau, priest

About the Church

Sunday, August 7, 1853*

1. Tomorrow, the School will have its usual activities in St. Augustine's parish church at 7:00 o'clock in the evening. The conference will attend to lesson 37 of the *Catechism of Virtues*, which is about the Church of God. We will speak of what constitutes this Church, the triumphant, the purgative and the militant. When speaking to us about the Church of God, the Catholic religion has not only told us things contrary to what a merely natural theologian would say, but when explaining this Church to us, has given us some explanations much more conformed to what philosophy tells us about the attributes of God than any other sect or religion could give us. So, the pupil Fr. Jose Gatell will prove that "The idea of the Church of God with which Catholicism provides us is another proof that the Roman Catholic Religion is inspired."

2. When presenting these propositions let us remember that philosophy is in harmony with religion, as we said in the previous conference, hence, we are not afraid that our statement will be reasonably refuted; and as a sign that we should not decline the discussions, we will invite one of our pupils to propose some difficulties, assured that they will be given a victorious solution. (*Catechism*, lesson 37)

Francisco Palau, priest

The faith proposed by the Church

Sunday, August 14. 1853**

1. Tomorrow, Sunday the School will have its usual activities in St. Augustine's parish church at 6:30 in the evening. We will take

* *El Ancora*, nº 1313: 6.8.1853, pp. 583-584. This topic was announced also on 31.7.1852.

** *El Ancora*, nº 1320: 13.8.1853, p. 693. This topic announced was in the same newspaper on 7.8.1852.

up lesson 38 of our *Catechism* which deals with the articles of faith. We will say that the Sacred Scripture is revealed.

We Christians have a great book in which the patriarchs and prophets of the Old Law left us their written inspirations, and in which the Evangelists and apostles of the New Testament wrote the word of God; an admirable book which the Church constantly consults, and from which she draws all that she commands us to believe or to do; this book is the Bible.

2. Which are the books which compose the Bible, or in which book the divine revelation is contained? Here is a question which was a problem for the innovators of the XVI century, to which the pupil Fr. Antonio Vergés will reply with all the Catholics.

3. Inasmuch as this is a capital point, the heretics with their sophisms, the disbelief of the last century with its false principles, the scepticism of the present with its sarcasm and satires have continually aimed their blows against it; with their attacks the truth attains new strength. One of our pupils will propose some difficulties, which are conformed to a conscientious criticism; they will completely be resolved. (*Catechism*, lesson 38)

Francisco Palau, priest

Acts of faith

Monday, Assumption of Mary, August 15, 1853*

1. Tomorrow, the School will have general communion at 8:00 o'clock in the morning.

There will be an introductory sermon by Fr. Federico Camps. We hope that our pupils will give public witness to their religion by their attendance.

* *El Ancora*, nº 1321: 14.8.1853, p. 710.

In the evening the usual activities will begin at 7:00 o'clock. In the conference, lesson 39 of our *Catechism* will be explained, dealing with the internal and external acts of faith.

2. Is there an obligation to make a public confession of our faith? Fr. Alejandro Pi will answer this question, proving by evidence that even the Turks, Chinese and other sects are not ashamed to confess their ridiculous beliefs, they do not tolerate that anything be spoken or written against the doctrines they profess, with much more reason we should not be humiliated at letting the world know that we belong to the standards of Jesus Christ.

Finally, a complete solution of the objections presented will be given by the pupil invited by the director.

There will be a sermon analogous to the feast of the day. (*Catechism*, lesson 39)

Francisco Palau, priest

Atheism

Sunday, August 21, 1853*

1. Tomorrow the School will have its activities at 6:30 in the evening in the parish church of St. Augustine.

The majestic movement of the universe, the harmony of its laws, and the observance of the most admirable order, as well as the sublimity of the phenomena of the soul and all the acts of human conscience, are but witnesses to the existence of a governing and providing Being, God. This truth, the foundation of the most sublime philosophy, has resisted the attacks of the most unspeakable scepticism, and has shone with pure brilliance on the horizon of all peoples who have paid tribute to civilization.

2. This truth, venerated and admitted by the most ancient philosophers, was considered then as the basis of the primitive

* *El Ancora*, n° 1327: 20.8.1853, pp. 807-808. The same topic was announced in the same newspaper on 1.8.1852.

schools, and on this basis the superstitions of idolatry and the advanced theories of modern atheism were smashed, and also the spite of the deceivers of the future. It is a fact that every philosophy which does not rest upon the truth, rests upon a foundation of sand, and at the slightest squall, sinks in order not to leave to posterity more than mountains of its ruins. The name only of the atheist is a worm which corrodes everything good which could be in its system, so that the arguments of atheism have no weight against the criticism of philosophy.

3. Tomorrow's conference will discuss about atheism, Fr. Eduardo M^a Vilarrasa will prove that atheism is the greatest of all absurdities, and he will resolve the difficulties proposed by the other pupil. (*Catechism*, lesson 40).

Francisco Palau, priest

Hope

Sunday, August 28, 1853*

1. Tomorrow Sunday the School will have its conference in the parish church of St. Joseph's in Santa Monica¹ at 6:30 in the evening.

Hope is a need for mankind, a need which is preached by the unanimous cry of the people, by human nature, by the principles of Religion and by the very word of God. When the people without the light of fundamental truths felt the dense darkness of the obscurantism in which they were involved, in order to search for the way of their indefinite progress, that are beyond the limits of life, they have already glimpsed a reality, it was thought to be the door

* *El Ancora*, n° 1334: 27.8.1853, p. 918. This topic was announced in the same newspaper on 28.8.1852.

¹ On the same Sunday was announced the celebration in St. Monica: "For the reason that the parish church of St. Augustine's will be occupied, the function that must be celebrated today will be in the parish of St. Joseph's in St. Monica." (*El Ancora*, n° 1335: 28.8.1853, p. 935).

where they must put up their sails and weigh anchor the great vessel of humanity. So having erected altars to Jupiter and Venus and a hundred other deities, the idolatrous went on to invoke the nobility of their weird heroes and to burn incense on their altars.

2. But this hope was nothing but a languid shadow of our great virtue. But purified now by the hero of the Catholics, stripped of its old superstitions and proposed as a necessity for attaining eternal life, it has become like a ray which, shining amidst the storm of affliction, of bitterness, has shown to many families and to entire people how deep was the precipice of despair into which they were going to throw themselves. Such a necessary virtue deserves one of the preferred places in the great conclave of virtues; therefore, tomorrow we will study it in the conference of our School where Fr. José Gatell will make a comparison between the hopes of Christianity and the hopes of non-Christians. He will also be in charge of resolving the difficulties which another pupil will propose. (*Catechism*, lesson 41)

Francisco Palau, priest

Presumption and despair

Sunday, September 4, 1853*

1. Tomorrow the School will have its usual conference at 6:30 in the evening in St. Joseph's parish church in Santa Monica.

The lesson that corresponds to this day will directly discuss on the vices opposite to the virtue of hope. These two vices are called presumption and despair. These two extremes lead unavoidably to eternal perdition; they are both equally distant from the virtue which is at the just mean.

2. The presumptuous man deceives himself when he forges a God so merciful that he does not remember his justice, dies of the

* *El Ancora*, n° 1341: 3.9.1853, pp. 1029-1030. The topic was announced in the same newspaper on 4.9.1852. This was also echoed in *Boletín Eclesiástico de Obispado de Barcelona*, n° 1: 14.9.1853, pp. 18-19.

same fate as the one in despair when, frustrated by his own mind with the idea of a God so unforgiving that he never knew mercy, hides himself, so to speak, in the principle of doubt and of terror which tortures his earthly days as well as that immense day of eternity. The only material difference which exists in this is that the one who dies in presumption does not die materially in such a terrible way as the one who dies in despair, who often being unable to bear any longer an existence of full of bitterness and morally so tedious and impossible to explain, throws himself at death with his frenetic will, or gives it to himself with his own hand. So a person overburdened by contradictions which he himself exaggerates and who angrily throws himself into the sea or grasps with decided force a knife and kills himself, that person is a victim of despair, commits a horrible crime from every point of view; a crime against God, the giver and preserver of life, a crime against society of which he defrauds its individual with all the usefulness which he could have offered; finally a crime against his own person which he mutilates by taking away the invaluable pledge of his existence, and this crime is called suicide. Tomorrow the pupil Fr. Alejandro Pi will give his discourse against suicide; afterwards he will resolve the objections proposed by another pupil. (*Catechism*, lesson 42)

Francisco Palau, priest

Charity

Thursday, Nativity of Mary, September 8, 1853*

1. Today the School on this Feast day will have a general communion at 7:00 o'clock in the morning with an introductory conference in the parish church of St. Joseph's in Santa Monica.

In the evening it will have the usual activities at 6:30 in the same church. It will continue the conference on the theological virtues. Charity will be the object of our conference.

* *El Ancora*, n° 1346: 8.9.1853, pp. 1112-1113.

This term, *charity*, is used not only by Catholics but also by the most obstinate atheist. There is hardly a sect which does not give it the highest honour among all the virtues; they all glory in giving it some proofs. In what then could we distinguish between the hundreds of impious or wicked who acknowledge charity by a very noble, beautiful, excellent virtue? In the real definition and practice of it, to give a piece of bread to a poor, is charity, say some; to visit the sick and help them in their needs, is charity, say others. Today our School will give the true idea of charity; it will define it but not by one or few of its acts, but by its chief object and according to its essence. It will also give in due time the definition of another virtue, subordinate or inferior to charity, called beneficence, the immediate acts of which are to give food to the hungry, drink to the thirsty, etc.

2. We distinguish these two virtues by clothing the first with the emblems of queen, and the second with the poor garments of a simple servant. This is written for all those, either Catholic or sectarians, who believe they have completely fulfilled the law with one of the acts of beneficence. To love God because he is infinite goodness, and our neighbours as ourselves, this is that excellent virtue called charity. The love of God is its principal aim and is the cause of our love for our neighbours. The love of God consists in a close and sacred union between the spirit of a person and the immense Spirit, creator of everything. This spiritual union is no other than the conformity of all our tastes and affections with the supreme will, and of all our ideas with the Eternal Truth.

3. As God wants the salvation of all people, consequently a person, who is united to him in conformity of wills, tends with all his strength to this same object; and this is the origin of true love for our neighbours. Charity thus understood and practised well can reside only in Catholicism. The sectarians may possess even imperfectly beneficence, but not what Catholics call charity; they may be philanthropic humanitarians, but not charitable.

4. Philanthropy is distinguished from charity because it is not the same thing. Our School will defend the following statement: "By means of charity, well understood and practised the individual

person and society progress towards temporary and eternal happiness." The pupil Fr. Antonio Vergés will be in charge of explaining it and will give a solution for all the difficulties which may be proposed. (*Catechism*, lesson 43)

Francisco Palau, priest

Practices of charity

Sunday, September 11, 1853*

1. The School will continue its usual activities today Sunday in St. Joseph's parish church in Santa Monica. The function will begin at 6:30 in the evening. The conference will be on benevolence, beneficence and mercy.

There is among us a group of philosophers who glory in being humanitarians and philanthropists, but are not charitable; when dealing with the virtues they give definitions which are inexact, containing doctrines akin to atheism. Speaking of charity, as they do not know or do not practise it without some acts which are proper to beneficence, in order to confuse the ideas they have changed its name, and now call it philanthropy. With only this word they denote charity, beneficence and mercy as one of its acts.

2. These philanthropists have the audacity to remove prayer from the catalogue of acts of beneficence; and if it is true, they have recommended some of the institutions in the societies that are established to give food to the hungry, drink to the thirsty, to help and console the sick, to teach the ignorant, etc. But they have risen furiously to destroy all whose aim is to pray to God for the wounded humanity, cancerous and culpable, and to pray for the salvation of a people who with horrible blasphemies and a

* *El Ancora*, n° 1349: 11.9.1853, p. 1160. In brief form this was announced in the same newspaper on 18.9.1852. *Boletín Eclesiástico del obispado de Barcelona*, n° 1: 14.9.1853, pp. 21-23.

thousand crimes and scandals draw down upon its head anathema and the curses of the law. Atheists in practice, consider useless, lazy people all those heroes of Catholicism, real philanthropists and charitable, who devoured by the fire of love for their country which by a thousand titles deserves from God the terrible blows, have flown and fly in haste to the solitude of the cloister; to find there in silence and repose which they need to reconcile earth with heaven in prayer.

3. Let these schools of evil say and teach what they wish, but the School of Virtue will always uphold as a Catholic dogma that to pray for the living and for the dead is one of the works of mercy, of beneficence and of charity, just as necessary, or more so for the well being and social happiness as teaching the ignorant and helping the suffering humanity. Unhappy, a thousand times unhappy the people who, without correcting their faults, pull down to the earth institutions aiming at praying for salvation; without these intermediaries they will perish without fail. We will always give a thousand votes of thanksgiving to our authorities for the activity and zeal they develop in forming groups of beneficence and organizing societies whose object is to abolish ignorance bring help to the needy and alleviate the sufferer; but as the same time we shall applaud those whom we see so many times offer the hands of their power towards those associations whose institutions have prayer for their object for we count that, as Catholics, as one of the chief acts of beneficence.

4. These matters will be fully discussed today in our School. Fr. Eduardo M^a Vilarrasa is in charge of resolving all the arguments brought by his fellow pupils after he has proven that without beneficence there can be no real fraternity, and there can be no real beneficence without evangelical fraternity. (*Catechism*, lesson 44)

Francisco Palau, priest

Correction

Sunday, September 18, 1853*

1. The School has held its functions in St. Joseph's parish church because the parish church of St. Augustine was occupied for the celebration of the feast of our Lady of Consolation. Inasmuch as these are now ended, it will continue tomorrow its usual activities in St. Augustine's parish church at 6:30 in the evening. It will continue its conferences on beneficence and its acts. To correct what is mistaken is a work of mercy; fraternal correction in some circumstances is an obligation arising from a divine precept. Among all the scandals which religious sects have to correct is one which is the most prejudicial and fatal for society; will this scandal be tolerated in countries which are pre-eminently Catholic?

2. The tolerant people have been proud in this XIX century in the field of reasoning, promising themselves the complete triumph of their erroneous doctrines after all their work. They have told us (but they have not proven it) that all religions were true; by professing the dominant one in the country, he could be saved; that liberty in the question of religious worships was a right of the people, and left to their choice; that intolerance was a violation and a profanation of the rights of a person to the religion he has professed or may profess. Our School cannot continue on its course leaving such absurdities unnoticed. Having proved the unity of religious worships it will show that intolerance in Catholic countries far from being an attack against social rights is quite the contrary, prescribed by the laws of the one true religion; and consequently that tolerance is an insufferable scandal, the correction of which is on the part of the Catholic leaders and ecclesiastical authorities, an act of charity, of beneficence and a work of mercy. One of our young pupils, Fr. José Gatell, has charge of proving against the tolerants of the previously quoted proposition. The School will listen attentively

* *El Ancora*, n° 1355: 17.9.1853. Only the topic was announced on 25.9.1852, pp. 1256-1257. It was published in *Boletín Eclesiástico*, n° 3: 17.10, pp. 50-52.

to the arguments which will be presented and to resolve every difficulty. (*Catechism*, lesson 45)

The Director Francisco Palau, priest

Acts contrary to charity

Sunday, September 25, 1853*

1. Today, Sunday the School will have its usual activities in St. Augustine's parish church; the function will begin at 7:00 o'clock in the evening.

The vices opposed to charity will be the object of the conference. If virtue ascends by Jacob's ladder and does not stop until it unites the person with the highest good, vice also has its degrees and through them throws a person to his eternal infelicitousness.

2. The good and the bad, virtue and vice, are susceptible to more and to less. When a virtue is noble, sublime, high and great, the vice which attacks it is all the more vile, abominable, execrable and worthy of censure. Among all the virtues, the theological virtues of faith, hope and charity are the most excellent, and among these charity is the principal. I say this reducing as a consequence, that the crimes committed by a person against this most noble virtue, are by its very nature the most serious, the greatest and the most evil.

3. Let us understand this well; union is the chief effect of love. Charity is all love. Christ through love of charity is in his Church, and the Church is in Christ; charity constitutes the hypostatic union and forms one body of these two loves, of which we, believers are part and members. There is no union of charity except in this body: only in him can a person live united with his God; apart from him there is no spiritual life.

* *Diario de Barcelona*, n° 268: 25.9.1853, p. 6815. The same topic announced in *El Ancora* on 25.9.1853. Announced also on 9.10.1852. – Published in the *Boletín Eclesiástico of the dioceses of Barcelona*, n° 2: 10.10.1853, p. 50-52.

4. Hatred is a vice opposed to love and consequently, to charity. A person may when confused by error, attribute to God the cause of his ills, and in his afflictions and troubles, abhor him, because the person who causes the misfortune is abhorred; and that is hatred of God.

5. Schism is a vice which is opposed to charity. One of our pupils, Fr. José Gras will present it as one of the vices which in the moral order deserves the mark of abominable and enormous.

When in Spain so much was written, so much spoken and so much work done on behalf of schism, perhaps the proofs and arguments on which they trusted seemed solid to their accomplices and defenders. Our School, after having weighed them in the balance of sound logic will give the solution, entire and satisfactory. (*Catechism*, lesson 46)

The director, Francisco Palau, priest

Gifts of the Holy Spirit

Sunday, October 9, 1853*

1. Today, the School will have its activities in St. Augustine's parish church. In the morning at 7:00 o'clock there will be a general

* *El Ancora*, n° 1377: 9.10.1853, p. 134. The same topic announced in *Diario de Barcelona* on 15.10.1852 and in *El Ancora* on 16.10.1852. Published also in *Boletín Eclesiástico de Barcelona*, n° 4: 29.10.1853, pp. 72-76. – There is no record of the lesson of October 2, Sunday. In *Diario de Barcelona de la tarde* of Monday 24.10.1853 it is inserted this announcement:

"CHRONICLE OF THE DAY

We recommend earnestly to our authorities the convenience and necessity that in the conferences of the School of Virtue, that is celebrated in the church of St. Augustine's, would be represented by some of your delegates. The maxims that they are generally saying and above all in the conference of yesterday, that is, on the topic "Frailes" we could assure that the government being represented, in the posterior conferences they have not to lament certain expressions that are not very edifying."

communion with introductory conference and in the afternoon the function will begin at 6:00 o'clock.

The conference will be on the gifts of the Holy Spirit.

2. A person, coming from the hands of the Creator, cannot like a dove rest upon creatures; he has to return to the sacred ark where the true Noah awaits him to welcome him into his bosom; he cannot rest upon the waters, he must fly; but, ay! The deadly steel of an arrow, the fault has entered his heart and cut off his flight. In order that a person, to whom we allude, may return to his God, two things are necessary: 1st that the Holy Spirit disposes him, prepares him, makes him ready and agile to walk; and we call these dispositions gifts.¹ By the gift of understanding he perceives and knows the truth, not only the natural ones, but also, in a special way, the revealed ones, distinguishing them from the darkness of error. Being rational, with discourse and reasoning, make a known truth produce many others in the garden of his mind like seeds; he seeks the truth in high principles and in secondary causes; and so as he traverses these immense, wide spaces he does not stray and get lost, the gift of wisdom and knowledge have to assist him; the latter through the created material corporal things, and other visible objects, makes him rise and ascend to knowledge of the uncreated, immaterial, spiritual and invisible; and the former, from God and his attributes and perfections makes him descend to the knowledge of creatures. There are evil which threatens us and good things which we can promote whose ways are known only to God; in these circumstances, which are not rare, only God can inspire him with certainty what he should do: God's counsel is necessary, it is a gift.

3. Even when a person's understanding, enlightened by the gifts of wisdom, understanding, knowledge, counsel, knows, disposes, states and orders what has to be done; when the occasion arrives to act on his plans, the terrible evils which he is going to suffer, joys, delights and recreations which he has to renounce, before him like mountains with vast cliffs and

¹ The first was developed of the necessary things without specifying the second.

precipices; and through a thousand obstacles the gifts of fortitude, piety and fear of God support, strengthen and encourage him so that he does not fail or become sad on the way. That he may always move on and arrive at repose in the bosom of the Creator he must cooperate with the movement of the Holy Spirit who is his guide and leader, and what a person does on his part is what is called *virtue*. The spirit of God, with the infusion of his gifts, makes him agile and prompt in his service and he also gives him those virtues which he needs, and which he could never acquire alone; and vivified with these graces he practices these virtues: with the grace of these he becomes worthy of greater gifts, and in this way, he fills up with spiritual riches the ship of his soul.

4. The virtues and gifts of the Holy Spirit constitute the dowry of the Church militant and of its sons; they are their treasure and riches, beauty, loveliness and adornment.

Fr. Alejandro Pi will prove that the Spirit of wisdom, counsel, and fortitude, which the Gospel reveals, give evidence of the truth.

Apart from Catholicism there is no true virtue or riches in the religious sects; but only evil, misery, unhappiness and poverty. (*Catechism*, lesson 47)

The director, Francisco Palau, priest

Virtues proper to the diverse states of life

Sunday, October 16, 1853*

1. Tomorrow, the School will have its activities in St. Augustine's parish church at 6:00 o'clock in the evening.

* *El Ancora*, n° 1383: 15.10.1853, pp. 232-233. This lesson was published in brief form in the same newspaper on 23.10.1852. It was also published in *Boletín Eclesiástico del obispado de Barcelona*, n° 4: 29.10.1853, pp. 72-76.

Virtue, being a quality considered “in the abstract” that is, separate from its subject, has no existence in other part outside the ideal world. Here we have defined and explained it in the many conferences we have had about it. It is an unanswerable truth that practical knowledge of it should precede the speculation as necessary for a person as is the need to draw a plan of the land before doing any building. These theories have led us to the point from which we have been able to contemplate either all the virtues ordered and simplified individually, or divided. We have examined the object and acts of each one of them, and then faced with the vices with which they are attacked; we have given an exact idea of both completely conformed to the principles of same philosophy and Christian morals.

2. Virtue in its ideal exists in the understanding: it is a reality, and this idea gives rise to the practice of it. It is a reality and although a term, it takes on a determined shape, it has a form and soon as it enters a subject it becomes specific. It follows the just person wherever fortune places him, and always makes him good. Thus, we finish this year’s course giving some lessons on the practical knowledge of the virtue. In these last conferences we contemplate it in the posts, states and conditions of the social body, and we will see how it makes the one who possesses it good, always and whatever may be the position of the person. So tomorrow, we will ask if a person forms a social body with the others; if sociability is one of his rights; if in the practice of virtues a person must note the position that he has in the society. Fr. Antonio Vergés will prove that a person is by nature “social,” and will be answering all questions put to him and all the objections which may be presented. (*Catechism*, lesson 48)

The director, Francisco Palau, priest

The contemplative life

Sunday, October 23, 1853*

1. Tomorrow, the School will have its conference at 6:00 o’clock in the evening in St. Augustine’s parish church.

Friars. Ever since wise and just laws ruled God’s people, certain noble and sublime virtues appeared which have always resided there in a certain class; the so called friars belong to this class. Our Catholic Spain, in previous epochs, contemplated, admired and respected the monastic and religious virtues; the present century, considering itself more enlightened, attacks them, considering as fanatic anyone who practises them. On which side is reason?

2. In such diversity of ideas our School, has its high mission to direct and to distinguish light from darkness, the good from the bad, virtue from vice, although impartial, cannot be indifferent to such matters. The School, against which it has undertaken to fight in the field of reason, have been concerned with the friars, have pronounced judgement. And what was their verdict? That is well known. There is nothing favourable from the sophists with a corrupted philosophy. Having perverted the people and twisted their ideas, not by logical arguments, but by the influence of their satires, sarcasm, anecdotes, fables, novels, calumnies and lies, the philosophy of error gained pupils, made proselytes, seduced the unwary. Such are the arms with which they attacked the virtues of our monasteries.

3. This philosophical scandal cannot be tolerated by the School of Virtue, for it is always zealous to call virtue and vice by their proper names. Inasmuch as in these last conferences we have been occupied with the virtues considered in the different states and duties in the social body, we have entrusted to our pupils to study this question, which because of its importance we divided it into two conferences. In the morning Fr. Eduardo M^a Vilarrasa will

* *El Ancora*, n° 1390: 22.10.1853, pp. 337-338. This topic was announced in the same newspaper on 30.10.1853 and continued with the same on 29.10.1853.

prove at length the following proposition: Religious institutions are a social need; in the second conference the same pupil will defend his proposition against the arguments presented to him. (*Catechism*, lesson 49)

The director, Francisco Palau, priest

The contemplative life

Sunday, October 30, 1853*

1. Friars. – Discussion. – Tomorrow, the School will continue its conference on the social virtues, among which are the monastic virtues.

2. All the institutions approved by the church have essentially good objectives, and with purely evangelical dispositions. One moment of attention upon those acts which are distinctive of each Order will convince us that all of them are the result of the purest love of religion and of society. We see some Orders teaching the people the sublime truths of Catholicism; others praying for the living and the dead, others hearing confessions, preaching and correcting; others helping the poor and the sick. In a word, there is not a single religious institute whose statutes and works are not consecrated to helping the materials or moral needs of the social body.

In the XVIII century some Schools appeared, such as the anti-Catholics which were also highly anti-social, who took upon themselves to depict monastic virtues with the most degrading colours.

3. Tomorrow, the School will make an impartial conscientious examinations of the proofs upon which certain writers support their depressive assessments of the friars, weighing the arguments which our Utopian dreamers usually propose. Fr. Eduardo M^a Vilarrasa will support the proposition which he proved in the

* *El Ancora*, n° 1397: 29.10.1853, p. 442. The topic was announced in the same newspaper on 30.10.1852 and on 22.10.1853, Cf. *Boletín Eclesiástico*, n° 5: 5.11.1853, pp. 133-134.

previous conference, giving a solution to the difficulties which Fr. Gras and Fr. Gatell may propose. (*Catechism*, lesson 49)

The director, Francisco Palau, priest

Authority and government

Sunday, November 6, 1853*

1. Virtue in the clergy. – Tomorrow, the School will begin its activities at 6:00 o'clock in the evening.

In a manner that earth is open to good, or bad seed and capable of producing thorns and thistles, or good and fruit bearing plants, it is given to its owner to work on and to cultivate, so a family stands before its father, a monastery before its abbot, a nation before its king, a people before their priest to be attended, directed and governed. Human society is the field where virtue produces its fruits, and some are the virtues of the subjects and others those of the rulers. Tomorrow, we will study the virtues of the latter, going on to those which are characteristic of the ecclesiastical state.

2. The School we opposed, have demanded and demands from the ecclesiastical hierarchy, that is, from the bishops, parish priests and other persons of the secular clergy, certain virtues, whose practice neither asked their position, nor time nor circumstances. These badly titled rationalists, examining with us the virtues in their own motives, and not finding in the ecclesiastical hierarchy certain kinds of virtues, attacked some their authority, while the more permissive had depicted us under the forms and characters of a ferocious beasts, always ready to encroach upon the area of social rights with absolute authority.

3. The School of Virtue felt its duty to defend the friars and their monastic virtues, and defended them impartially and likewise will discuss the ecclesiastical virtues, will defend the bishops and

* *El Ancora*, n° 1404: 5.11.1853, p. 548. Announced in the same newspaper on 6.11.1852 and in *Diario de Barcelona* on 6.11.1853.

secular priests, will listen to the arguments and will give them a satisfactory response.

Fr. José Gatell will support our doctrine; refute the arguments which after the discourse will be proposed by another pupil. (*Catechism*, lesson 50)

Francisco Palau, priest

**Ecclesiastical virtues:
Defence of bishops and priests**

Sunday, November 6, 1853*

1. The School has imposed a duty to defend the friars and their monastic virtues: defended them impartially in the last two conferences; with the same impartiality will be discussed tomorrow at 6:30 in the evening in the parish church of St. Augustine, on the ecclesiastical virtues. It will defend the bishops and the secular priests, and will listen to the arguments and will give them one satisfactory response.

Fr. José Gatell will support our doctrines and will defend the arguments that the other pupil will propose concluding his discourse.

The director, Francisco Palau, priest

Virtue in its diverse states

Sunday, November 13, 1853**

1. The School will have a general communion tomorrow at 8:00 o'clock with introductory conference. In the evening the function will begin at 6:00 o'clock. The School will continue to give

* *Diario de Barcelona*, nº 310: 6.11.1853, p. 7907.

** *El Ancora*, nº 1411: 12.11.1853, p. 658. Announced in a brief form in the same newspaper on 13.11.1852.

lessons which serve as a rule and guide for the just, when from beautiful and sublime theories the work and practice of virtue descends. Nature follows this order. A seed thrown into good ground produces fruits of a special taste, different shaped leaves, branches bent in different directions and a trunk with a special form; the intellectual world observes this course; virtue, according to the state of a person takes on a determined way, is formed in the sanctuary of his spirit, according to the movements of special internal acts. With a singular beauty, born of his special features, he presents himself before the throne of his Creator, goes out with external acts richly clothed, in his own form or certain way characteristic of the state in which he belongs on seeing it born we give it a name, according to its gifts. In the practice of virtues a person must heed to his state: to change this order is to present oneself with a deformed intelligence in the moral body, a monster, in the social realm irregular, in God's temple, unclean and before his throne culpable and criminal.

2. Inasmuch as this is so, it is also undeniably true that the choice of a state, good or bad, depends on the good or bad future of the individual, his happiness or his disgrace. If the choice is to be good, it has to come from God, since he alone is the author of the natural and moral body, he alone has the task of giving the individual the place he has to occupy and the duty or posts which he has to occupy in it. He alone could reveal to us and gives us so many proofs and indications so that we will know, that an error is always culpable or because we do not pray or because we ignore his light. Tomorrow we will treat extensively this subject matter.

3. Liberty has its enthusiasts or fanatics who in their nonsense dreams have seen as destructors of this lovely quality of a person, those laws and sacred bonds which form the three states, that is, the priest, the religious and the married. To discharge and to let go of these errors, Fr. José Gras will prove the existence of these states, declaring that in the virtues that are proper to each one of them, there is precise and genuine happiness, whether individual and social, refuting the false teachings of the panegyrist of a liberty that is badly defined. (*Catechism*, lesson 51)

The director, Francisco Palau, priest

Degrees and levels of Virtue

Sunday, November 20, 1853*

1. Tomorrow the School will have its activities in St. Augustine's parish church at 6:00 o'clock in the evening.

It will continue giving lessons on the practice of virtues. This knowledge has inviolable principles and rules to take notice not only of the state, duty and employment of a person in the society, but also of another thousand circumstances which surround him; one of them is his degree of virtue or his strength. Just as a building may be completed or only has begun, a plant more or less rooted, the animal body with more or less strength, so the good like the evil, virtue like vice may be more or less rooted in a person and with greater or lesser intensity, and so this has to be considered in order to destroy and pull out the one and to plant and build the other. The weight carried by a strong person would oppress the weak child, and the milk which nourishes him will not be sufficient to sustain the other. Virtue has its degree of perfection, and vice its degree of evil, and this is a fact which practical knowledge cannot overlook.

2. Why spiritualize a person so much? What is the point of these questions? Yes, they have a very important point. If the material world places before our eyes millions of objects which cannot but call the attention of our senses because our vegetative and animal life depends upon them, the immaterial world present to our intellectual eyes a vast field without limit sown with infinite kinds of objects the nature and properties of which we cannot ignore or discount because the rational being has its life and nourishment, love and happiness in them. Seeing the direction of this century towards materialism, those doctrines which divinize, spiritualize and raise the dignity of a rational being, we believe it is most important to be adapted to the moral needs of the epoch. A person, if he is noble, if he is great, it is because of what he has spiritually and rationally. This is what Fr. Antonio Vergés will prove

* *El Ancora*, n° 1418: 19.11.1853, pp. 757-758. This topic was announced in the same newspaper on 20.11.1852.

in the conference tomorrow, answering all the difficulties which are presented to him. (*Catechism* lesson 52)

The director, Francisco Palau, priest

The end of the second course of the "School"

Sunday, November 27, 1853*

1. The School has ended the course of conferences announced for this year. The doctrines presented have been the material used to outline, sketch, shade and colour in a synoptic view the image of virtue; of that beautiful quality that transformed in God by participation of graces and gifts; although rational but consist of material and in a body that is well organized, nevertheless, through the taint of fault, it is destined to die and to decay. The 52 conferences of the annual course, in spite of lasting for two hours each, between definitions, explanations, discussions and solving arguments, have been sufficient to list and to summarize the treatment of virtues, but not to compose a complete work.

2. Convened and assembled in the house of the Lord, the faithful of both sexes on feast days and seated as in a lecture room, around that holy pulpit from which Jesus Christ, who is the Word and expression of the Father, master and infallible truth and uncreated wisdom, makes his voice heard through his ministers; here young and old, poor and rich, wise and ignorant, have all studied the lessons on good and evil, light and darkness, truth and error which heaven has given us.

The young and inexperienced recited exactly the lessons in the *Catechism of Virtues* drawn up from the teaching of the angelic Doctor St. Thomas. Our philosophers had presented at the time of discussion, and have discussed the doctrines, separating the grain from the straw.

* *El Ancora*, n° 1425: 26.11.1853, p. 863.

3. The School of Virtue has finished its course happily; gratitude imposes on us a duty, and tomorrow we will all fulfil it. The director will summarize the matters which had been discussed during the course, and then will follow a vote of thanks for the favours given during this course. The Psalm “Quam dilecta” will be sung, and then Fr. Eduardo M^a Vilarrasa will give thanks in the name of the School to all who have cooperated in it; the function will end with a solemn *Te Deum*, the joys and farewell to our Lady.

4. On the remaining Sundays until the end of the year, the School will have examinations in a way to be announced, and on the first day of 1854, the new course will begin. We invite not only our pupils, but all who have honoured our conferences by their assistance to sing together a hymn of thanksgiving to God and to his holy Mother. The function will begin at 6:00 o'clock in the evening.

The director, Francisco Palau, priest

Examinations

Sunday, December 4, 1853*

1. As already announced our School has finished the course of conferences of this year, and so on the 4th, 11th, 18th, and 26th, will have its examinations as follows:

First, there will be a debate among the young and inexperienced on the questions and answers taken from the lessons in our Catechism. Then some pupils from the fourth class will answer the questions put to them about the usefulness and benefit of the methods adopted in our conferences. Then the pupils of the second class will give some reflections on the need for religious teaching in the classes for adults, which we say must be given by the competent groups, on the importance of adapting the doctrines to the capacity of the pupils, and giving them the

* *El Ancora*, n° 1433: 4.12.1853, pp. 981-982.

methods corresponding to the needs of the epoch. The School of Virtue will be examined on all sides, it will be attacked in its doctrines and in its methods, and afterwards the powerful reasons will be given which had sustained its existence.

Because of the large assembly in our functions, convenient and commodious places are being prepared from which the pupils may be heard.

Tomorrow, Fr. José Gatell will prove that the School of Virtue is very useful and serviceable in dedicating to religious education.

The director, Francisco Palau, priest

Examinations

Sunday, December 11, 1853*

1. Because the Venerable Congregation of Our Lady of Hope has its spiritual exercises in the parish church of St. Augustine, before the School begins its conferences, and seeing that a large number will attend both functions, we have agreed with the Rev. parish priest of the church, to keep the following order to avoid confusion: at 3:00 o'clock in the afternoon, the School will be conveniently ready and prepared; the congregation of St. Augustine's will enter preceded by a commission approved by the School. During the function the statue of our adorable Redeemer Jesus Crucified will rest on a table at the feet of our Lady's pedestal, and the people will occupy the place of the pupils of the School. So the men as well as the ladies will occupy their respective places. When this function has ended, the congregation will leave the School in the same order as it entered; the pupils will take their seats and the examinations will begin at 6:00 o'clock sharp, in the order already announced.

2. The wise, the ignorant, all classes of Catholics must listen attentively to the lessons on dogma and Christian morality they

* *El Ancora*, n° 1439: 10.12.1853, p. 1075.

need that are given by the seat of St. Peter through the ministry of the Bishops and auxiliaries; for the reason that they are the only ones who have received the mission from heaven to teach, “euntes docete”, etc. all the baptized are pupils of the Catholic School; our School, which belongs to her has proposed, and there can be no other mission, but to educate all classes of adults among the Catholic people, teaching them all the duties prescribed by their religion. If there is need for this teaching, it is just as necessary for it to be given in useful ways insofar as they are fruitful. Have we been right in calling our Sunday conferences a School? Seeing the position occupied by the enemies of religion, their attitude, the arms which they use, the flank on which they attacked us, are the means of attack and defence in the hands of any use? Are they useful to defend and sustain in all purity the Catholic doctrines? We will examine all this. Fr. Eduardo M^a Vilarrasa will prove the importance and need to establish schools of virtue.

Francisco Palau, priest

Examinations

Sunday, December 18, 1853*

1. The School will continue its examinations in the order already announced.

The time has been ordered in the beginning by intelligence that a person advances in the same way as others who lives to his perfection. His life is a novitiate which begins in the cradle and ends in the tomb. In childhood he is taught the principles and rudiments of Catholic dogma and Christian morality, these are developed and explained to him during his youth, and in his old age they are discovered with more brilliance and splendour. The priest is a teacher.

* *El Ancora*, n° 1446: 17.12.1853, p. 1184. Published in *Diario de Barcelona* on the same date.

2. We compromise to give religious education classes to Catholic adults and we will continue tomorrow 26th investigating and examining its methods. If we deal with those which are suitable and in accord with the needs of the pupils, we are sure to reap abundant fruit with our tasks.

3. However good the doctrines may be, if they are presented indiscriminately, without order or method they become incomprehensible and unappetising and consequently fruitless. But if the most necessary and important ones are chosen, if they form the body of subject matters, if they are developed in time, with order and method, if they are presented, explained and defended, the truth is thus clothed in its proper forms and it cannot but attract the one who contemplates it. This is what the School of Virtue tries to do. So, tomorrow, Fr. José Gras will continue explaining the serious reasons which impel us to give to our functions the title and method of the School. After the discourse there will be a debate among some of our pupils in which they will discuss if it is the leaders of the sects who fear and avoid discussions with the Catholic Schools, leaving the field and running to hide behind the black covering of their errors, or if it is the Catholic religion which rejects all controversy. We will also maintain with the Catholic Church that there are mysteries, that is, certain truths by their nature unquestionable because they are beyond the orbit of human comprehension.¹

The director, Francisco Palau, priest

¹ It was announced also as in other publication: “Examinations. – At 6:00 o’clock in the afternoon Sunday, 18th of the current month, the School will continue its examinations according to the method announced. Fr. José Gras will continue to expound the strong reasons that has impelled the School to give to the activities the title and method. At the end of the discourse, there will be a debate among some pupils in which they will discuss if the leaders of the false beliefs are those who fear and escape the discussion, or if the pupils of the Catholic School are those that reject all controversy.

Programme for the course of 1854

Saturday 1st – Sunday, January 2, 1854*

1. On the 1st of January the School will inaugurate the third course of conferences for the new year of 1854, with the following order:

In the morning the School, in union with the Confraternity of the Holy Rosary, will have a general communion with introductory conference. In the afternoon the function will begin at 6:00 o'clock: will invoke the assistance of the Holy Spirit, pronounce the opening discourse in which a summary will be given of the reasons explained in the previous conferences on the usefulness of the title and method of the School, applied to the Sunday conferences; then the programme to be followed during the year 1854 will be proposed to the classes.

2. In cooperating to the exposed plan, the pupils of the fourth class will offer to learn by heart the lessons of the *Catechism of Virtues* which should serve as the textbook for the conferences. One pupil, representing the third class in cooperation to the same plan, will offer advertency to the explanations of Christian doctrine offered by the School: docility, observance and respect for all divine and human laws.

3. In order to carry out the second part of the programme, after reading the 52 propositions which will serve as the basis of our plan for teaching religious philosophy,¹ Fr. Pi will offer to present the proofs grounded on these propositions; Fr. Gatell will ask permission to attack these with the arms of reason, asking for explanations of the terms used in the discussion; Fr. Vilarrasa will ask the same permission. Fr. Vergés and Gras will offer to refute the arguments and to resolve false arguments of the false philosophy; we will conclude with an exhortation analogous to the function of the day.

The director of the School, Francisco Palau, priest

* *El Ancora*, n° 1460: 31.12.1853, pp. 1386-1387.

¹ Alludes to the programme of the second section of the School, in what is published here in the second section, after the *Catechism of Virtues* – Complementary Texts.

Celebration of the epiphany

Thursday, January 6, 1854*

1. Today the School celebrates the feast of the Epiphany: the function will begin at 6:00 o'clock in the evening.

There will be adoration preceded by a moral discourse by the director on the harmony of reason and revelation seen in the appearance of the star to the Magi and the annunciation made by the angels to the shepherds.

True happiness

Sunday, January 8, 1854**

1. Today the School will have its activities at 6:00 o'clock in the evening.

The first lesson of the *Catechism of Virtues* will be the object of the conference.

According to the plan which was read on the day of the inauguration, Fr. José Gras will prove that the method is one of the inherent laws, the fundamental law of all plan of teaching: afterwards he will develop the first principles set by the School to counteract the efforts of evil covered with the mask of bad philosophy. (*Catechism*, lesson 1)

Francisco Palau, priest

Definition and division of virtue

Sunday, January 15, 1854***

1. Tomorrow the School will have its conference in St. Augustine's parish church at 6:00 o'clock in the evening.

* *El Ancora*, n° 1466: 6.1.1854, p. 79.

** *El Ancora*, n° 1468: 8.1.1854, p. 112.

*** *El Ancora*, n° 1474: 14.1.1854, pp. 198-199.

The second lesson of the *Catechism of Virtues* will be explained. This term, *virtue*, is found in the mouth of all peoples whatever their religion may be. All agree in calling certain human actions praiseworthy and heroic, but others are to be condemned.

Only the Catholic Church is a competent judge for examining human acts, and only she must judge their goodness or malice; define what is beautiful, good and virtuous, and what is ugly, bad and vicious; to pronounce judgement on virtue and vice is exclusively her duty. We always support her decisions in matters of practices and we will explain during the present course the ideas of virtue and of vice.

2. Virtue is a quality which makes good the one who possesses it. So that a person may be good in the full sense of the word, it is indispensable to be a living image of the one and triune God; to be as such, he must conform his ideas to the eternal truth revealed and proposed by the Church, and his actions to the sovereign will of God, proclaimed and manifested by his pastors. These are the two general and principal functions of virtue, and thus deify or divinize the spirit of a person because it makes him his own image and likeness.

3. Vice is another quality which makes bad the one who has it. All vicious acts of a person make him turn away from the truth and from the Sovereign will of God. The conference will cover this point. Fr. Eduardo M^a Vilarrasa is in charge of proving the second proposition of our plan of philosophical-religious teaching, and another pupil will clear up the difficulties which will be presented. (*Catechism*, lesson 2)

The director, Francisco Palau, priest

The grace and gifts of the Holy Spirit

Sunday, January 22, 1854*

1. Tomorrow the School will have its conference in St. Augustine's parish church at 6:00 o'clock in the evening. The third lesson of the *Catechism of Virtues* will be explained.

Revelation assures us of the truth of the mysteries of our holy faith. The Catholic Church, ruled by the Holy Spirit, and consequently, infallible in proposing to her sons the truth they must believe, gives us certainty on the reality of revelation, and the thousand criteria which assure us of the infallibility of the Catholic Christian Church. Having proved in the previous conference that criteria exists which give evidence of such certainty, we shall prove tomorrow that it is right for a person to look into it and examine it. Fr. Antonio Vergés is in charge of demonstrating the proposition and of refuting indifferentism in matters of religion. Another pupil has charge of resolving the difficulties which will be presented. (*Catechism*, lesson 3)

The director, Francisco Palau, priest

Connection and harmony among the virtues

Sunday, January 29, 1854**

1. The School will have its conference tomorrow at 6:00 o'clock in the evening in St. Augustine's parish church. The fourth lesson of the *Catechism of Virtues* will be explained, which deals with the connection, order and harmony between all the virtues and their relations with the gifts of the Holy Spirit.

* *El Ancora*, nº 1481: 21.1.1854, p. 304. The same newspapers announced it on 7.12.1852 and on 8.1.1853: also in the *Diario de Barcelona* on 8.1.1853.

** *El Ancora*, nº 1488: 28.1.1854, p. 409. The same topic appeared in the *Diario de Barcelona* on 14.12.1851, and in *El Ancora* on 15.12.1851.

2. With regard to the second part of the plan of teaching which we follow, and having proved that criteria exist, it is seen that the understanding is certain, because the criteria is such a clear proof that it fully convinces a sensible person. Having stated these principles we will make a mature, critical, firm examination of all the proofs upon which the body of Catholic doctrines rest and support, we shall question the criteria, and trusting in them we shall teach with security those truths which our Holy Mother the Church believes and orders us to believe. We shall begin tomorrow with the existence of a first principle, of a first cause and of a first intelligence. Does God exist? Is there any criterion to show this truth? This question will be aired and discussed tomorrow by our young philosophers. The arguments of the atheist will be solved. (*Catechism*, lesson 4)

The director, Francisco Palau, priest

Seed of virtue

Sunday, February 5, 1854*

1. The School will have its usual activities in St. Augustine's parish church tomorrow: The function will begin at 6:00 o'clock in the evening.

The understanding and will of a person are two potential grounds in which virtue and vice are sown, planted and bear fruits. Tomorrow we will explain what the seed of virtue is, or which the chief producers of all the virtues are: spiritual, moral, natural and divine, infused and acquired.

2. In the second part of our conference, Fr. José Gras will prove that there are criteria in nature which show us that besides the order of cosmological phenomena there exists another order of psychological phenomena. Materialism will be refuted. (*Catechism*, lesson 5)

Francisco Palau, priest

* *El Ancora*, nº 1495: 4.2.1854, pp. 513-514. Also in the *Diario de Barcelona*, nº 63: 21.12.1851, p. 1610.

Christian perfection

Sunday, February 12, 1854*

1. The School will have its activities tomorrow in St. Augustine's parish church at 6:00 o'clock in the evening. In the first part of our conference we shall deal with Christian Perfection. Almost all the schools have always agreed in affirming that a person is born imperfect, and like a virgin, susceptible by her free will to good and evil, to virtue and vice; with study and work a person progressed in perfection ideally and morally, spiritually and materially; but when they have come to indicate the means of perfection, many have been mistaken. The Protestants believe that they have found Christian perfection in philanthropy; others have placed it in one or other acts of one of the moral virtues.

2. Our School, supported always by Catholic doctrines, will show that it consists only in charity; in charity considered as a theological virtue. "The one who has God lacks nothing; God alone suffices," sang the poet of Avila. The one who lacks nothing of what he likes, can or should have, he who has and possesses all that he can have and possess; this person is perfect. Christian charity is that sacred bond which unites the spirit of a person with his God, as it is charity which gives a possession of his will, in that, and only in that consists of perfection.

We shall go further over these materials tomorrow in the conference. In the second part of it, Fr. Luis Sagüés will prove that there exist beings which belong to the psychological order, independent of the cosmological order; that is the first principle. Materialism, i.e., giving emphasis on the material objects, needs and considerations with a disinterest in or rejection of spiritual values, and pantheism – the doctrine that God is the transcendent reality of which the material universe and persons are only manifestations. These two will be refuted. (*Catechism*, lesson 6)

The Director, Francisco Palau, priest

* *El Ancora*, nº 1502: 11.2.1854, p. 615. The same topic was announced in *Diario de Barcelona* on 29.1.1853.

Charity

Sunday, February 19, 1854*

1. Tomorrow the School will have its conference in St. Augustine's parish church at 6:00 o'clock in the evening. Lesson 7 of the *Catechism of Virtues* will be explained.

For the atheist who denies the existence of God, for the materialist who doubts about the immortality of the soul, for the deist who does not believe in revelation, for the Protestant who attacks the visibility of the Church, for the Greeks who does not recognize the Roman Pontiff as the centre of Catholic unity, for the Catholic who wavers about the infallibility of the Apostolic See; for all of these, nature is offered in the form of a vast library, which counts among its volume on the number of cosmological beings; in the order and properties of these he will see the investigating reason stamp the existence of a first principle, the immortality of the rational soul, providence, the goodness and justice of God, the possibility and the necessity for a revealed religion. And if, on the other hand, he consults tradition and histories, these will show him that revelation is a fact, and also, that the Catholic, Apostolic, Roman Church is the sole depository of all the revealed truths.

2. For a person who has the misfortune to doubt everything, cosmology is a science which will guide his reason up to the sanctuary of revelation and this will accompany him to the feet of the pontifical throne to whose judgment and authority, with pleasure and voluntarily he will offer a thousand homage of obedience and submission.

Tomorrow Fr. José Gatell will prove against the idealists and spiritualists that beings exist related among themselves who constitute the cosmological order and that cosmology is the first step which leads the unbeliever to the true religious beliefs. (*Catechism*, lesson 7)

Francisco Palau, priest

* *El Ancora*, n° 1509: 18.2.1854, p. 717.

Programme for lent 1854

Sunday, February 26, 1854*

1. During Lent the School of Virtue will have its activities as follows: to invoke the Holy Spirit as usual for assistance; then the *Catechism of Virtues* will be explained, followed by the examination of the motives of credibility and the solid proofs on which our beliefs are grounded; ends with a doctrinal point and singing of the usual psalms. The director of the school, will preach during Lent in St. Augustine's parish church and give a homily. The activities will end with the Litany of Loreto. In this order will be the activities tomorrow, Sunday, and the three following days, beginning at 6:00 o'clock in the evening.

Francisco Palau, priest

Obligations of Catholics during lent

Sunday, March 5, 1854**

1. A universal conflagration is almost near and is threatening all the states of Europe. Only God in whose hands are the reins of a bridle of all the kingdoms and empires sees and knows the effects of those great preparations for war that are minded by the most powerful empire of the world. In such circumstances, the prayers of the just have great weight in the scale of divine mercy; the most disastrous evils will return to good; and in the event that an European war would be inevitable, they could with their influence persuade the supreme Majesty to turn it into spiritual prosperity the matters of the warring parties. This conflict between the eastern and western powers may have the most disastrous effect, just as it could have fortunate ones; and if we raise our

* *El Ancora*, n° 1516: 25.2.1854, p. 827.

** *El Ancora*, n° 1523: 4.3.1854, p. 935; the same topic and on the same date in *Diario de Barcelona*.

hands to heaven to ward off the tempest that only threaten a province or a kingdom we cannot stay insensitive, cold and indifferent at the sight of that horrible hurricane which threatens the most enlightened, cultured and most civilized part of the world. Taking advantage of this activity asking our Lady of all powers, that this evil which threatens may be converted into good for Religion and for the States.

2. Tomorrow the homily will be on what prayer can do in times of public danger and calamities. In the conference there will be a discussion on the obligations which Religion imposes upon Catholics during the holy time of Lent.

Francisco Palau, priest

The sacrament of penance

Sunday, March 12, 1854*

1. Tomorrow the School will have a general communion, with introductory homily at 8:00 o'clock in the morning.

As already announced, during these holy days of Lent, the School will send up its supplications to heaven to debar with prayer the incalculable evils which threatens the civilized world. Two huge cars head rapidly in opposite directions along the same track, the clash seems inevitable: the spectator who looks with lively interest at the two great societies in danger of crashing in the encounter, can only raise his arms to heaven at the sight of such a horrible catastrophe. Once again we invite the pupils of this School to be present to the rogations that together we will make tomorrow for the prosperity of peace of the church and of the turbulent regions. The sermon will be on the words of the prophet Ezekiel, "If I draw my sword against that country. . . " (29,8).

The conference will be on the Sacrament of Penance. The activity will begin at 6:00 o'clock in the evening.

The Director, Francisco Palau, priest

* *El Ancora*, n° 1530: 11.3.1854, p. 1035. The topic in *Diario de Barcelona* on the same date.

Sacrament of penance

Sunday, March 18, 1854*

1. Tomorrow the School will have its activity in St. Augustine's parish church at 6:00 o'clock in the evening.

It will continue the prayers for peace and concord among the reigning princes for the extermination of heresies, for the propagation and triumph of our holy Catholic faith and for the other needs of the people. The homily will be on the same matter.

The conference will deal with the Sacrament of Penance. We shall try to dispel the worries suggested by the proud spirit of the age on auricular confession. The activity will end with the singing of the Litany of Loreto.

The director, Francisco Palau, priest

Sacrament of the altar

Saturday, Annunciation, March 25, 1854**

1. Tomorrow, Saturday, the School will have its usual activities as well as on the next Sunday in St. Augustine's parish church. The prayers for public needs will continue.

The conference will begin at 6:00 o'clock in the evening and will deal with the firm bases which support our religious beliefs. The doctrines concerning the Blessed Sacrament of the Altar will be explained: the arguments and difficulties relating to the institution of this admirable Sacrament will be discussed and dispelled as well as those relating to communion: Easter, general, and daily.

The homily will be at 7:00 o'clock in the evening and the activity will conclude with the singing of the Litanies of Loreto.

The Director, Francisco Palau, priest

* *Diario de Barcelona*, n° 77: 18.3.1854, p. 1983; the same topic and on the same date in *El Ancora*.

** *El Ancora*, n° 1542: 24.3.1854, p. 1242. The same topic and on the same day appeared in the *Diario de Barcelona*, n° 83: 24.3.1854, p. 2139.

The sacrifice of the mass

Sunday, April 2, 1854*

1. Tomorrow, Sunday, the School will have its activity in St. Augustine's parish church at 6:00 o'clock in the evening.

The conference will have for its object the holy Sacrifice of the Mass. The homily will be on the eminent virtues of Jesus in his holy passion. The activity will conclude with the Litanies of Loreto, imploring divine mercy on behalf of the Catholic Church and of the reigning princes.¹

The Director, Francisco Palau, priest

* *Diario de Barcelona*, nº 91: 1.4.1854, pp. 2338-2339. The same topic published on the same date in *El Ancora*, nº 1551: 1.4.1854, p. 4.

¹ On the same date announced in *Diario de Barcelona*, nº 91: 1854, p. 2338, the following: "Tomorrow, first Sunday of the month, the confraternity of the Holy Rosary of the parish of St. Augustine's, will have general Communion at 7:30 with an introductory homily that will be given by Rev. Fr. Francisco Palau, and in the afternoon the activity will commence at 4:30."

SECTION II

NOTES AND ARTICLES OF HISTORY**Inauguration of the "School"**

Thursday, November 20, 1851

Sunday, November 23, 1851*

1. Last Sunday, an association called the School of Virtue was inaugurated in St. Augustine's parish church, under the direction of Rev. Fr. Francisco Palau, director of the activities of the Episcopal College.

At the impetus of several young people, this School was installed in this Capital; it has for its object the study of virtue stripped of all the vices which are opposed to it, either by defect or by excess. So, every Sunday at 6:00 o'clock in the evening there will be a conference on the subject. The conferences of the School of Virtue will be public; all persons of either sex could attend. Some youths, animated with utmost religious concern proposed, that with the help of divine grace, to disseminate to the public of Barcelona, that there are certain persons who know how to incorporate, spread and foment vice in lewd pleasure and profane recreation and pastime, in which many times are the causes of profound displeasure and serious dissension or misunderstanding in the heart of the families; likewise, the learned of Barcelona do not

* *El Ancora*, nº 692: 23.11.1851, p. 865. *Positio*, p. 204. As can be seen the priest Miguel Puig, signed, not Francisco Palau.

seclude within its walls, persons with religious sentiments disposed to foster acts Christian virtue, whose practice depends on the well-being of the families and peace of the region. In this school it admits pupils of all classes and conditions; it is sufficient that those who enrol are animated with the holy desire to renounce the pomp of Satan, to struggle against the vices of a world deceived and empty of truth, and to follow the way of Christian virtue, which alone is capable of enabling the well-being of the society and of leading the persons to true happiness. Consequently, the conference of today, Sunday, November 23, will discuss on “The true happiness of a person and his only object which is God.”

Barcelona, November, 20, 1851.

Miguel Puig

Circular Letter introducing the “School”

January-february 1852*

1. God, in his wisdom, has decreed not to give a person all his perfection at once; he created time, and in it, with it and through it, he perfects it. Neither did he want to act alone in this work, for he ordained that they must have teachers from whom they will learn the arts and sciences. In all of these there is need for study and application on the part of the pupils, order of matters and direction in the practices on the part of the teachers and doctors.

2. Virtue is the art of arts, the science of sciences, because it guides a person, whether considered as an individual or as a social body, to his natural and supernatural, corporal and spiritual, temporary and eternal happiness. If seminaries, schools and

* The text was taken from a mimeographed copy made by Fr. ALEJO DE LA VIRGEN DEL CARMEN and included in the preparation of the Palautian epistolary under the title of *Anacoreta y Apostol. Epistolario del P. Francisco Palau that was conserved in the General Archives of the Teresian Carmelite Missionaries in Rome. Published in Positio, pp. 208-209.*

Institutes have been built, it seemed very important to us in an age in which vice aims at clothing itself in the royal marks of virtue, to set up its throne in the sacred place of Catholicism, to be adored by those who call themselves Christians.

3. Being sure of the happy result, we have displayed our standard in the church of the living God, which is the place where the School of Virtue is established and organized. At the sight of our banner, two hundred of our pupils of all ages, classes and states have hastened to place themselves under the leadership of Our Lord Jesus Christ and his teachers, and took shelter under the royal mantle of our Lady, Queen of all heavenly hierarchies and choirs for protection. We promised to run counter the torrent of vices which with impetuous fury are dragging our catholic Spain to incredulity, indifference and to the most absurd materialism.

4. Trusting in the beneficence of the people of Barcelona, we have not hesitated to make them guarantee for the modest expenses of the erection of the School of Virtue we believe indispensable and necessary, such as the banner, the image of the Queen of the hierarchies and heavenly choir, the Blessed Virgin, and some benches for the pupils of the School. There will be no more expenses because the teaching on the part of the priests will be free.

5. Our School acknowledging in your truly Catholic and religious heart does not have to be importunate and indiscreet by counting on you among the number of its protectors and benefactors. If charity inspires you to give some alms for the small expenses just mentioned, the present giver has been given the charge of receiving it, or you may contact the director of the School, Fr. Francisco Palau, in the Seminary of the Episcopal College, or to those in charge of collecting it at the time of the activities which are held every Sunday at 6:00 o'clock in the evening in St. Augustine's parish church.

May God keep you for many years.

Barcelona . . . 1852

The director of the School, Francisco Palau, priest

Prayers for the health of the Queen

Thursday, February 12, 1852*

1. Last Sunday the School of Virtue prayed for the health of our Queen Isabel II. As we had announced, the audience was one of the largest in this city. The director of the School, Fr. Francisco Palau, in the homily before the prayers, after proving the existence of a supreme throne before which the prayers of all the town are brought, down to those crimes which affect the whole nation, and which deserve to be punished with public calamities, he said: a wicked crime had just been committed in the Spanish nation; who was the regicide? You, Spaniards? The nation? If this were true, the royal blood would fall upon your heads; heaven would avenge the regicide; your families, the cities, the whole nation would be the target for the rays from God's throne, because it would be culpable in his sight of a wicked crime, of an unheard of scandal. But no, it is not Catholic Spain, it is not the nation. In the presence of the crime, it was all, without distinction of opinions, classes or ages, horrified; the horror of vice, the horror of crime is a public protest for justice before the throne of God and before foreign nations against the assault. If you, Spanish fellow citizens were guilty of such a crime, if you were taking part in the attack, we exhort you to do penance, send you to our School to protest against that evil; but, ah! What satisfaction I have! I see you are horrified by the awful news; I see you sad, I see you alarmed; that horror, that sadness, that alarm is justification. I have no need but to exhort you to direct your fervent prayers up to the throne of God for the preservation of the life of our august Queen and sovereign Doña Isabel II. (Q.D.G.)

* *El Ancora*, n° 773: 12.2.1852, p. 686. It does not carry a signature and could not fully assure that the text is of Palautian authorship, even though it seems probable.

Defence of the "School" against false rumours

Thursday, March 11, 1852*

1. Last Sunday,¹ the word went around that some bad-intentioned people has planned disturbing public order in the activities held on Sundays by the School of virtue in St. Augustine's parish church. This rumour spread and flies about among the pupils of our School and it reached the ears of the municipal authority, which took serious precautions in case of necessity.

2. We cannot but be grateful for the care of the authority and to praise its zeal, its fidelity and precision in fulfilling its duty, but may we be allowed to believe the unfounded alarm and to consider this fear as panic; because could we conceive such an abominable project against the School of virtue? If anyone could have been capable of thinking or of dreaming of it, he would no doubt desist from his intent at the moment of stepping into the sanctuary. Here, everything inspires respect and fear; the standard of our religion displayed within the precincts of our School; more than three hundred young people seated in the places, in classes, sections and choirs; more than five hundred chairs (there is no payment) occupied by the faithful of both sexes, that is what is admired in the great Basilica of St. Augustine. An immense group composed generally of men; the rest occupies the church. It is true that there is no music, not even an organ; but the School itself is an orchestra whose musical instrument consists of its languages which with the fervent song of its heart, inspires love of virtue, the one object of the assembly. The benches are not occupied until the time for the function. At the sound of the bell, the pupils gather in the sacristy and when it is all ready time, the second bell rings and they enter the School in order, invoking the Holy Spirit for assistance to begin the conference. The director questions the appointed lesson which corresponds to the Sunday according to the order in the catechism; he explains it and when the conference is ended all sing

* *El Ancora*, n° 801: 11.3.1852, pp. 1132-1133.

1 Corresponded on the day of 7th of March 1852.

to the Lord God of Virtues in the thanksgiving; then the “Laudate” and “how beautiful is your dwelling Place Lord God (Ps 116,1 and 83,2), then follows the homily.

3. We have not noticed up till now the least sign of disorder; on the contrary we have always seen the most edifying order prevailed, a deepest attention and the most perfect silence. In case of need, the Church of God has its doormen whose duty is to close the door against unworthy people and to open it to the worthy ones.² This is what is done in St. Augustine’s; the auxiliary see to it that decorum and respect is observed in the sacred house of God. All this is capable of dismissing any attempt of disorder which might appear. We praise and applaud the vigilance of the authorities, and the zeal which they have shown for religious order; but we fully believe that there is no foundation for alarm which is being spread among the pupils of our School.

The director, Francisco Palau, priest.

Unfounded claims against the “School” and defence of the same

Barcelona, March 16, 1852*

1. Last week we refuted in the “*Ancora*” the alarming news that had circulated in our School, for we did not believe it was possible that, after the conflict of the last war, there could be in the civilized, religious Barcelona, any Spaniard capable of dreaming against the holy place one of those scandals, so hair-raising when hearing them told in history; but I was deceived; the alarm was well-founded and had deeper roots than I had believed. So, you must know, the government of our Sovereign Isabel (Q.D.G.), that the capital of this Principality patronized a sect of reformers, persons with no soul, who live on revolutions and disorder as their element; their programme circulates in this city under the title of

² It was one of the four minor orders before Vatican II.

* The text was taken from the Palautian epistolary prepared by ALEJO DE LA VIRGIN DEL CARMEN, under the title *Anacoreta y Apostol*, pp. 31-32.

“Goigs of the Reform dedicated to the Mother of God.” May the government read this well, for the printed matter is now in their hands, read it well and you will see the hatred of those innovators for the altar and the throne, against the State and Religion. It seems that they have sworn to tear to pieces the standard of our holy Religion and to assassinate all authority. The banner which our School has displayed in the midst of Barcelona could not but inspire them with mortal hatred; our young people then struggled against their anti-social anti-Christian and irreligious ideas.

2. Faith, hope, charity and prudence, justice, fortitude and temperance, these virtues and those allied, led by the gifts of the Holy Spirit, are 50 many formidable armies which sustain, guard and defend the church and the royal house, the altar and the throne. The motto which we have written on our banner cannot be suspected except by those who live in vice-like obscene animals in the lake of their corruption. This clash between virtue and vice does not surprise us; we had foreseen it from the first day; this opposition between the pupils of our School and the sectarians of that Reform, being only about doctrine, does not alarm us in the least; the functions have always taken place in complete order, with deep peace; a poor guard at the door was sufficient to impose silence on the children. The whole city, with no distinction between, classes, sexes, opinions and ages, has prostrated before the standard of our Religion; has read on the banner “School of virtue” and, filled with those noble and sublime sentiments communicated by such a sacred object, has sung with us hymns of praise to the Lord God of virtues with enthusiasm, with fervour, with faith and with religion. This ensures our church and city that Barcelona wants no more revolutions, but wants peace, order and tranquillity, and this succeeds in sustaining it in the face of any sacrifice.

3. It was necessary that vice, foreseeing its ruin should make a final effort and give a sign of life; the insult and the threats then followed the doctrines; the reformers tried to insult our banner in the same sanctuary; I condemn a project so unjust and wicked and as harmful as a dream; I did not want to believe it, and I sent away the first one who brought me this news. It was not a dream unfortunately it was a reality; “he who does not want the Reform

...” was repeated at every step in the ears of the “so-called Catholics;” this news spread through the town, took on consistency, the authorities knew it, and moved on 7th of this month to the great church of St. Augustine; the order, peace, attention, a deep silence reigned in the midst of an immense concourse; the civil authority believed as I did, that the alarm was unfounded, and that they had been deceived; happy and lucky deceit! The reform did not desist in its evil plan, the time for the function arrived, last Sunday, those innovators are not unknown faces in this city; everything appeared alarming; those demoralizers heard, every good Spaniard, ourselves, the ministers of the sanctuary, want that in the Lord’s house the respect and decorum which is due to the holy place, be shown by all classes of society and for all opinions. I repeat what I said last week in “*Ancora*” the church does not have material arms, but she does have her priests, her doormen and these are authorized to close the doors to the unworthy ones, and to open them to the worthy.¹ We want that in the church, the authority of God which resides in the priests, be observed and respected; the slightest insult is a horrible sacrilege which we consider scandalous, and they are profaners of the sanctuary and enemies of the altar, those who during the functions walk about the church smoking; it is criminal carelessness to be in a holy place intoxicated and wearing a hat; we consider them disturbers, those who whistle and make fun of our Religion any insult to a public figure, to a priest in the church is a crime punishable by law with great severity; blasphemy.² With God, Oh, how awful! In the very sanctuary, to insult with blasphemies the Supreme Being! All these scandals were witnessed by the columns of the Church in St. Augustine’s last Sunday and the Vicar of the Parish was in charge of seeing that there was due decorum during the time of the function. During the function in one of the chapels in front of me, I noticed a tumult or commotion; that large audience was about to be upset; but as it was composed more of men than of women, I stayed in its place waiting impatiently to see the end of that

1 Alludes to the one published on March 11, 1852.

2 The Catalan form corresponded to the usual in Spanish to blaspheme.

scandalous scene; very little was needed to turn it into an awful tragedy, knowing the antecedents, I halted my discourse for a few moments in order to listen to what was going on there; then I started to speak again, and peace was re-established ; what happened was that some of those whom the Catalans call “the cagadeus” we don’t know who they were; one of them began to whistle, to make fun of the function, etc; the Vicar was nearby and he noticed it; poor man! the most awful blasphemies were the answer, and amid threats, anger and shouting, the pupils of our School caught him and led him to the Sacristy; the troublemakers escaped, went outside; a peaceful citizen - we do not know his name - left the church and they threw a stone at his face; the poor man went home with his hand on his head. This in itself is nothing, an isolated act, but seeing and knowing the antecedents it has fatal consequences for the State and the Religion. I call the attention of the government of Doña Isabel II so that without delay it may put a prompt, efficacious remedy to this evil; will it abandon the adorers of the true God to the cruelty and barbarity of half a dozen assassins? Shall we have peace in this holy place? Shall the faithful not be able to come during Lent to hear the word of God? Where are we....?

4. We hope that the authorities will take into consideration these observations which I believed I should make as one interested in the public peace of the nation. If they want to discover the troublemakers, it is easy to know them, seeing that they do not hide and they speak quite openly, threatening with death the faith of our Fathers and the Sate.

5. The conferences will continue every Sunday at the same time; let the Catholics of Barcelona come without fear to unite their voices with ours and present together our petitions and prayers to the Supreme Being; there will be order, there will be peace, there will be personal security, the sword of the ecclesiastical and civil law will punish severely every insult against the standard of Catholicism as it has done up till now; let them not be afraid of receiving the slightest insult, because the authorities have plenty of resources for making themselves respected.

The director of the School, Francisco Palau, priest

Circular letter to the Schools of Barcelona

August 1852*

Dear Madam,

1. In order to encourage families in the instruction of youth, and to edify them by acts of public worship in our Religion, the Executive Board of the School of Virtue has decided to offer to various Schools for girls of this town the seven principal virtues faith, hope, charity, prudence, justice, fortitude, temperance. Each School must present the name of the virtue assigned to it embroidered on a small banner with the name of the School at the back.

2. The banner will be the property of the School which has embroidered it. The three girls appointed by the directress will carry the banner; for each banner the girls will be under the responsibility and supervision of a priest and in charge of returning them to its directress.

Being sure that our proposal will be accepted by you, the Executive Board has agreed to entrust to the School the care of one of the theological virtues: Hope.

May God be with you and keep you for many years. Barcelona, August 1852.

Francisco Palau, priest

The "School" and the Church in New Town (Pueblo Nuevo)

Thursday, August 12, 1852**

The New Church in Pueblo Nuevo

1. There is great need for a church in the parish of San Martin de Provencals. The Poble Nou (New town) recently erected is

* ALEJO DE LA VIRGIN DEL CARMEN, *Vida del Rev. P. Francisco Palau Quer*, pp. 164-165; reproduced also in *Positio*, p. 209.

** *El Ancora*, n° 955: 12.8.1852, p. 679.

behind the cemetery, it belongs to this parish.¹ The parish church is a considerable distance away, so the families cannot assist the services without serious inconvenience, and most often they are deprived of hearing the word of God, or they cannot attend to their divine duties.

2. Overcoming all these difficulties, we are pleased to announce that next Sunday the first stone will be laid with all the ceremonies and rites of the Roman Church. The function will begin at 5:00 o'clock in the afternoon. The place destined for the site of the new building will be suitably prepared. Our Lady of Virtues will be placed on a pedestal; the whole place will be enclosed with benches and chairs so that the ceremonies may be carried out comfortably and be seen by all present. During the ceremony the singing will be accompanied by religious music. The Bishop will lay the first stone; the matter-of-fact church is a symbol of the Catholic Church, Apostolic and Roman, constructed and built by apostolic hands upon Christ, the solid rock. It is the function of the Bishop to lay the first stone in the building of every church. The document written by the notary and signed by the Executive Board in charge of the construction of this building is placed in a flask and then enclosed in a stone. Then the workmen continue the work which the apostolic hand has begun.

3. In one of the mornings last week the pupils of the School of Virtue and of Christian Charity gathered in the place in order to encourage the people to finish the projected work, and they started the foundations. The people were greatly edified by this example, agreeably surprised and very grateful. The School of Virtue and Christian Charity will be present at the function.

Francisco Palau, priest

¹ Pueblo Nuevo was then a suburb outside Barcelona, the construction of a new church is urgent to attend to the needs of the Pueblo Nuevo. Both suburbs are today within the urban of Barcelona, San Martin de Provencals, to the height of the Plaza of the glorious Catalans. Pueblo Nuevo is at the side of the sea.

Planning the course for 1853

Friday, December 13, 1852*

1. The Church of God “coetus fidelium” convoked in the temple by a legitimate and competent authority, which is the ecclesiastics, with the object of teaching, studying, and learning the mysteries of Religion and the duties which this imposes, is a true School because in her there are teachings, masters and pupils. The parish priest of St. Augustine’s church and many zealous priests, who, as auxiliaries have offered voluntarily and freely the teaching which the pastors must give to the people entrusted to them. We convoke the faithful of both sexes every Sunday of the year to the grandiose church of this parish with the aim of defining and explaining virtue, distinguishing it from vice. Inasmuch as virtues are the object, effect and fruit of our homilies, discourses and conferences, this congregation of faithful, “coetus fidelium,” is by divine and ecclesiastical institution, a School of Virtue.

2. In the conferences which we have announced for the course of the new year of 1853, we shall explain the true definition of virtue; we shall divide it into various species calling them all by their proper names and distinguishing them from vices; whether they be by excess or by defect, we shall examine the order, the harmony, and the connection they all have among them. We shall see the relationship they have with grace and the gifts of the Holy Spirit; we will present all of them sufficiently in common for the pupils to form an idea, although confounded, simple and generic, but adequate and precise. Then, coming to the particular, we shall give a detailed and circumstantial explanation of each one, stating its object, its acts, the habit, the special vices which attack it, the gift of the Holy Spirit which corresponds to it, its fruits and the awards appointed for it. Finally, after presenting in a metaphysical picture the true image of the virtue, and having painted the horrid figures which suit the vice, we shall in several conferences teach how to put this knowledge into practice.

* *El Ancora*, n° 1096: 31.12.1852, pp. 1507-1508.

3. Tomorrow the function will begin at 6:00 o’clock in the evening. The object of the conference will be all the matters which has to be dealt with during the new year; then will follow the adoration of the King of Israel, the new born Child.

Francisco Palau, priest

Circular letter to the parish priests of Barcelona

Barcelona, November 1, 1852*

J. M. J.

To the Parish Priest of:

1. The errors which the “Actualidad,” a newspaper of this capital propagates and sustains firmly are the lava which the frightening volcano is casting upon our floor from the start of this epoch. These errors are gravely prejudicial for our Religion; they creep through high society and reach even to the humble cabin of the workman. To oppose such lamentable evils we offer to the unwary an antidote the Catholic doctrine, the right of the Church and all those titles which make her ministers honourable and respectable.

2. Because wrong has already been done we have decided to publish the work announced in the prospectus which we have the honour of placing into your hands, so that the doctrine of truth may circulate, chasing error into the most hidden corners.

We believe that with your well-known zeal you are as decided and committed as we are to wipe out the errors which have been imprinted on the souls of your parishioners, and going beyond the ends of your parish. United in the care which you show for the

* The text was taken from the epistolary mentioned, prepared by P. ALEJO DE LA VIRGIN DEL CARMEN, p. 35. Reproduced also in the *Positio*, pp. 210-211.

public good of our Religion, we dare to count you as one of our subscribers; four reales every three months is the amount we ask in the name of Religion to cover the expenses of publication. We also hope that besides this you will advise your friends to cooperate with us in the extermination of heresies which pervert the atmosphere of our country.

3. Although we are sure that you will not refuse such moderate alms, as you do not refuse a poor man when he asks in God's name, so for our guidance we hope you will answer us as soon as possible. But if you do not wish to accept this offer and to pay our subscription, we shall take your silence as notice of that so as not to trouble you further. In other occasion we will notify you as to whom the payment should be sent.

In the meantime we pray to the God of mercies to send his light to those who sleep in darkness of death; from your friend and s.s.q.s.m.b.

Francisco Palau, priest

S.C. To Rev. Fr. Francisco Palau, priest, Calle de la Rambla de San José, nº 15, Barcelona.

Solicitation to the Civil Governor for the approval of the "School"

Barcelona, January 1853*

Your Excellencies:

1. The Executive Board of the School of Virtue, installed in the parish church of St. Augustine of this city with due respect expounds:

* The text taken from the epistolary of Fr. Palau by FR. ALEJO DE LA VIRGIN DEL CARMEN, p. 39. The final part was also reproduced in the Palautian bibliography of the same author, p. 176.

It seems that the response to the solicitation was produced on 20th of the same month with the following letter sent to a newspaper:

For the good of Religion, some zealous priests in agreement with the parish priest and their Bishop, installed on November 22, 1851, in St. Augustine's parish church, an annual course of conferences on morality and predicable homilies on feast days with the purpose of instructing and moderating the people.

2. As this holy work has been crowned with happy results, the School has set up a Commission with the object of drafting the rules which have been used in its activities. As they have now been presented to the ecclesiastical authority and approval obtained, we submit them for revision by your authority, asking you to deign to tell us if there is anything in them opposed to the laws of the State, asking you to give the necessary authorization.

A grace which the exponents hope to obtain from your well-known goodness.

The Director of the School, Francisco Palau, priest
Federico Camps, priest, secretary

Statement to the Bishop of Barcelona on the statutes of the "School"

Barcelona, January 1853*

My Lord,

1. The Rev. parish priest of St. Augustine's and the signatures signed below of the Commission for the School of Virtue, to Your Eminence, with the deepest respect expound:

"Answering to the request of Fr. Palau there is one resolution that states: Government of the province of Barcelona, - Rector of the church of St. Augustine's. Tell Fr. Francisco Palau, as the resolution of the last request that was presented to me, so that the School of Virtue could continue, it is indispensable to make the corresponding Statutes and to pass to this Governor of this Province - Lassala - Barcelona, January 20, 1853." (ALEJO DE LA VIRGIN DEL CARMEN, *Vida*, p. 163, but the date was moved on January 26, 1853).

* Text taken from the epistolary prepared by FR. ALEJO DE LA VIRGIN DEL CARMEN, on p. 38. The other text sufficiently different from this, was reproduced in the bibliography of Fr. Francisco Palau by the same author, pp. 169-176.

2. Seeing the course for more than one year of conferences and activities, the immense fruits given to our religion and to society by the School of Virtue installed in St. Augustine's parish church, desiring that it may have stability, perpetuity and the form of religious association, we send and submit to your judgement and examination the rules, pious practices and spiritual exercises which it has followed and which it proposes to observe in the future; they are as follows:

I. Object proposed by the School. - The object of the School is, on the part of the priests, to teach adults on all feast days, especially on Sunday evenings, Christian Doctrine; and for the faithful, to assist in the instructions offered to them by the Church ministry on feast days.

II. This teaching will be in catechetical form, and for the greater convenience of the teachers and pupils, the whole of Christian ethics will be dealt with in an annual course of lessons, so that within one year everything which a person must know in order to be saved is explained.

III. The Executive Board of the School will be composed of a president, who will be the Bishop of the diocese in which this School is installed; of a Vice-president, who will be the parish priest of the church where the School holds its functions; a Director who arranges the functions and activities; four lecturers who in turn explain the Christian Doctrine; or the Catechism of Virtues; a secretary, also a priest who takes the names of the persons who offer to assist with the instructions, and four seculars.

IV. No other charge or obligation will be imposed on the School apart from those which God's law gives to every person, by ecclesiastical law to every priest and Christian, to every citizen; seeing that nothing more is proposed than to form good priests, good Christians and good citizens.

At the end of the Catechism or annual course of conferences there will be general examinations; the pupils will be questioned about the Catechism, the children will recite the lessons literally, and the more capable will speak from the abundance of their heart.

V. During the course the conferences will be given as follows: At the centre of the church the benches will be arranged in circle for the seats of the pupils who have to re-echo and who attend the conferences regularly. When all is settled, they will pray for the light of the Holy Spirit; the Director, or one of the teachers will ask them to recite literally the appointed part of the *Catechism* or the lesson; then an explanation of it will be given; after the conference they will sing in thanksgiving to the Lord God of Virtues the psalms "Laudate Dominum" and the "Quam dilecta"...¹ The function will end with a moral discourse similar to the matter dealt with in the conference. The ordinary functions of the School will last for not less than one hour and a half, and no more than two hours.

3. As the faithful of both sexes, as Christians and disciples of Christ, pupils of this School, all of them, without distinction or sexes or ages be considered as pupils of the School of virtue. The functions will always be held in the church, the doors will be open. The women will not be questioned on Christian doctrine, only those pupils who offer to re-echo; their names will be taken.

4. These are the activities and practices which the School has always followed. The fruits of justice and of other virtues have been gathered, the immense concourse which has honoured all the functions, the charity and zeal with which nearly all the speakers of this town have offered to work gratuitously, the piety and fervour with which the faithful of both sexes support it; all this make us hope that you will continue to protect it against the malice of evil with your pastoral staff. Although a happy result has crowned the work of all who have cooperated in it, and that it is one of the clear signs that heaven has blessed it, nevertheless, acknowledging in Your Eminence a trustworthy organism and the voice we must hear in order to know God's will, we humbly submit ourselves to everything which the Holy Spirit who has appointed the bishops to govern, may deign to inspire you; we will take away everything which you will tell us to take out, and we will plant whatever you wish us to plant, and we will stop in the middle of the course if you give us the sign to withdraw.

¹ Psalms mentioned 116, 1 and 83, 2.

With this obedience we wait in silence to know if the course we are giving is right or not, and if we have to continue.

May God give you more years.

Barcelona, January 1853

The Vice-President, parish priest of St. Augustine.

The director, Francisco Palau

**Response to (Diario de la Tarde) –
“The Evening Daily Newspaper”**

Thursday, June 23, 1853*

Forwarded

To the Editor of *El Ancora* Newspaper

1. We shall take it as a very special favour if you have the goodness to insert the following in your well-known newspaper.

The Evening Newspaper (Diario de la Tarde) in No. 37 said that it was sure that the director of “The School of Virtue” had made efforts to prove that the Pope had authority over all kings, in a political sense, coming to the most absurd conclusions. As soon as that number came to my hands, I hastened to refute this statement in a few lines. I addressed the editors: I said only that the School had never questioned whether the Pope has authority over the crowned heads in the political sense, that they have not been mistaken, and in which case the writer will be able to tell us in which church, on which day, at what time the director of the School pronounced what he calls such an evil heresy.

The director of the School of Virtue, Francisco Palau, priest

* *El Ancora*, n° 1269: 23.6.1853, p. 1358.

Statement to the Bishop of Barcelona

October 1853*

Your Excellency:

1. As the course of conferences announced by the School of Virtue for this year 1853 is now coming to an end, before we begin another course, it is necessary to decide if this School, under its present form, should or should not be established as a religious society or congregation.

2. In every age, if certain wounds are closed which were opened by cruel steel in the Holy body of the Church, it is receiving new attacks, it has special needs, which an individual is unable to heal, and only a society can provide a remedy, and this special need requires a special association; it pertains to the Bishops’ duty to judge the utility and need for these associations because the authority to judge is in his hands.

3. That Your Excellency may support your opinion on the usefulness and need to establish in the present age Schools like those which we call of Virtue, although you have made deep meditations on the Church’s wounds, and although I know that the remedies which may be suitable or not, are not unknown to your gifted mind, yet you will not object if I explain the special reasons I had for giving religious teaching in the special form which it has now.

4. The impiety at the end of the last century and the beginning of the present, miscarried a philosophy which is difficult to describe, seeing that its defender have presented themselves as transformers in ministries of peace, angels of light, apostles of the truth. However, much they have worked to give the mission a character of divinity, time alone, only the course of time, their deeds; the poisoned fruits of their teaching show us the falsehood

* The text taken from the epistolary mentioned prepared by FR. ALEJO DE LA VIRGEN DEL CARMEN, pp. 47-48. At the end one note was added that treated of a draft of the text that was published in the Palautian bibliography, pp. 165-168.

of their doctrines. In order to make us devour the errors, to seduce the unwary, they have taken a sure means by establishing a new logic, a new Philosophy, a new Theology; in order to introduce their darkness into the hemisphere of Catholicism, they have named as virtue what is truly vice; have called light darkness, and darkness light, good that which is bad, and bad that which is good. This confusion introduced into the ideal world has done nothing but form the dense clouds which make the very dark night of this century. To install public Schools which the ideas of good and of evil, of virtue and of vice, are explained and to refute logically and formally the false arguments of a corrupt philosophy, these institutes demand a serious moral need, created by the present epoch, such as the School of Virtue.

5. Besides that, if gold, silver and other material goods constitute life, adornment and the riches of the body, the virtues are the life, adornment and riches of the spirit. A furious hurricane has formed on Spanish soil, it has snatched from us a chosen portion of apostolic men who, from the solitude of the cloister, offered the sacred bread of doctrine to millions of spirits entrusted to their direction; these confirming with their example in the practice of virtues, divinized, spiritualized, and in a thousand ways led by the hand from virtue to virtue, freeing bishops and priests from this charge which weighed upon their shoulders. These teachers and spiritual directors no longer exist, and what is more deplorable the gardens where these plants were sown and formed have been completely ruined; neither these institutes nor their novitiates exist any longer. There is no other clergy but those absolutely necessary for the public, exterior administration of the Church, Bishops, parish priests and vicars; this part of the clergy scarcely has time now to administer the sacraments and to teach the rudiments of faith to the children, and giving a very slight explanation of them to adults. This may sustain religious beliefs and nothing more; the lack of those apostolic men who, coming out from the solitude and silence of the cloisters, taught with doctrine and example, the lack of these masters of spirit has had a fatal effect; the people keep faith because the clergy preach and teach it, but it is a sensual nation, and it is sensual because there is a lack of masters who make it spiritual, or better to say, rational, in the confessionals and

in the pulpits there is lack of teaching and direction for the faithful person already reconciled with God by means of confession. Looking at the scarcity of clergy who would pardon their sins, and place them on the road to salvation; can be expected from their tireless zeal, but to lead them step by step to their final perfection is what is missing, and this will be felt more as the teaching concerning virtue and vice is disappearing.

6. So, I say that lacking these teachers, the nation, although it is Catholic, becomes sensual and carnal; it will be Catholic, will have the exterior signs of Catholicism and some improvement is possible in this, but without interior virtues, without those sublime virtues which unite the heart with God, without spirituality. It will be said of us that “this people pays me lip service but their heart is far from me” [Mt 15,8]. You have only to glance at the picture which Barcelona presents of the capital on feast days; in the streets are so many theatres and places of distraction, and on the other hand such solitude in the churches... This view shows us a great truth which is that if the people have faith, they lack all those virtues which make a person a rational being, a sublime intelligence, similar to the angels; but will he practice virtues if he does not know them? How will he know without teaching? How can they hear without a preacher? And how will they preach unless they are sent? [Rom 10,15] It is absolutely necessary to teach the rudiments of faith, as well as to explain the Catechism of Christian Doctrine, explaining the mysteries in all that is done; all this, as I have said before, makes the nation Catholic, but, it is extremely necessary to open public Schools to which the people are invited on feast days and they are given the names of the virtues which are the life, the riches and the glory of the spirit, and they are painted with characters capable of inspiring love for them, they are explained, shown and presented just as they are; Schools in which no step is taken in any way but with all solemnity, and in due form, the virtues are dealt with which they have to practice and the vices which they must avoid.

7. In some way these Schools may make up for the lack of teachers and spiritual directors and replace the lack or deficiency caused by the total ruin of Religious Orders. With the lack of these

teachers, at the same time as the masses of people become ignorant, they will fall into sensualism; it is easy for pious persons to have an erroneous, false idea of virtue, and in their pious practices they will fall into a thousand superstitions and into a fantasy as prejudicial to religion as impiety itself. So, let Schools be opened in all the capitals where virtue and vice are presented in their true colours, and this teaching at the same time as it will inspire love of good, will save the country where they are installed, from so many evils! . . .

8. Rationalism has been one of the sects which has most tormented the Church and is still doing so in these times. It has said that the Catholic religion is opposed to the development of the human intelligence; that it was an obscurantism which deprived a person of the faculty of thinking; this marked its entrance on our soil. These philosophers, united to Protestantism and other sects, have introduced all their errors into Spain everywhere, in the salons, in the cafés, and into those meetings called soirées, in the factories and shops every question about religion is discussed, and what is worse is that the solutions and objections against our beliefs are proposed to the careless and simple faithful by corrupt men and seducers. Noting this situation, it is a need of the age in which we live to open public Schools in the capitals of the kingdom where the arguments and objections are settled unfavourably in unfit places, about virtue and vice, religion and impiety.

9. When none of these special reasons exists, the installation of the School of Virtue is always useful for the need of religious teaching in this place... This, as far as theories are concerned...

Fr. Francisco Palau

An article on the New Church of “Pueblo Nuevo” (Barcelona)

October 14, 1853*

From the surroundings of Barcelona

“A New Town - Pueblo nuevo”

1. The progress and increase of population in the surroundings of Barcelona is truly fabulous. Between night and morning a steam engine is set up, then everywhere country houses appear; here a street is made, there another is started, then very soon these become a district. In this the holy cross is not the first sign or banner, but an olive branch which reveals a tavern to us, next to which a café is opened, not far off is a casino, and finally a luxurious proud building destined for a theatre completes the work; and see, here is a new town; what is lacking to its prosperity; nothing; What? Nothing? Placed at such a considerable distance from the parish church, these colonies are deprived of all the services of public worship of Religion. Is this nothing? Yes, religion is something, but it is not something adjusted to the taste of these people; so the parish priest speaks to the people, he suggests the great need to build a church in which the helps of Religion may be administered to them; the plan, although well presented is seen with the greatest coldness. The Bishop, anxious about spiritual happiness makes a thousand and one visits, but difficulties arise everywhere; a sketch of a plan for the new church is made, it is approved, the first stone is buried, it remains underground for a long time; walls are built, the building is left uncovered, exposed to fall into ruin attacked by rain, ice and inclemency of the weather.

2. The extraordinary increase of population in the area of this town requires the building of new churches, on convenient sites,

* The text taken from the Palautian epistolary prepared by Fr. Alejo de la Virgen del Carmen, p. 45. The last part appeared in the newspaper El Ancora, nº 1384: 16.10.1853, p. 244. It seems that this was the only that appeared in the cited newspaper – as announced at the end of the article. This article is a complement of the one written on August 12, 1852, published in the previous pages. Cf p. 1536 (Escritos).

and with sufficient capacity, to accommodate the number of families. There we have the villa of Gracia, whose churches, even when the three were united, were scarcely large enough for an area of fifteen hundred persons. The chapel of Jesus, and the Providence, besides not being in the centre, are really small chapels of a parish rather than churches; St. Joseph's is outside the town; neither the zeal of the parish priest and the other priests, nor the great petitions of our Bishop have been sufficient to succeed in getting a central church built in this villa where Religion could exercise its moralizing influence. In San Martin de Provencals the parish church is also another small chapel, unable to hold such a large crowd of faithful; this parish is widespread, and in every part of it there are houses and roads. Behind the cemetery is the district of Taulat, which is a new area, or is newly erected; it is one hour distance from the parish church, and it is very difficult for the people to receive spiritual assistance from their parish priest especially in winter.

3. Our most worthy Bishop and priests, feeling sorry for their miserable situation, have spared no trouble or sacrifice for the construction of a church; finally the walls have been built, almost exclusively at the expense of the Bishop, who has contributed four thousand duros, offering new amounts to encourage the charity of the people. With this and with alms from a devout person, and a small amount collected from several families, at the cost of great sacrifices, has been able to begin the building, which if not covered before the arrival of the ice and cold of winter, is in danger and exposed to fall into ruins. This same parish, on the side of the mountain, includes within a short distance an area with more than one hundred families who live one and a quarter hour distance from their mother church; another church is an absolute need to save them from a devastating demoralization. One of the neighbours, Mr. José Esteve, moved by zeal for religion, built at his own expense on ... of 18 . . .; according to what we have been told he has just finished enlarging and adorning it and has asked permission to have it blessed again, and it seems that the ceremony will take place on the 17th of this month; this district cannot do less than give him a thousand thanks for such a special favour.

5. The lack of new churches in the towns being erected anew around Barcelona makes it impossible for the people to have the assistance of Religion, and so demoralization increases everywhere, making frightful advances. In view of all this we have to notify our Government and all those whose hands hold the fortunes and material to stretch out their beneficent hands to promote the spiritual happiness of the surrounding districts of Barcelona; countless families who deplore the lack of churches as real calamity will be extremely grateful to them.

Announcement: A proprietor of this area, seeing the extreme need of the parish of San Martin de Provencals for churches, built on May 2, 1850 a public chapel under the title of Our Lady of Pillar, situated on the part of the mountain facing the villa of Gracia. On this occasion the complete body of St. Victoria, virgin and martyr. will be transferred from the church of the Dominicans of Monte Sion to the said chapel in procession. Inasmuch as that chapel could not accommodate the faithful who attend Mass, at his own expense he had it extended and furnished, and obtained sufficient authorization for the blessing. Tomorrow will be the celebration of the ceremonies of the blessing at 8:00 o'clock in the morning, wherein the ecclesiastical authority has commissioned Rev. Fr. Francisco Palau.

After the blessing there will be a solemn Sung Mass in which the above mentioned priest Fr. Francisco Palau will preach.

F. P.

Petition to the Bishop of Barcelona asking for the establishment of the "School of Virtue" as a religious society

October 18, 1853*

Your Excellency:

1. The Priest Fr. Francisco Palau expose to Your Excellency the following: Every period has its needs which the institutions try to remedy, and that is the object of the one called the School of

* The text was published in Alejo, *Vida*, pp. 165-168; in *Positio* 226-228 and in the previously mentioned epistolary prepared by Alejo, pp. 49-50.

Virtue. Before forming a religious association the activities held every Sunday in St. Augustine's parish church it is necessary to know if special reasons require this. This is what we think, but as it is the Bishop's duty to judge this matter it is up to me to inform him so that he may decide with full knowledge of that subject.

2. During these recent years some learned persons called rationalist philosophers have appeared in the camp against Israel who do not dare to fight openly. They have changed the situation, and in a scandalous way have called what is good bad, and what is bad, good. They have shown vice as virtue and virtue as vice. So, by introducing confusion into this ideal world they have poisoned the unwary and have deceived the multitude, and while they are allowed to combat God, religion, the Church, the Prelates, dogma, morals and the virtues in the name of these sacred objects. Such Schools cannot be less than evil and fatal for the faithful and unwary people. Opposing these anti-social and anti-catholic schools let others be opened, whose mission is to name good and evil, virtue and vice, by their proper names; Schools which give true definition of virtue and by describing vice with its destructive qualities disarm the enemy.

3. The virtues are the adornment and riches of the spiritual person, as are of the animal and material goods the carnal. Religious orders carried out an important mission, and it was to teach and direct the faithful people along the path of perfection, from the pulpit and confessional; these helpers taken from beside the Bishop, and unable through other occupations to fulfil either for themselves or through the parish priests by working on this mission, this has produced a fatal effect which is ignorance of the real truth, and this must produce a sensual and carnal person. The people will be Catholic because the faith is preached to them; it sustains them against a thousand attacks, it is all that the ecclesiastical hierarchy can do alone, and even this at the cost of a thousand hardships and sacrifices; the people will be Catholic, but sensual, material as the Apostle says and this sensuality will endanger even their beliefs. If there is a human remedy which can attack this, build Schools of Virtue to face the pantheism, where formally and with all solemnity the people are trained and built up on reasoning and on spirituality.

4. The lack of spiritual teachers and of Schools which teach and train them will produce another serious evil in our future, which is those who are faithful to God, carried away by good zeal will fall into a thousand superstitions and illusions in their pious practices; wrong understanding of true virtue or ignorance of it leads to a fanaticism as harmful to Religion as impiety itself. How much suffering does this fanaticism cause the Bishops! And is it not an arm used by unbelievers to reduce the prestige of Religion? If possible open Schools of apologetics in the capital cities where true virtue will be taught and they will save the chosen part of the faithful people from danger into which so many fall.

5. In settled times when it was sufficient to propose the truth to the people for them to believe and follow it, there was no need to form Schools of apologetics; but now that they have heard the contrary arguments and have been forced to discuss good and evil, there is need for Schools of apologetics not only to propose and explain but also to prove and to rebut errors. That is a School.

6. The higher classes of society learn and study Religion through books, and in these, on account of the freedom of the press, truth is mixed with a thousand errors. In the schools of apologetics the doctrine is adjusted to their capacity without defrauding the ignorant of what they need from religious teaching, and they will hear from the mouth of their Pastors the truths of Religion.

7. All these and other reasons, together with the ever present need to teach Christian doctrine to faithful adults, were the reasons why we were urged to propose to Your Eminence the establishment of the School of Virtue in 1851.

However good the ideal, when the programme was put into practice, very often time revealed the inconvenience or the impracticability of our projects, and sometimes the usefulness or need for the enterprise.

8. When the programme for the School was published we could not form a certain judgement about it; but after completing two courses now, or two years of conferences, experience may very well advise us to decide whether or not it would be good to

give it a stable and legal form. What we can say is that in spite of functioning every feast day and of lacking all the additions which usually attract a crowd, such as music, singing, lights, etc and activities being reduced to two hours of teaching, the audience was always the same, constant, extraordinary with the usual functions. This and the other instances the pupils impelled us to write the statutes, which I offer for your censure, examination and revision.

9. I beg you to inform us if in your wisdom you think it is opportune to raise the School of Virtue to a society or religious congregation. If the answer is affirmative, if the statutes, rewritten and modified in the part you believe convenient, are of your Pastoral approval.

This I hope from your true apostolic zeal.

Francisco Palau, priest

Barcelona, October 18, 1853

To His Excellency D. José Domingo Costa y Borrás, Bishop of Barcelona

Response to the “Evening Diary” (*Diario de la Tarde*)

October 25, 1853*

Communiqué

1. In the Evening Diary (*Diario de la Tarde*) of yesterday we have read the following: “We earnestly commend to our authorities the usefulness and need for the Sunday conferences of the “School of Virtue” held in St. Augustine’s church to be represented by one

* *Diario de de tarde*, n° 188, 25 Tuesday, October 1853, p. 5. The same text was sent to *El Ancora*, and published in n° 1397: 29.10.1853, p. 441, which was presented as such: “Forwarded. To the editor of *El Ancora*: We hope that in your kindness you will insert this in your esteemed newspaper. Fr. Palau.” Cf. June 23, 1853.

of your delegates. We can state positively that the ideas pronounced there generally and especially those in yesterday’s conference entitled “frailes” if the government have been present there would have been no need to lament certain statements which are not very edifying.”

2. We asked to the editors of the *Diario* to quote for us one single expression that was not conformable with Catholic and political dogma, or rather any ill-sounding saying or not very edifying heard in our School, as in previous conferences as in this last in which speaking of friars, it proved that all religious orders approved by the Church are essentially (that is, by institution) good and virtuous. Due to lack of time we were unable to hear or refute the objections; it will take place next Sunday.

3. With regard to the authorities, the “School of Virtue” has reserved a special place for them for when they are able to honour it with their presence, and they cannot but be edified on seeing the eagerness with which such a large number listen to the lessons on virtue given by the School.

Francisco Palau, priest

Explanation to the Civil Governor of Barcelona about the suppression of the “School”

April 3, 1854*

Your Lordship:

1. I have been informed of an order of that Government according to which the School of Virtue, which is under my

* The original is conserved in the same archives as the previous note. There are two copies: one sent to the addressee, and the other one sent as a duplicate to Bishop Costa y Borrás. In this the author added: Your Excellency, on this date I sent to the Governor of this Province an explanation of which I am sending you a copy for your information. May God keep you for many years. Barcelona, April 3, 1854. Francisco Palau, Priest.” The complete text is reproduced in *Positio*, pp. 239-241.

direction in St. Augustine's parish church is closed. Yesterday Fr. José Gras, Fr. Alejandro Pi, Fr. Luis Sagüés, when asked if they belonged to our School replied in the affirmative and you said: that as pupils they were the cause of all this trouble which the workers are expecting in this Capital because the working class had been exhorted in their discourses not to work, and consequently they were responsible for all the disorder which would occur through the School; on the same date and with the same object Fr. Pablo Ferrer, Fr. Juan Casallas and Fr. Eduardo M^a Vilarrasa appeared before you with the same charge against them as the first ones, accusing them of the same crime. These are incontestable facts, therefore convinced of the good zeal of Your Excellency and of your right judgement, of which so much proof has been given to this Capital, as well as being sure that this procedure arises from some wrong information about the School which is in my charge as the Director or responsible for it, I have recourse to your Eminence to explain the following:

2. The School is accused of the most atrocious crime, which according to the civil laws of all countries deserves to be expiated with the final punishment. The accusation is serious, and as it is against faith, it is very serious because it imputes to our Religion a disorder upon which the eyes of all people are fixed at present. To

On the same day, April 3, 1854, notices appeared in the press about the suppression of the "School." Thus in the *Diario de Barcelona*: "According to Correo de Barcelona the classes of the School of Virtue held in St. Augustine's parish church has been prohibited," n° 93: 3.4.1854, p. 2379. The next day a notice was entered in *Gaceta de Madrid* as follows: "The Captain general of Catalonia understood that the real object of the insurrection is not the question of manufacturing, but a movement of a Carlist character, and as an alleged proof that the liberal party, even the most advance ideas, had not taken any part, moreover, according to the news received by the said Authority, one religious society formed in the capital with increased endeavour, denominated "School of Virtue" had great part in the referred insurrection; for what it had ordered the dissolution of the said society.

The Captain general himself commends very specially the conduct of the Military Governor, General Marchesi, as well as the troops which guard Barcelona, also praising the zeal of the Civil Governor and the other Authorities" (n° 459: April 4, 1854).

be accused is not being a criminal. Your Eminence, concerned as I am for public peace guides all our acts with authority to discover the cause of the evil; you would not want to be deceived, or surprised by harsh language or to mistake the target at which you should aim your shots, committed as you are to know the crime, for God has entrusted to you the sword to attack it, reprove and chastise it and to protect, save and defend the innocent at the same time.

3. In matters of this kind I have a very simple means, yet at the same time, sure, to justify myself against the accusations; let us bring the matter to its own ground. Because of the ever-present need to teach the people Christian doctrine and to preach the Holy Gospel, I offered myself to the parish priest of St. Augustine's as a helper in the ministry of preaching. Duly authorized by my Bishop, I stayed in my post as preacher of the parish, adopting that style, form and method that will be of more value. I have chosen the Catechetical form and method that the faithful people would gain the fruit of my work, adjusting the doctrine to all their classes and categories. I took the name of all who voluntarily compromised to answer my questions, and the others attended the classes as listeners. As I have no intention until now of forming a fraternity, congregation or religious society, I considered that there was no need to draw up statutes or to have recourse to the civil Authority to ask for a special authorization because I believed I was already sufficiently authorized by the Bishop to teach Christian doctrine and to preach the Gospel in the church.

4. The religious teaching given every feast day in St. Augustine's parish church is not different from that in other parish churches, except that it is in the form of Catechetics; until our own days no special permission has been needed from any authority. The terms we have used to express the dialectical form, have been very common and true to life, such as moral conferences, hall, School; and as the end of the teaching is to plant virtue and overthrow vice it was not strange to give this teaching the title of School of Virtue. With the necessary permission we wrote a textbook entitled *Catechism of the Virtues*, of which I send you a copy. The good results have surpassed all our expectations; the

preaching began in November 1851, and has continued without interruption on every feast day.

5. The functions of this School have always been in the parish of St. Augustine; always with open doors and inviting the public to attend. The conference has been given in a basilica of the greatest size; we have always taught in the midst of a numerous gathering; an audience of the most respectable persons of this Capital has heard our doctrines, and if we are accused about them, the people of Barcelona is our Tribunal; we appeal to that. We have always announced our functions in anticipation in the daily newspapers, and have given sufficient explanations, and we have been faithful in carrying this out. We have questioned all classes of people about Catholic doctrines, and we have adjusted our style to the capacity and intelligence of all. Our object has been only to explain, sustain and defend Catholic doctrines, help the people and to clarify those truths which are the basis of all social religious edifices.

6. We have taken advantage of every occasion to preach peace, obedience, fraternal love; in fact, we have printed in thousand colours all those virtues which are the sacred bond of every moral group; and above all, we could convene the people of Barcelona as witness. Yes, all the people of all classes, because there are very few who have not heard the lessons on virtue and vice which we have given and explained. Your Eminence is not unaware that the doctrines taught by the Catholic Church are, for the revolutionary race, subversive of public order, suspicious, impious, and from the first days of our preaching it has not ceased to aim at the grievous attacks: we have always answered, and have defended ourselves. It is a public cause, and you will not be deceived in the judgment you form of it because thousand of witnesses will confirm that these suspicious ideas about the School are unfounded. If we have had a struggle it is because it has always been caused by a group of unruly men, demoralized people, always ready to disturb public order. We have fought, but the enemies of Authority have always been ours, and with them we have always had, and always shall have common cause. How hurt we would be if you aimed your shots against your own allies, friends and defenders! I do not think this divorce is possible,

because I am convinced that you will accept reports from the sensible public, and the prejudices will disappear; and then you will have to support with a strong hand the efforts we have made to inspire with our teaching thoughts of peace, love, fidelity, obedience to the Authorities.

7. If in any case a misunderstanding has caused a misinterpretation of anything we have said or taught you will have the kindness to refresh our memory and we shall explain all its possible meanings. If we are attacked on account of actions, you will not find among the revolutionaries a single person who works in my School, still less could you show any act giving signs of rebellion. In view of all this, I hope from your goodness that far from casting upon the School in my charge such a dark stigma, and thus upon our Faith, you will set all the blame upon the true culprits.

May God keep you for many years.

Barcelona, 3rd of April 1854

Francisco Palau, priest

Declaration of Fr. Francisco Palau before the Ecclesiastical Tribunal Of the Bishopric of Barcelona on the "School"

April 6, 1854*

1. Following act before His Excellency and at his order, appeared Francisco Palau, Priest, residing in the calle de Solé de la Villa de Gracia, age 42 years, promised under oath, duly given, to say the truth on whatever will be asked for. If he has been the director of the School of Virtue, he answered: Yes.

* The original could be found in the Diocesan Archives of Barcelona, section *Judicial file* General of Catalonia 1854. Another copy of the same in the Archives of the Ministry of Justice, section *Ecclesiastical matters*, file 4039, n° 21.604. Reproduced in *Positio*, pp. 267-268. See also p. 261, the complete title altogether, Francisco Palau is the witness, n° 16 at the time of declarations.

2. When asked about the doctrines taught in the School, he said: The same as those contained in the *Catechism of virtues* which he printed with ecclesiastical and civil approval, and all the people of Barcelona who heard the explanations that were made in the church of St. Augustine could testify.

3. When asked if in the School there had been subversive teachings on public order or against the Government of Her Majesty, he said: Far from giving doctrine contrary to public order, the strictest principles of authority, against socialism, and communism had been upheld, inculcating always love, fidelity, respect and blind obedience to all Authorities, as also to their masters and other superior to whom God has subjected everyone in the social order; teaching each one to be contented with his state and to sanctify himself in the position in which God has placed him, continually repeating this doctrine in order to cut off certain aspirations and tendencies to raise oneself up to a higher sphere than the one in which each man has been placed; and, with regard to the second part of the question, political questions have always been avoided as unsuitable to the church concentrating only on praying for the health of Her Majesty (may God preserve) in the form which the Church uses, and especially when there is reason for it, some cases which could be quoted which the School of Virtue has been the first to offer prayer for Her Majesty's health or to give thanks to God, our Lord as required by the circumstances.

4. When asked if during the events which have taken place in this Capital he has done or advised some acts contrary to public order, either himself or by his followers, or members of the working class, he said: During the events mentioned he was living outside the Capital, as he always does, in his house in the Villa de Gracia, without any communication with his disciples or with any other persons.

5. Asked if he knew of any of his followers taking part in these events, he said No, and the proof is that none of them were held by the Authority although many of them are workers.

6. Asked if before 23rd March he knew of anything which could affect public order, he said: No; if he had known anything he would have made every possible effort during the class in his School to

preserve order and to respect the Authorities, advising them that if the people had anything to declare they should do it by legal means, as he had always taught them. This was read, ratified and signed. I testify to this.

Dr. Ezenarro

Francisco Palau, Priest

Agustín Obiols, Court Clerk

Brief historical synthesis and defence of the “School of Virtue”

Ibiza 1854*

1. The School of Virtue was the preaching and teaching of the Gospel under one of the thousand forms, adapted to the demands of the times and of the audience. It was that and nothing more. In proof and witness of the truth I appeal to the history, not a very old history, but of four years, of its acts, I am going to quote from eye witnesses and ear witnesses, not three but thousands, who saw it, not only once, but for two and a half years every feast day. And those thousand of witnesses whom I am going to present will not allow me to lie. For it is history, and a history, the acts of which are very recent, I am going to describe from its true point of view and with all its natural features: the School of Virtue.

2. Called by God to the ministry of preaching and teaching the Gospel, I went in 1851 to the Bishop of Barcelona. Having received the necessary authorization I offered myself to the Rev. Parish priest of St. Augustine's who was already old, as his assistant in the ministry.

* The text taken from the Palautian epistolary prepared by Fr. Alejo de la Virgen del Carmen; reproduced in *Positio*, pp. 223-225. It seems that it treats of the first defence prepared by the author after some time in Ibiza and of what is spoken to D. Agustín Mañá on July 10, 1854, in the edition of the Letters, p. 102. This text could be a résumé of that redaction.

To teach without a method or form is to build without an idea or plan, and this nothing but setting up a mountain of materials at the appointed place. So it was necessary to organize a plan of teaching, and in fact I suggested the following:

3. Every feast day to have one hour to teach Christian doctrine, then the sermon, to the gathered people usual in all church functions. These functions were held in the afternoon, and in order to fulfil the duties of a priest with regard to preaching, I began in November 1851. During the last months of 1851, and the whole of the following year 1852, I was the only one working. After invoking the Holy Spirit, came the teaching and then the sermon. For special reasons, which I will state afterwards, I drew up the whole of the Christian doctrine under the idea of virtues, and this *Catechism* was our text for the first hour.

4. So this hour was the time of teaching in the form of catechetics. And some of the listeners offered to answer the questions, and from these I organized two classes: one for the children who learned by heart by memorizing the lesson for the day, and recited it; and the other to respond to the explanations which I gave, and to state the difficulties which occurred to them.

5. During this time, having proclaimed and explained the doctrines, there was singing and then came the moral discourse on the divinity and soundness of these same doctrines. This was the School of Virtue in its first year. My commitments were for one year of feast days, and after that it was up to me to continue or to cease, and if I continued teaching and preaching the Gospel I was free to modify, vary and change the form, method and style.

6. In the second year, which was 1853 I modified the plan. I was in charge of teaching the *Catechism*, and the sermon was entrusted to different speakers of the capital. In the middle of that year and in 1854 the teaching had another form. For many serious reasons, which I will speak of in its place, I divided the whole teaching into two Parts. Firstly, teaching Christian Doctrine; secondly, proving its divinity.

7. The first was always the same; with regard to the second, being alone I found it too tiring: for me to preach after one hour of

teaching doctrine. On the other hand, fearing to upset the speakers I drawn out the whole body of doctrines connected with the motives of credibility of our Religion, in 52 points or propositions corresponding to the fifty-two Sundays of the year; I had the intention of forming a second catechism with them.

A distinguished class chosen from among those who aspired to the priesthood, were questioned on these doctrines; the proposition was explained, errors and false ideas were proposed in order to clarify them, and the function ended with a brief talk which I gave supporting the proposed doctrines.

8. This was the School of Virtue. I saw it for the space of three and a half years every Sunday, a huge gathering, the whole of Barcelona knew it, and that same crowd will not allow me to tell lies about what I am writing.

Now that it has been attacked with the darkest and most atrocious calumnies, it is essential to look at it from its vulnerable sides.

Explanation to the Bishop of Barcelona of the action of the “School”

April 2, 1853*

Your Grace:

1. In answer to the letter of today's date which Your Eminence has sent me, I have to answer as follows:

We could not but be surprised that the civil Authority has ever suspected that the School of Virtue has had part in the events that actually took place in this Capital. Your Excellency, the School of Virtue from its beginning, has been the target of many shots and many were attributed to it by the discontented which reigns among

* The original is conserved in the Diocesan Archives of Barcelona section Biographies, documentation P. Francisco Palau. Reproduced in *Positio*, pp. 236-238.

the workers of this Capital. It was blamed for other crimes in customs and doctrines: while the Authorities have not listened to such accusations, we thought it prudent to listen to them in silence, with disdain, but today it seems that the civil Authority is taking notice, and so for us, justification is a pressing duty.

2. I have had the honour of presiding at all the conferences of the School, I have revised all the theories mentioned in them, hence all the responsibility falls upon me, and so I may well respond that never has a single subversive word been spoken; quite the contrary, having undertaken to catechize the society of Barcelona in its various classes, it was done no more than to clarify those fundamental doctrines which the Catholic Church has always taught, doctrines of order, of peace and tranquillity. In these last days the conference has been on ecclesiastical fasting, on penance and the Eucharist, and today we have proposed to deal with the Sacrifice of the Mass, and the sermons have been an exhortation to pray for the conversion of sinners, for prosperity, peace and concord of the reigning Princes, the extirpation of heresies and exaltation of our Holy Catholic faith. In the attacks which the newspapers have directed against us several times, we have invited our adversaries to tell us of a single phrase contrary to orthodox religion.

3. With regard to the persons who belong to the School of Virtue, their names and their actions are the best justifications. No doubt, Your Excellency, the Governor has been misinformed about what the School of Virtue is. It is nothing less than the Catholic people gathered in the parish church of St. Augustine's to listen to the Christian doctrine adapted to the capacity of all classes. Its classes have always been public; we have not held any within closed doors; the audience has been from the most considerable and respectable of the City: In all its classes Barcelona is a faithful witness of all our doctrines and lessons; the wise and the ignorant, the rich and the poor, manufacturers and workers: they responded our principles.

4. I have not attempted up to now anything else but to help the worthy parish priest of St. Augustine's in the functions of my ministry, and as a Preacher of the Gospel, to choose the forms

(according to ecclesiastical discipline) which I considered most suitable; I chose the method of the catechist, if I have taken a name it was only to the title of the School. So that you may know those who are helping most in this teaching, I sent you their names in the enclosed list. They are all persons of great integrity; on several occasions they have given sure proofs of their love for public peace and tranquillity. In their own classes they have constantly opposed all attempts at disorder and trouble. Their honour is wounded, and as I am convinced that these suspicions are unfounded, as the interpreter of their feelings I must claim an act of justice from Your Eminence, and that is:

First. To be called to the competent Tribunal.

Second. That the accusations of such atrocious crimes be notified to whom it correspond.

Third. That the accusers be made known so that they may accept the responsibility for the accusation, in case the School of Virtue is declared innocent.

Fourth. That the accused be given the competent right of defence.

5. In the name of all the pupils of this School I claim what the law grants to every Spaniard compelled to justify himself. In this way, and only in this way can the Authority will know if it is the School or its accusers who cause this disorder. The Government of this Province having stated that statutes should be drawn up, and since the School is for catechetics, that is, teaching of religion, dependent only on voluntary sacrifice without retribution, as I have been until now, I do not think it is possible to tie myself up with statutes or to continue; nevertheless, if it is considered convenient to make it a Religious Society, as I want to obey even the hints of an Authority and I will always conform to its orders. To close the School is nothing but to deprive a Preacher of the Gospel of the choice of adopting the Catechetical form, or that of a conference, in his preaching. The judgment on the forms and method of teaching given in the churches is an attribute of the Episcopate. For my part, I am and always will be submissive and obedient to the orders of Your Eminence.

This is all that occurs to me in answer to the letter which you have just directed to me.

May God keep Your Eminence for many years.

Barcelona, April 2, 1854

Francisco Priest, priest

Open letter to the Director of La Esperanza

Barcelona April 1854*

1. Anglicanism and rationalism are dead: one in England and the other in France. But they have appeared these days in Spain, whose horrid spectres have provoked us to a fight, and much philosophy has lent them arms, we, beardless youths, well provided with the rules of sound logic, are not afraid of them. Now in the holy days of Lent they had the idea of presenting in Barcelona the School of Virtue in comedy, we come to this editorial staff of this paper asking you to give us for once a place in the columns of your good periodical in order to fulfil the role entrusted to us

2. Rationalism was insulting the armies of Israel; repeating to us annoyingly that Catholicism was an obscurantism which with anathemas stripped the noblest men of all his faculties of thinking, discovering and examining; and with the pretext of revelation cast and debased reason, etc.

* The text taken from the Palautian epistolary prepared by Fr. Alejo de la Virgen del Carmen, pp. 52-53. It seemed that it was not published in the newspaper *La Esperanza*, where it was sent. It was not written by Fr. Francisco Palau, but by his pupils of the "School." This was written at the time of the suppression and the exile of the Director. It has a notable interest for knowing the impact produced by the suppression of the "School." – The *Diario de Barcelona* had given notice of the departure of Fr. Palau to Ibiza in this brief form: "According to the *Presente*, Fr. Francisco Palau, director of the suppressed School of Virtue has left for Ibiza to board in the Majorcan ship," (nº 100: 11.4.1854, p. 2582).

3. In face of this School a battery was raised and we young people have had the honour of combating all the absurdities of rationalism entrenched behind the iron wall of what is called "Christian Philosophy." We offered ourselves to the very worthy Director of the School of Virtue, Fr. Francisco Palau, to answer whether he would like to question us on all those doctrines which are the basis of our beliefs and the questions arising from philosophism. He gladly accepted our offer.

4. Just like the best of friends for giving prestige to the human reason which it deserves, at the invitation of the Director, we manifested our opinion and philosophical thoughts freely, and became defenders of that area which they described, marked and appointed as natural rights. Liberty of thought! Liberty to discuss! Free examination! How we have enjoyed vindicating that liberty and all the rights of right reason so much so that our Director refrained our enthusiasm. We thought we had fraternized with the rationalists in good faith, if good faith exists in this system; we almost made ourselves suspected of Protestantism.

5. A School for discussion, a School which gave a bench publicly to an adversary in order to fight freely against Catholic doctrines, a School which pronounced no opinion before hearing the other side, a School in which all the reasons for and against Catholic beliefs, in our opinion was highly liberal.

6. Fr. Francisco Palau considered the demands of the time and we present ourselves with him discussing, reasoning and examining; we are going to see if we or our adversaries are the smoke which darkens the intelligence, if we or our opponents block the development of true instruction. A School like this could not be hostile with the liberals.

7. They have attacked us, Who? On which side? With which arms? Eternal insult for Spanish rationalism! Waging war against a Catholic-Spanish School and you have been defeated with your own arms! Declined and disgraced, ill-defined liberalism! You have committed suicide with your own sword!

8. You have come to the philosophic circus, and with which arms do you promise the laurel of victory? Disgrace and shame!

Your sophistry is a worn-out machine, and is no use to you; your rancid philosophy is known now and can not guarantee you in a camp where things are known by their proper name. You have said: You have plotted! you are Carlist! You have gone further, you have surprised the good faith of military authority and have bound it to dictate a measure with fatal consequences; military authority has suppressed that School as... God knows what . . .

9. We have quoted you, we have challenged you to appear in the philosophic arena; logic, logic, you have said to us a thousand times - the one who is presiding at the fight. I want logic. You have come armed with metal and have attacked us with material strength. Rationalist Sirs, in this field we grant you the laurels. Our battle is merely about doctrine, ours is not a war of Russians and Turks, of Carlist and liberals and if it were you would have seen us in front of the hundred thousand workers attacking with cannon and sword; but you have not surprised us gathering rebels in the streets, or urging on to idleness and disobedience in the factories; Barcelona knows us as pupils of a philosophical-moral School and has not seen us attacking polytechnic Schools brandishing swords.

10. Those who sign this are the only ones who have worked in the School of Virtue as pupils, and honour does not allow that calumny should engrave on our face the dark shade of infamy. Are we traitors to the country? We demand proofs and if you do not present them in public you degrade and vilify noble reason, that sublime faculty of which you are the unworthy defenders. The public asks you for proofs, and if not, withdraw from the circus, cowards withdraw! And if not, disgrace and shame will stain your brows which you presume to adorn with the laurel of victory.

The civil authority blamed us with the responsibility for the insurrection; in the name of honour, of justice and of truth we protest against the shame and the responsibility.

11. According to the accusers we have committed a crime which, according to prevailing laws, should be expiated with the ultimate punishment; if the law had been followed, we should be facing the arms in twenty-four hours; where will individual security be guaranteed for peaceful citizens if there is no responsibility, if for the evil calumniator there is no responsibility, and for the families

there is no other guarantee which guarantees it but the sword? This time we are saved and perhaps tomorrow we shall not be able to escape from the malignity of a traitor.

12. Another question, still more disturbing has arisen over the suppression of the School, and it is about the competence of the authority, or its incompetence. Our worthy Director has made an energetic protest against the incompetence of the secular power for such suppression and suspensions, and has considered them heretical, purely Anglicanism.

The confession of faith, made in that way in which St. Hilary defended those rights against the Emperor Constantine, has been judged and punished as a crime of contempt, and according to that tribunal exile should be its punishment. We have equal beliefs, and in this moment to keep silence about our faith would be to deny Jesus Christ; we adhere to the confession of our faith made by our worthy Director, which is as follows:

13. First Article: The Roman Catholic Church in the use of her attributes is free and independent of all secular power. -2nd Article: in the ministry of preaching, her mission is divine and the bishops and preachers are not subject to secular power. - 3rd Article: no secular authority can suspend religious teaching given in churches, because this suspension is an ecclesiastical censure, and from those firm principles it is deduced that military authority can not suppress or suspend the School of Virtue because it is nothing more than a catechetical extension. The very title of School of Virtue implies this object

P.P.

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