

of static religion. Had they published a manifesto it might have waited till our own day before getting the stamp of *Nihil obstat*, *Imprimatur*. Protestants might suppose this privilege would never have been granted at all. But let them look at *The Priest's Studies* of Dr. Scannell, which actually recommends works based on the theory of evolution as applied to theology, and which passed the censor with flying colours in the very year of the "Modernist" Encyclical.

And so this most human of saintly women died at thirty-three, the very age of Christ, heart-broken at having failed in her Church-and-State reform; but leaving an example of mediating service between God and man that will quicken individual effort to the end of time.

St. Theresa's worldly circumstances were entirely different. She was born in 1515, of aristocratic family, at Avila, in gallant, proud, sententious Old Castile. As a child she had the true Don Quixote love of books about knight errantry. At seventeen she was a pretty *débütante*; and doubtless spoke the language of mantilla, fan and eyes as well as others of her sex and people. Even when she entered the local Carmelite convent of the Incarnation, she acquiesced, though with qualms of conscience, in the rather worldly intercourse that went on there. "For twenty years I was tossed about on a stormy sea in a wretched condition; for, if I had small contentment in the world, in God I had no pleasure. At prayers I watched the clock to see it strike the end of the hour. To go to the oratory was a vexation, and prayer itself a constant effort." It was only in her fortieth year, after her father's death, that the sight of her Saviour's wounds struck her so intensely that she fell in tears before the crucifix, while every worldly emotion died within her. In vision she saw herself as a clear but formless mirror, which shone with the inner light of Christ. She felt his bodily presence so constantly that she named herself Theresa of Jesus. An angel then appeared and pierced her heart with a fire-tipped lance; a mystic act which became a favourite subject with religious artists, and is still represented in the frontispiece of all her books of devotion. She immediately began reforming the Carmelite practice, and, of course, met with strong opposition. Finally, in 1562, she opened a little house of her own in Avila, with four poor women living under the strictest rule. Here she spent her five happiest years, following every self-denying precept, and writing her immortal works. Philip II. valued her manuscripts so highly that he kept them in the richest cabinet in the Escorial, and always carried the key about his person. She died in 1582, and was canonized by Pope Gregory XV. forty years later.

There are many curious links, historical and psychological, connecting these three saintly women with each other and with their religious