St. Anthony Mary Claret

NOTES OF A PLAN FOR PRESERVING THE BEAUTY OF THE CHURCH

Apuntes de un plan para conservar la hermosura de la Iglesia

From the Spanish of the second edition (Madrid, 1865)

English translation

Contributed to Mind of the Church by a friend of the library who wishes to remain anonymous

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About this translation

Translated from the second edition of the *Apuntes* (Madrid: Aguado, 1865), with its three appendices. The translation is complete. Claret's own notes of 1865 are marked “Author's note (1865)”.

The notes give the references to Claret's sources and the notes he printed himself; the modern editors' commentary and the translator's own remarks are not reproduced.

Notes of a Plan (1865): Title Page and Prologue

NOTES

which for his personal use and for the government of the Diocese were written, and kept always before his eyes, by

THE ARCHBISHOP OF SANTIAGO DE CUBA (now of Trajanopolis)

D. ANTONIO MARÍA CLARET Y CLARÁ,

and

Appendix containing the replies of the Most Excellent and Most Illustrious Prelates to whom a copy was sent.

2nd EDITION, WITH THE NECESSARY LICENCES

MADRID: PRINTING HOUSE AND BOOKSHOP OF DON EUSEBIO AGUADO, calle de Pontejos, número 8. 1865

Prologue

While I was occupied in my diocese of Santiago de Cuba, Her Majesty the Queen our Lady[1] (whom God preserve) called me to be her Confessor and spiritual Director[2]; at once the Captain General put a ship at my disposal so that I might go to the Court without loss of time[3]; the steamer *Pizarro* took me to the port of Cádiz[4], and the Bishop of that diocese, the Most Excellent and Most Illustrious Señor Don Juan José Arbolí, had the kindness to lodge me in his palace; I rested two days from the fatigues of the voyage, which had been rather trying, and at the end of May I set out for the Court. During the days I spent in his company he saw the *Notes* and wished to read them, and in order to study them better he asked me to let him keep them so as to read them more carefully. He did in fact read them to his satisfaction, and on the eighth of June he wrote to me in these terms:

> *“I have read and reread, and read again, your precious Notes. The more I examine them, the more I like them, and the greater their importance seems to me. They must not be touched; that would be a profanation, unless it were by you yourself, who were so inspired by God in drawing them up. It is the doctrine that we all ought to follow and all ought to strive to reduce to practice. You are right to call them a Plan for restoring the beauty of the Church. How the beauty of the Bride of Jesus Christ will shine in our poor Spain, and with what profit to souls and advancement of a Society that is crumbling! Oh, if the Lord would grant us to see the design you trace carried out! But for this we must make an effort ourselves and shake off the sleep that numbs our limbs. Even so we shall have to struggle with very grave difficulties; but God never fails to help good resolutions, and above all, even if we achieved nothing, we should at least have managed to save our consciences, which is no small thing.”*

By virtue of these words of so distinguished a Prelate, and of others that he addressed to me afterwards, the *Notes* were brought to light.

On the 19th of October of the same year 1857 I sent a copy to all the Prelates asking their opinion, and all honoured me with their reply, as can be seen in the Appendix attached to the *Notes* themselves. But as few copies were printed, they are now exhausted; and since the gentlemen newly entering the Episcopate wish to

have them, I have thought to satisfy their wishes by having them reprinted, but in a small number of copies, since those to whom they should be given and whom they can profit are few. I must also point out that in this reprint I have added some footnotes which I judged opportune to clarify certain very important points. May all be for the greater glory of God and the good of souls. Amen.

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[1] ANGELÓN, M., *Historia de la reina de España* \[Madrid–Barcelona 1860\], 597 pp.

[2] *EC* I, p. 1340.

[3] *Aut.* 588. *Aut.* 589.

[4] *Aut.* 590.

Notes of a Plan for Preserving the Beauty of the Church

Jesus Christ

Notes of a Plan for Preserving the Beauty of the Church

and keeping it from errors and vices, which are the cockle that the enemy takes the opportunity to sow among the good wheat.

1. To believe that Jesus Christ is true God and true man, as is proved by his words, works and sufferings, his doctrine and miracles, and above all by his having raised himself from the dead.[1]

[1] Cf. below, *Other enemies of the Pope and of the Church*, nos. 8 and 9.

The Church

2. To believe that the Catholic, Apostolic, Roman Church is the Bride of Jesus Christ and the only true one.[1]

- As Eve, the wife of Adam, was formed from one of his ribs while he slept, so the Church was formed from the side of Jesus opened by the lance while he slept the sleep of death on the cross.[2]

Jesus, as true, faithful and loving Bridegroom, has never separated himself, and will never separate himself, from his Bride, but will be with her always, all days, until the consummation of the ages.[3]

3. The Church of Jesus Christ, extended and communicated, is Jesus Christ in his fullness.[4]

- The Church, as a body composed of different members, is subordinate to its head.[5]

As Bride, she shares in his majesty, exercises his authority and honours his fruitfulness; that is why the title of Bride was necessary for her, so that we might regard her as the faithful companion of Jesus Christ, the dispenser of graces, the director of the family, the ever-fruitful mother through preaching and the Sacraments[6], and the ever-charitable nurse who loves her children and feeds them continually at breasts ever full of doctrine and good works.

4. To believe that Jesus Christ has done great things for his Bride the Church, for he loved her and gave himself up for her to sanctify her, cleansing her by the washing of water with the word of life, so as to present her before himself in glory, without spot or wrinkle or any such thing, but ever holy and immaculate.[7]

5. To believe that God has placed various members in the Church: first apostles, second prophets, third teachers, then those who have the gift of working miracles, then those who have the grace of healing, of helping their neighbour, the gift of governing, of speaking every kind of tongue, of interpreting words.[8]

6. To believe that the Church, true and worthy Bride of Jesus Christ, will always be persecuted, and that it is fitting that she should be; but she will never ever be conquered, nor will the gates of hell ever prevail against her.[9] Strong winds of passion will stir up the waves of the sea of this world; many waters of tribulation will enter this mystical boat, and all of us who are in it will run risk; but we must not lose heart for that. Jesus Christ is with us; what matters is to go to him with faith and confidence and say to him: Lord, save us, we are perishing! And we shall surely have the consolation of seeing the power of God: he will command the winds and the sea, the storm will be calmed, and there will follow a pleasant calm and a great tranquillity which will happily surprise us, so much so that we shall scarcely manage to believe it.

[1] Cf. Rev 19:7; 21:2 and 9; 22:17.

[2] 1 Tim 2:15. *Explan. in ps.* 36, 37; PL 14, 1032.

[3] Mt 28:20.

[4] Eph 1:23; 3:19; 4:13.

[5] Eph 5:24.

[6] *LG* 64.

[7] Eph 5:27.

[8] 1 Cor 12:28.

[9] Mt 16:18.

Idea of the Kingdom of Jesus Christ, or of his Church, and of its Persecutors

1. Jesus Christ himself said that all power had been given to him in heaven and on earth.[1] By this power we are not to understand what belongs to him by his eternal generation, but that which the Father gave him by the merit of his passion, and of his obedience and abasement.

- Of this power, which he chose to signify by the name of Kingdom, he then says to his Apostles: "I appoint for you the Kingdom, as my Father appointed it to me."[2] In consequence he adds that he transfers to them the same mission with which the Father had sent him into this world; and therefore the Apostles, who understood their Master well, spoke of the Kingdom of God and conceived of it the same idea that we believe today.

They knew that Jesus Christ was the One promised and desired by all the ages; the One who bore, though hidden, the name of King of kings and Lord of lords[3]; that his Kingdom would not be like those of this world, which pass from one hand to another, from one people to another, and at last melt away, but would be an eternal Kingdom, of which no end would be known[4], and which would rule in truth and justice over all other kingdoms[5]; that though small, like a little stone rolling down from a summit, it would become greater and higher than the mountains, and would scatter all the other monarchies, which would vanish like a dream in the presence of the truth; that it would rule from sea to sea[6], and the whole world would be a single monarchy, not like that of Nebuchadnezzar[7], which was a dream in all the conquerors who have imagined it since; that this Kingdom or Monarchy, like a flock with one shepherd, would be established in this world, though not with the defects of this world; that all these truths would be fulfilled independently of arms; that the majesty of this Kingdom would not make itself known by the pomp and luxury of the world, but would make its rule felt over the hearts of all men, and of kings themselves. Such was the royal power of Jesus Christ; and however much he hid himself, the idea of his reign spread through all Judea and Palestine, and with it the alarm of evil princes and kings.

2. Those wicked Jews of that time thought as mistakenly against Jesus Christ as Pufendorf and some philosophers in these latter times, for they have said that their States were not compatible with those of the new King, and, to destroy him, pretended that he who came to give them ecclesiastical and heavenly kings would strip them of their earthly goods. The mere name of King kindled their fury: they seek him in Bethlehem and crucify him in Jerusalem. Note that they gave no other cause for his death on the cross than that he was and had been King. This gave rise to the accusation; they said: he makes himself King, he gathers followers, everyone follows him; he has already entered Jerusalem with palms, and they have sung his triumph. These were the charges they brought against Jesus Christ, and he never denied that he was King. What then shall we do? the scribes, the jurists and the philosophers asked one another. We do not want this man to reign over us[8]; we have and want no king but Caesar[9]; it is a monstrosity, they would say, to have two kingdoms one inside the other, even if one is spiritual and disposes of eternal things and the other temporal, and they are united as the soul with the body. There is no room in the world for the Priesthood together with the Empire. Crucify the new King; and whoever does not is a bad minister, a criminal against the State, no friend of Caesar and not loyal to him.

3. Jesus Christ promised that he would build his Church on Peter and on his successors, that is, the Pope. *Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalebunt adversus eam.*[10]

- By this, then, we shall know whether we belong to the true Church: whether we are gathered upon and supported by that rock, whether we obey that rock which is the Pope; for if we depart from this faith and obedience, we no longer belong to the true Church, we shall no longer be Catholics, but schismatics or Protestants. God deliver us from such a misfortune. Let us say, then: Yes, we believe and obey the Pope, Vicar of Jesus Christ.

4. You are Peter. Upon you I will build my Church, with such firmness and solidity that the gates of hell (taking the container for the contained), that is, the magistrates, lawyers, notaries and men of the pen, who by reason of the courts used in ancient times to sit at the gates of the city, and the soldiers, who also used to stand guard at those same gates, the former figuring cunning and the latter force, shall never prevail against the Church.

- To you I will give the keys, that is, supreme and absolute authority, and the power of ruling and governing (for this purpose it is customary to hand the keys of cities to kings), of the kingdom of heaven, which is the whole Church militant, heir to the kingdom of heaven.

This is what Jesus Christ promises to St. Peter and to his successors: all the power of order and of jurisdiction necessary to rule the Church and lead the faithful to eternal life.

Quodcumque ligaveris super terram (in the Church militant), *erit ligatum et in coelis*. Although St. Peter was a mortal man, and his successors likewise are mortal men, they are nevertheless endowed with a heavenly power. And so, what Peter or his successors have once judged is to be held as a divine sentence.

The general power of binding he exercises in the following ways: 1. by not absolving the fault, leaving it as it was; 2. by forgiving the fault but imposing some penance; 3. by excommunicating, suspending and laying under interdict; 4. by making laws and laying down precepts; 5. by restricting our judgment through definition in controversies on the Scriptures and in matters of faith and morals.

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[1] Mt 28:18.

[2] Lk 22:29–30.

[3] 1 Tim 6:15; Rev 17:14; 19:16.

[4] Lk 1:33.

[5] Is 9:7.

[6] Ps 71(72):8.

[7] Is 14:13–32.

[8] Lk 19:14.

[9] Jn 19:15.

[10] Mt 16:18.

Obedience to the Pope

1. Our belief regarding the Pope is the same as that of the Councils, general as well as national and provincial. Our language is that spoken by the Fathers and Bishops of the world, Latin as well as Greek (except the schismatics); and in proof of this truth we shall cite some, following the historical order.

2. Year 325. The ecumenical Council of Nicaea calls the Roman Pontiff Head and Prince of all the Patriarchs.

3. Year 431. The Council of Ephesus calls him the divine summit of the Apostolate. And in pronouncing sentence against Nestorius: “Bathed in tears,” say the Fathers, “we give this mournful sentence, compelled by the letter of our Most Holy Father Celestine” (Act. 11).

4. Year 451. The Council of Chalcedon calls him universal Apostle of the whole Church and Bishop of all the churches (Act. 6).

5. The same Council calls St. Leo universal Bishop (Act. 3). The same Fathers of that Council, condemning Dioscorus, said: The Most Holy Archbishop of great Rome, together with the thrice-blessed Peter, who is the rock and summit of the Catholic Church, and Leo, the foundation of the faith, has stripped him of the episcopate.

6. Year 553. The Fathers of the Fifth ecumenical Council said: We follow and obey the Apostolic See, and those who communicate with it are of our communion, and those whom it condemns we also condemn; and they themselves asked the Pope to confirm their decrees.

7. Year 787. The Council of Nicaea calls the Roman Pontiff Lord of all nations.

8. Year 869. The Eighth general Council: We excommunicate, it says, all who contradict the Roman and Apostolic See, which we obey in all things.

9. Already the Fathers of the Sixth ecumenical Council, in their synodal profession, had declared "that the whole Catholic Church and the universal synods had always followed in everything the authority of the Roman Church, and that the holy and orthodox doctors likewise followed and venerated it, and that only heretics persecute it with false calumnies and malignant hatred." But it never succumbed to their novelties, nor will it ever be proved that it has strayed from the tradition of the Apostles, as the Saviour promised it when he said to Peter (Luke 22): I have prayed for you that your faith may not fail, and do you strengthen your brethren (Act. 8, 13, 17).

10. A universal Council of Rome decreed: We excommunicate anyone who despises the dogmas or decrees which the Apostolic See promulgates concerning the Catholic faith or ecclesiastical discipline (25 q., cap. *Si quis*).

11. Year 1274. The Council of Lyons calls the Roman Pontiff Ruler of the universal Church (cap. *Ubi periculum*, de elect., in 6).

12. Year 1311. The Council of Vienne affirms that it belongs to the Apostolic See alone to settle doubts pertaining to the faith (Clem. unic. de Summa Trin.).

13. Year 1438. The Council of Florence defines that the Roman Pontiff is the true Vicar of Christ, Head of the whole Church, Father and teacher of all Christians, Shepherd and governor of the universal Church, with full power given him by our Lord Jesus Christ.

14. Year 1543 \[*sic*\]. The Council of Trent: By right the Roman Pontiffs reserve to themselves the cognizance of the graver causes, by the supreme power they have over the whole Church (Sess. 14, ch. VII).[1]

[1] Cf. *Notes on the First Vatican Council*: *EA* pp. 450–504.

What the Holy Fathers have said of the Roman Pontiff

1. St. Irenaeus says that all the other churches must agree with \[*concurrir*\] the Roman Church, because its principality is the most powerful (Book III *Adv. Haer.*, ch. III).

2. Tertullian, though then fallen into heresy, calls the Roman Pontiff Bishop of Bishops (*De pudicitia*).

3. St. Cyprian says that the Roman Church is the root and mother of the Catholic Church, which all must acknowledge (Ep. 45).

4. Socrates affirms that no general ecclesiastical decree can be established without the authority of the Roman Pontiff (Book II, *Hist.*, ch. V).

5. Sozomen adds that such decrees are null (Book III, *Hist.*, ch. IX).

6. St. John Chrysostom asks Pope Julius \[*sic*; Innocent I\] to declare null by his authority all that had been done against him (Epist. I).

7. St. Ambrose advises Theophilus to bring his cause to the Roman Pontiff, without whose approval it can have no effect; and elsewhere he says: "Where Peter is, there is the Church" (Epist. 78).

8. St. Peter Chrysologus said to Eutyches: "I counsel you to obey in all things the blessed Pope of Rome, because it is Peter who lives and presides in that See" (Epist. ad Eutych.).

9. St. Augustine: "These rescripts have come from Rome: the case is now closed" (Serm. 131).

10. St. Jerome, writing to the Supreme Pontiff, expresses himself in these terms: "I speak with the successor of the Fisherman. I follow no one before you; whoever does not gather with you, scatters. I know that the Church is built upon you. I hope, by the Crucified, that by the authority you have you will tell me how I am to speak in this matter" (Epist. 57 ad Damasum).

Enemies of the Pope

1. The enemies of the Church usually direct themselves against the Pope, for once the head is mortally wounded the body easily dies of itself, and when the Shepherd is struck the sheep go astray. And so the heretics, the schismatics, the Protestants and the Jansenists are enemies leagued against the Pope.

2. The ringleaders of these latter centuries are Wyclif, Luther and Calvin, Melanchthon, Zwingli, John Hus, Bucer, Henry VIII, Cromwell, Cranmer, Elizabeth of England, etc., etc. These are the external enemies.

3. There are also internal enemies, who boast of being Catholic, Apostolic and Roman, and they are the worst; they are made up of philosophers, men of letters, and some jurists steeped in bad doctrines.

4. Some of the philosophers present themselves with a mask of piety, of religion, of zeal against abuses, such as the Jansenists.

5. There are other philosophers who proceed without disguise \[*sin rebozo*, lit. "without the shawl over the face"\], like Rousseau, Voltaire and all their followers.

6. Some men of letters also persecute the Church with their comedies, bad novels and other poems each worse than the last.

7. The jurists of bad doctrine persecute the Church with the exorbitant royal prerogatives \[*regalías*\] of which they are the authors, on the pretext of removing abuses and injustices and protecting the innocent, devising *recursos de fuerza* \[appeals from ecclesiastical courts to the civil courts\], etc., etc.

8. The bad philosophers, men of letters and jurists are the three strands of which the rope twisted by hell is made to drag the Church to perdition, and they would succeed were it not for the Saviour's promise: *Portae inferi non praevalebunt adversus eam*.[1]

9. Their aim is to destroy all authority: first ecclesiastical, then civil, so as to make themselves Popes, Kings and masters of everything and everyone; so great is their ambition, pride and despotism that they wish to possess everything, dominate everyone and enslave everyone under the name of philanthropy and liberty! They want, and take, the liberty to think, judge, speak, write and act. They will not have the divinity of Jesus Christ, nor the existence of the true God. What anarchy!!!… Where shall we end up?…

[1] Mt 16:18.

Other Enemies of the Pope and of the Church

1. The worst enemies the Church will perhaps have in these latter times will be bad ecclesiastics. In France was seen on a small scale a sample of what will perhaps happen on a large scale. The persecution arose; some suffered, some did not.

2. The French clergy was calumniated and mocked in every way and by every possible means; it was spoken against in prose and verse, in history and in novels.

3. Their whole aim was to discredit the clergy, strip it of authority, make it hateful before the people, and keep it enslaved and in complete dependence on themselves.

4. On 13 February 1790, on Treilhard's motion, they abolished the convents and promised the religious a meagre pension, which was later reduced to two-thirds and badly paid. Then were seen, as in the sixteenth century in Luther's time, apostate friars hurling themselves into the whirlwind of the revolution, and many of them becoming the greatest terrorists, for example Fouché and Chabot, crueller than Marat.

5. The non-juring clergy was ordered everywhere to give way to the constitutional clergy, composed for the most part of apostates, of heated revolutionaries, or of priests who had deserted from Holland and Germany.

6. About twenty parish priests who had taken the oath in the Assembly, and to whom bishoprics were given, were in great discord among themselves.

7. On 7 November 1793 the worship of the goddess Reason was instituted. The existence of God was publicly denied.

8. The constitutional clergy gave the most deplorable examples. The apostate Gobel, constitutional Bishop of Paris, appeared in the Convention at the head of his apostate clergy and proclaimed that until then he had deceived the people, teaching them a religion (namely the Catholic) in which they themselves did not believe.

9. "The people has said that it wants no other public worship than that of liberty and equality: I submit to its will, and lay down my cross and my ring upon the altar of the fatherland." After these words Gobel and his schismatic clergy threw the insignia of their offices on the floor, and the Bishop, instead of the mitre, put a red cap on his head. A great part of the constitutional clergy married. One of them went so far as to trample on the Crucifix, exclaiming: "It is not enough to annihilate the tyrant of bodies; let us annihilate also the tyrant of consciences" (*Hist.*, vol. 4).[1]

10. If we go back to the first times of the Church, we shall find that when Jesus Christ came, the Hebrew priests were for the most part full of malice, guile, avarice, ambition, human respect and hypocrisy, so that Jesus Christ rebuked them and threatened them that the kingdom of God would be taken from them and given to a people that would make it bear fruit[2]; they had him crucified, and they were abandoned by God.

11. In the first Christian era the people were very fervent, and there are those who say that God put off the persecutions for the space of three centuries for the good of the faithful, because they had good pastors and priests. In the Martyrology one reads every day of pastors martyred; they were the first to sacrifice their life, their honour, their interests. But now, unhappily, some ecclesiastics are seen who are enemies of the Cross of Christ, whose God is their covetousness, their lust, their gluttony, their ambition, their lukewarmness and their laxity. Woe to the times in which the abomination prophesied by Daniel will be seen in the holy place![3]…

12. What remedy? Well-directed seminaries, as will be said in its place, and not ordaining anyone who is not well known and who does not inspire the greatest confidence by his virtue and learning; otherwise after a short time they turn apostate, like Lamennais; like Fr. Passaglia, priest of the Society of Jesus, who has apostatized from religion and has taught, written and worked against the Pope and his power; like M. Renan, formerly a seminarian of Saint-Sulpice and in minor orders, who has now become a pantheist and a heretic

against the divinity of Jesus Christ. These, then, are very great enemies of the Pope: they are the greatest adversaries of the Church, and they are the discredit of good priests, because bad men have bad logic; from singular and particular premises they draw general conclusions; for example, one cleric is bad, therefore, they say, all are bad; and so they talk, so they gossip, so they criticize the whole clerical state, so they discredit it and strip it of authority; and when the master is despised, the doctrine is despised.

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[1] The conduct of Gobel and the other constitutionals is in vol. III, pp. 365–375.

[2] Mt 21:43.

[3] Dan 9:27.

Who the Pope Is, and What His Principal Prerogatives Are

We know that the word Pope means father, which is to say that the Pope is the Father of the great Catholic family; he is called Supreme Pontiff (*potens facere*) because of the supreme power he has over all his children, who are the faithful; he is the visible Head of the Church and superior to the whole of it, as the head is with respect to the human body; he is the Vicar of Jesus Christ and the successor of St. Peter, the great rock on which Jesus Christ founded his Church, and promised that the gates of hell would never ever prevail against it; he is a member of its first hierarchy; he is king at one and the same time by divine right and by human right. Divine right shines forth chiefly in the institution, and human right is shown in the designation of the person; and the person designated for Pontiff by men is instituted Pontiff by God; and just as he unites the human and the divine sanction, so he also joins in one the advantages of elective and hereditary monarchies, having from the former popularity and from the latter inviolability and prestige.

The Evangelists, when they mention the Apostles, name St. Peter before all the others. This primacy continues in the Roman Pontiffs, as was decided in the general Lateran Council in the time of Innocent III, in ch. XXIII *De privilegiis*, where it says: *Antiqua Patriarchalium Sedium privilegia renovantes, Sancta Universali Synodo approbante sancimus, ut post Romanam Ecclesiam (quae disponente Domino, super omnes alias ordinariae potestatis obtinet principatum, utpote mater universorum Christifidelium et Magistra), Constantinopolitana primum, Alexandrina secundum, Antiochena tertium, Hierosolymitana quartum locum obtineat.* \[Renewing the ancient privileges of the Patriarchal Sees, with the approval of the holy universal Synod we decree that after the Roman Church (which by the Lord's disposition holds the primacy of ordinary power over all others, as mother and teacher of all Christ's faithful), that of Constantinople hold the first place, Alexandria the second, Antioch the third, Jerusalem the fourth.\]

The Pope has his particular insignia, which are the tiara and the keys. The tiara is the insignia of his dignity[1], and the keys of his jurisdiction. The tiara has three crowns, to signify the three dignities of the Pope; that is why at his coronation, as the tiara is placed on him, it is said to him: *Accipe Thiaram, tribus coronis ornatam, et scias te esse Patrem Principum et Regum, Pastorem orbis in terra, Vicarium Salvatoris nostri Jesu Christi, cui sit honor in saecula saeculorum. Amen.* \[Receive the tiara adorned with three crowns, and know that you are Father of Princes and Kings, Shepherd of the world on earth, Vicar of our Saviour Jesus Christ, to whom be honour for ever and ever. Amen.\]

The prerogatives of the Supreme Pontiff are the same as those of St. Peter, and the chief of them come down to four, namely:

1. To love Jesus Christ more than the others: *Dixit Simoni Petro Jesus: Simon Joannis, diligis me plus his? Dixit ei: Etiam, Domine, tu scis quia amo te.*[2]

2. To care for his sacred Senate, the most eminent Cardinals, according to those words of Jesus: *Pasce agnos meos.*[3]

3. To care for the rest of the faithful, according to the Lord's precept when he asked Peter: *Simon Joannis, diligis me? Etiam, Domine, tu scis quia amo te. Pasce agnos meos.*[4]

4. To care for and confirm the Bishops his brothers, according to those words of Jesus: *Simon Joannis, diligis me? Tu scis, Domine, quia amo te. Dixit ei: Pasce oves meas.*[5]

With these words, repeated three times, Jesus Christ constituted St. Peter shepherd, supreme head and spiritual monarch of his whole Church, and even of the apostles themselves: to him and to his successors, who are the Roman Pontiffs, he gives the keys of the whole Church and of the kingdom of Christ on earth.

Ait autem Dominus: Simon, Simon, ecce Satanas expetivit vos ut cribraret sicut triticum; ego autem rogavi pro te ut non deficiat fides tua, et tu aliquando conversus, confirma fratres tuos.[6] As if he said: Satan, without particular permission from my Father, can do nothing; and just as once he asked and obtained permission to tempt Job, so now too he has asked permission to tempt you and sift you like wheat. I have prayed for all, and in a particular way I have prayed for you, Peter, that your faith may not fail; and though it is true that with the others you will fall this night, and sin against charity and against the fidelity you owe me, nevertheless, once converted from this wickedness, it is my will that you confirm in the faith, in which you will constantly remain, the other Apostles your brothers.

This privilege is not personal to you, nor will it end with your life, but will be perpetually attached to your dignity, and so will pass to your successors; as if he said: I grant this privilege in favour of my Church, which Satan will at all times try to sift, so that my flock may never lack one who can, in every doubt, teach without danger of error, confirm and establish so that it may not fall, nor err, nor perish; for since it is to last until the consummation of the ages, this privilege must also continue in your successors. So St. Cyprian, St. Leo and St. Bernard explain it.

Jesus Christ has given the Roman Pontiff a most ample power (*imperium sine fine dedit*), so that he is Bishop of Bishops and Ordinary of Ordinaries: he can judge all Bishops; he can deprive Bishops and Patriarchs, for due cause; he can order the Churches of Bishops to be visited by others; he can suspend Bishops from all jurisdiction and episcopal function; he can, by his own authority, elect, create and depute Bishops in each Church. To the Supreme Pontiff it belongs to convoke, preside over and confirm general Councils; to condemn errors by himself or in Councils; to reform abuses, to hear the major causes, and to settle all others on appeal; to him it belongs to have the traditions observed and to watch over the deposit of sound doctrine. He it is who canonizes the Saints and approves and confirms religious orders. He is the supreme legislator of all Christendom in ecclesiastical and spiritual matters and in matters of doctrine. There is no appeal from him on earth, and all the ecclesiastical tribunals of the world appeal to him. The Supreme Pontiff is also temporal king of all his States.

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[1] *AAS* 70 \[1978\], p. 946, 22 October.

[2] Jn 21:15.

[3] Jn 21:15.

[4] Jn 21:16.

[5] Jn 21:17.

[6] Lk 22:31–32.

Usefulness and Necessity of Councils

1. Countless documents can be adduced in proof of the necessity and usefulness of the frequent celebration of Councils. Through them knowledge of what is commanded by the rules of the Church spreads to all the cities, towns and villages. Catholic doctrine is better known, and known in its true sense. The light of truth and of religion shines in the Councils like the sun at its zenith, which lights not only the tall cedars but also

the humble thyme, that is, the highest and lowest classes of society, and the knowledge of God shines everywhere.

2. It cannot be doubted that the failure to hold Councils is in great part the cause of the laxity of morals of Catholics in both states, clerical and lay.

3. Only eighteen years had passed between the Eleventh Council of Toledo and the Twelfth, and yet they lament the new laxity that had arisen in this interval, and give thanks to King Wamba for having made light, order and knowledge dawn throughout the kingdom by means of this synod which he took care to assemble.

4. Daily experience is making its necessity evident, for although the salutary rules and the maxims of doctrine opposed to errors, vices and abuses are known, nevertheless, as each century or age has its own particular ones, which, though not new, are made so special by circumstances that it is extremely difficult to apply the remedy that was once tried with the happiest results; and perhaps what was opportune in times past would give no good result in the present, and might even be harmful.

5. The Fathers of the general Council of Nicaea, considering this very thing, and that no rules of discipline could suffice to maintain good order among ecclesiastics if left to themselves alone, and considering also that the holiest rules soon fall into disuse, came to resolve as a general point that only the frequency of provincial Councils could preserve discipline.

6. From the lack of Councils come abuses without remedy, ignorance, forgetfulness, corruption of morals and other evils, such as the lack of fear of God, of his law and of his religion; and a deadly indifferentism seizes society like the most devastating contagion; so that now and always society has needed provincial Councils to preserve and perfect itself, but in present circumstances they become absolutely necessary.

7. In these assemblies or Councils the most necessary matters are treated, according to times and places. Each diocese presents the state in which it finds itself, which rules of discipline are most broken, and which abuses have prevailed.

8. The Pastors give account in that tribunal of all the Bishops of the province; the complaints of the aggrieved are heard; the vigilance or the negligence that may have been noticed in the Prelates is examined; and to all in general and to each in particular his special remedy is applied. That is why St. Gregory the Great said very aptly that the mere expectation of the provincial Council restrained the licence of many, and awakened the care of all who were to give account of the administration of their offices or of their persons in the Council of the Saints.

9. In view of the usefulness and even necessity of provincial Councils, no one will be surprised at the command to hold them with the frequency decreed by the Fathers of the Council of Antioch and those of the Council of Nicaea. And finally, the sacred Council of Trent has ordained that a provincial Council be held every three years.

10. There is a precept commanding the frequent holding of provincial Councils; their usefulness is known; their absence is felt only too much; why then are there none? Who is to blame? Is Rome to blame? No. Are the Bishops? Is the civil authority? What shall we do?… What a pity! There is a Congress, a Senate, a Cortes for civil affairs; there are boards of trade for temporal affairs; and shall there be no Councils for the Church, for spiritual affairs?

What Bishops Are, and What Their Principal Duties Are

The Diocesan Council or Synod

What has been said of the usefulness and necessity of the provincial Council must be applied proportionately to the diocesan one; and since it is easier, it will be held more frequently, that is, every year (see Benedict

XIV, St. Charles Borromeo and other authors).

1. Bishops are the successors of the Apostles, and for that reason they must be, by their good example, the light of the world: *Vos estis lux mundi*.[1]

2. They are placed in a high place so that they may give light to all who are in their house: *Ut luceat omnibus qui in domo sunt*.[2]

3. They must exercise themselves in good works in such a way that their example may be like a shining light that illumines others and moves them to glorify their heavenly Father.[3]

4. To be light, that is, good and fervent models, they must take their lesson from Jesus, who says to them: *Discite a me, quia mitis sum et humilis corde*.[4]

5. Bishops must be lovers of prayer, in imitation of Jesus, of whom the Evangelist says: *Et erat pernoctans in oratione Dei*.[5] So too the Apostles practised it, so that, seeing that other occupations, though good, encumbered them, they freed themselves from them, choosing seven deacons to carry them out, and saying: *Nos vero orationi et ministerio verbi instantes erimus*.[6]

6. It is in the fire that burns in meditation that all the dross is removed; there men are melted and cast, and moulded to the image of Jesus; they are filled with the Holy Spirit and begin to speak like those who were in the Upper Room. So the Apostles began with prayer, so they continued and persevered faithful to the end, sealing with the blood of their veins the truths they had preached. Bishops must do the same if they wish to fulfil their sacred duties, be faithful, and win the crown of glory.[7]

7. Bishops must teach, as Jesus commanded the Apostles, saying: *Docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti; docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi*.[8]

8. Bishops must be the salt of the earth by their doctrine: *Vos estis sal terrae*[9]; preserving from corruption, errors and vices with the salt of wisdom, instruction and preaching in season and out of season; and even if it seems that the hearers do not profit, they must not desist on that account, for at the very least a great good is always done in not allowing vices and errors to acquire prescription \[*prescribir*, i.e. become established by lapse of time\]; but it is well known that the word of God never returns empty[10], for the just are rooted more and more in virtue, and some of the wicked do not fail to profit; and if it is not noticed at once, it is recognized later.

9. Just as it belongs exclusively to the Bishops to feed their flock with sound doctrine, so it belongs to them to remove from before it and keep away from it the doctrine that usually harms it, such as bad books, etc.

10. Moreover, Bishops must rule and govern the Church, as St. Paul says: *Attendite vobis et universo gregi, in quo vos Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei, quam acquisivit sanguine suo*.[11]

11. In each diocese there must be a Conciliar Seminary that is a true seedbed of good priests.[12] This is a very essential point, for if Bishops succeed in forming good clerics, these will be their collaborators; but if they have the misfortune to see bad clerics in their dioceses, these will be their greatest obstacle to good, and they will have to suffer from no one so much as from bad clerics.

12. In every diocese there must be at least one house of missionaries, whom the Bishop will send to give missions in the parishes of his bishopric, so that each parish is given a mission once every three years. These missionaries will give spiritual exercises to ordinands before they receive orders, to priests every year, and to lay people when they ask for them, for which they must always be ready and prepared.[13]

13. In each diocese there must be a house of retreat in which to keep priests who have gone astray, so that they may not give scandal; and when they have amended, they will be given their freedom, sooner or later

according to the confidence they have inspired and the penalty they had incurred.

14. It will be seen how it can be arranged that the civil authority does not prevent Bishops from proceeding against clerics who behave badly, since unruly clerics take refuge with it, shield themselves with it, lodge *recursos de fuerza* against their Prelates, and prevent them from acting according to what the sacred canons prescribe; for if any cleric considers himself treated with less than justice by his Prelate, let him go to the metropolitan, but not to the civil authority, which would be to imply that lay people are greater friends of justice than the Bishops, and to suppose that civil judges are better instructed in the sacred canons and in the discipline of the Church than the Prelates.

- What would the Apostle St. Paul say if he saw a cleric going to the civil judges, abandoning the judges of the Church, and against his Prelate?[14]

15. But if the civil law wishes to give the unruly cleric this protection, it belongs to the Prelates to abhor the action of the bad cleric who, abandoning the metropolitan and the other ecclesiastical superiors, goes to secular men with *recursos de fuerza*… Thus he will be treated as he deserves, and if necessary the Prelate will apply to him the penalties laid down in the sacred canons.

16. Seeing the great usefulness and even necessity of provincial Councils, the Archbishop and all the Bishops of the province will endeavour to meet in Council every three years, on the Thursday \[*Feria V*\] after the second Sunday after Easter. And if because of war, political cause or other cause it is not possible for them to meet, they will do it in writing; and so no one will be able to prevent them except lack of zeal and slackness, which are such powerful enemies that they put an end to all that is good, and the current of wickedness carries everything away. Evil works by its own weight, but good is done only with effort; and yet for evil men work with all effort and activity; and for good, which naturally demands more effort, shall nothing be done? Shall there be no activity? Shall everything be looked on with coldness, with indifference?

- For wickedness, the wicked meet in lodges, in clubs and in other gatherings, without ever having been stopped by the severest prohibitions, the most active investigations or the death penalty. And shall the Bishops not meet in Councils for good? How long are the children of this world to be more prudent, more courageous and more constant than the children of light? But I do not wish to be too demanding; when they cannot meet in Council, let it be done at least in writing, as has been said.

In each diocese there will be the *Ecclesiastical Bulletin*, and each Prelate will send it to all the Bishops of the kingdom. In this *Bulletin* will be placed the most notable things that occur. The cases of conscience of the Conferences will also be placed in it. Likewise the means that each Prelate judges most suitable for uprooting vices and planting virtues will be placed in it, and perhaps the other Prelates will adopt and even improve them.

Each Prelate will have a Canon or other Priest of great learning, zeal and other virtues, charged with reading all the Bulletins of the Kingdom and some of the principal newspapers, so as to be abreast of the most urgent and important things that occur, and he will inform the Prelate of them. The two will agree on what is to be written in the *Bulletin*, so that the parish priests and other ecclesiastics may know what their Prelate's will is in those particular occurrences. It is a great satisfaction for all the priests of the Bishopric to know what their Bishop's will is, in order to carry it out, especially in the times we have reached.

Finally, when the Bishops have to approach the Government to prevent some evil common to the Church, or some other similar thing, they will unite by provinces, and with the Metropolitan at their head they will all sign the petition. The other Metropolitans of the kingdom must do the same, and as soon as possible. *Vis unita fortior.* The union of the Bishops greatly impresses the enemies of religion, and even the Government itself respects so respectable a Body as that of the Spanish Episcopate.

17. Each year, on the Monday \[*feria segunda*\] after the third Sunday after Easter, there will be a diocesan Council or Synod. The Bishop will summon the Canons, Vicars, Parish Priests and all whom it concerns; and if for some reason it cannot be done as laid down in the Pontifical, let it be done in another way, provided it is done, even if in writing, as was said of the provincial synod.

18. In Councils and Synods the two things to be most sought must be: to banish ignorance and promote instruction; and to remove vices and stir up virtues, in the clergy as in the people. The first will be achieved by means of Seminaries, Colleges, etc., and also by means of good and suitable books; and for this reason the Prelates must be very solicitous that all priests especially buy them or subscribe to them; and it would be very praiseworthy that, when the Prelates learn that a good work is coming out, they recommend it so that it may be bought or subscribed to; and they will unceasingly recommend the *Librería Religiosa*, which is occupied exclusively with good books and gives them at the lowest price. Likewise they will promote the Academy of St. Michael, approved as it is by the Government and by Pope Pius IX. They will also recommend the Popular and Parish Libraries.

19. Prelates must see to it that clerics do not buy lands or estates, nor build houses, because it lowers them greatly before the people and draws them away from the ministry.[15] If they cannot prevent it altogether, let them at least show their displeasure, reminding them that Jesus Christ had not even a stone on which to lay his head, while the birds have their nests and the foxes their holes in which to rest[16]; and the Prelate will say to them the words St. Paul wrote to his beloved disciple Timothy: having food and wherewith to be covered, with these let us be content.[17]

- They will also remind them that when they entered the clerical state their hair was cut, so that they might remember that they must no longer think of the things of this world but of the crown of heaven, and that their only inheritance was the Lord, as they themselves said with their Prelate: *Dominus pars hereditatis meae*. It would be a pity if, instead of living with decorum and being charitable, they went about ragged and dirty, saving up to buy properties and enrich servants or relatives, etc., etc. Woe to them!

On this matter the reading, and even the observance, of the Rules of the Institute of Secular Clerics \[*Clérigos reglares* in the text\] is recommended. They will be found in a little book printed by the *Librería Religiosa*.

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[1] Mt 5:14.

[2] Mt 5:15.

[3] Mt 5:16; 11:29.

[4] Lk 6:12 \[*sic*; the quotation is Mt 11:29\].

[5] Lk 6:12.

[6] Acts 6:4.

[7] VIÑAS, J. M., “La meditación en San Antonio María Claret”, *Studia Claretiana* 5 (1966), pp. 45–67.

[8] Mt 28:19–20.

[9] Mt 5:13.

[10] Cf. Is 55:11.

[11] Acts 20:28.

[12] Author’s note (1865): For this purpose the following works have been published: *La vocación de los niños*, *Constitutiones juventutis in seminariis*, *El colegial o seminarista instruido*, and *Arte de canto eclesiástico*. They will be found at the *Librería Religiosa*.

[13] Author’s note (1865): The Missionaries called Sons of the Immaculate Heart of Mary are occupied in these holy apostolic tasks, and so each Bishop should procure a house of them for his diocese. These Missionaries have their principal house in Vic, Catalonia; the Superior General resides there, and they may apply to him for its foundation. If a house of these missionaries cannot be obtained, he may apply to those of St. Vincent de Paul, or to the Redemptorists, founded by St. Liguori, some of whom are at present in the bishopric of Cuenca.

[14] Cf. 1 Cor 6:1–6.

[15] *Colegial instruido*, vol. II \[LR, Barcelona 1861\], p. 487.

[16] Cf. Mt 8:20; Lk 9:58.

[17] 1 Tim 6:8.

Particular Duties of the Prelate

The good Prelate must live in such a way that, in imitation of Jesus Christ, the model of Prelates, he can say: *Ego sum Pastor bonus, et cognosco oves meas, et cognoscunt me meae*.[1] And for that reason he must procure every good for them, keep them away from crags and precipices, defend them from the wolf, and offer them good pasture. The good Shepherd must watch over his flock in such a way that he can say to our Lord Jesus Christ what Jacob said to his father-in-law Laban: *Die noctuque aestu urebar et gelu, fugiebatque somnus ab oculis meis. Sicque per viginti annos in domo tua servivi*.[2]

Truly his works must correspond to the name of Bishop that he bears; otherwise it would be said to him: *Nomen inane, crimen immane* \[an empty name, a monstrous crime\]; for he cannot be unaware that Bishop means overseer, watchman, sentinel; it supposes that he is a man perfect in virtue, a model of holiness, a master who teaches and practises what he says; shepherd, guide, pillar of the desert, salt of the earth, light of the world and sun of the Church; mediator between God and men; a victim destined for martyrdom, who meanwhile lives continually between two martyrdoms, the one of inner fears and the other of outward affairs. That is why the Bishop St. Felix said "that a Bishop must be prepared for one of these three things, namely: to be poisoned, prosecuted or damned; for if he fulfils his obligations, men will poison him or prosecute him, as they did Jesus Christ, the Apostles and all good Prelates; and if he does not fulfil them as he should, then God will damn him, as he has threatened in the divine Scriptures."

The Prelate must never forget what St. Augustine, taught by experience, said: *Nihil est in hac vita, et maxime hoc tempore, difficilius, laboriosius et periculosius Episcopi officio; sed apud Deum nihil beatius, si eo modo militetur quo noster Imperator jubet* \[There is nothing in this life, and especially at this time, more difficult, more laborious and more dangerous than the office of Bishop; but before God nothing more blessed, if one serves in the way our Commander orders\]. For our captain Jesus commands the Bishop to fulfil well these three obligations, namely: first, towards God; second, towards his sheep; third, towards himself; and if he fulfils them well, he says to him what St. Paul said to his disciple and Bishop St. Timothy: *Hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt*.[3]

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[1] Jn 10:14.

[2] Gen 31:40.

[3] 1 Tim 4:16.

Obligations of the Bishop towards God

1. The Bishop must be a true imitator of Jesus Christ, and so he will strive for four things. First, to be a friend of mental prayer and persevering in it, like Jesus, who prayed day and night and taught and exhorted others to it.[1] Second, he must strive in all things always to do the will of God, to do all that God wills and as he wills it, with purity and rightness of intention, solely for his greater glory; and in adversities to suffer them all with patience, without complaining of injustices, calumnies and ill treatment, thus imitating Jesus Christ; and to rejoice at having been found worthy to suffer something for the name of Jesus, as the Apostles did.[2] Third, to strive always to walk in the presence of God; to take as said to himself the words God said to Abraham: *Ambula coram me, et esto perfectus*.[3] Fourth, always to put into practice the teaching of St. Bonaventure, who says: *In omnibus factis et verbis tuis semper ad hunc Jesum quasi ad exemplar respicias, incedens et comedens, tacens et loquens, solus et cum aliis; et in omni virtute perfectus eris. Et sic non solum eris irreprehensibilis, ut ait Apostolus, sed etiam laudabilis* \[In all your deeds and words always look to this Jesus as to your model, walking and eating, silent and speaking, alone and with others; and you will be perfect in every virtue. And so you will be not only blameless, as the Apostle says, but also praiseworthy\].

2. The Bishop must strive that God be not offended, but rather known, loved and served by all[4]; for this he will use all the means his zeal, prudence and charity dictate to him, and in particular the following: 1. the teaching of the catechism by himself and by others[5]; 2. warnings, admonitions, exhortations and public and private corrections, as is fitting[6]; 3. talks, sermons and the administration of the holy Sacraments; 4. good books, pictures, rosaries, etc., etc.[7]

3. The Bishop must promote devotion to the Most Blessed Sacrament: (1) by the frequent, devout and fervent reception of holy communion, sacramental and spiritual; (2) by the jubilee of the Forty Hours[8], the holy hour and other pious exercises; (3) by exposition or showing \[of the Sacrament\] at some solemn functions; (4) by the daily visit and station before the Most Blessed Sacrament, giving particular example in this, remembering that *ubicumque fuerit corpus, illic congregabuntur et aquilae*[9]; (5) by accompanying it when it goes as Viaticum to the sick and he meets it in the street, and not leaving it until it returns to the Church; (6) and by preaching frequently on this august mystery of love.

4. The Bishop must promote devotion to Mary Most Holy: (1) by the rosary and the scapular, and by erecting confraternities and congregations in her name[10]; (2) by images in the churches and in the houses, and by exhorting people to wear them on their person, such as medals, crosses, etc.; (3) by providing them, and exhorting them to read, books that treat of the excellences of Mary Most Holy and of her devotion and virtues, so as to imitate them.

5. The Bishop must also promote devotion to the angels and saints, since they are friends of God and subordinate to Jesus Christ; and so he will strive: (1) that their churches be honoured, their images venerated, and their names not blasphemed but praised; (2) that their feasts be celebrated, not in a profane way, but as good Christians, receiving the holy sacraments and imitating their virtues, so that all may obtain what they have already attained.

6. The Bishop, says St. Francis de Sales, must attend the functions to give good example, and at them he will preach or preside; and there is no doubt that the presence of the Prelate greatly encourages, and everything is done with more gravity, reverence and devotion. And if he preaches, all his words must bear a character of natural greatness, of felt truth and of persuasive clarity, which is what constitutes the true eloquence of Prelates.

7. Preaching has always been considered the principal obligation of Bishops, according to the Council of Trent (Sess. 5, ch. 2 *de ref.*). And Jesus Christ, who is our model, gave us the example when he said: *Oportet me evangelizare regnum Dei, quia ideo missus sum.*[11] Which the Apostle further confirms when he declares: *Non misit me Christus baptizare, sed evangelizare.*[12]

- Woe to the Bishops who neglect this essential obligation, for they will be treated as dumb dogs that did not know how to bark![13] Woe to them!… In those words of Jesus Christ, *Mercenarius autem fugit*[14], St. Augustine observes that the Prelate who keeps silent, who does not preach as he is obliged, is included; and so he says to him: *Fugisti quia tacuisti; tacuisti quia timuisti* \[You fled because you kept silent; you kept silent because you were afraid\].

A great wise man of our days has said:

“The divine word has been, is and always will be the queen of the world.

The divine word drew all things out of nothing.

The divine word of Jesus Christ ransomed what was lost.

And Jesus Christ himself said to his apostles: *Euntes in mundum universum praedicate Evangelium omni creaturae*.[15]

St. Paul said to his disciple Timothy: *Praedica verbum.*[16]

Society is perishing for no other reason than that it has turned a deaf ear to the voice of the Church, which speaks the word of life, the word of God.

Societies have been faint and starving ever since they ceased to receive in it their daily bread.

Every plan of salvation will be sterile if the great Catholic word is not restored in its fullness.

The right to speak to and teach the nations, which the Church received from God himself in the persons of the apostles, has been usurped by a mob of obscene writers and most ignorant charlatans.

The ministry of the word, which is at the same time the most august and the most invincible of all, since by it the earth was conquered, has everywhere turned from a ministry of salvation into an abominable ministry of ruin.

And just as nothing and no one could check its triumphs in apostolic times, so nothing and no one will be able to check its ravages today" (Donoso Cortés).[17]

I will copy here the thundering words of the apostle St. Paul to Timothy: "I charge you before God and before Jesus Christ, who is to judge the living and the dead at his coming and his kingdom: preach the divine word in season and out of season; reprove, entreat, rebuke with all patience and doctrine. For the time will come when men will not endure sound doctrine, but, having an extreme itch to hear doctrines that flatter their passions, will heap up for themselves a crowd of teachers suited to their disordered desires, and will close their ears to the truth and turn them to fables. But you, meanwhile, be watchful in all the things of the ministry, endure afflictions, do the work of an evangelist, fulfil all the duties of your ministry."[18]

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[1] *EA*, pp. 546–547.

[2] Acts 5:41.

[3] Gen 17:1.

[4] *Aut.* 233.

[5] *Aut.* 560.

[6] *Aut.* 314.

[7] *Aut.* 545.

[8] MARTÍNEZ DE ANTOÑANA, G., *Manual de Liturgia Sagrada*, Madrid 1957, pp. 731–741.

[9] Mt 24:28.

[10] *Aut.* 337–339. *Aut.* 317.

[11] Lk 4:43 \[printed 4:13\].

[12] 1 Cor 1:17.

[13] Cf. Is 56:10. *Aut.* 670–673.

[14] Jn 10:13.

[15] Mk 16:15.

[16] 2 Tim 4:2.

[17] This paragraph is taken from a letter of Donoso Cortés to María Cristina, 26 November 1851: BAC *Obras completas* (Madrid 1946), vol. 2, p. 599.

[18] 2 Tim 4:1–5.

Obligations of the Bishop towards His Flock

Section One: Ecclesiastics

1. The bishop, in order to fulfil his duties, needs ministers to help him and work in concert with him; otherwise he would be like an active steward of a great vineyard without labourers, like a brave general without soldiers, and like a head without arms. And therefore he must spare no means or diligence that he does not put into effect in order to obtain good collaborators.[1]

2. The most suitable means for forming good ministers are:

1. To have a well-ordered seminary, according to what is laid down by the sacred Council of Trent.[2]

2. Great care with ordinands, that they have learning and virtue, that they be chaste, disinterested, charitable, zealous, of ecclesiastical spirit, fond of the things of the Church and of the good of their neighbours, given to mental prayer and to the reading of spiritual books, especially of the Holy Bible, that they frequent the holy sacraments, and that they be devoted to Mary Most Holy.

- The bishop must not be quick to lay hands on just anyone, for then he would be guilty before God of the sins of the bad priests he had ordained; let him not give way to recommendations \[*empeños*, string-pulling\]; let him inform himself well, by himself, who it is that wishes to be ordained. The bishop will remember that *nihil melius bono sacerdote, sed nihil pejus malo sacerdote* \[nothing is better than a good priest, but nothing is worse than a bad priest\].

The prelate, in order to form good priests, must make use of the ways indicated in the three following little works, namely: *La vocación de los niños, El colegial instruido*, and the *Arte del canto*. I know a person to whom God gave to understand that this was his most holy will. In this way the faults into which some prelates fall will be avoided.

First fault: to ordain the ignorant. The Prelate who ordains an ignorant man offers God a blind, lame animal, a bell without a clapper that uselessly occupies the window of the tower; it neither preaches nor calls the faithful. He will be a shepherd who will not visit the abandoned sheep nor seek the strayed; he will not heal the sick nor feed the healthy, but will eat the flesh of the fat ones and tear them even to their hoofs.[3] Oh, what a shepherd! Rather he will be the ghost of a shepherd, an idol that has eyes and sees not, ears and hears not, a tongue and speaks not. Oh, what punishment awaits him!

Second fault: to bring vicious men into the Church. Of this God complains through the prophet Ezekiel (ch. 44:7) when he says: You bring into the sanctuary strangers, uncircumcised in heart, that is, with hearts corrupted by their base desires, by their covetousness, vanity and pride. You bring into my Church men uncircumcised in the flesh, that is, of evil outward works, such as lust, gluttony, anger, avarice, sloth, slackness, neglect in the fulfilment of their duties; so that they defile the sanctuary, profane the sacrifice, contaminate the sacraments and scandalize the faithful.

It is supremely fitting that the prelate keep continually before him the words St. Paul addresses to Timothy, as commented by Cornelius a Lapide: *Manus cito nemini imposueris, neque communicaveris peccatis alienis*[4] \[Do not be hasty in the laying on of hands, nor share in other men's sins\]. \[Latin, translated:\] "See, O Bishop Timothy, that you ordain no one rashly, but first test and examine each one, whether he is of proven life and doctrine and worthy of such a grade; otherwise you will become a sharer in the sins and scandals, both those that such a man will commit in his grade after ordination, and those he committed before ordination, because on their account he is unworthy of ordination; if then you ordain him, you judge him worthy of such a grade, and consequently you seem to approve him and his morals and sins, and so you become a sharer in them. Hence the Council of Trent (Sess. 23) ordains, under grave censure, that an exact examination both of doctrine and of life must precede the ordination of each one. See Chrysostom, book 4, *On the Priesthood*, how evil it is for the unworthy and unfit to be ordained. We read in the life of St. Leo Pope I, which is prefixed to his works (and Baronius also relates it from Sophronius, year of Christ 461), that when St. Leo, giving himself to prayers and fasts at the tomb of St. Peter, was imploring God's mercy and pardon for his sins, he received this answer from St. Peter: I have prayed the Lord for you, and he has forgiven you your sins, so that it only remains for you to examine and ask pardon for those on whom you have rashly laid hands against the apostolic law. But if these things are done in the green wood, what shall be done in the dry? For who was holier and more prudent than Leo?" (Cornelius a Lapide).[5]

Third fault: to admit the ambitious and the covetous. When Jesus was gathering people to form his apostolate, a doctor of the law offered himself, and Jesus rejected him, because he knew that he did not have a good intention; for the doctor, seeing that Jesus, by his preaching and miracles, was so followed and venerated by the people, said to himself: Aha! This is a good way to win applause and grow very rich; become his disciple so as to learn such fine tricks. So he presented himself and said to him: Master, I will follow you wherever you go. And Jesus answered him: The foxes have holes, and the birds of the air nests; but the Son of man has nowhere to lay his head.[6] By the comparison of the foxes, deceitful animals, Jesus gave him to understand that he knew his pretence perfectly; that he sought nothing but applause and to soar like the birds; and, by the comparison of the nests and the holes, that he wished to be his disciple to acquire riches and possessions. The doctor, when he saw himself found out, was ashamed and withdrew.

Therefore, when the prelate knows that someone wishes to be ordained out of speculation and not out of vocation, as is commonly the case with widowers, and also with single men of some age or already established in some profession, he must reject them, as Jesus did. The doctor did not reply but, very quietly \[*callandito*\], ashamed, withdrew. But the prelate will be answered back, and insistently, and if they see they cannot achieve their aims, they will seek recommendations. Let the prelate, then, go carefully; let him have firmness of character; let him not admit those who arouse his misgivings, after he has commended the matter to God, lest there happen to him what happened to me with a widower whom I ordained. I had first made him enter the seminary so as to be able to observe him better; I learned nothing bad of him; nevertheless his manners did not satisfy me, so I always resisted him; but at the repeated urging of the rector of the seminary and of his professor I ordained him; and he has turned out so badly that it is a pity, and he is a great nightmare to me.

Since then I have been so taught by experience \[*escarmentado*\] that, with all who consult me about their vocation, if I do not see very clear signs of their being called by God to the ecclesiastical career, I undeceive them and tell them with all energy to give up their purpose; for I have observed that some do not know what they are asking, and that others are brought in by Satan, like Judas, to betray their ministry and to be the discredit of good priests and the dishonour of the whole Church.[7]

3. The prelate must not only form good priests, but also preserve and even perfect those he found when he entered the diocese; and to this end he will see to it that they make the spiritual exercises every year.

4. He will do the same in learning: to preserve and even increase the treasure of their knowledge by means of conferences on moral theology, liturgy, chant, ecclesiastical computus, together with everything else a priest must know; and these conferences will be held once or twice each week, and the prelate will preside over them as far as possible, not only in the city of his see but also in all the towns where he is on visitation, since this is a very important thing.

5. The prelate will keep in a reserved little book the names of all the priests of his diocese; each name will have two blank pages on which to write that of each cleric, his age, his health, his talent, his academic career, years of service, his virtues or faults, and as much as can be known, so as to choose rightly for appointments. As for the bad, the prelate must have compassion on the weak, humble the proud, punish the obstinate, and never tolerate the scandalous; for this reason it is fitting to have a house in which to confine them, although it is better, says St. Liguori, if they can be expelled from the diocese[8]; but before using strong remedies he must seek and try gentle ones. The prelate must never pay attention to anonymous letters, gossips or informers in proceeding against any cleric; he will make use of those who can know, and they must be ordered to tell it and to do so under obedience and in the fear of God. The prelate will never pay attention to the cleric who says he has not done the thing imputed to him, for bad clerics never tell the truth to their prelate; they deny everything and say that the revelations of their wickedness and scandals are calumnies.

In order that the prelate may obtain from God to have good ecclesiastics, preserve them and make them advance in perfection, he must make use of the exercises of St. Ignatius, the prelate himself making them every year and seeing to it that all the priests make them too at the most suitable time.[9] Jesus, before beginning his public life, withdrew into the desert for forty days. Oh, what rigorous exercises! They were a continual fast. What fervent prayer!…[10] Before calling the Apostles he spent the time in prayer[11], and he was always very constant and persevering in it. The Apostles, before scattering through the world, made ten days of rigorous exercises, in which the Holy Spirit came upon them.[12] Oh, what great graces they obtained! In the lives of bishops one sees that they not only made the holy exercises before being consecrated, but also made them again each year, like St. Charles Borromeo and St. Francis de Sales. Cardinal Bellarmine made them every year, for the space of a month, in the vacation time; and some made them twice a year.

If the prelate makes them at least once every year, he will easily persuade the other ecclesiastics by his example and his words to make them too; and by means of the holy exercises of St. Ignatius he will have the sweet consolation of seeing bad priests converted and good ones grow fervent.[13] Fr. Maffei relates that in Siena there lived a priest who gave public scandal; he made the spiritual exercises and was so truly converted that one day, when the church was full of people, he went up into the pulpit with a rope round his neck and with tears begged pardon of God and of the people he had scandalized by his wickedness, and from then on he undertook a most penitent, fervent and exemplary life. And St. Liguori says that if in the exercises to the clergy one priest resolves, as is to be hoped from the grace of God, to devote himself to procuring the salvation of souls, not just one soul is gained, but a hundred and a thousand.[14] *Exorandus igitur est Deus, si vult amari ab animabus, faciat se amari a Sacerdotibus, imo a Praelatis*[15] \[God must therefore be entreated: if he wishes to be loved by souls, let him make himself loved by Priests, and indeed by Prelates\]. *In meditatione et in exercitiis spiritualibus incenditur ignis divini amoris*[16] \[In meditation and in spiritual exercises the fire of divine love is kindled\].

Section Two: What Clerics Must Know

To fulfil their sacred duties, the ministers of the Lord must be well instructed and versed in the following: 1. in the Holy Scriptures, sacred dogmatic, moral, mystical and ascetical Theology, and the discipline of the Church; 2. in the holy rubrics of the Office, the Mass, the administration of the sacraments and the other functions of the church, and in plainchant; 3. they must be lovers of cleanliness in the church and altars, linens, sacred vessels and other ornaments; 4. they must strive to keep, and to make others keep, silence in the church, sacristy and their surroundings, so as not to disturb those who are praying, and so that due respect is had for such holy places.

Section Three: Religious Men

1. The Prelate must strive to have and show much benevolence and gratitude towards religious, because these, if they are as they should be, will help him in the cultivation of the vineyard the Lord has entrusted to him; and if any of them gives some scandal, it would be good to come to an agreement with the respective superior, and he may be corrected discreetly, or moved to another place or post.

In the life of the Most Illustrious Señor D. Pedro de Castro, who was President of the Audiencia of Granada, one reads that when St. John of the Cross was Prior of the Convent of the Holy Martyrs in that city, Fr. Diego de la Santísima Trinidad, Vicar of the province of Andalusia, came to make the visitation, and one of the things he ordered in holy visitation was that the Prior should return the visits paid to him. The holy Prior complied with all punctuality, beginning with the President of the Audiencia, who was the said D. Pedro de Castro. He entered his house and, after giving him the Christmas greetings with religious discretion, apologized for the few visits he had paid him, assuring him that in the convent he had taken care to commend him to God. To which the President answered: Father Prior, we are more edified to see you in your convents

than in our houses, and you oblige us more by that to remember to give you alms than by visiting us; for then we know that you are keeping the post where God put you, and the less we see you, the better you seem to us.

The holy Prior cut short the visit and, without visiting anyone else, returned to the convent saying to his companion: This gentleman has put us to shame; I wish the whole Order had heard what he said to us, so that it might be persuaded how little we gain by this nuisance of visits, which the devil has brought in among us under the cloak of necessity; for God commands us to be day and night in our cells, and there he will give us what we need without these formalities. And so I return home wanting to cry aloud that we should banish them from among us and keep our recollection.

That is why, to the religious who, carried away by fondness for paying visits, asked him permission to make them, he used to object with the holy maxim of the President: Do you think lay people are to esteem us as courtiers? Then you are mistaken, for it is not as courtiers but as saints; and for this the better way is to keep apart from them.

Oh, great maxim! which religious, missionaries and all priests, and indeed all clerics, should always keep before them and observe exactly. *Nimia familiaritas parit contemptum* \[too much familiarity breeds contempt\]. They should enter houses only to fulfil their ministry.

Section Four: Nuns

The prelate must have great confidence in the prayers of nuns, for if they are good, their prayers are worth much before God; and for this reason the prelate will see to it: (1) that postulants have a true vocation before entering, and especially before professing; (2) that they have common life[1]; (3) that they keep silence[2]; (4) that they not be fond of going to the parlour; (5) that they be observant of their vows, rules and constitutions; (6) that they practise mortification; (7) that they be assiduous in prayer; (8) that they not be idle; (9) to this end the prelate will see that every year they make the spiritual exercises, and twice a year he will assign them an extraordinary confessor.[3]

Section Five: Teaching Sisters

One of the things a prelate must most strive for is the instruction of girls, for if they are well instructed in virtue, in religion and in the duties of their sex, not only will they be good themselves, but in time they will be good mothers of families, and the goods that can result from this are incalculable. Therefore the prelate must procure all the establishments possible in each of the parishes of his diocese; and so that they may remain good, he must see that every year they make the spiritual exercises, that they have an extraordinary confessor, and mental prayer every day; that they be always occupied, speak little, not like visits, and always keep the rules of their Institute.[1] We wrote a little work, *La colegiala instruida*, which all girls ought to have.

Section Six: Sisters of Charity for the Sick

The prelate is the father of the poor, and when these are sick they are doubly worthy of his compassion and pastoral zeal; for this reason he will procure Sisters of Charity[1] to care for them in the hospitals and charitable houses. And let the prelate understand that if the sick are not cared for by the Sisters of Charity or by other similar sisters, such as the Carmelite Tertiaries, the poor things will fare badly; and therefore Sisters must be sought with all determination. *Ubi non est mulier, ingemiscit egens*[2] \[Where there is no wife, the needy man groans\].

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[3] *Aut.* 92.

[4] Cf. *El Colegial instruido*, vol. 1, pp. 9–37.

[5] Zech 11:17 \[cf. 11:16\].

[6] 1 Tim 5:22.

[7] A LAPIDE, C., *Commentaria in omnes S. Pauli Epistolas* (Antwerp 1679), p. 751.

[8] Mt 8:19–20 \[printed 8:13–20\].

[9] Cf. *El Colegial instruido*, vol. 1, pp. 22 and 367; vol. 2, pp. 154 and 262.

[10] DE LIGUORI, A. M., *Selva di materie predicabili*, Bassano 1833, vol. II, *Riflessioni utili ai Vescovi*, "Della Correzione", p. 443.

[11] *Aut.* 512, 611.

[12] Lk 4:1–13.

[13] Lk 6:12.

[14] Acts 1:4, 13–14; 2:1–4.

[15] *Aut.* 308.

[16] DE LIGUORI, A. M., *Avvertimenti necessari a chi dà gli Esercizi spirituali a' sacerdoti*, in *Selva di materie predicabili*, Bassano 1833, vol. I, p. 8.

[17] DE LIGUORI, A. M., *Homo apostolicus*, Barcelona 1846, vol. I, p. 186.

[18] *Aut.* 227.

[19] Cf. *Aut.* 710–716. *Aut.* 715.

[20] *Aut.* 709.

[21] Cf. *Aut.* 313.

[22] *Aut.* 561.

[1] *Aut.* 503.

[2] Sir 36:27 \[Vulg.; cf. 36:25\].

The Laity

Section One: Bodily Goods

The prelate must procure what bodily goods he can for his flock, in the following way:

1. By visiting and helping the poor[1], the sick and the imprisoned.[2] The prelate must with great zeal promote, preserve and increase the Conferences of St. Vincent.

2. By assisting, even when they are healthy, the poor, the orphans, widows and the aged, using that occasion to have them instructed in religion and receive the holy sacraments.

3. By seeing that orphans and abandoned children take up a trade, craft or state of life, considering that the Prelate is the father of the poor.[3]

4. By lodging pilgrims gladly and joyfully, especially if they are clerics or religious, considering that in their person he receives Jesus Christ himself.[4]

Section Two: Spiritual Goods

The prelate must procure the spiritual good of his flock:

1. With the bread of the divine word, by himself and through suitable ministers.

2. With the administration of the holy sacraments, good example and prayer.

3. With frequent visits of the diocese, uprooting vices and planting virtues.

4. By striving to banish and burn bad books, giving or procuring good ones; with religious functions, the erection of confraternities, brotherhoods and other things of this kind.

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[1] *Aut.* 569.

[2] *Aut.* 572.

[3] See the *Reflections on Agriculture*, *Las delicias del campo*, the parish savings banks (cf. *Aut.* 569).

[4] Mt 25:43.

Government of the Diocese

Section One: Bases of Good Government

The government of a good prelate must have as its bases the following virtues. First, humility, because by this virtue one pleases God, and to the humble he gives grace and the gift of governing well.[1] Second, meekness, and by this one pleases men, as Moses did[2]; and that is how hearts are won. Third, patience, and with it one possesses one's own soul and those of the flock, sometimes overlooking things, according to the proverb that says: he who does not know how to overlook does not know how to reign. Fourth, listening to people in their troubles and requests, even if they are imprudent; if they can be satisfied, what they ask is granted, and if that is not possible, they are undeceived in a kindly way; but they are never dismissed angrily and rudely.

Section Two: Means for Obtaining the Gift of Governing

The prelate, to obtain the gift of governing, must make use of the following means:

1. The first is prayer, as Solomon did, as we read in chapter 3 of the third book of Kings: *Dabis ergo servo tuo cor docile, ut populum tuum judicare possit, et discernere inter bonum et malum. Placuit ergo sermo coram Domino. Et dixit Dominus Salomoni: Ecce feci tibi secundum sermones tuos, et dedi tibi cor sapiens et intelligens.* This is the first and most effective means of obtaining from God the grace of governing well.[1]

2. The second is the imitation of Jesus Christ, Shepherd and Bishop of our souls[2], as St. Peter calls him; the imitation of the holy Apostles and of holy Prelates, taking one of them as special patron or model in the episcopate, such as St. Francis de Sales, St. Charles Borromeo, St. Thomas of Villanueva, Blessed Juan de Ribera, St. Liguori, the venerable D. Pedro de Castro; and reading their lives written at length.

3. The third is counsel, not from just anyone, but from wise, prudent and benevolent men.

4. Study and inquiry, and never ever acting precipitately; and giving correction at the proper time and in the due manner.

Section Three: The Holy Pastoral Visitation

I. Need for the Visitation and Its Times

The prelate must visit the whole diocese every year, or at the latest every two years; he must not stay always fixed in his palace. If the sun always looked at the earth from one point, it would be of little use to it; but by going round from one side to the other it lights, warms and makes it fruitful; the prelate must do the same in order to light, warm and make his diocese fruitful. There is a proverb that says: *Optimus fimus in agro sunt vestigia domini* \[the best manure in the field is the master's footprints\]. One has only to imitate Jesus, the model of prelates, and go about as he did through the cities, towns, villages, hamlets and farmhouses[1]; but to make the visitation with fruit, and fruit that lasts, he must observe three times: before the visitation, during the visitation and after the visitation.

II. Before the Visitation

The bishop, before going to any town, especially if it is large, must send official notice:

1. To the civil authority, telling it the day and hour of his arrival.

2. He will send notice through the secretariat to the parish priest, enclosing the printed edict, which he will read at the offertory of the High Mass on the Sunday before the visitation, and then post the said edict on the inner doors of the church, so that the faithful may be well informed.

3. The parish priest will take care to notify and exhort the people to attend the sermons and instructions, and to receive confirmation and the other sacraments administered during the holy visitation.

4. He will present to the prelate privately a list of all the scandalous persons of his parish, so that he may apply the remedy to the wound, and the authority of the prelate may achieve what the zeal of the parish priest has not been able to achieve.

5. He will inform the prelate whether his parishioners fulfil the precepts of hearing Mass, confession and communion, and also whether they frequent them out of devotion.

6. He will inform the prelate whether his parishioners are devoted to the Most Blessed Sacrament, to the Way of the Cross, to Mary Most Holy, and under what title, for example of Carmel, of the Rosary, of Sorrows, and what they do in her honour. He will also inform the prelate how the schools for boys and girls are, and whether they apply themselves to the catechism; whether the young live decently; whether the married live in peace and union, and all live as Christians.

7. Finally, he will tell the prelate candidly all the good and evil of his parishioners and the means he has used, so that with this knowledge he may proceed more wisely.

III. During the Holy Visitation

During the time of the holy pastoral visitation the Prelate must strive for:

1. Recollection, prayer and occupation; not to waste time on outings and useless visits; only the necessary ones will be made, without wasting time.

2. He will behave with zeal and fervour; he will preach, catechize, administer confirmation and the other sacraments.

3. He will take books, holy pictures, rosaries and medals, and distribute them.

4. He will take few people, no more than a secretary and a servant.

5. He will not accept gifts or presents, nor allow anyone of his household to accept them, either for himself or for his master.

6. He will eat very frugally and will have reading during the meal by some cleric of the same parish, who may be a witness of his temperance and of the good example he must give in this.

7. The prelate will visit the tabernacle, the baptismal font, the altars, the sacred vessels, the vestments, the cemetery, the parish registers and the books of the confraternities; and he will read the acts of previous visitations to see whether all that was ordered has been carried out.

8. He will also visit the parish priest and his rectory. The prelate will find out whether the parish priest is good; whether every day he has mental prayer and spiritual reading, prays the divine office, prays the holy rosary with the people; whether he celebrates holy Mass every day, when and how; whether on Sundays and days of precept he celebrates it at the appointed hour; whether he is punctual; whether he applies it *pro populo* \[for the people\]; whether on all Sundays, feasts and days of Lent he explains the catechism and preaches to the people as he should; whether he administers the sacraments, always wears the cassock \[*hábitos talares*\], has any vice, for example whether he is a gambler, a drinker, a chatterer, a backbiter, litigious, covetous, a trafficker, a buyer of property instead of a giver of alms; whether he is irascible, unchaste, or lives in some proximate occasion \[of sin\], visits some suspect house, or has any other vice; the

prelate must strive to apply the most effective remedy, because if the parish priest is bad, the harm he does his parishioners is incalculable. *Ex fructibus eorum cognoscetis eos*[2] \[By their fruits you shall know them\], says Jesus Christ, speaking of the Hebrew priests; the same is observed today. The prelate will be able to know what the parish priest is by what he sees in the church, in the rectory, and in the customs and religious practices of the parishioners.

9. The prelate will also find out whether the parish priest has books and whether he reads them, for without instruments one cannot work. Nor is it enough to have a very well stocked library if one does not read; it would be like someone sitting at a table laid with rich food who, if he did not eat, would get no good from any of it. And to see whether the parish priest profits, the prelate may speak to him casually about the matters contained in his books, and by the answer he will know whether he profits.

10. The Prelate will give the parish priest all the warnings and counsels he considers opportune; and if there are other priests in the same parish, he will gather them, give them a talk and explain their principal obligations, such as the office, Mass, cleanliness of the church, vessels and vestments; how they must keep silence in the church; mental prayer; administration of the sacraments to the healthy and the sick; how they must catechize, preach, study and attend the conferences, and wear the cassock, for the cassock is a guardian angel. God, through the Church, has given the cassock to guard the cleric, as the rind guards the fruit; the orange, the melon, etc., without its rind is spoiled by the air; and so too the air of the world corrupts the cleric without the rind of the cassock.

The prelate, moreover, will also visit the schools for boys and girls. He will visit the prisons, hospitals and other charitable establishments, encouraging, consoling and doing what good he can. He will also give alms to the other poor, according to their needs.

IV. After the Visitation

The prelate will find out whether all that was ordered is being carried out; otherwise all the arrangements would be in vain. On this point it must be kept in mind that it is better to order little and have it carried out than to order much and have none of it done; therefore the Prelate will keep watch by himself and through others, for example:

1. Through the vicars forane and all the clerics of his jurisdiction, that they may admonish and encourage.

2. He will also make use of other confidential persons, whether priests or lay people. St. Charles Borromeo had four hundred in his diocese. These confidants must be persons of very proven virtue, who do not offer themselves, but whom the prelate calls and charges in conscience with this vigilance; and they must do all their work in the fear of God, out of charity and obedience. To these confidants or secret monitors the prelate will entrust vigilance, that they may tell him frankly and in confidence whether all the provisions he has given regarding church, vestments, functions and persons are being carried out.

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[3] *Notas espirituales. Arzobispo de Cuba*: *EA* p. 592.

[4] Cf. Num 12:3; *Aut.* 374; *Notas espirituales. Arzobispo de Cuba*: *EA* pp. 592–593.

[5] *Notas espirituales. Arzobispo de Cuba*: *EA* pp. 594–596.

[6] 1 Pet 2:25.

[1] *Aut.* 538–545, 550.

[2] Mt 7:16.

Obligations of the Prelate towards Himself

The prelate must live in such a way that his conduct is a continual lesson to the faithful, so that he can say like Jesus Christ: *Quis ex vobis arguet me de peccato?*[1] \[Which of you convicts me of sin?\] And like the

Apostle St. Paul, who said: *Imitatores mei estote, sicut et ego Christi*[2] \[Be imitators of me, as I am of Christ\]; therefore it is fitting that he have a plan of life and do everything in order; thus he will have:

1. A rule of life in which the spiritual exercises are set in order, and never omit them for occupations that come up, as St. William did.

2. The prelate must have love, a thing so necessary that Jesus Christ required nothing else of St. Peter in order to entrust him with his sheep but love.[3]

3. He must have zeal for the glory of God and the salvation of souls; and he will show this zeal by preaching, by good example and by prayer; and these are the three things contained in the three questions of love that Jesus put to St. Peter.[4]

4. He must also have prudence, which is the director of all the virtues[5]; and learning and goodness, which are the two eyes of prudence.

5. The prelate should likewise have fortitude, in imitation of St. Ambrose, St. Basil and other holy Prelates; and therefore he must always go provided with these two things, the presence of God and prayer, remembering the Apostle's words: *Omnia possum in eo qui me confortat*[6] \[I can do all things in him who strengthens me\].

6. In chastity he will be a true angel of God; and so he must not only be chaste, but all must consider him such, and he must not give even remote occasion for suspicion of his conduct; and therefore he will never, ever speak with any woman without witnesses, as St. Francis de Sales practised, and then few words, with gravity, eyes on the ground, the mind in heaven and the heart in God, according to the counsel of St. Basil. Of St. William we read that his palace, which was open to all, was closed only to women, with whom he never spoke except in a very necessary case, and then in the church. Of St. Augustine it is known that he would not have even his closest female relatives in his house. St. Francis de Sales would not allow even his own mother to live in his palace. Let the Prelate imitate these Saints, and so he will be chaste and keep his good name.

7. The prelate will strive to have the virtue of modesty; on this the prelate must remember what is laid down by the Councils, especially the Fourth of Carthage: *Pauperem domum et vilem supellectilem habeat, dignitatemque auctoritatis suae fide et meritis quaerat* \[Let him have a poor house and cheap furnishings, and seek the dignity of his authority by faith and merits\]. How will the prelate have the courage to preach against luxury and superfluous expense if he indulges in them? He must imitate Jesus and his Apostles.

8. The prelate will also have a great love for the virtue of poverty, contenting himself with little, as the Apostle said: *Habentes alimenta, et quibus tegamur, his contenti simus*[7] \[Having food and wherewith to be covered, with these let us be content\]. The Prelate must continually remember that all his revenues are the patrimony of the poor, and must therefore be distributed to them. St. Ambrose, St. Augustine and others gave even the jewels \[plate\] of the Church to the poor in cases of extreme necessity.

9. The prelate will often read and meditate on what is laid down by the sacred Councils; let him read and meditate the Holy Scriptures, especially the letters of St. Paul, above all those he addresses to Titus and Timothy; of the latter, in his first letter, he requires ten positive virtues and six negative ones; let the prelate who wishes to be good read them, as well as the exposition the interpreters and Holy Fathers give of them.

It is also much to be desired that the prelate have and read frequently the precious little work *Stimulus pastorum* (now reprinted anew)[8]; *Lo spirito dello episcopato cristiano e suoi principali doveri*, a work by Mgr. Michele Basilio Clary, Archbishop of Bari, Naples, Gaetano Nobile, bookseller, via Concezione a Toledo no. 3: a very good modern work; the *Pastoral Rule* of St. Gregory the Great; the works of St. Charles Borromeo, but especially the *Opuscula S. Caroli Borromaei*.

Curial Officials

The prelate must not only strive to be good, but must arrange and watch that his curial officials and household be so too, because otherwise what he built up the others would destroy, and they would even bring him into discredit; and therefore he will strive that they have the following qualities according to their posts.

The vicar general will be learned, spiritual, disinterested, amiable, gentle, and will give audience to everyone; he will deal promptly with business; every day or more often he will report to the prelate on the principal matters he has in hand, as St. Charles Borromeo required. The fiscal \[promoter of justice\] must be wise, virtuous and hard-working. The notary likewise must be wise, virtuous and hard-working. The clerks will be virtuous and hard-working; they must frequent the holy sacraments; St. Charles said that if they are not exemplary they are the discredit of the prelate, and therefore whoever will not be exemplary must be dismissed. All must be enemies of receiving gifts; St. Charles had absolutely forbidden it to all his dependants, and one, because he had received a gift, he dismissed.

Household

The secretary must be a wise, prudent, discreet, experienced man, with a heart full of charity \[*entrañas de caridad*\] for all. The steward should be, says St. Bernard, a faithful servant so as not to deceive, and prudent so as not to be deceived by others. The cook should not be prodigal, but economical. The valet and the servant should fulfil their duty well.

Every year they will make the spiritual exercises; every eight days they will receive the holy sacraments. Every day they will have half an hour of mental prayer and spiritual reading. Moreover they will pray the rosary and make the morning and evening exercises. All must be very devoted to Jesus and Mary. They must also always strive to walk in the presence of God, and must always be occupied, for idleness is the mother of all vices.

They must not be chatterers, nor fond of going out of the house for walks or visits; they will go out only out of necessity and come back as soon as they can. With all the others in the house they will live in peace, love and charity, and they will never have a particular friendship with those outside the house. They will never eat or drink outside the set hours, for this indicates very little virtue, gluttony and lack of mortification, and opens the way to temptations of impurity, into which the unmortified come to fall. They must be most chaste, so that impurity is the vice they must hold in greatest horror and which must least be tolerated in the bishop’s house. All the household must be charitable and patient with everyone, and especially with the poor. They must be affable, attentive and courteous with those who come to the palace. They will dress decently in colour and in the cut of their clothing, without stains and without luxury; in a word, they must have all the virtues and no vice, because the rest of the people will take example from the bishop’s household; therefore, if anyone fails he will be warned, and if he does not amend he will be dismissed.

The prelate’s greatest success lies in the choice of his familiars or household, and in resisting recommendations, for if he errs in this, the head will be left alone, without hands or feet. Canon Urraca made Cardinal Portocarrero, Archbishop of Toledo, happy in his household and government; Señor D. Juan de Salcedo, secretary, did the same for Señor D. Pedro de Moya, Archbishop of Mexico; and others like these could be cited.

But even if he has good household members and helpers, let him not leave them alone, lest there happen to him what happened to Moses, who, while he was on the mountain speaking with God, his brother Aaron let the people commit idolatry, and even himself cast the golden calf. A similar setback \[*chasco*\] befell Nehemiah, who in his absence left the care of Jerusalem to the priest Eliashib, and on his return found that his whole government had been robbery: the governor full of riches and the people full of misfortunes. The prelate must be like the water wheel \[*noria*\], which always turns on its axle, has all its buckets fastened in

their proper place, sees all of them and gives them movement, and that is how they draw water. Like the sun… like the physician…

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[1] Jn 8:46.

[2] 1 Cor 4:16 \[cf. 11:1\].

[3] Jn 21:15–17.

[4] *Concio de officio et moribus episcoporum*, Valencia 1695, p. 178.

[5] *Stimulus Pastorum*, p. 103.

[6] Phil 4:13.

[7] 1 Tim 6:8.

[8] BARTHOLOMEW OF THE MARTYRS, *Stimulus Pastorum*, Valencia 1695.

There Shall Be No Translation of Bishops

1. Unless there is a very grave cause, or a great good for the Church is hoped for, a bishop will never be transferred from one diocese to another, because this brings very grave evils, as sad experience shows. As a rule, the bishops who are transferred are already old and ailing, and therefore have neither the spirit, the agility nor the possibility to make the pastoral visitations as the sacred Council of Trent so rightly prescribes; hence there are parishes that have not been visited for many years, to the great harm of souls, which have not received the sacrament of confirmation; they are sheep that do not know their Shepherd nor are known by him.

2. Perhaps it will be said that this is done to reward the prelate's services. Wrongly done, for to reward the prelate the parishioners are harmed, because they cannot be visited or fed with the spiritual pasture of preaching and the other functions of the sacred ministry by an old man as they would be by a young and agile one. Moreover, the good prelate must not expect the reward of his labours in this world by means of another, more honourable bishopric, but must expect from Jesus Christ the praise and the pay he will give him on the day of reckoning; and surely the praise will be according to the fidelity with which he has carried out the bishopric in which He had placed him, as is seen in the parable of the talents, in which the one who had received two talents and gained two more with them was praised in the same way as the one who gained five because he had received five. It will be in heaven that the Lord will set him over great things and make him enter into the joy of his Lord.

3. Besides not being advantageous to the prelate who is transferred, and causing harm to the parishioners, it opens the door to ambition for another diocese; it is a motive for living discontented in the first see and carrying out one's ministry coldly; with other evils that are left to the consideration of the good thinker and watchful observer.

4. I should like the prelate to think very maturely that the Holy Spirit has given him that Church as his Spouse, and therefore he must not divorce her so easily; let him learn from Jesus Christ and he will know how to behave with his spouse. Transferring a prelate from one see to another makes him lose the desire to undertake anything of importance; for example, if the Most Illustrious Señor D. Domingo de Silos Moreno, Bishop of Cádiz, had cherished the idea of being transferred, how would he have undertaken the work of finishing that cathedral? How would the Bishop of Urgel, Señor D. José Caixal, have begun the building of the most beautiful and spacious seminary?

How would the Archbishop of Zaragoza have attempted the repair of the magnificent church of the Pilar? How would I have spent twenty-five thousand duros to begin the beautiful house of charity in Puerto Príncipe if I had known that I was to abandon it? Let no one say that, even if a prelate is transferred to another diocese, the work begun will still be continued. It may be; but I say that commonly it is not so, because not all have the same enterprising temperament, nor the same way of looking at the affairs of the

diocese; what is certain is that if a prelate dies or is transferred to another diocese, the works he leaves unfinished stay as they are; and perhaps there will happen to him what the Gospel relates: that after laying the foundations and not being able to finish the work, all who see it begin to mock him, saying: Look, there is a man who began to build and could not finish.[1]

Moreover, in every transfer there is a source of displeasure for the Holy Father and for those who love the observance of the discipline of the Church, namely that, without waiting for the Holy Father's approval of the bishop's transfer and for his preconization, they already name the one who is to succeed him and put him in the newspapers.

Therefore we must keep in mind what we read in the Council of Carthage of the year 397, attended by St. Augustine, in which transfers from one see to another were prohibited. Likewise one should recall the Council held in Carthage in the year 398, composed, according to some, of 214 bishops, at which St. Augustine was present. One hundred and four canons were made at it, very celebrated in antiquity, most of which concern the ordination and duties of bishops and clerics; and in them transfers are prohibited unless they are for the real benefit of the Church, and they must be done by the authority of a Council (now it must be by the authority of the Pope), and by the authority of the bishop for priests and other clerics (vol. 2, c., p. 1198, other edition). And as Angelus says: \[Latin\] "I say that a transfer can be made for a just cause; for just as carnal marriage cannot be dissolved without cause, neither can the spiritual one between the Bishop and the Church. The just causes are referred to two heads, namely: utility, if from the transfer greater fruit comes to the universal or to a particular Church; and necessity, if, for example, because of hostile persecution or another cause, someone cannot safely remain in his own Church" (Angelus, book I, tit. VII, no. 4).

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[1] Lk 14:29.

The Canons

1. They must form the bishop's senate. The canons, by their virtues and occupations, must be a living copy of what St. John saw in heaven and tells us in the fourth chapter of the Apocalypse: *Et in circuitu sedis sedilia viginti quatuor: et super thronos viginti quatuor seniores sedentes, circumamicti vestimentis albis, et in capitibus eorum coronae aureae*[1] \[And round about the throne were twenty-four seats; and upon the thrones twenty-four elders sitting, clothed in white garments, and on their heads crowns of gold\]. The canons, then, whether by their years or by their virtues and spotless life, are called *seniores*, elders, either older or more virtuous than the others; the white garment indicates the purity and chastity in which they must live; and the golden crown, the thoughts of charity in which they must be continually occupied.

2. That is why it is desirable that canonries be given to the older parish priests who have conducted themselves well in their sacred ministry, or to other priests who by their learning and virtues have earned this favour. It would be much to be desired that the prelate propose or know the candidate, to keep out some troublemaker who might stir up the rest, like Judas: when he grumbled at the action of the Magdalen, the other Apostles, though innocently, grumbled at it too, until Jesus took her part. It is true that the Apostles, on hearing Jesus defend her, held their tongues; but Judas did not desist until he sold his own Shepherd.[2] Not infrequently it has happened that an unruly and mischievous canon has led astray many of the chapter, and they have waged the cruellest war on the Prelate. There are those who say that God has given the body of canons to the bishop as he gave Eve to Adam, so that he might not be alone and she might be his help; but she, being idle and curious, was seduced by Satan, and instead of being his help was his enemy; so too it has happened not infrequently that some canons, idle and seduced by Satan, instead of being a help like the prelate, *faciamus adjutorium simile sibi* \[let us make him a help like himself\], are his greatest enemy (see art. 13 of the Concordat of 1851).

3. The canons, then, will form the bishop's senate; but they will not have a decisive vote in any matter, although the prelate must ask their consultative vote in writing in all business in which, according to law, the counsel or consent of the chapters is required (see art. 14, ibid.).

4. The canons will attend the conferences, accompanying the prelate, and will sit in order at his side; and if at any time the prelate cannot attend, the *dignior* \[highest in rank\] will preside. Thus they will give this example to the other priests and will be as it were the teachers and consultors in the difficulties that arise in the conferences themselves and outside them.

5. The canons who are not *de oficio* \[holders of the offices of magistral, doctoral, lectoral, penitentiary\] must take care of the Christian instruction of the public establishments, such as hospitals, prisons, penal garrisons, etc., etc., each taking charge of the one the prelate assigns him, and he will oblige him to care for them himself and through the chaplain there may be, and will hold him responsible at the visitations.

6. It would be very laudable that on all the Sundays of Advent and Lent there be a sermon in the cathedral and that the canons preach; and in case they are impeded, they should send a trusted man with the approval of the prelate, who will indicate whether the sermons are to be moral, doctrinal or mixed.

7. It would be very fitting that the canons who enter from now on should all live with the prelate, or at least in a common building in which there are no women, for example in the Seminary, or in some building or house.[3]

8. The chapter should not be granted the election of any employee without the forming of a list of three \[*terna*\] from which the prelate may choose (see art. 14, ibid.).

9. Nor is it fitting that the chapter handle the finances of the fabric; every two or three years it must name one of its members to take charge of everything relating to this matter, in dependence on the prelate, who may hear the corporation when he judges it fitting.

10. The twenty-four elders whom St. John saw not only formed the court, but also praised God, saying: *Dignus es, Domine Deus noster, accipere gloriam et honorem et virtutem, quia tu creasti omnia, et propter voluntatem tuam erant et creata sunt*[4] \[Worthy are you, O Lord our God, to receive glory and honour and power, for you created all things, and by your will they existed and were created\]. So the canons will not only form the prelate's senate, but will also be charged with giving special worship to God through the divine office, recited and sung in choir, sung Masses and the other functions that must be held in the cathedral.

11. It would be desirable that a fourth part of their revenues be set apart and a common fund formed from which the daily distributions would be drawn, to be earned only by those who were present, neither sickness nor legitimate occupation serving as an excuse. Oh, what abuses would be prevented!…

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[1] Rev 4:4.

[2] Jn 12:3–8.

[3] Author's note (1865). On this point, cf. *Reglas del Instituto de los clérigos regulares que viven en comunidad* (LR \[Barcelona 1864\], 78 pp.).

[4] Rev 4:11.

Vicars Forane, Parish Priests and Other Priests

In every diocese, besides the chapter, there will be vicars forane, parish priests of parishes of entry, promotion and final grade \[*de ingreso, ascenso y término*\], parish assistants and coadjutors. There will also be beneficiaries and chaplains, etc. So there must be no ecclesiastic who is not attached to some particular church. And without the bishop's special permission none will be allowed to leave his post, wandering from one place to another, and perhaps even from one diocese to another.

Duties of the Vicars Forane or Archpriests

1. The vicars forane are charged with watching over and caring for the parish priests and other priests of their district, that they live as the sacred canons command, wear the cassock, and keep all that is prescribed by the edicts and acts of visitation.

2. The vicars forane will examine the priests of their district who have faculties *ad tempus* \[for a limited time\], and in the report they give they will put one of these three marks: Good, Fair, Poor; and with the corresponding mark they will send the faculties to the chancery secretariat so that they may be issued.

3. The vicar forane will be the president of the Conferences held in his district. Likewise he will preside over the Brotherhood of Christian Doctrine and whatever congregations the prelate entrusts to him.

4. All the vicars forane of the diocese, each year, on the Monday after the third Sunday after Easter, will come to the capital to hold the diocesan synod. To this synod each vicar forane will bring a note of all the parishes, chapels and hermitages in his district, with the names of the parish priests and other priests. If anyone has some hidden fault he will tell the bishop privately; but if it is a public and scandalous matter, he will say so publicly in the meeting so that the remedy may be discussed; he will also say what means he has tried to remedy it and what he judges should be done to remove it.

5. Each vicar forane will say in the synod whether all the priests of his district wear the cassock, whether they live as clerics, whether all give good example, whether they are zealous and fond of study. When any of them is distinguished for his virtue, his learning or some other special good quality, he will recommend him in the meeting. The same vicar forane will present the notebooks in which are written the resolutions on moral questions and rubrics held at the conferences of the parishes of the district from 1 January to the last day of December of the previous year.

6. The same vicar forane will say whether the holy sacraments are administered to the healthy and the sick of the town and countryside, and how; whether holy Mass is celebrated, and at what hour, especially on feast days; whether the acts of faith are prayed; whether catechesis is given; whether the divine word is preached, and how; and in what manner the other functions of religion are celebrated. How the churches, sacred vessels and vestments are. How the cemeteries are; whether they are fenced, clean and divided into sections.

7. The vicars forane will also report the devotions there are in the parishes, churches and hermitages of their district; for example, frequency of the sacraments, attendance at Mass, visits to the Most Blessed Sacrament, the Way of the Cross, the Trisagion, the Rosary, the Scapular, the Sorrows of Mary, the Heart of Mary, the Court of Mary, the Good Death, etc.; they will propose the means they think should be adopted to preserve and even increase devotion, and what measures should be taken to remove any abuse that may have crept in.

8. The vicar forane will also say what vices predominate in his district, for example gambling, drunkenness, impurity, etc.; what remedy he judges could be applied to uproot them; what steps he thinks could be taken to advance in virtue.

9. The vicar forane will likewise say how the schools for boys and girls are; how the Brotherhood of Christian Doctrine is going; whether bad books are coming in, whether they have good and devout ones, or what books are suitable.

10. If any vicar forane cannot attend the synod because of sickness or some very grave cause, he will send to the capital the notebooks of the cases resolved at the Conferences of the previous year, together with the notes he has made of the evils that must be uprooted and of the virtues and goods that must be planted, and the means that should be adopted. And all this will be read in the holy meeting, so that each may give his opinion and the prelate may resolve what he considers fitting.

Duties of Parish Priests, Coadjutors and Other Priests

1. It has already been said that every priest must be assigned to some particular church, doing good, procuring the glory of God, the salvation of souls and his own. Those are very much mistaken who think they are obliged to nothing because their post does not carry the care of souls with it, and so they can stroll, visit and pass the time doing nothing, or very little, in their ministry. Let them remember that they are priests, and what that name means; so that they may know it: *Sacerdos* means *Sacrum faciens; Sacrum dans; Sacrum docens*… \[one who does the sacred thing, gives the sacred thing, teaches the sacred thing\] *Nomen inane, crimen immane* \[an empty name is a monstrous crime\]. And so all must strive to celebrate holy Mass with attention, reverence and devotion, without rushing, but with deliberation and gravity, keeping the holy rubrics. They must administer the sacraments, especially penance and communion. And besides, they must teach, whether by catechizing or by preaching, according to their talent. The good priest is always ready to work; if he is not fit for one thing, he serves for another; whereas the bad one always finds a pretext for doing nothing, unless it be for some gain; but as alms, out of pure charity, nothing. Ah, how much it matters that priests be good! That is why St. Paul, writing to Timothy, told him: *Attende tibi et doctrinae: insta in illis. Hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt*[1] \[Take heed to yourself and to your teaching; persevere in these things; for by so doing you will save both yourself and those who hear you\].

2. The priest who is good does not neglect himself, because he knows that well-ordered charity begins with oneself. To keep himself good and advance in perfection, he studies and reads good books[2]; and what happens to him is what happens to doves, which eat, and part serves for their own nourishment and part to fill the crops of their chicks. If the priest is good, he not only saves himself but saves the other faithful, because goodness or charity is a fire that gives warmth to all who come near it, whether with his words full of zeal or with his good example, which is the most eloquent sermon, says St. Bernard. And St. John Chrysostom says that the rector or parish priest, and every priest, must be the very law of God made alive and the very rule of living well and rightly in person, and so the parishioners will be good, as Ecclesiasticus assures us: *Qualis rector civitatis, tales et inhabitantes in ea*[3] \[As the ruler of the city is, such also are they that dwell in it\]. And the venerable Granada, when he treats of the essential obligation all priests have to be good, says, following the philosophers: *omne agens agit simile sibi* \[every agent produces its like\]. Priests must be counted among the agent causes, not natural but moral ones; and so the doctrine contained in this expression is clearly seen: that the inhabitants of the city will be what the ruler who directs it is; if the rector or priest is good, the parishioners will be good; but if the priest is bad, the parishioners will be bad too. This truth is confirmed by daily experience; that is why some say that when God wishes to reward a people he sends it good priests, and when he wishes to punish it, he allows bad priests to go there. *Nihil melius bono sacerdote, sed nihil pejus malo sacerdote.*

3. The priest, to be good, must not only have negative goodness, that is, have no vices, but must also have positive goodness, which consists in sufficient learning for himself and for fulfilling his respective obligations, and in being adorned with all the virtues; which he will obtain and preserve by the practice of these maxims and resolutions, which I set down here because I have experienced their good results \[*por haber tocado los buenos resultados*\] and from a desire that all may profit by them.

- Each year he will make the holy spiritual exercises.

Each month he will have a day of spiritual retreat.

Each week he will go to confession at least once and will attend the ecclesiastical conferences prepared.

Each day he will devoutly pray the divine office and celebrate holy Mass with preparation and thanksgiving. He will make at least half an hour of mental prayer. He will devote a while to spiritual reading, for example Rodríguez, Granada, Scaramelli, etc., without ever neglecting the reading of the Holy Bible, two chapters in the morning and two in the afternoon. He will study moral theology for an hour. He will read other matters

related to the sacred ministry. In the morning he will offer his works to God, and at night he will make the examination of conscience, asking himself these three things: What have you done? How have you done it? What have you left undone of what you should have done?

He will always wear the cassock, walk in the presence of God and make frequent ejaculatory prayers. With all his heart he will love God, keeping his holy law and the evangelical counsels. He will have great devotion to the passion of Jesus Christ, and every day he will visit the Most Blessed Sacrament. He will have much devotion to the Most Blessed Virgin Mary, the angels and the saints; and for this reason he will pray the Rosary and other prayers. He will keep the sacred vessels and vestments clean and the church well tidied, and in it he will keep silence and devotion. He will pray for the faithful departed and give alms to the poor. He will procure with all possible zeal the salvation of his neighbours and will go ahead by example, practising the virtues of humility, meekness, chastity, patience, charity and obedience, without grumbling at what God has commanded him through his prelate.

He will be diligent and solicitous in catechizing, preaching, hearing confessions and administering the other sacraments. And when he learns that someone is living publicly in mortal sin and scandalizing others, he will use all the means that zeal and prudence dictate to bring him out of that evil state. And when he sees that with his counsels and charitable admonitions he cannot achieve what he intends, he may be much helped by the good understanding he must strive to have with the Mayor of the town; for the latter, without exceeding his powers, but rather observing, as he should, the Penal Code in force, can restrain blasphemies, the profanation of holy days and other offences unfortunately all too common in the towns. I have seen with satisfaction that some friends of mine have done so.

4. He will never be idle, but usefully occupied. Idleness must be avoided at all costs. *Multam malitiam docuit otiositas*[4] \[Idleness has taught much evil\]. The Fourth Council of Carthage, which is called the treasure of the whole discipline of the Church, orders in canon 51 that clerics, however well versed they may be in the divine word, should know an honest trade by which to earn their bread. In canon 52 it commands that clerics earn what they need to keep and clothe themselves by some small trade or by farming, without thereby failing in their functions.

- They may occupy themselves in writing, painting, sewing, making cords and flowers, embroidering, turning, binding books, stringing rosaries, making baskets, carpentry, sculpture, keeping beehives. St. Paul, who knew people well, understood that one of the most powerful arguments for convincing hearers was, is and always will be disinterestedness. He told the Corinthians:[5] “I have been a burden to you in nothing; I have not even required you to feed me; and even now I am preparing to come to you for the third time, and I will not be a burden to you either, because I seek you and not your goods. For my part I will most gladly spend all I have, and even give myself, for the salvation of your souls, although it seems to me that the more I love you, the less I am loved by you.” And to those of Ephesus, whom he had summoned from Miletus, at his farewell, never to see them again, he said: “I have coveted or received from no one silver, or gold, or apparel, as you yourselves know; for whatever was needed for me and my companions, these hands have supplied it all by their work. I have shown you in all my conduct that by labouring in this way one must support the weak, so that it may not be suspected that they are preached to for gain.”[6]

St. Julian, Bishop of Cuenca, made little baskets and lived on this. The monks of the desert made baskets and mats. And what is most admirable is what we read in the history of the Emperor Theodosius the Younger, who, although he was in possession of the riches of a great empire, did not use them for his own person; and so as not to be a burden to anyone, he lived by the work of his hands, earning a sparing livelihood with the value of the manuscripts he copied at night.

I have said this for two reasons principally: the one, for the sake of occupation, as God did with Adam in paradise[7]; and the other, foreseeing what may happen with the payment of the stipend the Government

provides: the treasury is every day more hard-pressed, and ill will against the clergy increases every day. If it comes to the point that the Government pays badly, or pays nothing, *quid agendum sit?* \[what is to be done?\] Will tithes and first-fruits be restored? Their difficulties would present themselves, notwithstanding the divine, natural and ecclesiastical rights by which the people must maintain worship and clergy…

Let us leave ourselves in the hands of divine Providence; God will take care of the Church and her ministers. Let us remember the words of Jesus Christ, who says: Seek first the kingdom of God and his justice, and all other things shall be added to you.[8] Omitting very many authorities and reasons I could cite, I shall content myself with bringing here what St. Thomas says (II-II, q. 87, a. 1 ad 5): \[Latin, translated\] "The ministers of the Church ought to have greater care for promoting spiritual goods among the people than for collecting temporal ones. And therefore the Apostle would not use the power given him by the Lord, namely to receive his living from those to whom he preached the Gospel, lest any hindrance be given to the Gospel of Christ. Nor yet did those sin who did not support him; otherwise the Apostle would not have omitted to rebuke them. And similarly the ministers of the Church laudably do not require tithes where they cannot be required without scandal because of disuse or for some other cause; nor are those in a state of damnation who do not pay in those places where the Church does not ask for them, unless perhaps because of obstinacy of mind, having the will not to pay even if they were asked" (II-II, q. 87, a. 1 ad 5).

Finally, he will remember in all things the last things \[*novísimos*\], and especially the words of the holy Gospel that Jesus will say to him on the day of his death: *Euge, serve bone et fidelis, quia super pauca fuisti fidelis, supra multa te constituam; intra in gaudium Domini tui*[9] \[Well done, good and faithful servant; because you have been faithful over a few things, I will set you over many; enter into the joy of your Lord\].

5. The prelate, as a good Shepherd, must know his sheep, and he must also know the priests he is to assign and send to the parishes, chapels, hermitages, etc. And so, besides their literary attainments, he must fix his attention on their virtues; and if a priest has been assigned somewhere, he should examine well how he has carried it out, because works are more convincing arguments than words, excuses or recommendations; and so he will always choose rightly and have the pleasure of seeing the rightness of the choice. The virtuous, the zealous and those who have carried out their first posts well he must put in first place when forming the lists of three.

- One of the principal things the prelate must look at in a parish priest in order to prefer him to other priests is whether, according to the Council of Trent (sess. 5, ch. 2, and sess. 24, ch. 4, *de Reform.*), he has instructed the faithful in Christian doctrine, in the mysteries they must believe, in the precepts they must keep, in the sacraments they must receive, the prayers they must say, how they must turn away from evil and do good, and how they must live in the holy fear and love of God. This is a fairly sure sign for knowing whether a priest is good and has zeal or not; for when he has no zeal he never lacks excuses and pretexts for not catechizing or preaching on all Sundays and feasts of precept, as has been commanded so many times by the Supreme Pontiffs, Councils and Holy Fathers, and especially by Benedict XIV in the Bulls *Etsi minime* and *Ubi primum*, which says that any custom to the contrary is a pernicious corruption.

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[1] 1 Tim 4:16.

[2] Author's note. The books he should read are: the Holy Bible; Molina; Rodríguez; *The True Spouse of Jesus Christ* \[*La monja santa*\] by St. Liguori; *The Glories of Mary*; the lives of St. Philip Neri, St. Vincent de Paul, St. John Nepomucene, St. John Francis Regis, St. Camillus de Lellis, etc.

[3] Sir 10:2.

[4] Sir 33:29 \[Vulg.; cf. 33:27\].

[5] 2 Cor 12:13–15.

[6] Acts 20:33–35.

[7] Gen 2:15.

[8] Mt 6:33.

[9] Mt 25:33 \[sic; the quotation is Mt 25:21\].

The Seminary

1. In every diocese there will be a seminary, as laid down by the sacred Council of Trent and required by the Concordat (art. 28), in which only young men who feel a vocation to the ecclesiastical state will be admitted as boarders; for lay students there are already colleges and universities in which they can be instructed; and if lay students are mixed with those destined for the Church, they would hinder the rearing and moulding of the latter in the virtues and practices suited to the end for which they are destined.

2. In every seminary there will be taught Castilian grammar, Latin grammar, rhetoric, philosophy, sacred dogmatic and moral theology, canon law and Sacred Scripture. At the same time as the students follow the aforesaid faculties, they will attend other classes in which will be taught liturgy, plainchant, ecclesiastical computus, sacred oratory, geography, sacred, ecclesiastical and profane history, the French, English and Greek languages, mathematics, natural history, experimental physics, agriculture, domestic medicine and Christian political economy.

3. The students will be boarders and day students. The boarders already have their constitutions, and the day students must strive to live in such a way that they are worthy of the end for which they are destined.[1] And so every morning they must strive to have half an hour of mental prayer, and to this end they will use Villacastín, or Luis de la Puente, or Granada; they will hear holy Mass every day. In the afternoon they will visit the Most Blessed Sacrament; and at night they will pray the holy Rosary and make the examination of conscience. During the day those studying grammar will read a chapter of Pintón in the morning and another in the afternoon; and those studying philosophy and theology, etc., will read the Holy Bible in Latin, two chapters in the morning and two in the afternoon, and with this distribution they will read it all each year.[2]

4. Every Thursday afternoon will be a rest, and they will go out for a walk; on Saturday afternoon they will review all they have seen during the week. On Sunday morning and afternoon they will attend classes, just as and at the same hour as on other days, except that instead of occupying themselves in literary matters they will occupy themselves in spiritual ones; and to this end they will go by classes to the church of the seminary itself, where a spiritual book will be read, holy Mass will be heard, celebrated by the vice-rector or another priest, and some ecclesiastical hymns will be sung to complete the hour. In the afternoon, at the same hour, they will attend class, and from there go to the church, where the hour will be spent in spiritual reading, mental prayer, hymns or some talk, as the prelate disposes. Each month there will be a day of general communion, which will be the second Sunday. All students must receive communion at least once each month; if they have minor orders they will receive communion at least every fortnight, and if they are ordained *in sacris* \[in major orders\], at least every eight days. Each year, the exercises.

5. When there are one or more feasts during the week, the students will attend church in the same way as has been said for Sunday, except that on these feasts the reading and talk will be on the mystery that is the object of the feast celebrated that day. For the Sunday reading they may use those the prelate disposes, or these: *De ratione discendi et docendi*, written by Fr. Joseph Jouvancy; *De juvene academico*, by Fr. Edmund Campion \[*Campuzano*\]; *De mediis ad virtutes initio vitae spiritualis acquisitas postea conservandas et augendas*, by Fr. Nicholas Lancicius; *Reflections on the Eloquence of the Pulpit*, by Fr. René Rapin; *De perfecta Doctoris christiani forma*, by Fr. Perpiñán; *De Sapiente fructuoso*, by Fr. Juan Bonifacio. Besides these, other authors may be read, such as Álvarez de Paz, vol. 2, book 3; Luis de la Puente, vol. 6, treatise 6; Rodríguez; Granada. The lives of the saints most suited to students may also be read, and they produce admirable effects.

6. The prelate will recall, and take as words that the King of kings says to him, those that King Nebuchadnezzar said to Ashpenaz, the master of the eunuchs: *Ut introduceret de filiis Israel, et de semine regio et tyrannorum, pueros in quibus nulla esset macula, decoros forma, et eruditos omni sapientia, cautos*

scientia, et doctos disciplina, et qui possent stare in palatio regis, ut doceret eos litteras et linguam Chaldaeorum[3] \[That he should bring in some of the children of Israel, of the royal seed and of the princes, youths in whom there was no blemish, well favoured, skilful in all wisdom, acute in knowledge and instructed in learning, and such as might stand in the king's palace, that he might teach them the learning and the tongue of the Chaldeans\]. And therefore, like that good steward, he must know how to choose the young men who seek to be ecclesiastics: that they be sons of good parents, that they not be irregular \[canonically impeded\], that they not be vicious, that they be talented and diligent, so that one day they may be ordained and placed in the palace and sanctuary of God, King of kings and Lord of lords, as Daniel, Ananias, Misael and Azarias were in the palace of the King of Babylon, and all were such good ministers. So too the prelate will have the consolation of seeing good ministers in the sanctuary if he takes care to choose and instruct the young men well in the seminary; and if he sees that one is lazy, vicious, undevout, or has some other vice, let him expel him, because one mangy goat infects a flock; and moreover, if he had the misfortune to be ordained, he would damn himself and cause others to be damned; so it is better that he leave this career and take another in which he can be saved. On this point it is extremely fitting \[*conviene muy mucho*\] that the prelate not be *impie pius* \[cruelly kind\], but firm and constant; so that if it is known that some young man will not make a good ecclesiastic, let him expel him at once, because the longer he remains in the seminary the harder it will be for him to leave that career and take another.

7. The prelate will bear in mind that seminarians must be like the angels of God, since Scripture calls priests angels, inasmuch as they aspire to that great dignity. Like the angels, therefore, they must strive to have knowledge in God through the morning prayer, and the evening \[knowledge\] in things or in the application of the sciences. As angels they will strive always to walk in the presence of God, thinking that God is looking at them, and so they will never sin, but rather advance in perfection. They will be most devoted to the Queen of the Angels, Mary Most Holy, Virgin and Mother of God. As angels of peace they will strive always to keep it among themselves, bearing with one another and helping one another, without complaints or gossip or anything else contrary to charity.

- As angels in purity they will be lovers of chastity and enemies of filthiness. If any seminarian sees or hears anything indecent, whether inside or outside the seminary, whether in word or deed, whether from persons or from animals or inanimate things, from prints, figures, books or papers that are indecent, immoral or impious, the prelate must order, and oblige in conscience, that the seminarian tell it to the rector or prefect, so that according to prudence he may correct the one concerned or remove him from the seminary; for a single one infected with this plague would suffice to infect the whole community, and the principal object which the Fourth Council of Toledo set before itself in erecting the seminary would not be achieved, which is to preserve the young men aspiring to the clerical state from all the filth of lust: *Ut lubricae aetatis annos non in luxuria, sed in disciplinis ecclesiasticis agant* \[that they may spend the years of their slippery age not in lust but in ecclesiastical disciplines\] (Council of Toledo IV, c. 24 \[printed "C. T. 24, c. 14"\]). Besides the fact that this sin would make them lose grace, and without it they would cease to be angels and become devils, they would damn themselves and cause others to be damned; through this sin they would also lose their liking for study, and even their vocation, their health, their life and the salvation of their soul. All the precautions that can be taken on this point will never be too many; and so the rector or prefect will never allow two to enter or be in the lavatory together, one to enter another's dormitory, or visits to be received without first informing the superior, and in the place he determines. No seminarian will ever be allowed to leave the sight of the superior without special permission, and even then more than ever the prefect will keep watch, since it is his duty always to have his eyes fixed on the persons and affairs of the seminarians, so that nothing wicked be done, everything be virtue, and all things always go in good order.

8. The prelate will keep a close watch, and have the rector of the seminary and the professors keep a close watch, on the boarders and the day students; and if he sees that some are lazy, he will call them aside and

admonish them to amend; if they do not correct themselves, he will call them a second time before the professors; if even so they do not amend, their parents will be called, so that they may know that if their son does not apply himself more he will be expelled from the seminary. This practice is very necessary for the students themselves, for the Church and for the State, for it is well known that lazy young men are always going about from one place to another, forming little knots, talking about the news, and on the slightest occasion they raise the banner of party.

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[1] Author's note. Here *El Colegial instruido* and the other works indicated above are again recalled.

[2] Author's note. For this purpose the inexpensive Bible has been printed, and it will be found at the Librería Religiosa.

[3] Dan 1:3–4.

Duties of Students

1. The young student must not only keep the ten commandments of the law of God if he wishes to be saved, but must also imitate the virtues of Jesus, who at twelve years of age left his Mother and St. Joseph and stayed in the Temple, and there they found him. *Invenerunt illum in templo, sedentem in medio doctorum, audientem illos et interrogantem eos. Stupebant autem omnes qui eum audiebant, super prudentia et responsis ejus*[1] \[They found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all who heard him were astonished at his wisdom and his answers\]. The Saviour in his tender age gives us proof that dealing with learned ecclesiastics in the temple or seminary is fitting. The Saviour, who knew everything and had no need to learn, nevertheless, to give an example to the young whom he calls from early youth for the Church and as his ministers, stays in the temple; he well knew the grief and sorrow his Mother and St. Joseph would feel at being deprived of his company; well, if Jesus, who knew everything, does this, what will a youngster not do who knows nothing and needs to learn? Perhaps his father and mother will be sorry to be deprived of the sight and company of him by leaving him in the seminary; but he must console them by telling them not to grieve over this, for they must know that he is to be occupied in those things that are according to the pleasure and will of the heavenly Father, as Jesus Christ answered: *Nesciebatis quia in his quae Patris mei sunt oportet me esse?*[2] \[Did you not know that I must be about my Father's business?\]

2. The first means of learning the sciences is to listen attentively to the lessons given us; the second means is asking, for whoever asks is freed from doubts, and whoever asks much is freed from many doubts and profits much. One does not only listen to and question the doctors by word of mouth, but also in their books; for reading their books is listening to them, and examining them is asking them questions. By these means a young student soon comes to cause admiration in all by the good sense and aptness of his answers. This holy application to study is the most solid proof of his true vocation to the ecclesiastical state and of his faithful correspondence to that vocation; by continual occupation in study he is freed from those vices into which idle young men usually fall; and moreover he becomes fit to carry out the sacred ministry in due time.

3. The good student must strive to know how to join spirit with letters, and virtue with learning: these two things must be like the tree of life and the tree of knowledge that God planted in the midst of paradise.[3] They are like the two lights that give light to the whole world: one very great and the other lesser. They are the double garment with which the strong woman clothes her household against the cold of the snows, which are malice \[*milicia*, read *malicia*\] and ignorance.[4] They are also the double spirit that Elisha asked of Elijah at the time of his departure, which St. Bernard calls understanding and rectified will.[5] These are like the two Testaments of the Church, New and Old, law and grace. They are the two wheels that carry the chariot of the glory of God. They are the two sisters, Martha and Mary, who help each other, who live in the same house in which Jesus is lodged with such pleasure and speaks to them.[6] Letters, like Martha, spread themselves in discourse over many things and need the spirit to help them; and indeed it helps them in many things. First, it

gives them authority, because, as St. Gregory says, when the life is despised the doctrine is also despised; and on the contrary, the doctrine of one whose life is exemplary is very well received. Second, it gives life to letters, because, as St. Paul says, the letter alone kills, the spirit gives life[7]; knowledge only puffs up, charity builds up. Woe to learning, says St. Augustine, if it is not governed by charity! What harm it does, as is seen all too often; and so he said to all students: *amate scientiam, sed anteponite charitatem*. O students, love learning by all means \[*enhorabuena*\], but hold charity in higher esteem! Third, it gives efficacy in persuading that what they teach is possible; for doctrine heard and not seen in deeds becomes very difficult, but seen in practice it becomes easy. That is why St. Paul said to his disciple Timothy: *Attende tibi et doctrinae, insta in illis; hoc enim faciens et teipsum salvum facies, et eos qui te audiunt.*[8] Fourth, it gives constancy and perseverance in the course of learning and of teaching, because when the spirit is lacking the weak flesh grows tired, strength fails and everything is abandoned.

4. The spirit of devotion, each student should be told, will help you much to grow in letters. For you will always have your heart clean of sins, which are the obstacle that hinders the gift of God, who grants knowledge to the clean soul. Purity of life is the eyes of the soul. Blessed are the clean of heart, for they shall see God.[9] Abraham was chaste, walked in the presence of God, and the Lord gave him knowledge of what he meant to do. St. John was chaste, and God revealed great mysteries to him. Be chaste, then, beloved young man, and you will see how God will communicate great knowledge to you.

5. *[Numbered "6" in the source.\]* I also charge you to be a friend of prayer if you wish to advance in the sciences; for you must know that one learns no less by praying than by studying. David asks and says to the Lord: *Bonitatem et disciplinam et scientiam doce me*[10] \[Teach me goodness, discipline and knowledge\], and the Lord taught him great truths, as is seen in the psalms. His son Solomon also asked for the wisdom necessary to govern, and God gave him more than he asked. St. James says: *Si quis indiget sapientia, postulet a Deo, qui dat omnibus affluenter et non improperat, et dabitur ei*[11] \[If any of you lacks wisdom, let him ask of God, who gives to all abundantly and does not reproach, and it will be given him\]. And how many saints have learned more in prayer than by application to study, as we know of the abbot Theodore, St. Thomas, St. Bonaventure and so many others! And so I charge you to have half an hour of meditation and mental prayer every day; and before beginning study in the morning, kneeling before an image of Jesus Christ, you will say the following prayer.[12]

- **Oratio** \[Prayer\]

Jesu dulcissime, da mihi intellectum, et scrutabor legem tuam, et custodiam illam in toto corde meo. Illumina cor meum, ut sciam, velim et faciam quod acceptum coram te sit omni tempore. Doce me facere voluntatem tuam, quia Deus meus es tu. Da mihi sedium tuarum assistricem sapientiam, quae mentem meam illuminet, cor meum purificet, et affectum inflammet ad cognoscendum et amandum te, Dominum Deum meum, in omnibus et super omnia. Amen.

Mater et sedes sapientiae, ora pro me. Ave Maria, etc.

\[Most sweet Jesus, give me understanding, and I will search your law and keep it with my whole heart. Enlighten my heart, that I may know, will and do what is acceptable before you at all times. Teach me to do your will, for you are my God. Give me the wisdom that sits beside your throne, to enlighten my mind, purify my heart and inflame my affection to know and love you, the Lord my God, in all things and above all things. Amen. Mother and seat of wisdom, pray for me. Hail Mary, etc.\]

6. *[Numbered "7" in the source.\]* I also charge you with the purity of intention you must have in your studies; you must study not so that they may consider you wise and learned, not for gain and worldly ends, but to know God more and love him, for, as St. Thomas says: *Deus autem quanto perfectius cognoscitur, tanto perfectius amatur* \[the more perfectly God is known, the more perfectly he is loved\]. And also to make yourself a fit minister of God, to make him known and loved, and so save the souls that God created

and Jesus Christ redeemed with his most precious blood. This is to imitate Jesus Christ, who in the last days of his life said to his Eternal Father: *Manifestavi nomen tuum hominibus*[13] \[I have manifested your name to men\]. This, then, dear young man, is the intention you must have in your studies; this learning, so learned and so practised, will in due time bring you to be great in the kingdom of heaven, as Jesus Christ says: *qui autem fecerit et docuerit, hic magnus vocabitur in regno caelorum*[14] \[whoever does and teaches them shall be called great in the kingdom of heaven\]; and he says more through Daniel, that you will shine like a star for all eternity[15], when those who are wise according to the world will be unknown to God and abandoned, and he will say to them: Go, in an evil hour; you have nothing to hope from me; you have already received your pay from the world you served.

7. *[Numbered "8" in the source.\]* If you wish to advance much in studies and to merit more, you must have the spirit of mortification, which consists in reading and studying what one should, as and when, and abstaining from what one should not for the time being; and so I advise you always to be guided by the counsels of your teacher and your director. You will study the textbooks at the appointed hours and will not look at others until you have mastered your lesson. If you have time left over, you will ask your director what other book you may read to make good use of the time, just as you must use all the time appointed for study in that task. You will abstain from studying, and even from thinking about its subjects, during the time of prayer and the other spiritual exercises. In prayer the enemy will suggest to you very clear proofs and very convincing arguments, so that you make your prayer badly; despise him, want nothing from Satan; remember what St. Bonaventure says: *Scientia quae pro virtute despicitur per virtutem postmodum melius invenitur* \[knowledge that is set aside for virtue's sake is afterwards better found through virtue\]; and so the knowledge you will seem to lose through prayer, spiritual reading, exercises, etc., God will afterwards reward you for; thus you must know how to mortify yourself and deprive yourself of it when fitting, however fond of it you may be, just as you must apply yourself, however much repugnance you feel. You will also mortify yourself and suffer with patience the bad moments one sometimes goes through in expressing oneself in public, reciting lessons, arguing, defending in examinations and in other literary exercises; for you must suffer it all with holy conformity, offering it all to God.

Vacation Time

1. There are students who, while the course lasts, are very good, virtuous and diligent in study, but in vacation time go home to their parents and then lose everything. These unfortunates do not imitate Jesus, who at twelve years of age stayed in the temple, and from the temple went to his home and was subject to his Mother and St. Joseph: *et erat subditus illis*[1] \[and he was subject to them\]. And the Evangelist says: *Et Jesus proficiebat sapientia et aetate et gratia apud Deum et homines*[2] \[And Jesus advanced in wisdom and age and grace before God and men\]. Here is what a good student must do: imitate Jesus; in proportion as he grows in age he must grow in wisdom and in grace with God and with men. Wisdom means that he must not grow tired or weary of learning, studying, consulting and asking; on the contrary, it must be pleasing and sweeter to him than honey to the mouth, and not only in term time but also in vacation time; in his parents' house he must go over the subjects he has seen in the previous course and in past years, become well grounded in the principles and ruminate on the subjects; and that is how he will profit greatly. He must also advance in grace with God and with men, and so he must strive to frequent the holy sacraments and attend the functions of the parish morning and afternoon, especially on feast days; and so, besides edifying by his good example, he will be practising those exercises which will serve him well when he is a priest and assigned to some parish.

- This holy occupation of students is so useful and necessary that prelates must see that it is not neglected, obliging all students, on returning from their homes at the end of the vacation, to present a certificate from their parish priest that they have frequented the holy sacraments, attended the religious functions, and in what

else they have been occupied, for example whether they have catechized, made some novena or done some other special thing, etc., etc.

2. It is very fitting that the prelate occupy himself with the seminarians, boarders and day students: that he know them, visit them, preach to them often, and form them good and learned. Happy the diocese that has its students thus well cared for and advanced in virtue and letters! In time they will be learned and holy priests and will make the towns happy and souls holy and saved; this is the best and gentlest way of reforming the clergy; because with those who are old and vicious it is very difficult, not to say impossible, for upon them falls that terrible expression of Jesus: *In peccato vestro moriemini*[3] \[You will die in your sin\]. Since they have abused the means and profaned what is most holy and sacred, the blood of Jesus has fallen on their heads, as on the heads of the Jews and of Judas; and therefore we must recall those words of the sacred book of Ecclesiasticus: *Considera opera Dei, quod nemo possit corrigere quem ille despexerit*[4] \[Consider the works of God, that no man can correct whom he has despised\]. *Curavimus Babylonem et non est sanata; derelinquamus eam*[5] \[We would have healed Babylon, but she is not healed; let us forsake her\]. Ah, how difficult it is to convert a bad priest! That is why it is very fitting to form them good and to preserve them by the means that have been set out.

- Well I know that there are illnesses of the spirit, as of the human heart, which it is not given to man to cure or even relieve (M. Marcel de Serres).

* * *

I do not doubt that if all that is contained in this Plan were put into practice, it would be of great lustre \[beauty\] for the Church of Jesus Christ.

Ad majorem Dei gloriam, et Beatae Mariae semper Virginis honorem. Amen. \[For the greater glory of God and the honour of Blessed Mary ever Virgin. Amen.\]

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[6] Lk 2:46–47.

[7] Lk 2:49.

[8] Cf. Gen 2:9.

[9] Prov 31:21.

[10] 4 Kings \[2 Kings\] 2:13 \[cf. 2:9\].

[11] Lk 10:30–42 \[i.e. 10:38–42\].

[12] 2 Cor 3:6.

[13] 1 Tim 4:16.

[14] Mt 5:8.

[15] Ps 118 \[119\]:66.

[16] Jas 1:5.

[17] This prayer is found in *El Colegial instruido*, vol. 1, p. 216.

[18] Jn 16:6 \[i.e. 17:6\].

[19] Mt 5:19.

[20] Dan 12:3.

[1] Lk 2:51–52.

[2] Lk 2:52.

[3] Jn 8:21.

[4] Sir 7:14 \[Eccl 7:14\].

[5] Jer 51:9.

Appendix I

Presentation

Appendix I, containing the letter I have addressed to all the Most Excellent and Most Illustrious Archbishops and Bishops of Spain, accompanying a copy of the *Notes*, and the replies I have received

Most Excellent and Most Illustrious Sir:

My dear Sir and esteemed brother: For my own use, and for the government of my diocese, I wrote some "Notes" of authorities that I went on drawing from the divine Scriptures, the Holy Fathers, the Doctors of the Church, and from my own experience. A few days after I had arrived in the Peninsula, a brother, a very wise and virtuous Bishop whose opinion carries great weight with me, saw them and told me that the said "Notes" would be for the great glory of God if they were printed; and yielding to his wishes, I have allowed them to be printed by a friend of mine. Nevertheless, since in these things I am so scrupulous that I never trust myself, I should like to deserve of your kindness that you read them with all care and be so good as to tell me what you think of them, with all the frankness and freedom of a brother, for which I shall remain eternally grateful.

Keep well, and command what you please of your most affectionate servant and brother, who kisses your hand \[*q. s. m. b.*\],

THE \[ARCHBISHOP\] OF SANTIAGO DE CUBA

Madrid, 19 October 1857.

I. Archdiocese of Toledo

The Most Excellent and Most Illustrious Archbishop of Toledo has had nothing to say.

Suffragans. SIGÜENZA. The Most Illustrious Bishop-elect of Sigüenza[1], writing on 2 November to say that he has received and read the *Notes*, says among other things the following: "I express to you the singular favour I owe you for sending me your important work, as worthy of the virtue, zeal and learning that adorn its author as it is suited to the pious ends that inspired it. Recognizing moreover that my judgement of its merit is of insignificant value, I nevertheless declare it to you frankly in the most favourable sense, repeating the lively satisfaction with which I have read it."

CIUDAD REAL. The diocese of Ciudad Real is vacant.

CORIA. The Most Illustrious Bishops of Coria and of Plasencia were written to on 20 October, and nothing against it has occurred to them.

MADRID. The diocese of Madrid is vacant.

CUENCA. The Most Illustrious Bishop-elect of Cuenca[2], on 6 November, says: "I must state with the sincerity and frankness Your Most Illustrious Excellency charges me with that I have read the *Notes* with very great pleasure; and although for me their title alone is their greatest praise, because I would think myself the happiest man in the world if I had the happiness of being directed by Your Excellency, I judge that they will be most useful to the Church and of great profit to the Bishops, for Your Excellency presents them, gathered in so small and so excellent a book, with all they can desire and need to know for the better and more exact fulfilment of their duties and for the practice of all the virtues in which they must exercise themselves; and, in short, to succeed in all that concerns the good government of themselves and of their diocesans, and so work out their own sanctification together with that of their sheep. May the Lord reward Your Excellency for this great work of charity."

II. Archdiocese of Burgos

The Most Excellent and Most Illustrious Archbishop of Burgos, on 23 October, says: “My dear Sir and venerated brother: I have read with the greatest pleasure and edification the precious *Notes* you have been pleased to send me. By their publication I believe you have done no small service to the Church, and for my part I promise you to keep them always before me for my direction and government.”

Suffragans. LEÓN. The Most Illustrious Bishop of León[3] says: “I have read with interest the *Notes* you have deigned to send me, and in them I see with pleasure gathered and summarized the most select, the most interesting and the most conducive to good ecclesiastical government in all its vast services. Would that we were all animated by the same zeal and industry that so distinguish you and that you spread in all your writings, for the teaching of shepherds and sheep! Nothing, nothing do I find in your precious booklet that is not edifying and does not serve as a spur to the lukewarm and the lazy.”

OSMA. The Most Illustrious Bishop of Osma, on 27 October, among other things says: “With much pleasure I have received and avidly read the precious *Notes* you have had the kindness to send me, and which I shall keep as an inestimable treasure. I could not tell you, my brother, the deep impression their reading has made on my mind. I confess it frankly: the colours, as vivid as they are true, with which in a few brushstrokes you represent the duties of the Bishop, have so struck my imagination that they have terrified me on considering how neglected I keep my principal obligations. Ask God, my dear brother, for charity’s sake, to give me the courage[4] and resolution necessary to profit from the wise and prudent counsels you give us in your precious little booklet.”

SANTANDER. The Most Illustrious Bishop of Santander, on 15 November, says: “I have read the *Notes* with much pleasure, as I had read earlier booklets of yours. I have found it all good and worthy of your pen and your acknowledged zeal… I have nothing to say but in praise of the said *Notes* and of the spirit that dictated them; so that you might well entitle them as the venerable Fr. Bartholomew of the Martyrs entitled one of his, *Stimulus Pastorum*, because they are truly very apt to enliven and stimulate the zeal of our brothers and also that of our co-workers. I thank you for this gift, and…”

CALAHORRA. The Most Illustrious Bishop of Calahorra[5], on 9 December, says: “I received the *Notes* in due course; I have read them with much pleasure and I thank you for your kindness in sending them to me. It is regrettable that present circumstances are so little favourable to putting into practice all that you propose in the said *Notes*. I confess that we must work for the coming of that day, when the state of the Church and of the Spanish nation would be quite different and more satisfactory.”

VITORIA. The diocese of Vitoria is vacant.

III. Archdiocese of Granada

The Most Excellent and Most Illustrious Archbishop of Granada, on 28 October, says: “My dear Sir and esteemed brother: In reply to your kind letter of the 21st of this month, I must tell you that I have received and read with inexpressible satisfaction the booklet you have had the kindness to send me, for which I thank you most deeply, entitled *Notes for personal use and the government of the diocese*; and I can tell you that, though small in volume, it is very great in its content and doctrine; and that therefore I shall not let it out of my sight, since it is a complete repertory and summary of all that can arise in the thorny and delicate government of a diocese.”

Suffragans. ALMERÍA. The Most Illustrious Bishop of Almería, on 27 October, acknowledges receipt of the *Notes*, expressing his gratitude.

CARTAGENA. The Most Illustrious Bishop of Cartagena[6], on 27 October, says: “My very dear Sir and venerated brother: With your kind letter of the 21st of this month there also reached me the precious little book of the *Notes for the government and rule of the diocese*, written with the truly apostolic zeal and spirit with which our good God has endowed you to encourage our lukewarmness. Blessed a million times be the

mercy of God.

"I have read your *Notes* with much pleasure, and would that in practice they could become wholly a reality. Above all, if the celebration of provincial Councils took place, I would promise myself great remedies for the great present evils. Along that line I gave great pushes, very many, to my late metropolitan, and to my misfortune I could achieve nothing. Since that did not seem feasible, I pointed out to him the imperative necessity that the episcopate act collectively in certain things and uniformly in others, in order to make representations, oppose and remedy the evils, in the upper regions as well as the middle and lower ones; and I based myself on the fact that the episcopate would be all-powerful, whereas the Bishop is powerless; and that for all this the metropolitan should take the initiative, etc., etc. I was left with my wishes, and although by the mercy of God I cherish the same ones, you know perfectly well the unavoidable and imperative necessity that the centres of metropolitan unity be the starting point.

"If provincial Councils were held I would promise myself much, because they are the ordinary means traditionally appointed for the remedy of the evils of the Church. Yes, Sir, everyone meets to deal with their own affairs and others'; only the Church of Jesus Christ is not allowed to use her precious and divine right. May God have mercy on us…"

MÁLAGA. The Most Illustrious Bishop of Málaga[7], on 29 October, among other things says: "With the greatest satisfaction I have seen that you have agreed to the printing of those *Notes* of authorities you have drawn from the Divine Scripture, the Holy Fathers and Doctors of the Church…; I approve your idea, I believe it most useful for the government of the diocese, I take pleasure in the labour you have given to so holy an end… no doubt you will have the reward from God in heaven, and from your brothers on earth unanimous approval and the most just recognition…"

GUADIX. The Most Illustrious Bishop of Guadix says among other things: "I have read with the greatest pleasure your *Notes*, composed for your own guidance and the government of your diocese, which you have brought to light for the common benefit at the urging of another brother of ours; and in obedience to your humble and modest invitation, I will tell you that they seem to me excellent and very well suited to the difficult circumstances we are going through and to those of this sad age. Let us unite, and we shall conquer."

JAÉN. The Most Illustrious Bishop of Jaén[8] has presented no objection on his part.

IV. Archdiocese of Santiago

The Most Excellent and Most Illustrious Archbishop of Santiago[9] says, on the first of November: "I read the *Notes* with much pleasure, as I have read other booklets you have published."

Suffragans. LUGO. The Most Illustrious Bishop-elect of Lugo says: "I received the *Notes*. I read them, I devoured them immediately, and at once resolved to take them as my guide in the government of the diocese. Would that the Lord grant me the grace and gifts I need for it!"

MONDOÑEDO. The Most Illustrious Bishop-elect of Mondoñedo[10] says: "I received the *Notes*, which I have read with the particular pleasure and satisfaction of all your productions, full of zeal and evangelical spirit. For my part I give you the most humble thanks for a work so commendable and useful to our apostolic ministry; and far from having to correct any of the salutary maxims, counsels and ideas on various points that the said *Notes* contain, I shall try not to forget them, so that they may serve me not only for my own government but for that of the faithful of the diocese."

OVIEDO. The Most Illustrious Bishop of Oviedo has told us by word of mouth that he had read the *Notes*, and that he had liked them so much that he would be guided by them.

TUY. The Most Illustrious Bishop of Tuy has had nothing to object to the said *Notes*.

V. Archdiocese of Seville

The Most Excellent and Most Illustrious Archbishop of Seville[11], on 10 November, says: “My respected brother, friend and lord of all my esteem: some days ago I received the precious *Notes* you had the kindness to send me, and I read them with much pleasure. In my poor judgement they are good, very good, worthy of their author, and apt to remind his brothers in the episcopate of their duties; so that, after so many others, we shall have this further reason to applaud and respect the eminent zeal of the Archbishop of Cuba.”

Suffragans. CÁDIZ. The Most Illustrious Bishop of Cádiz, on 3 November, says: “You have done much good to the Church by publishing your *Notes*. I congratulate myself on whatever part my urging may have had in this decision.[12] It is a precious booklet, which gathers in brief counsels all that those whom God has called to be the light of the world and the salt of the earth must know and practise. Would that it be read, meditated and, above all, that its holy maxims be put into practice!

“I believe, my brother, that the perdition of Israel comes in great part from herself; that if we all were, and had been, what we always ought to be, the face of things would be different; and that God will demand a strict account of us for the very evils that afflict us. What a sad situation is ours! And the worst of it is that no remedy is seen, and the only one there is is slow, late and not very sure. I see no harbour of salvation but the Seminaries organized, not as they were before, but as they must be today, given the torrent of errors and vices with which the clergy has to struggle. Will the revolution give us time to carry out this undertaking? Will everyone give it the importance that you and I give it? Who knows. The Holy Father can help us much if the new Concordat, besides strictly enjoining solid studies and a rigorous priestly vocation in seminarians, were to forbid us what I have forbidden myself: to lay hands on those who do not come into the sanctuary by this door. Do not let this suggestion fall on deaf ears \[*no eche V. en saco roto*, do not throw it into a torn sack\].

“From the religious newspapers and the correspondence of some friends I am informed of the miracles your apostolic zeal is working. What would not be achieved if what you do were done by all and everywhere! Our Spanish people is excellent: without having the spirit with which God favours you, or your practice of missions, I have obtained copious fruits in the visitation I have just made. Let there be hard-working labourers in the vineyard, and the harvest is sure.”

CÓRDOBA. The Most Illustrious Bishop of Córdoba, on 25 October, says: “With pleasure and great satisfaction I have read, though quickly, your precious *Notes* for the government of your diocese. I believe you have done an important service to all your brothers, and a work of great usefulness to serve as our guide in our ministry, as painful as it is lofty. For my part I give glory to God for having inspired you with so happy an idea, and to you the most heartfelt thanks for your kindness in sending me a copy of your writing, which henceforth I shall keep at hand beside the *Stimulus Pastorum* of Fr. Bartholomew of the Martyrs.”

VI. Archdiocese of Tarragona

Nothing against the *Notes* has occurred to the Most Excellent and Most Illustrious Archbishop of Tarragona.[13]

Suffragans. LÉRIDA. The Most Illustrious Bishop of Lérida[14], on 24 October, says: “I received the copy of the *Notes*, and I say with the freedom and frankness of a brother that you have done very well to allow the printing of the said writing, both because it is founded on the Holy Bible, sayings of the Holy Fathers and canon law, and also because, having it at hand, we brothers will find the carrying out of our ministry easier. Such is my poor opinion, and the idea I have formed at the first quick glance I have given so precious a little work, which I intend to read again more carefully as soon as I can.”

TORTOSA. The Most Illustrious Bishop of Tortosa, on 31 October, says: “I received the *Notes*. I have read and reread so important a booklet again and again, and always with the same pleasure; and I cannot but join

my judgement to that of the very wise and virtuous Prelate who inclined you to publish it; for although we must suppose that all our brothers are steeped in the doctrines it contains, it will nevertheless always be an extraordinary advantage to have them gathered in a notebook of small volume, which can serve us as a book of reminders, so that we may keep such salutary doctrine before us at all times and places; and although for the moment it cannot be put into practice in all its articles, it can prepare the opinion of the Episcopate, so that one day we may have the pleasure of seeing it established in its entirety."

BARCELONA. The Most Illustrious Bishop of Barcelona, on 6 November, says: "I have read the *Notes* as carefully as I could; and since you ask me to tell you my vote frankly, I will do so with a friend's frankness. To me the little work is precious, like all of yours; but I fear there will be no lack of those who disdain to read it, believing they do not need these counsels and warnings. Notwithstanding this, its printing will not fail to be useful, because with this little book one can have before one's eyes many things, very precious and very useful. And the usefulness of the little book would be greatly increased if to the counsels, warnings and moral maxims were added a summary of the attributions and faculties granted a Bishop by law, with the modifications introduced by the Concordat and later provisions; as, for example, reduction of Masses, commutation of vows, interpretation of last wills, relations with nuns and regulars, celebration of synods, licences, blessings, and a thousand and one other things and points that Barbosa and other canonists touch on. It is true that this collection would be somewhat laborious, but it would also be very useful, and perhaps would establish unity on points on which we sometimes disagree greatly, at least in practice."

GERONA. The Most Excellent and Most Illustrious Bishop of Gerona, on 24 November, says: "On my return here from the holy visitation I have read with much pleasure the collection of *Notes* you were pleased to send me; and now responding to your request, which you had the humility to make of me, I assure you that I have liked them very much, and that they are a brief memorandum, but clear and solidly grounded, in the various respects of obligations."

VICH. The Most Illustrious Bishop-elect of Vich[15], on 6 November, says that he has received and read the *Notes*, that he has liked them exceedingly, and that he will be guided by them.

URGEL. The Most Illustrious Bishop of Urgel[16], who is incessantly occupied in visiting his vast diocese, has acknowledged receipt of the *Notes*, with nothing against them occurring to him.

VII. Archdiocese of Valencia

The Most Excellent and Most Illustrious Archbishop of Valencia[17], on 4 November, says: "I have read with the greatest pleasure the booklet, or rather *Notes*, which you composed for our guidance in the thorny pastoral ministry and have been pleased to send me in print. The day I received your letter with the said notebook I was in bed, from which I rose after two days; for which reason, having now looked at them only lightly, I have formed the opinion they so worthily deserve: I have resolved to read them carefully, so as to appreciate them at their due value and draw the benefit they offer for one's own profit. I thank you for so kind an attention."

Suffragans. SEGORBE. The Most Illustrious Bishop of Segorbe, on 24 October, says: "I have read the little book of the *Notes*, and I approve it in all its parts, and I remain most grateful to you for having afforded me its reading."

ORIHUELA. The Most Illustrious Bishop of Orihuela[18], on 12 November, says: "I have read the *Notes* carefully and attentively; I consider them a most useful work and of the greatest profit. A handbook that we must always have before us, which all ecclesiastics without any exception should read and meditate. What is very sad is that so many points so important and so necessary for the good of the Church should be seen to be so difficult of execution that there do not even seem to be hopes of being able to practise them. Such, among others, is the holding of Councils, a first and urgent necessity. May God remedy it and repay you for the

labour of so precious a little work."

MALLORCA. The Most Illustrious Bishops of Mallorca and of Menorca have had nothing to say against the *Notes*.

VIII. Archdiocese of Valladolid

The Most Excellent and Most Illustrious Archbishop of Valladolid[19], on 15 November, says: "I have read the *Notes* with due reflection; and in reply to the esteemed letter with which you were pleased to send me a copy, I must tell you that they seem to me very useful and opportune in every respect, and that for my part I intend to keep them continually before me, to make use of them in the government and spiritual administration of my new diocese and archdiocese; giving you, as I do, due thanks for so precious a notebook."

Suffragans. ZAMORA. The Most Illustrious Bishop of Zamora[20], on 28 October, says: "I have received your esteemed letter and edifying *Notes*, which I have read with pleasure, while they filled me with confusion at not seeing myself portrayed in the perfect and finished picture of a good Bishop; what can the least and most unworthy of all say to you? Less competent than their author and other wise and virtuous Prelates to lend the force of authority with my poor vote to a little work so proper to and worthy of its author, I should only accept it with humility and gratitude as a gift from heaven for my edification. I consider the said little work very useful and profitable."

ÁVILA. The Most Illustrious Bishop-elect of Ávila[21], on 9 November, says: "I have read the *Notes* with special pleasure. There are in the little work very interesting counsels that can be of very great profit, notably in what concerns the visitation and the Seminaries; for all of which I thank you very much for the gift of so precious a little work."

SEGOVIA. The Most Illustrious Bishop of Segovia, on 9 November, says: "I have received the booklet. You ask me for my judgement and opinion on that writing, and what belongs to me is to thank you, as I do, for sending it, both for the kindness of the gift and because it has given me in a few pages a repertory of my obligations. I believe the other Bishops who have read the little work think as I do."

SALAMANCA. The Most Illustrious Bishop-elect of Salamanca[22], on 10 November, says: "With the greatest pleasure I have read the *Notes*; and responding to your wishes, I must tell you that not only do I find the booklet of the soundest and most excellent doctrine, as could not fail to happen in a work written by you, but I consider it useful and fitting for the Bishops, particularly the young and new ones, who will find in it, as in a summary, their most important duties gathered together, and the means of fulfilling them duly for the good of their diocesans and the honour of God and his Church. For my part I can assure you that I shall not lose sight of it, persuaded as I am that it is an excellent guide in the carrying out of pastoral obligations. I thank you both for the expression of the work and for the service you have done us by its publication."

ASTORGA. The Most Illustrious Bishop of Astorga[23], on 15 November, says: "On returning from the pastoral visitation I have had the pleasure of finding the precious *Notes* you were pleased to send me. I have read them with all possible attention, and from their reading I have been not only pleased and satisfied but also edified. Would that it were given to my slender strength to practise them punctually in the part that concerns me! But I have tried, and with God's favour will try, to put them into practice as far as I can, because the glory of the Lord, the good of souls and one's own sanctification are so much at stake in it. I deplore, as you do, the impossibility in which the hazardous conditions of the age place us of holding Councils, today more necessary than ever. May the Lord look on us with eyes of mercy, grant us the lights and helps of his holy grace, which we so much need, and keep you in the good health wished you by your most affectionate and least brother."

IX. Archdiocese of Zaragoza

The Most Excellent and Most Illustrious Archbishop of Zaragoza[24], on 29 November, says that, finding himself eighty-seven years of age and distrusting himself, he called a learned canonist who merits all his confidence to read the little notebook of *Notes* and give his opinion, and the latter answered: "Most Excellent and Most Illustrious Sir: I have read the *Notes* carefully, and I must say that the doctrine contained in them is luminous and very useful for the holy object it sets itself. It is taken in great part from the sources of Sacred Scripture, the Councils and Holy Fathers; and it is accompanied by very important reflections, born of the experience of the many years its enlightened author has spent in promoting the interests of the glory of God and the good of souls. In this booklet one discovers the zeal of so virtuous a Prelate, his great erudition, his wisdom in choosing the most precious things written for the reform of the clergy, for the renewal of the priestly virtues, and the consequent splendour of holy Church. The ideas are expressed on all its pages with clarity and precision, with a force of reasoning that convinces, while on many occasions one experiences the gentle and effective unction that distinguishes almost all the works of this ascetical writer, who is moreover admirable for his knowledge in other matters touching the sacred ministry. The doctrine of these *Notes*, applied in practice, would produce good results."

Suffragans. JACA. The Most Illustrious Bishop-elect of Jaca, on 29 October, says that he has received the *Notes* and will make use of them.

PAMPLONA. The Most Illustrious Bishop of Pamplona[25], on 31 October, gave notice that he would read the *Notes* again and again with all care, and in a letter of 5 December says among other things the following: "My dear Sir and venerated brother: I had a singular joy when I received your letter announcing that you would send the book, or the *Notes*; and a much greater one when they arrived. Although I am not entirely convalescent, I devoted myself to reading and meditating them; and from both I have drawn what follows, so as to do what you asked of me.

"There are very good things in them: everything is choice and of interest, whether general or particular.

"The articles *Jesus Christ* and following contain an abbreviated summary of Christian doctrine on points adapted to the needs of the present age.

"From the article *What Bishops are* there is much doctrine and much prudence for ecclesiastical persons, especially for the Rev. Bishops and parish priests. The former will find there all they could desire for their conduct in the different relations that unite them with their diocesans; and the parish priests excellent instructions for the faithful fulfilment of their duties.

"Above all, the regulation of studies is notable, and the arrangement of exercises for the day seminarians, both in term time and in the rest of the year.

"I do not doubt that it would be very fitting for the Most Rev. Archbishops and Rev. Bishops to have these *Notes* and make use of them, keeping them always before them in their interior and exterior government; but for that very reason it seems to me more opportune not to make them public through the press, because many, indeed most, of the things they contain are not of immediate application to the generality of the faithful; and although all we Bishops ought to have a copy, which would be most useful for our relief and for our own good and that of others, it does not seem to me that it should be within everyone's reach. Nevertheless, my opinion is always, always subject to those of my Rev. fellow brothers, who know more than I.[26] I have been somewhat slow in dispatching this, because not being in full health is something of a hindrance; and on the other hand my vote is very small and cannot weigh in the balance. I commend myself to your prayers and offer myself at your orders as the least of your brothers but your most attentive chaplain."

TARAZONA. The Most Illustrious Bishop-elect of Tarazona, on 12 November, says: "I have read the *Notes* with the care you indicate, and with holy freedom I say that I have liked them very much and they have fulfilled all my wishes, and I do not hesitate to affirm that the booklet is most beautiful in its idea and gives

much more than appears at first sight. It is clear and simple in its form and corresponds perfectly to present needs; it is of most brilliant merit, which honours you more than perhaps you would wish; and it sheds very vivid lights on the spirit of one who lies in darkness, and teaches how to govern the diocese to one who does not know the gift of good government. Consequently I give you the most heartfelt thanks for the incomparable benefit you have bestowed on me with such a gift, which I hold in higher esteem than a whole library. What greater wisdom for a Prelate than to rule his diocese according to the plan traced in the *Notes*? It is true that I had read and even studied the *Stimulus Pastorum* of the Archbishop of Braga, the Rev. Fr. Bartholomew of the Martyrs; but the production of the \[Archbishop\] of Cuba embodies a thing and a spirit that I cannot manage to explain."

TERUEL. The Most Illustrious Bishops of Huesca and of Teruel have had nothing to say against the *Notes*.

X. Archdiocese of Cuba (Santiago de)

The Archbishop of Santiago de Cuba is himself the author of the *Notes*.

Suffragans. HAVANA. The Most Illustrious Bishop of Havana has said nothing so far against the *Notes*.[27]

PUERTO RICO. The Most Illustrious Bishop-elect of Puerto Rico says the following: "I have read carefully the copy of the *Notes* you had the kindness to send me. In this brief little treatise I have admired the abundance of doctrine, the apt distribution of matters, the unction and clarity of style, the holy freedom in setting forth the truth, and many other gifts that make this writing extremely useful and valuable. I do not fear to offend your modesty, because I do not doubt that you will say as I do: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam* \[Not to us, O Lord, not to us, but to your name give glory\].

"I shall keep this gift you have made me with great esteem; I shall read and meditate it once every month, for it will be my norm and guide; and I shall have the section dealing with Seminarians printed separately, to distribute it to mine in Puerto Rico.

"May God our Lord keep you in his holy grace for many years, so that by your example, your voice and your pen, in Europe and in America, you may instruct, guide and enlighten subjects and Prelates, as your most affectionate \[servant\] asks of him with all his heart."

A copy of the *Notes* was also sent to the Most Excellent and Most Illustrious Patriarch of the Indies, and nothing against it has occurred to him.[28]

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[1] Archbishop of Zaragoza in 1881 (ORIVE, A., *DHEE*, I, pp. 204–205).

[2] Cf. *Boletín eclesiástico del obispado de Plasencia* 17 \[1877\] 323.

[3] *Revista Católica* 50 \[1863, I\] 415.

[4] Author's note. Note that the Prelate who speaks thus was exiled to the Canary Islands for his zeal, courage and other virtues.

[5] In 1852 consecrated Bishop of Calahorra and La Calzada (S-DTB, p. 955).

[6] ORIVE, A., *DHEE*, I, 195.

[7] Transferred to Málaga in 1852 (cf. S-DTB, p. 950).

[8] Presented for the see of Jaén in 1847, preconized on 17 December (*Revista Católica*, vol. 10, p. 9).

[9] ORIVE, A., *DHEE*, II, 973.

[10] Bishop of Mondoñedo in 1858 (cf. S-DTB, p. 945).

[11] ORIVE, A., *DHEE*, IV, 2522–2623.

[12] Author's note. In truth, this is the wise and virtuous brother who, as I say in my letter, urged me to have the said *Notes* printed as soon as he read them, when I was in his palace, newly arrived from America.

[13] Cf. CORTADELLAS, F., *El arzobispo Costa y Borrás* \[Barcelona 1948\], 211 pp.

[14] GOÑI, J., *DHEE*, IV, 2676–2677.

[15] *Boletín oficial eclesiástico de Vich* 11 \[1865\], 19 May.

[16] *EC*, I, p. 1341.

[17] Transferred to the archdiocese of Valencia in 1848 (cf. RITZLER-SEFRIN, *HC*, VII, 125, 369).

[18] LÓPEZ, V., *DHEE*, II, 1091.

[19] RAMOS, M., *DHEE*, II, 1270–1271.

[20] Transferred to Zamora in 1851 (cf. FERNÁNDEZ PRIETO, E., *DHEE*, III, 1409).

[21] Transferred to Valladolid in 1875 (HERNÁNDEZ, R., *DHEE*, I, 265–266).

[22] Cf. MARTÍN TEJEDOR, J., *DHEE*, III, 2100.

[23] Consecrated bishop in 1852 (cf. QUINTANA, A., *DHEE*, II, 953).

[24] Transferred to Zaragoza in 1847 (cf. RITZLER-SEFRIN, *HC*, VII, 218).

[25] Cf. RITZLER-SEFRIN, *HC*, VII, 297.

[26] Author's note. In accordance with the opinion of the Bishop of Pamplona, only the number of copies of these *Notes* necessary for the Archbishops and Bishops of Spain alone to have them has been printed.

[27] Cf. RITZLER-SEFRIN, *HC*, VII, 313.

[28] *Guía del Estado Eclesiástico de España*, Madrid 1860, p. 78. Cf. *Boletín del Clero Español*, vol. III, pp. 45–46.

Appendix II: The Life of Don Pedro de Castro

Appendix II, containing the personification of the Notes in the life of that most virtuous and most learned man Don Pedro de Castro

Presentation

Model of students, of judges and of prelates, Archdeacon of Saldaña, Visitor for His Majesty, Judge \[Oidor\] of the Audiencias of Granada and Valladolid, President of the Chanceries of the same Granada and Valladolid, Archbishop also of Granada and of Seville, master, light and guide of the Churches of Spain, founder of the house of the Sacromonte, and one of those who have laboured most for the honour of the Immaculate Conception of Mary Most Holy.

* * *

To form this great man it seems that God gathered all the most powerful things, age and religion, nature and grace, wisdom and virtue; he joined them all for his birth, for he was born in the sixteenth century, the golden century for Spain; a century fruitful in riches and glories; the century in which the discovery of the Americas unfolded; the century of the great Charles V, Philip II and Philip III; a century of men eminent in holiness and learning; the century in which there flourished St. Ignatius of Loyola, St. Francis Borgia, St. Francis Xavier, St. Toribio, St. Thomas of Villanueva, St. Teresa of Jesus, St. Joseph Calasanz, St. John of God, St. Louis Bertrand, St. Peter of Alcántara, St. John of the Cross, St. Paschal Baylon, St. Simón de Rojas and the Venerable Ávila. Almost all the saints there were in the Catholic Church in this century were Spaniards.

What I have said of the saints can be said of the learned writers, such as Carranza, Vitoria, Soto, Cano, Medina, Luis de Granada, Luis de León, Luis Vives, Luis de Molina, Alfonso Chacón, Bartolomé de las Casas, Covarrubias, Maldonado, Salmerón, Márquez, Vázquez, Arias Montano, Egidio, Gaspar Casalio, Santotis, Camoens, Antonio Agustín, Vega, Azor, Lemos, Báñez, Villalpando, Sánchez, Basilio, Ponce, Sa, Zurita, Garibay, Morales, all Spaniards. And one of those who stood out most, and who was consulted by many of these learned men and saints, was D. Pedro de Castro, one of them saying that he valued the opinion of Señor Castro more than the many approbations he already had for his work from the most erudite men of Europe. And so that the truth of all I have just indicated may be seen plainly, I shall describe the principal events of his life in chronological order, and afterwards I shall speak of his principal virtues.

Part I: Life of D. Pedro de Castro

Year 1534 of the Christian Era (age 1). D. Pedro de Castro y Quiñones was born on 14 May 1534 in the town of Roa, diocese of Osma, the legitimate son of D. Cristóbal de Castro, a very rich, very noble, very learned and very virtuous man, and of Doña María de Quiñones, of the house of the Counts of Luna, Benavente, etc.

Year 1536 (age 2). The whole family moved to settle in Valladolid, where the court resided.

Year 1540 (age 6). Don Cristóbal de Castro, on 5 November 1540, left for the Indies from the port of Sanlúcar with seventeen ships, leaving the six-year-old boy Don Pedro in the care of his mother María de Quiñones, an incomparable heroine and a matron of singular virtue. Here one sees fulfilled that great truth made evident by experience, that all great and virtuous men have had virtuous mothers.

Don Pedro’s mother was very virtuous and enlightened, and therefore she knew her great mission perfectly and strove to fulfil it with the greatest exactness: every day she taught him Christian doctrine and the holy love and fear of God. Oh, how often she must have repeated to him the words St. Louis’s mother said to her son: My little son, God knows how much I love you. Yet I would rather see you dead in my arms than see

you fallen into a single mortal sin.

From his good mother he learned compassion for the poor and the crippled and love for all his fellow men. And in a particular way she instilled in him love and devotion to Mary Most Holy, teaching him to imitate her virtues, especially her modesty and chastity.

Year 1541 (age 7). At seven years of age the good mother took care to give her son a zealous and prudent confessor, because, although she knew of no notable fault in him, she said to herself: "The confessor knows that if the child brings no matter for absolution, so much the better; but he is always capable and worthy of the blessing and of the holy counsels, so that he may not fall into sin and may always advance more and more in the virtues."

His mother, then, obtained as confessor and director of his soul the Venerable Fr. Peter Faber, one of the first pillars of the Society of Jesus, so skilful a director of consciences that at court they called him the wise enchanter of souls. This wise and holy director taught the boy Pedro to pray and to imitate Jesus; and the good boy, like Jesus, was subject to his mother and to all others, and in proportion as he grew in age he grew also in wisdom, grace and virtue before God and men.

Until the age of twelve he learned his first letters and Latin grammar with the most constant application. Among his schoolfellows he was so circumspect, modest and chaste that if one of them said some less than decent word, he was warned by the others: "Look out, here comes Pedro."

Year 1546 (age 12). At twelve he went to Salamanca, then the emporium of letters, and in that new Athens Pedro learned philosophy and the Greek, Hebrew and Arabic languages. He felt inclined to study sacred theology. Nevertheless, out of obedience he studied civil and canon law; but he had his time so distributed that he had room for mental and vocal prayer and frequent reception of the sacraments without missing the hours of study; and piety and application to study were so united in him as brothers that the one helped the other.

Year 1547 (age 13). In the first days of February 1547 the Supreme Pontiff granted him a chaplaincy in the monastery of St. Augustine of Mansilla, diocese of León, and in time granted him many other favours.

Year 1556 (age 22). At twenty-two he had already finished his studies, and he defended his father against the rivals who accused him on twenty-one counts, and he did it so admirably that his father was restored to his honour with all his merits, pay, etc., etc. This wise and virtuous son, like another Aeneas, carried his father on his shoulders out of the fire of envy. He was a new St. Anthony of Padua.

Year 1558 (age 24). At twenty-four years of age, feeling himself called by God to the ecclesiastical career, he began to receive orders, not rushing, as some do, but keeping the holy interstices so wisely commanded by the Church, so that he began to be ordained at 24 and was ordained priest at 27; before each ordination he made long and fervent spiritual exercises in the Carthusian monastery of the town of Aniago.

Year 1561 (age 27). At twenty-seven years of age he took possession of the Archdeaconry with which His Holiness Pius IV had favoured him.

Year 1562 (age 28). As through the defence of his father's cause he had acquired so great a reputation at court for being wise, discreet and virtuous, all the most difficult commissions were entrusted to D. Pedro de Castro. Thus King Philip II gave him the charge of Visitor of the Royal Chapel of Granada, of the Royal Hospital and of the Royal College; and in addition he was named a member of the provincial Council of Granada held that year.

Year 1566 (age 32). At thirty-two he was named by royal decree Judge of the Chancery of Granada.

Year 1567 (age 33). He had to go to Valladolid, where the most difficult matters were entrusted to him. In this same year he took the opportunity to confer with St. Teresa of Jesus and St. John of the Cross, and the

heroic virtues of such great saints rubbed off on him \[*se le pegaron*\].

Year 1568 (age 34). In this year he was named by King Philip II President of Granada and Visitor of its Chancery.

Year 1569 (age 35). The great love he had for retirement and mental prayer, to which he devoted three hours each day, made him wish to withdraw to the Charterhouse. He consulted the Father Provincial of the Jesuits and other Fathers about it, and they told him it was a temptation.

Year 1584 (age 50). He again sought advice about retiring to the Charterhouse, and they did not approve the idea. In this same year he undertook the study of sacred theology and the perfecting of himself in the Hebrew language.

Year 1586 (age 52). He was elected Archbishop of Tarragona, and the grief it caused him was so great that the King was pleased to accept the resignation he presented.

Year 1587 (age 53). He was again elected, for the see of Calahorra; he was greatly distressed and said those words of St. Pius V: *Cum essem religiosus sancti Dominici, optime pro salute mea operabam; creatus Episcopus, coepi de ea formidare; nunc vero electus Pontifex, fere coepi desperare. Quomodo enim ego Deo rationem tot millionum animarum quot sunt in mundo, reddam, qui vix unius animae meae rationem reddere valeo?* \[When I was a religious of St. Dominic, I worked excellently for my salvation; created Bishop, I began to fear for it; but now, elected Pontiff, I have almost begun to despair. For how shall I render God an account of so many millions of souls as there are in the world, I who am scarcely able to render an account of my one soul?\]

Year 1588 (age 54). He was named Archbishop of Granada by Philip II, and so many were the entreaties made by the King and by the others who had some authority over him that at last, with many tears, he yielded; and he was consecrated on 14 May 1590, at 46 years of age \[*sic*; by the source's own chronology he was 56\], and at the end of November he entered Granada.

Year 1591 (age 57). At the beginning of this year he began the pastoral visitation with the Cathedral Church and all the churches of the city; then he visited the colleges, the convents of nuns, and the schools for boys and girls. He extended it through the whole diocese and repaired the damage that the rebellion of the Moriscos had caused: he built ten new churches and rebuilt thirty-six; these and the others he provided with vestments and sacred vessels, missals and rituals, etc.

Year 1592 (age 58). He visited and set in order the University and Colleges in an admirable way, endowed the chairs well, and all the rest that belonged to them. He took particular care of the food and education of the poor. He subjected regulars to examination for hearing confessions. He promoted the observance of the nuns. He reformed the oratories. He moderated dress. He made war on the comedies. In the city there was a public house of bad women, and since he could not remove it at once, he had a crucifix with a canopy placed on the street wall near the door of the house, and Fathers of the Society of Jesus and other priests, and even upright laymen, sitting there, held spiritual readings and gave moral talks, all of which gave the happiest results. He made a house in which converted women of evil life were taken in, and another house in which girls in danger were educated, from which they did not leave until they had taken a state of life.

Method He Observed in the Pastoral Visitation

Year 1593 (age 59). He visited the diocese frequently, and in each parish he stayed as long as was necessary. In making the first visitation of the whole archdiocese he spent three years; in the second visitation he spent four years, and in the third two. His way of visiting was on foot, like Jesus and the Apostles, accompanied by learned and virtuous priests who could help him; he was a burden to no one, nor did he ever accept any gift. When the distance was very great he rode a mule, and he alighted at the house of the parish priest or

beneficiary, but did not allow him to spend anything. His table was always very moderate, but in the visitations more so, because he said he must give good example to all.

On arriving at a parish, the first thing he did was to visit the Most Blessed Sacrament, the sacred vessels, the holy oils, the baptismal font, the vestments, altars, images, etc., etc., and in all he demanded cleanliness, neatness and good order. He examined the parish registers himself and noted whether those born were legitimate, whether the married had received the nuptial blessing \[*velados*\], and whether the dead had received the sacraments, and afterwards whether suffrages had been made for them; he also noted whether the decrees of previous visitations had been carried out.

Then he saw to it that divine worship was carried out well: chant, ceremonies at Mass, and the rest.

Next he dealt with the state of the parish priests, beneficiaries and vicars as to their morals. He wished all to be irreproachable, learned and virtuous. He was also watchful over their cassocks and their outward modesty. He visited the schools for boys and girls, hospitals and prisons. He removed scandals, corrected vices and errors, encouraged the practice of the virtues and works of piety and Christian charity; he catechized, preached and administered the holy sacraments, especially Confirmation, with admirable zeal and devotion.

In short, he left the places—if before they had been jungles of undergrowth—cultivated gardens: vices uprooted, virtues planted, honoured by his presence, made fervent by his example, glad to have known him, taught by his doctrine and drawn by his kindness; so that they came to see him in Granada and entered his audience with confidence, set their needs before him and asked for help and assistance as from a true father. This name and office was given him by the love and affability he showed them and with which he always treated them.

Year 1595 (age 61). In this year were found the bones and ashes of the twelve glorious Holy Martyrs, namely: St. Cecilius, disciple of St. James, with his disciples St. Septentrio and St. Patricius; St. Hiscius, likewise a disciple of St. James, with his disciples St. Turilus, St. Panuncius, St. Maronius and St. Centulius; St. Tesiphon, also a disciple of St. James, with his disciples St. Maximus, St. Luparius and St. Mecitonus. They were found on the Mount Valparaíso or Illipulitano (today called the Sacromonte) by some men who were looking for a treasure and came upon this one, certainly more precious than the one they were looking for.

The Archbishop gave news of the find to King Don Philip II[1] and to the Pope[2], and both answered him with much satisfaction. It should be noted that in the year 1588 two outstanding relics had been found which, for fear of the Hagarenes \[Moors\], who had held the city captive for 777 years, had been hidden in the tower called the Turpiana. These two relics are half of the veil of Mary Most Holy[3] and a bone of the Protomartyr St. Stephen.

Year 1600 (age 66). In order to be able to qualify canonically the relics found in the Tower and on Mount Valparaíso, much time, much study and much money were spent. After five years of continuous labour a Synod was held, which was signed on 30 April 1600, giving the following sentence:

“In the name of God, for his service and the honour of the Saints, I declare and define that the Cloth of Our Lady and all the other relics found in the Tower and the Sacred Mount are to be venerated and honoured as true relics, and are to be proposed to the people and enshrined. And I command the secretaries to draw up the sentence accordingly, naming in it the said Holy Martyrs by their names.”

When the sentence had been given, the people raised loud and repeated cries, saying: Long live the most glorious ever Virgin Mary, and the Holy Martyrs, Apostles and Protectors of Spain!

The relics that had been found in the Turpiana Tower were enshrined in the cathedral, and the other relics, bones and ashes of the Holy Martyrs, and the plates of their martyrdom, were enshrined in the Sacromonte, where they had been found. As through the intercession of the Saints the Lord worked great miracles and

brought about many conversions, the Prelate founded four chaplaincies with an endowment of 300 ducats, so that they might give worship to the holy relics, which he had placed in two caskets on two little altars he had erected for the purpose in those caves; and also that they might hear the confessions of the very many repentant sinners who presented themselves there.

Year 1602 (age 68). In this year the King named Señor D. Pedro de Castro to the see of Santiago, which was vacant, and he declined, thanking His Majesty for the consideration he had for him.

Señor de Castro was no friend of transfers; he would say, as St. Francis de Sales later said: God has given me the Church of Geneva as my spouse; I shall never leave her for any other.[4]

Year 1607 (age 73). The Benedictine Fathers went to Granada to establish themselves on the Holy Mount and devote themselves to the worship of God and of those sacred relics; they presented themselves to the Archbishop, who received them very well; nevertheless, before signing the deed with them, he said he wished to withdraw for fifteen days to the Charterhouse and make some spiritual exercises there in order to know the will of God. On the day after finishing the spiritual exercises he went up to the Sacromonte to celebrate holy Mass at the little altar in the cave or oven of St. Hiscius. What happened to him he told no one but his confessor, Fr. Alonso Tamariz of the Order of Preachers, and the latter, after the Archbishop's death, made it known: the Most Holy Virgin had appeared to him surrounded by angels, as they paint her in her glorious Assumption, telling him that it was her will that a church and house of secular Canons be dedicated to her on that Mount, whose principal institute should be the Missions, and she herself sketched the plan for him.

On coming down from the mount he told the Benedictine Fathers that he could not grant what they sought, since that was not the will of God, and without any other reason he dismissed them. At once he took the necessary steps, and in the following year, 1608, he began the work by his ordinary authority, and in the year after, 1609, by the apostolic authority of the Holy See.

Year 1608 (age 74). He had the plan drawn and the necessary materials gathered to carry it out, and to this end he had a great part of his patrimonial property sold. The work lasted seven and a half years, and the expenses amounted to 650,000 ducats.

He drew up its Constitutions, which were approved by Pope Urban VIII in the year 1623.

Having formed the idea of the life to be observed in that sanctuary, on 21 September 1608 he named as first Abbot Governor Dr. D. Justino Antolínez, a very learned and virtuous man, and as Canons five other most serious prebendaries of his Metropolitan Church.

He endowed his new foundation with a renunciation and grant of all the property of which he could dispose in favour of the said foundation, handing over the administration of everything to the Abbot.

Before leaving Granada he wished to complete by himself the number of the twenty canonries of the foundation, and from the whole kingdom he chose twelve apostolic ecclesiastics, some graduates in Theology and others in canon and civil law. He also named six Chaplains and the corresponding ministers for the decency of divine worship.

He also erected a College-Seminary, according to the norm of the Council of Trent, and wrote its most discreet Constitutions, regarding both good education and attendance at the divine offices and teaching in the Faculties of Philosophy, Theology, etc., which they were to profess; and he himself named its first Rector.

He also wished to name a Patron: he drew lots among the Saints of the Greek and Latin Churches, and three times the same Saint always came out: St. Dionysius the Areopagite.

From the day of its foundation until the present the gentlemen of the Sacromonte have always devoted themselves to these three branches, namely Missions, the chant of the divine office, and the teaching of

youth, as I had the pleasure of seeing when I was there in the year 1862, when I went with Their Majesties and Highnesses. From this College-Seminary have come most eminent men for the Church and for the State.

Year 1609 (age 75). In this year the building was begun, starting with the solemn function of laying the first stone: this was of white marble, a third \[of a *vara*\] square. On one face it had a bordered cross with this inscription in Arabic characters: *Original sin did not touch Mary.* Beneath the cross there were three lines which read: *Quicumque oraverit in loco sancto isto, exaudi, Domine, de habitaculo tuo, et propitiare. Per Dominum nostrum Jesum Christum Filium tuum* \[Whoever shall pray in this holy place, hear, O Lord, from your dwelling, and be merciful. Through our Lord Jesus Christ your Son\]. And at the end it said: *Petrus de Castro, Archiepiscopus Granatensis. Anno 1609.*

Having arranged and set on course all things on his part for the happiest success of his holy and most useful foundation, he sought to give it all possible solidity and adornment. To this end he applied to His Holiness Paul V and to King Don Philip III, and both the Pope and the King approved the foundation and enriched it with graces and privileges.

About this same year the see of Seville fell vacant, and the King named Señor D. Pedro de Castro, Archbishop of Granada, which grieved him so much that he burst out in these words: This will of His Majesty is going to cost me my life. The appointment was in the month of February, and at the beginning of October the King gave him his final decision, telling him that without reply he must accept the mitre of Seville, because this was the will of God and his own as well. Meanwhile D. Pedro had written to the Pope in order to escape; but the Pope had him written to that he should accept, and out of obedience he accepted. One may easily imagine how much Señor de Castro would regret being transferred to another Church, both because he was an enemy of transfers and because he had to leave his Sacromonte…

Year 1610 (age 76). On 21 June he was preconized, and on 7 December, the day of St. Ambrose, of whom he was a great imitator, and the eve of the Immaculate Conception, to which he was most devoted, he made his entry into Seville with the magnificence that so great a Prelate deserved and that the Sevillians so gladly gave.

Year 1611 (age 77). On seeing himself in that diocese, so large and so full of undergrowth, like another Solomon he turned to God in prayer, begging him to grant him wisdom and grace to rule that flock well. He arranged a most solemn meeting of the principal persons of his Chapter and the most distinguished members of the sacred Religious Orders. In it he set out the state of the diocese, of which he was very minutely informed, and consulted their opinions, in order to remedy the morals that were so relaxed. From this Centre came the lines of those wise measures he took in the thirteen years of his pontificate in Seville. To begin with he arranged three very principal things: the teaching of Christian doctrine to boys and girls, Missions to the people, and moral Conferences for the Clergy.

For the teaching of Christian doctrine he named eight Fathers of the Society of Jesus and six secular priests, all very zealous, and he distributed these fourteen priests among the 44 schools there were in the city. To each priest he allotted the schools, all of which they were to visit once each week, making the children answer on the day of the visit the questions they should have learned during the week; for each day they were to learn one new question in the morning and another in the afternoon, and so eleven questions fell due each week, because each week they had class six times in the mornings and five in the afternoons, there being none on Thursday \[afternoon\]; and if there was a whole feast day during the week, they were to learn only ten; in a word, at each attendance at class they were to answer one new question, and could also go over those already given, so as not to forget them; and so the priest catechist was to make them recite all the questions corresponding to the days that had passed since the last visit, and it was the teachers' task to see that the children knew them well so as to answer when questioned by the priest; and in addition the latter gave them a little moral explanation according to the age and capacity of the boys and girls. This measure

gave the happiest results. Would that it were put into practice in all the towns of the world! Morals would be different.

The second thing he arranged was the Missions. To this end he had four Canons come from the Sacromonte, took eight Fathers of the Society of Jesus and thirty learned and virtuous clerics, and sent them all two by two on missions through the towns of the diocese, producing marvellous effects everywhere, and taking care that afterwards the parish priests preserved the fruit the Missionaries had begun; and for this reason the parish priests had to give a talk every Sunday and feast of the year, and to teach Christian doctrine on the same days and on all the days of Lent.

The third thing he arranged was the Conferences, which were held every Sunday in the College of St. Hermenegild. All the parish priests and clerics of the city had to attend; the Provisor presided over them, and a Father of the Society of Jesus gave them. These Conferences lasted throughout the time of his pontificate, with great usefulness and profit.

He always attended, without ever excusing himself, the examining boards for orders, benefices, parishes, confessors and preachers; and with this knowledge he had of the persons, he always assigned the most suitable to the posts.

In Seville there was also a public house of bad women, and he did what he had done in Granada in the year 1592, and it happily gave the same results. He laboured very much to have that pestilential house closed, but he could not achieve it, despite his great and continued efforts, until the year 1620; nevertheless, meanwhile he obtained that the said house should not open on days of precept, nor on Saturdays out of reverence for Mary; and moreover that no woman named Mary could be admitted into that house, out of reverence for so august a name.

In this same year he undertook the holy pastoral visitation, beginning with the convents and churches of the city, in the style he had used in Granada, and it produced the most salutary fruits.

Year 1612 (age 78). In this year he helped the Sevillians in the hardships caused by the repeated floods of the Guadalquivir. He pacified a general of the Galleys who wished to take revenge because three of his soldiers had been hanged from the window bars of the Audiencia. He applied to His Holiness not to permit coadjutorships in his Church. And he continued his apostolic labours untiringly.

Year 1615 (age 81). He promoted more and more the devotion to the Immaculate Conception of Mary.

Year 1617 (age 83). By his example he moved others to the practice of the oath to defend the Conception of Mary Most Holy.

Year 1618 (age 84). All Spain received with applause the devotion to the Immaculate Conception of Mary Most Holy begun by the Archbishop of Seville.

Year 1622 (age 88). The Venerable Prelate promoted devotion to the Patriarch St. Joachim, father of Mary Most Holy.

Year 1627 (age 89). \[*Sic*; the Provisor's letter below is dated 1623.\] In this year the Venerable Prelate already had a presentiment of his approaching death, as he told his steward, and he was certainly not mistaken, because on the 8th, the day of the Immaculate Conception of Mary Most Holy, he had a stroke of apoplexy that laid him in his bed, from which he did not rise again. On the 13th he received the Most Holy Viaticum with a faith so lively and a love so great that it moved to tender tears all who witnessed it. When the procession of the Canons and others arrived with the Most Blessed Sacrament and they placed it on the altar stone of the little altar near the bed, the Venerable sick man sat up and, among other things, said: "The Most Blessed Sacrament here present, who is the true Son of God, knows that it is true that in all the disputes and lawsuits I have had with my Chapter and other persons, I have not been moved by passion or human

interest, but only by understanding that it was my obligation, and part of the office of Prelate, to defend and pursue them; and if I have not been right in this, it will have been as a man, and so I beg you to forgive me."[5] On the octave day of the Immaculate Conception of Mary Most Holy he received Holy Extreme Unction \[the Anointing of the Sick\], and on the 20th he died while those present were singing the antiphon of the Immaculate Conception, expiring on reaching the words: *Donavit nobis vitam sempiternam* \[She has given us eternal life\].

The city put on mourning, the people wept, and all said: The saint has died, the saint is dead. This holy Prelate lived nearly 90 years, governed the diocese of Granada for twenty and that of Seville for thirteen.

When the Most Illustrious Archbishop had died, the Provisor wrote to His Majesty the King in the following terms:

"Sire: On Wednesday the 20th of this month D. Pedro de Castro, Archbishop of Seville, died, I being his Vicar general in the offices of Provisor and Judge of the Church; as such I find myself obliged to give Your Majesty an account of his death. The Archbishop was the creature of the royal hands of the King our lord, Your Majesty's grandfather, who always honoured and esteemed him. A holy man, of blameless and exemplary life. A mirror of Prelates in authority, and of religious in the treatment of his person, in his modesty, devotion and humility. A most prudent and most attentive Governor; a perpetual and tireless worker in every kind of holy occupation; a constant opponent of the ambitious; a patron of the virtuous and an enemy of the idle; a venerator of sacred antiquity and a despiser of new and vain things; most liberal with the poor, to whom he always gave all he had, with regret and sorrow at not having more to give them; most pious towards the Mother of God and the holy Martyrs, especially those of the primitive Church, and those whose relics God our Lord kept for him for 1600 years in the Caverns of the Sacromonte of Granada, for whose veneration he spent much more than 600,000 ducats, and placed it all under the protection of Your Majesty; a vigilant shepherd of the souls our Lord entrusted to him. A thorough defender of the archiepiscopal dignity, and of the office and right of parish priests and their coadjutors in the administration of the Sacraments. Zealous for divine worship and the veneration of churches, and a rigorous executor and defender of the holy decrees of the Council of Trent. He died at 90 years, having received the Holy Sacraments with admirable faith and devotion. The memory of so great a Prelate will endure with eternal blessing. He leaves many very important things of great reform put into execution, and others begun. He desired to hold a provincial Council and a synod in which to establish them; he did not put it into execution because he met with opposition in everything. There is very great need to hand this Church over to a Prelate of similar qualities, who will carry forward things so holy and so necessary, and that it be done quickly.

"Your Majesty will dispose as is most fitting. May our Lord keep the Catholic person of Your Majesty for the good of the Church. Seville, 26 December 1623."

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[1] Author's note (1865). By letter of 27 March 1595, and the King answered him on 4 May of the same year.

[2] Author's note (1865). He wrote to the Pope, and the Pope answered him on 5 January 1596.

[3] Author's note (1865). On the day of the approval and exposition of the relics, the Prelate said to the people: This is half of the cloth with which Our Lady the Virgin Mary wiped the tears from her eyes in the passion of her Sacred Son our Lord Jesus Christ. King Philip II expressed a wish to have some small part of this precious relic, and it was sent to him, and he kept it with great veneration in a reliquary at the Escorial. Eight years later the King had an accident that affected his head, eyes and right hand; he asked the Father Prior to apply the said relic to him, and he was cured at once, the King himself holding it a miracle. The other half of this veil is in Puebla de los Ángeles, in America.

[4] Author's note (1865). The Most Excellent Cardinal de Retz, first minister of France, on behalf of the King told St. Francis de Sales, Bishop of Geneva, to move to Paris with 30,000 livres. Among other things he told him that Paris needed a Bishop like him, so loved and esteemed in that great city, where he could surely bear much greater fruit than in the diocese of Geneva. To which St. Francis answered: "I cannot give sufficient thanks to His Majesty and to Your Eminence for the honour you wish to do me, and do me merely by that thought; but neither the King nor Your Eminence would ever have thought of it if you knew me well. I cannot better correspond to Your Eminence's confidence and friendship than by revealing to you all that I am. I am not capable of governing even my own diocese… How could I have the temerity to take charge of a diocese like that of Paris? God wants me Bishop of Geneva; this Church

has been given me as my spouse, and I shall never leave her for any other" (*Life of St. Francis de Sales*, book V, ch. VII, p. 331, written by D. Juan de Loyola). What an example, my God!… Compare the honour and the endowment of Paris and of Geneva, and above all compare the very great difference between St. Francis and all Bishops: who will presume to have more and better qualities than St. Francis?

[5] Author's note (1865). I have read an author who says that litigating was a blemish on this polished mirror of virtues; and I am very far from regarding it as a blemish in him; rather I hold it a virtue, since he did it, as he did, purely out of a duty of conscience; otherwise he would have been blameworthy, as for an omission in the fulfilment of his duties. St. Francis de Sales, who was meekness personified and the greatest lover of peace, did the same and advised the same. Not all Chapters are like that of Toledo, where, as one reads in the collection of the Councils of Mexico, there has always been great love between the Prelate and the Chapter members, and a special veneration, respect and obedience towards the Prelate; it seems to be connatural to that Diocese, as I have read, heard and seen with my own eyes. This unfortunately is not so in other Dioceses, as I have also read, heard and seen; rather it seems that the members of the chapter are always on sentry duty, spying on all decisions in order to open fire on the Prelate, lowering his authority, limiting his faculties and hampering his operations and functions. And in these cases would not a Prelate be blameworthy who, for a misunderstood peace, folded his arms and did not defend his rights? Would he not be a weak or cowardly Prelate? We know how some Chapters were in the Peninsula: because their predecessors had raised some Chapel or Church, or had stood up to some error, or in time of vacant see had seized some faculties or privileges, they presumed they had the right to be more than the Prelate, not to have to acknowledge him as superior or obey him. It is true that since the Concordat some Chapters are more submissive, obedient and respectful to their Prelates, but not all; for I have witnessed things in some of the many dioceses through which I have passed that are not altogether satisfactory.

Part II: Virtues of Don Pedro de Castro

Up to here I have spoken of the most notable deeds of the Venerable Don Pedro de Castro in chronological order; but now I shall speak, though briefly, of the virtues that shone most in his long and well-occupied life.

I. Chastity

This is one of the virtues Jesus loves most, and he most loves those who love it; for this virtue he so loved Mary Most Holy and the two Saints John; and there in heaven his immediate guard is formed of souls that have never been stained with the vice opposed to this angelic virtue; and on earth he wishes his ministers to make a vow or resolution to keep chastity. This is the virtue of the wise, of the brave and of heroes. With this blessing from heaven the Lord forestalled \[*previno*\] Don Pedro de Castro and placed on his head a crown with this precious stone of chastity. From his earliest childhood his love for this virtue was noticed; it was observed that when some word was said in his presence, or some less than decent conversation held, he wept.

Never in his whole life was a less than chaste word heard from him; on the contrary, when one of his young schoolfellows uttered some less than proper word, the others warned him and said: Careful, here comes Pedro de Castro. It seems that nature and lineage themselves wished to adorn him with the name of Castro. *Sunt eunuchi qui seipsos castraverunt propter regnum coelorum* \[There are eunuchs who have made themselves eunuchs for the kingdom of heaven\] (Mt 19:12). \[The play is on *Castro*, *casto* (chaste) and *castrare*.\]

This great man was great in greatness, great in riches, great in learning, great in virtues, great in offices, great in merits, great in soul; in everything he was great except in one thing, for he was small of body (*Elogio*, p. 119). Just as an alloy must be added to the most precious metals to work them better, but little alloy and very choice; so the precious soul of D. Pedro, to act on earth, needed the alloy of the body, but the Lord gave him a small body, yet of good constitution, so that illnesses respected him and death looked at him from afar, nor would it have touched him had he not been mortal; but it let him live until ninety years of age.

Perhaps someone will ask me: But what is there in chastity to merit the predilection of Jesus, of Mary and of the Venerable Pedro de Castro? There is in chastity a most sweet perfume to which none of the incenses offered to the Lord is comparable; there is the most glorious triumph of spirit over corrupt matter; there is the most profound self-denial, the most delightful absorption in God, an anticipation of eternal life, the seed, in short, of all the virtues. Without it the spirit does not live, thought does not rise, faith does not shine, charity does not breathe, hope does not persevere; all is darkness in the understanding, dryness in the heart, death in

the soul. Without it there is neither peace, order nor dignity in man.

The chaste man rises to the condition of an angel; he is a pure flesh, an undivided heart, a lofty and strong spirit, king and master of the senses. In the chaste man divine love, the Child Jesus, fixes his residence and has his delights in him. The chaste man is a living temple of the Holy Spirit, and the clean of heart has the happiness of seeing God, who makes him happy here on earth and afterwards for all eternity in heaven.

As chastity is most beautiful, so unchastity is most ugly and most evil; it darkens the mind, hardens the heart; appetite runs wild, the senses clamour insatiably; and in the agitation, the restlessness, the disorder of his whole being, the lustful man feels an anticipation of hell. For a little bit of honey he must face eternal death.

Whoever wishes, then, to preserve chastity and avoid the opposite vice, let him flee the occasion, whose constituents are the presence of the object and the inclination of the subject, and let him use the means he already knows, and above all prayer; and so he will fulfil the charge the Apostle gives: *Teipsum castum custodi* \[Keep yourself chaste\] (1 Tim 5:22).

II. Mortification

Chastity is a lily that springs up and grows among the thorns of mortification. Pedro de Castro being so chaste, he necessarily had to be mortified; and indeed he was, and from the cradle, for on Wednesdays, Fridays and Saturdays he already fasted, abstaining from food at the most tender age of childhood, a fast he kept on those days throughout his long life. Although his food was always very sparing and ordinary, and without sauces to excite the appetite, he interposed long and rigorous fasts.

He knew very well that man must eat and drink to live, and must not live to eat and drink; that he must not be an enemy of the cross of Christ, and must not have his belly for his god, but must be crucified with Jesus, with all vices and concupiscences.

After the death of so great a man, his confessor declared that he had never lost his baptismal grace, for he always increased this grace by mortification and the practice of all the virtues. The way to increase the life of grace is by self-denial, by the death of the senses and passions; and so he said to himself with St. Giles: *Si vis bene videre, esto caecus. Si vis bene loqui, esto mutus. Si vis bene audire, esto surdus. Si vis bene olfacere, nares inhabilita. Si vis bene vivere, te mortifica* \[If you wish to see well, be blind. If you wish to speak well, be dumb. If you wish to hear well, be deaf. If you wish to smell well, disable your nostrils. If you wish to live well, mortify yourself\].

As a humble man, he suffered with patience pains, labours, calumnies and persecutions. As a lover, he suffered with joy; and as a fervent man, he eagerly sought to do, and to do for the Beloved.

In all he did, the impelling cause was the love of God; the intentional cause, the greater glory of God; and the final cause, the will of God.[1]

He was not content with doing; he was continually desirous of suffering; and the thirst he had for suffering was not quenched by the pains and labours that presented themselves of their own accord; he sought and procured them with fasts, hair shirts, disciplines and other macerations. The end he set himself was to make satisfaction for his faults, though slight, not to fail in future, to imitate Jesus, to attain divine love and to obtain the conversion of sinners, the perseverance of the just and the relief of the souls in Purgatory, and finally to gain heaven.

III. Wisdom and Virtue

Wisdom and virtue ran neck and neck \[*corrieron parejas*\] in his soul. In wisdom he was admirable, and in virtue almost inimitable. In wisdom he was held an oracle, and in virtue a great saint. In Granada he was considered a second St. Ambrose, and in Seville a second St. Isidore. He was a mirror of lay judges and a

model of ecclesiastical Pastors; he was a most upright President of two Chanceries; and he was elected to the sees of Calahorra, Tarragona and Santiago, and declined all three; finally he was forced to accept the mitre of Granada, and after twenty years that of Seville, more out of obedience than of his own will.

So great was his wisdom that he made the Latin, Greek, Hebrew and Arabic languages second nature to him, though they were not native. Valladolid, Salamanca and his library were the schools of his studies, and the whole world the theatre of his brilliance. He knew admirably the secrets of philosophy, the mysteries of sacred theology and the oracles of the Holy Scriptures. In jurisprudence and canonical science he was admirable, and in the knowledge of history he had no equal in his time.

His vote was always decisive, and his opinion settled the doubt; yet his wisdom was always docile, humble and truly virtuous, never haughty or vain or self-satisfied. He liked learning more than teaching. He consulted much, and everything seemed little to him for resolving. Thus his resolutions were sound; nor was he puffed up by this, because he possessed true knowledge: he knew God and he knew himself. He knew that God is He who is and the author and giver of all good; and that man is nothing, and that all he has is a pure gift of God, and that everything must be referred to God; and therefore, although he knew himself venerated for his learning and respected for his offices and dignities, he was never puffed up, but considered himself a steward to whom his Lord had entrusted talents, of which he must render an account one day; and for that day he wished to prepare himself, and that is why he so often withdrew to the Charterhouse; and had his resignation been accepted, he would have stayed in the Charterhouse until his death.

Those who devote themselves to studying the human heart, spying out its most secret movements, know that man has a certain tendency to glory in everything, in his interior and exterior advantages, even the vainest and most fragile; that this tendency is one of the most dangerous reefs of piety and of the interior ways; that the tendency to vainglory, to deference to oneself, to the manifest or hidden desire for the esteem of men, to complacency in their praises and in the marks of respect we receive from them, is one of those temptations against which one has to struggle most often, most earnestly and for the longest time; that this is the first feeling born in the heart, and that only by dint of reflection, prayer, imitation of the Heart of Jesus, and after a prolonged habit, does one come to give God what is due to him and almost not to think of oneself.

So subtle is the poison of this wretched vice that it insinuates itself into everything, corrupts all the virtues, engenders—when we abandon ourselves to it—hypocrisy and the other vices of the spirit, and finally becomes an almost incurable evil without remedy. A sad proof of this were the Pontiffs, Priests and Pharisees, and their example made D. Pedro de Castro shudder, and it should make us all tremble. To this vice alone Jesus Christ attributes their lack of faith and their hardening. How can you believe, he says to them, you who go begging praise from one another and do not seek the glory that comes from God alone? (Jn 5:44). Reflecting on the same thing, the evangelist St. John, amazed that after so many miracles as Jesus Christ had worked they did not believe in him, gives no other reason than that they valued the glory that comes from men more than that which comes from God (Jn 12:43).

The glory that comes from God does not produce vanity, because it is granted only to the humble, and they take good care to give it all back, as we see in Mary Most Holy on hearing herself praised by her cousin Elizabeth. And as a devotee of Mary, the venerable Prelate D. Pedro tried to imitate her in all the virtues, and especially in this one. Oh, how many times he said: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam!* \[Not to us, Lord, not to us, but to your name give glory (Ps 115:1)\]. And because he was always so prudent and faithful a servant, the Lord entrusted him with so many and such great things; and yet he was always so humble that a few months before his death, in a letter he wrote to the Holy Father, he said: I have not served God as I ought in the ninety years of life he has given me; I have not done it as I ought through my misery and fault, and so I acknowledge and confess it before Your Holiness, his Vicar on earth.

IV. Faith and Adherence to the See of St. Peter

He continually desired the crown of martyrdom; his happiness would have been to be able to seal with the blood of his veins the truths he had taught. In a letter of 24 November 1609 he repeated to His Holiness what he had always begged of his predecessors and desired, in secular as well as ecclesiastical posts: the grace of being able to serve the See of St. Peter in something, offering not only his labours and sacrifices but also his blood and his life; and for his good services he was called by Pope Clement VIII *Libertatis Ecclesiasticae Propugnator acerrimus* \[most ardent champion of ecclesiastical liberty\].

He very often said that to defend the freedom of the Church he would most gladly shed the blood of his veins. With great pleasure and fervour he made the acts of faith on taking possession of the different posts he had held during his long life. He was most devoted to the Sacrament of faith, so that he moved to devotion those who saw him before the Most Blessed Sacrament, seeing so lively a faith and so fervent a devotion when he prayed before the sovereign Lord and Redeemer of our souls.

As ignorance is the mother of heresy and the moth of faith, D. Pedro not only procured instruction by himself but also through others; that is why he took such pains that Christian doctrine be taught; that is why he arranged so many Missions and instructive talks; that is why he set up so many schools for boys and girls; that is why he established so many Colleges, perfected seminaries, put teaching in method and order to facilitate instruction and so increase faith, charity and religion; because, since the truth is here, the more it is known, the more it is loved, and the more one is rooted in it, the more fervently and perseveringly it is practised.

V. Poverty and Almsgiving

Señor D. Pedro de Castro was a very noble man, and a very rich one, as the only heir of his parents on the death of his brothers; in view of his nobility and wealth, his heroic poverty shines the more. He never wished to wear new clothes; the walls and rooms of his palace were without curiosities, without adornments, entirely bare; at most some seats for those who came to see him to rest on; but these seats were few and plain; a table, but a very simple one. The adornment of his inner chamber was a poor pine chest, the archive of his papers. His bed was of planks and so contemptible that in the illness of which he died, out of respect for his visitors, he substituted a borrowed one. It was quite a rich bed, and when some remarked on this, he replied wittily: Thanks to Ibáñez; for, though rich, it is not ours.

He never kept money. At the end of his years, so well provided, he did not know the coins. Like another \[St. Thomas of\] Villanueva, he was the father of the poor; everything was theirs, nothing his; for what he spent on himself from his revenues and patrimony was so little as to be nothing, so that all might be for the poor.

No one left his doors disconsoled. Besides the daily alms, he gave others, and very considerable ones, in secret. The parish priests were charged with informing him of all the needs of their parishioners, and he relieved them generously. Monthly he sent quantities of wheat or money to private houses, according to their rank and need. He assisted leading but poor families according to their station. To poor communities he gave abundantly; in a word, there was no place or poor person that did not obtain abundant alms from his generous and charitable heart. Finally, he who had lived rich solely for the poor wished to die poor.

VI. The Poor, the Plague-stricken and the Condemned

When he was in the diocese of Granada, two years of deadly plague came. To encourage some and console others, he went out and walked through the most public streets, providing the needy with all they needed.

In the year of the *tabardillos* \[spotted fevers\], which were an imitation of the plague, although it was a year of scarcity, he divided the city into four quarters, where he provided all with doctor and pharmacy, with everything else necessary for their cure and comfort.

In the same way he ordered that a ward of forty sick, which the city had set up in his name in the hospital (today of St. John of God), be supplied with everything, without thereby diminishing that year his ordinary, extraordinary and hidden alms, which were very large.

The poor condemned men obtained in a singular way the greatest of consolations. Formerly all the condemned had to go to execution without the consolation of being able to receive the Most Holy Viaticum; but Señor de Castro, full of zeal, wrote to the Supreme Pontiff, wrote to the King, and in spite of the strongest resistance obtained for the unfortunates the consolation of being able to receive the Lord and King of glory and go with him to Paradise, like Dismas, the repentant thief.

VII. Zeal for the House of God, and Devotion

As soon as Señor de Castro entered Granada, he provided from his own purse vestments, sacred vessels, missals and rituals for all the churches of the archdiocese, according to the need and rank of each. He roofed thirty-six churches that had been abandoned and unusable since the rebellion of the Moriscos. He raised ten from their foundations: one cost him 10,000 ducats, others 15,000, and others 30,000. He began, and to him is owed, the magnificent transept of the cathedral. In the repair of the tower he spent more than 20,000 ducats. On the work of the Sacromonte he spent 650,000 ducats. Besides the great deal he gave for the endowment of worship and its personnel.

In Seville he behaved in the same way; in a single day he handed over 10,000 ducats for the chapel of the Sagrario, afterwards giving as much again for the work. And in everything that concerned worship he was very generous.

He took most singular care that in his cathedrals of Granada and Seville, and in the other churches, the divine offices be celebrated with display and grandeur, with the greatest silence, composure, attention and devotion.

On the principal feasts he always celebrated pontifically; on other days he celebrated in his oratory, and he celebrated every day, and did so with such devotion that he edified all who attended. On one occasion the King and Queen attended, and afterwards they said: This Prelate does not celebrate like a man, but like an angel. Before celebrating he went through the missal with the greatest care and read the whole Mass. Afterwards all his care was to say it exactly, at the cost of any amount of time.

He prayed the divine office every day on his knees, slowly and devoutly, and he was very watchful that all clerics should pray it slowly, pausing a little at the asterisk, and more at the end of each verse.

Likewise he took care that all should know plainchant and sing wisely, as the prophet says.

VIII. The Order in Which He Did Things

The distribution of his time, which he used without losing an iota, all regulated by his spiritual director, the Venerable Fr. Tomás Sánchez, S.J., who was so until he died on 19 May 1610:

1. He always rose before dawn. Recollected in his oratory, he dedicated the first-fruits of the day to God with an hour of mental prayer. This was followed by vocal prayer in the Little Hours, which he prayed on his knees.

2. Afterwards he occupied himself in the private dispatch of necessary business pending from his dignity.

3. When this was finished, he went to celebrate holy Mass, which he did with such deliberation and devotion that he instilled it in those present. Before vesting he went through the whole Mass, reading it *de verbo ad verbum* \[word for word\], and he used to say that he did not know how one could say Mass without having looked at it beforehand. Afterwards he made a very leisurely thanksgiving, measured not by time but by devotion.

4. Then he withdrew into his recollection, where he remained until some business that arose drew him out of it, or the call to dinner.

5. His meal was very plain and ordinary, without any special artifice to flatter the palate. On Wednesdays, Fridays and Saturdays, when he fasted, it was much plainer and more scanty; he gave the blessing before and thanks after.

6. For recreation he heard his Provisor and conferred with him on the business that arose, and afterwards he usually remained with some of his household for a quarter of an hour, speaking of the instability of life and recalling death, a custom he always kept after dinner and supper.

7. At half past one he withdrew to rest a while on a bench.

8. At two he rose and, withdrawn into his oratory, had the second hour of mental prayer; when this was finished he prayed Vespers and Compline, also on his knees. The rest of the afternoon he spent in continuous study or in the dispatch of business; he never used it for anything else.

9. At nightfall he prayed the holy Rosary until they brought in the light. Afterwards he prayed the divine Office, Matins and Lauds, on his knees, with the deliberation and devotion due to the Divine Majesty.

10. When the divine Office was finished, he withdrew to his study until nine, when he came out to supper, giving the blessing before and thanks after.

11. He had recreation with his Provisor or with some servants about what had occurred that day, to give the appropriate orders.

12. When ten struck he dismissed them and withdrew, and had the third hour of mental prayer.

13. At eleven he went to bed; he blessed the bed, which was very poor and humble, and sprinkled it with holy water. Then he undressed with such reserve and modesty that no servant ever saw any part of his body uncovered.

14. He liked his clothes to be clean and neat, and much more that they be patched, and perhaps he patched them himself with his own hands; and he did not want new clothes until what he wore was no longer fit to serve, because he said that it was defrauding the poor and the churches of God of what was theirs. His pleasure was not to put on anything new.

The poverty of his room matched that of his clothing; he never allowed in it any decoration of pictures or other precious objects; even in his library, which was abundant and very copious, poverty was noticeable, both in the humbleness of the shelves and in the binding of the books.

IX. Devotion to Mary Most Holy

The Venerable Pedro de Castro was most devoted to Mary Most Holy, and through her all good things came to him; this devotion, with which his heart was filled, overflowed outwardly, as all his works and his great labours show.

Out of the great love he had for Mary Most Holy he procured the office of the Patriarch St. Joachim, father of Our Lady, first for his diocese and afterwards for the whole Church, and he obtained it from Pope Gregory XV.

The cult and splendour of Our Lady of Sorrows \[*de las Angustias*\] of Granada is owed to this devotee of hers, for formerly it was a hermitage, and this Archbishop transformed it into so distinguished a parish.

All Spain, and even the whole Church, owes to this illustrious Archbishop D. Pedro de Castro the extraordinary devotion to the most tender and sweet Mystery of the Immaculate Conception of Mary Most Holy. He was the first who, in the year 1602, sought from Granada this so desired definition from Pope

Clement VIII. He himself persuaded His Majesty King Philip III and his royal Council to request it in the name of the crown of Spain. He obtained from all the churches of this vast kingdom that they write to the King on this matter. Granada was the first, and Seville the only one, that provided Commissioners for Rome, Señor de Castro being in that church. In the year 1615 they arrived in Rome with the letters both of the King and of all the churches of Spain; the petition so moved the whole Roman court that in the year 1617 the mystery of the Immaculate Conception obtained its first triumph with a Brief of the Supreme Pontiff Paul V.[1] The second triumph was obtained, also through the influence of the Venerable Archbishop, with letters of Philip IV, in another Brief of Pope Gregory XV in the year 1622.

To this same venerable Prelate is likewise owed that sacred invention by which the Immaculate Conception of Mary Most Holy triumphed gloriously over a thousand stormy waves: I speak of that oath or vow to defend the pious opinion, which from then on was embraced by Churches, Religious Orders, Universities, Colleges and Republics. Finally, with two memorials, one in the illustrious Cathedral of Seville and the other in his Sacromonte, he succeeded in perpetuating the memory of so sweet a Mystery.[2]

Devotion to the Mystery of the Immaculate Conception of Mary always grew, until on 8 December 1854 the Supreme Pontiff Pius IX declared that the Mystery of the Immaculate Conception of Mary Most Holy was to be held and believed as a dogma of faith.

X. Devotion to the Immaculate Conception

The Venerable Pedro de Castro from the first days of his life always had a great devotion to Mary Most Holy, and especially under the title of the Immaculate Conception; but it rose to a higher pitch \[*subió de punto*\] through a certain incident that took place when he was Archbishop in Seville. We shall copy the account, which reads thus:

“The acclamation of Seville, which spread through all Spain, regarding the opinion that the Virgin our Lady was conceived without sin, began towards the end of the year 1613. It originated from a religious of the contrary opinion who preached a sermon on the Nativity of the Mother of God, and in it he explained those words of the Canticles: *Quam pulchri sunt gressus tui in calceamentis, filia principis* \[How beautiful are your steps in sandals, O prince’s daughter\] (Song 7:1), and said that the first steps of the Virgin had been her Conception and her Birth, and that they had been beautiful: the first, because as soon as she was conceived she had been sanctified; the second, because she came into the world holier than any other mere creature; and that to signify that she had contracted original sin, the Holy Spirit does not praise her steps simply, but as taken in shoes, which are made of the skins of dead animals, alluding to the garments of skins God made for our first parents after they sinned.

“From this sermon much scandal resulted; and the Archbishop D. Pedro de Castro, who was most devoted to this Mystery, was so fired with fervour that he gave orders for a general procession of reparation to be held, which I attended (says the historian). It left the Sagrario and went through the whole city, and it was chiefly for it that D. Mateo Vázquez, Archdeacon of Carmona and canon of Seville, had Miguel Cid compose those verses, *Todo el mundo en general*, etc. \[All the world in general…\], which were sung in various musical settings throughout the town, the crowd being innumerable. This procession was followed by so many that there are no numbers to count them; for every boy who began to sing them while going on some errand formed a procession, which, beginning with one, ended in a multitude; and there was no gentleman, cleric, friar or merchant who did not join the processions he met singing, very serious men not hesitating to do the same.

“There followed most solemn feasts in parishes, convents and chapels, with excessive expense and most sumptuous octaves, which was helped by the kingdom being at rest at that time and the city very prosperous. Then all the confraternities insisted on holding feasts, and all the trades, all the nations, and even all the

colours of people. The mulattoes held one that put Seville in danger of being left astonished. The Negroes held another two that astonished it completely, for such sumptuousness as theirs has not been seen. What caused most wonder is that the Moorish men and women asked permission to hold their feast, and it was not granted them" (Analista Sevillano, Diego Ortiz, year 1614).

XI. Devotion to Mary Most Holy in Her Assumption

The Venerable D. Pedro de Castro was rightly called the Marian Prelate, because he lived only by Mary and for Mary; he celebrated all her feasts, titles and invocations and held them in great esteem and veneration; but the Mysteries and titles that most drew his attention and caused him most special devotion were the Immaculate Conception and the triumphant Assumption body and soul into heaven.

These two prerogatives of Mary Most Holy were for D. Pedro the alpha and omega of all his knowledge; they were the two poles on which the whole sphere of his continual devotion to this great Lady turned.

He marked his works with the ciphers of these two great titles of Mary. At the beginning of the year 1609 he laid the first stone of the sanctuary of the Sacromonte, and he wished it to be of white marble, to signify the purity and beauty of Mary; and moreover he wished the said stone to be bordered with this inscription: *Original sin did not touch Mary*. The building went on, and on 21 August 1610, already elected to Seville, he placed the Most Blessed Sacrament in the chapel, celebrating the holy sacrifice of the Mass, and dedicated the church to the glorious Assumption of the Virgin Mary; and for greater expression, he had had this magnificent Mystery painted on the altar according to the vision he had had before building it, in which the command and will of the Lady had been made known to him; just as this same Lady had earlier commanded St. James at Zaragoza, so afterwards she commanded D. Pedro, over the ashes of the disciples of that great Apostle, on the Sacromonte of Granada.

The memory of the Mystery of the Assumption of Mary Most Holy must inspire in us great confidence and hope of salvation, in thinking that, just as in heaven we have our Father, we also have our Mother. If on earth she was so charitable, she will be more so in heaven, where this virtue rises higher; Mary is there most rich, most powerful, most good, most generous, and has a great will to help us; and she wishes us all to go up to heaven and be glorious and eternally happy with her and with the Father, Son and Holy Spirit; and just as all Three Divine Persons crowned her, she desires to see us crowned too with the crown of glory.

* * *

Of these two Mysteries to which D. Pedro was so devoted, we already have one declared a dogma of faith; for its declaration he was the first to move the mind of King Philip III, and the latter applied to the Pope, and so the efforts were continued by the Catholic Kings and the rest of the faithful, until finally it has been achieved in the Pontificate of the most holy Pius IX, Doña Isabel II reigning in Spain.

It seems that divine Providence has disposed that the things most honourable to Mary be begun by the Kings of Spain and afterwards continued by the rest of the faithful of the world. The first steps for the dogmatic declaration of the Mystery of the Immaculate Conception of Mary, as I have said, were begun by King Philip III at the urging of the Archbishop D. Pedro de Castro; now, to declare the second mystery, which is the Assumption of Mary Most Holy body and soul into heaven, Providence has also made use of a Spanish Queen, the illustrious Doña Isabel II de Borbón, as can be seen in the letter I give below, which she wrote to the Supreme Pontiff Pius IX on 27 December 1863, and in the reply the same Pope gave her about 3 February 1864; so that it will always be true that the Catholic Monarchs Don Philip III and Doña Isabel II have been the first to promote the declaration as dogma of faith of these titles and mysteries that so honour Mary; and that at the same time it is such an honour for the Kings of Spain and their subjects to have had the happiness of being the first in such honourable labours; and it is to be hoped that, just as the first has been obtained, the second will be obtained, as the Supreme Pontiff himself hints in his reply.

Letter that Her Catholic Majesty Doña Isabel II wrote to Pope Pius IX

Most Blessed Father,

Even if the whole Catholic World were to address to Your Holiness the most reverent petitions that you deign to declare a dogma of faith the Mystery of the Assumption of Mary Most Holy, I, as Queen and interpreter of the sentiments of this Catholic Nation, which so loves the glories of Mary, wish to be the first to beg Your Holiness on this account that Your Holiness, who has had the supreme happiness and great glory of making the dogmatic definition of the Mystery of the Most Pure Conception, Patroness of Spain, may also have this one; and that God may grant us all the happiness of seeing that great day, as he has granted us that of seeing the other, for which our fathers had so longed.

My husband and my children, prostrate at the feet of Your Holiness, join their prayers to mine and ask, as I do, Your Holiness's apostolic blessing, as I also ask it for Spain.

I am ever Your Holiness's most loving, grateful and affectionate daughter.

Madrid, 27 December 1863. — Isabel.

Reply that the Supreme Pontiff Pius IX gave to Her Catholic Majesty's Letter \[in Italian in the original\]

Majesty,

The letter Your Majesty has been pleased to write me proves ever more your filial piety towards God and your affection towards Mary Most Holy. There is no doubt that the Assumption, in the manner in which it is believed by the generality of the faithful, is a consequence of the dogma of her Immaculate Conception; but all things have their fitting time, and I do not consider myself a worthy instrument to publish this second mystery also as a dogma. A time will come when Your Majesty's holy desires will be granted; but meanwhile it is fitting to persevere in prayer.

With all my heart I bless Your Majesty, the King your august consort, your Children, the Royal family, and all Spain.

From the Vatican, 3 February 1864. — Pius PP. IX.

I, Antonio María Claret y Clará, resigned Archbishop of Santiago de Cuba and at present Archbishop of Trajanopolis, Confessor and spiritual Director of Her Majesty Queen Doña Isabel II de Borbón, say, declare and certify that the two preceding letters, the one of Queen Doña Isabel II and the other of the Supreme Pontiff Pius IX, are true copies which I myself have copied with all exactness, whose autograph originals Her Majesty lent me to copy, and I have returned them to her, and she keeps them with the care they deserve; and I have recorded them here in this booklet of the *Notes* for two reasons: the one, so that the step Her Majesty has taken in favour of this great Mystery of Mary may always be on record; and the second, because, as this booklet will pass into the hands of all the Spanish prelates, they may have news and knowledge of these first steps Her Majesty has taken, which so honour her and the whole nation, of which, in the expression of the learned Benedict XIV, heaven has favoured none so much as this one, saying: *Non fecit taliter omni nationi* \[He has not done thus for every nation (Ps 147:20)\].

Madrid, 10 May 1865. — Antonio María, Archbishop of Trajanopolis.

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[1] *EA* p. 587.

[2] Author's note (1865). St. Nicholas of Bari, of the fourth century, was the first to introduce the cult of the Most Pure Conception. This saint was most devoted to Mary Most Holy; the Lord made use of him for so great an undertaking, and it happened in the following way. The sea being very rough and the sailors on the point of shipwreck, St. Nicholas of Bari appeared to them and told the distressed seafarers that the Most Holy Virgin had sent him to tell them that if they made a promise to celebrate her Immaculate Conception they would obtain calm and fair weather. They made the vow, and at that moment obtained what they so desired (read Fr. Andrade in the

Life of St. Nicholas). Something very similar happened to St. Dominic for the foundation of the Most Holy Rosary at the beginning of the thirteenth century. If St. Nicholas was the first who promoted the cult of the Immaculate Conception of Mary Most Holy, the Venerable Pedro de Castro was the first who sought the declaration of the dogma of this holy Mystery. That the Venerable Pedro was the first who promoted this dogmatic declaration is stated by His Majesty King Philip III in a letter he wrote to this Prelate dated 4 October 1616, in these terms: "I have ordered our letter to be given for pursuing what You and your Chapter have so exemplarily begun." It is likewise inferred from the letter the Father General of the Franciscans addressed to him, saying among other things: "I desire that on all occasions we fight under your banner, and that Your Most Illustrious Lordship command us what we must do, as the principal head of this affair."

[3] Author's note (1865). The Venerable Prelate was also the author of the vow and oath to defend the Immaculate Conception of Mary, as appears from the letter the Most Serene Infanta Doña Ana of Austria wrote to him, saying: "I have wished to give an account of all this to Your Most Illustrious Lordship, as to the one to whom all this is owed."

Appendix III: The Royal Site of San Lorenzo de El Escorial

Chapter I. The Monastery of San Lorenzo de El Escorial considered as a historical and artistic monument

Appendix III, containing the description of the Royal Site of San Lorenzo de El Escorial

Presentation

Called San Lorenzo el Real de la Victoria: a Monastery that was of Hieronymite monks, served today by a Community of royal Chaplains; temple, palace and pantheon of our Kings; seminary for those following the ecclesiastical career, and secondary school for the young men following the other careers.

I. The Original Building

The Monastery of El Escorial is the first monument of Spain, and even of Europe; it is the most beautiful and complete building the arts have produced; it is one of the most august temples of Christendom, the most incontestable and eloquent testimony to the learning, civilization and power of the Spanish nation; the most eloquent page of its history in the sixteenth century.

The monastery of El Escorial is the great and well-conceived building that Philip II conceived, that Juan de Toledo designed and began, and that his disciple the immortal Juan de Herrera brought to completion; it is a faithful portrait of the Spanish nation and of the monarch who governed it in the middle of the sixteenth century.

The monastery of El Escorial is of such a structure that it has no equal on earth, whether with respect to plan and size, or with respect to beauty and richness. It was erected by King D. Philip II to perpetuate the memory of the famous victory that at the beginning of his reign his arms won in his presence on the fields of Saint-Quentin, on St. Lawrence’s day, 10 August 1557. Not without reason is it called the eighth wonder of the world.

As to its situation, the decision was not only judicious but necessary: the site of El Escorial is the healthiest in all Spain; the air, the purest; and the abundance and quality of the waters without equal in Europe.

It is built in a retired place, because its institution is a monastery of hermits; and raised at the foot of the very mountain from which the stones of which it is made were taken, materials in such quantity that it would have cost ten times more had they not been so near at hand.

As to its ground plan, it is the most magnificent quadrangle architecture ever drew; and the projection of the royal palace beside the gardens, the only feature that suggests the idea of the gridiron, produces a grandiose effect.

The plan of this august building, which, as we have said, is a quadrangle, measures 740 feet on two sides and 580 on the other two in a straight line, and the whole building is of granite, whose cutting is of admirable skill. The principal frontispiece or façade of the building, facing west, is 740 feet long and 60 high up to the cornice that runs round the whole building: there are two towers at the corners more than 200 feet high, and the number of windows on this face reaches 247 in five orders. On this façade there are three doorways; the middle one, which is the principal one and of sumptuous construction, is 140 feet long and 145 high. It consists of two stages. The first, where the door is, is of the Doric order with eight columns, four on each side, paired two by two, all having as pedestal a plinth one *vara* high. In the intercolumniations there are four niches, and the rest are windows; the height of this first stage is 56 feet from the plinth to the entablature,

whose ornament corresponds to the Doric order, with its triglyphs and metopes in the frieze. The second stage has four Ionic columns with pedestals; they rest on the four inner columns of the Doric stage and end in a triangular pediment, on which there are three globes with their pedestals. There are besides four obelisks in this second stage, whose pedestals rest over the four outer Doric columns. In the space between the columns of the first stage is the main door, which is twelve feet wide and twenty-four high; with the circumstance that the jambs, lintel and over-lintel are all whole pieces cut from a single stone, of such enormous weight that their transport there from the quarry seems incredible. Above the door there is a large window, and on each side large gridirons carved in relief in the stone. In the space of the second order are the royal arms sculpted in good relief in the stone, and above the arms there is a niche 15 feet high, where there stands a beautiful statue of the Patron St. Lawrence, dressed as a deacon, with a gridiron of gilt bronze in his right hand and a book in his left. It is of choice granite, and the head, feet and hands of rich white marble. The other two doorways of this face are smaller and are only 100 feet high: the one on the right serves as entrance to the convent's guest-house and infirmary; the one on the left belongs to the college; both doors end in a pediment, like the principal one.

The eastern face of this building is 740 feet in a straight line, but counting the projections made by the royal palace and the main chapel towards the gardens, the whole is reckoned at 1,100 feet. This face is extremely majestic; it has five doors and 386 windows, with two towers at the ends corresponding to those of the principal façade.

The southern face seems to the eye the most beautiful of all, and looks onto the gardens, like the preceding one. From tower to tower it measures 580 feet, with 306 windows in five orders.

The northern face has the same length as its opposite, but has no more than 170 windows, because of the strong winds to which this side is exposed. It has three doors; two serve as entrance to the palace, and the other to the college.

The number of windows on the four faces is 1,110, divided into five orders: those of the lower orders are 9 feet high and 5½ wide; the esplanade surrounding the square is 200 feet wide and enclosed by a granite parapet. The height from the plinth to the cornice on the North and West façades is 60 feet, but on the East and South faces, which are on the gardens, it is 75 feet up to the cornice, the ground of the gardens being 15 feet lower. Such is the view of this marvellous building.

Through the main western door one enters a portico dividing the college from the convent, 30 feet wide and 84 long, adorned with arches, pilasters and lunettes, with a door at each end and a window above. Three great arches give entrance to the Courtyard of the Kings, which is 138 feet wide and 230 long up to the portico of the Church, which faces it. The side walls enclosing this truly magnificent courtyard are adorned with pilasters between the windows, which are arranged in five orders; the height of the sides to the cornice is 60 feet; 40 feet before reaching the portico one climbs seven steps, extending the whole width of the courtyard, which gives more majesty to the grandiose aspect it presents. The portico and façade of the church have five arches, and this whole stage is most perfectly worked with the corresponding ornaments of triglyphs, etc. Over the columns rest, in a second stage, six pedestals, on which there are six statues of 17 feet each. These statues represent six kings of Judah, whose crowns and other insignia are of fire-gilt bronze; and each has on its pedestal the corresponding inscription: David, Solomon, Hezekiah, Josiah, Jehoshaphat and Manasseh. The remaining ornament of this stage is six pilasters in half-foot relief. Two towers of most beautiful architecture, 260 feet high, adorn the sides of this portico, both ending in cupolas set on a pedestal, and over the cupolas lanterns 8 *varas* high, covered with other small cupolas, on which there are spires with their globes above, and then a cross. In one of these towers are the bells and the clock used by the convent; and in the other, on the college side, there is nothing at present, the carillon \[*órgano de campanas*\] that was placed in it having burned twice.

Let us go on to the church. Nine doors with bronze grilles of exquisite workmanship give entrance to it. The body of the church, consecrated on 30 August 1595, is a perfect square of 180 feet; but if one counts the extent under the choir, the ante-choir and the main chapel, it amounts to 364 feet long and 238 wide. In the middle of the floor there are four very strong piers 30 feet thick, placed at a distance of 53 feet from one another measured at their bases, to which correspond, facing them, eight others projecting from the walls, 30 feet from the first. Over the one and the other turn 24 arches, which form, from whichever side one looks, two broad naves of 53 feet, giving the Greek cross, of equal arms; and the other four counted around them are 30 feet wide. Over the middle arches rises a great mass of masonry, square outside and oval inside, which serves as a kind of pedestal on which the great dome sits; it has eight very large windows around it for the light of the temple, and between them Doric half-columns. Above the cornice runs a parapet or balustrade, to whose height one climbs from outside, and from which one discovers at a bird's-eye view the whole building, the woods, the neighbouring and distant places as far as beyond Madrid. At this level the dome, *cimborio* or *media naranja*, is 66 feet in diameter: its inner circumference is 207 feet and the outer 295. Over this mass then comes the lantern with another eight windows, all glazed, and lastly on this giant dome rests the pyramid, which is also of stone like the whole fabric of the church, and the great metal ball 7 feet in diameter, which weighs 136 *arrobas*. On top of this ball is the cross, which is 31 feet long, 15 feet sunk in for greater security and 16 exposed; its arms are 8 feet long, and the barb or weathervane exceeds it by ten, the whole weighing 73 *arrobas*. From the floor of the temple to the tip of the cross one measures 300 feet of elevation, and 360 if one counts from the orchard or the level of its pond. The sumptuous high altar and precious tabernacle are a marvel for their sculpture, architecture, ornaments, richness and taste. The sanctuary is without equal; one climbs to it by twelve very spacious steps of jasper, nearly 7 feet high \[in all\] and 53 long; 7 more are found up to the altar stone, the whole causing the greatest respect and veneration, with the representation of so much beauty in the memorials of the two families of Charles I and Philip II, devoutly placed in the tribunes to the right and left of the sanctuary.

The choir, at the foot of the nave and at a height of 30 feet, is 96 long, 58 wide, and 84 high to the keystone of the vault. It has 124 stalls of the richest and most esteemed woods of Spain and America, set in two rows, upper and lower. The precious chandelier hung in the middle from an iron bar is of rock crystal, of extraordinary form and merit, and 35 *arrobas* in weight.

The lectern, enormous and elegant, 16 feet high and 10 at its greatest width, stands between the first stalls, and so arranged that, large as it is, it does not prevent those occupying the stalls of both choirs from seeing perfectly from their seats the middle of the altar and the celebrating priest. Its material is *acana* wood with bands of gilt bronze, and of the same metal a cornice of half a foot's projection girds it below, on which the chant books rest. Its perimeter at this cornice is 40 feet, and its weight 500 *arrobas*.

The choir library consists of 218 books, all equal in size and shape, and of a size not found anywhere in the world. All of them have leaves of he-goat skin so well tanned that both sides are perfectly white, and they were made in Valencia and Flanders. Each of the leaves of the book is 4 palms wide and 5 high. The initial letters of all the books and chapters are brightly illuminated, and in exquisitely executed miniatures are the vignettes of the mysteries, saints and images of the principal days of the year. The binding of all of them is also of great merit and value, because of the corner-pieces, clasps, edge-guards, medallions, bosses and as many as three wheels each one has, all of metal plates of much workmanship and taste. The weight of each book so bound is not less than 90 to 100 Castilian pounds.

There are four large organs, two in the two choirs;[1] another two in the middle of the body of the church,[2] each with thirty-two stops and two keyboards; another smaller one, called the Prime organ, because it is played when the students sing the Mass of Prime; and another three portable ones; one of these is played by the boys at the dawn Mass; so that there are eight organs in the main church. Besides this august temple, called the Royal Chapel, there is another beautiful chapel exclusively for the college;[3] and another known by

the name of the old church, where the priests, professors and seminarians gather for their spiritual exercises.[4]

But the most admirable thing in all El Escorial is the Pantheon, where the Kings and Queens are buried. One descends to it by a staircase of one hundred and fifty-nine steps of jasper, which lead to a vault 36 feet in diameter and 38 high; and from the floor to the top of the vault it is all faced with the most exquisite jaspers and rich works of gilt bronze; it contains 26 urns of the finest marble. Before reaching this mausoleum, on one of the landings of the staircase is the door that gives passage to the pantheon of the Infantes; and since the bodies no longer fit in it, Her Majesty Queen Doña Isabel II is building a very rich and spacious one, to which one descends by the same staircase to the first landing, and from there turns to the right.

So far I have described only the exterior, the passage from the main door to the church, and the architecture of the latter, all in one line, which divides the monastery from the college; the royal house is towards the gardens. It is not possible here to describe the divisions and distribution of the interior of this square, truly admirable for the height, regularity, richness and beauty of the courtyards, cloisters and rooms it contains.

The building of El Escorial contains three churches, eleven courtyards, thirteen cloisters. The roofs of the rooms are covered with slate; the main church and principal cloisters are covered with lead. The doors that give entrance to the building on the four faces are sixteen. The towers that stand out on this building are eight; the lowest are 200 feet high, the others 260; and the dome rises to 331 feet. In the two towers that serve as belfry and clock there are 59 bells. The statues that adorn the building are 51. The staircases for interior communication are 80. The fountains supplying water inside the building and in the gardens are 86. The windows on the exterior of the building are 1,110, and those that let in light in the interior are 1,578: a total of 2,688 windows, all of large size.

There are two great libraries.[5] There are many paintings that beautify the church, monastery and palace; many originals by Raphael, Titian, Velázquez, Murillo and other famous Spanish and foreign artists; there are also most precious frescoes.

The gardens on the eastern and southern sides of the building are of singular beauty, everything art could suggest having been done in them to imitate the famous gardens of Babylon, in terraces, corridors, galleries and arbours.

There are also two spacious orchards and other vast groves, all enclosed with walls; and for greater grandeur there are four ponds in these gardens: two of 300 feet in perimeter, the third 4,000 feet round, and the fourth, which communicates with the previous one, 5,200 feet in circumference, all walled with stone. In them is collected the surplus water of the fountains, of the rains and of the conduits built on the neighbouring mountain.

The work of El Escorial lasted 21 years, 4 months and 20 days without interruption, D. Philip II himself being the principal overseer and director.

With great rejoicing and religious pomp the first stone was laid on 23 April, St. George’s day, 1563, after a year spent in preparations, gathering materials, levelling the ground and opening the foundations. The last stone of the temple was laid on 23 June 1582, and the last stone of the monastery on 13 September 1584.

On this same day, 14 years later, at the age of 71 years, 3 months and 22 days, its founder, the great Philip II, died, having succeeded in gathering in this monastery and temple-basilica—product of his great idea, emblem of his character and proof of his power and greatness—all that was most finished and notable in the fine arts; what could most contribute to the stimulus and development of learning; and what was most venerable and august in religion. Thus he achieved the first with painting, sculpture, and above all with architecture, the envy of present times; the second with the collections of his library, which came to be the first, richest and most beautiful in the world, and also with the establishment of a college and seminary; and the third with the prodigious number of relics gathered in the basilica, with so grandiose a monument

dedicated to religion, and with a multitude of other objects most venerated by the faithful.

The work of El Escorial in those 21 years and some months cost, according to the account books found in the archives, nearly 6 million ducats, which, each ducat being 11 *reales de vellón*, would amount to 66 million, a very small sum if one considers what was done with it; but it must be remembered that wages then were 4 *reales* for a craftsman and 2½ for labourers, and food was very cheap.

It must also be borne in mind that some sovereigns, viceroys and other lords made various gifts and donations. Finally, what made it cost very much less was having the materials so near at hand, and Philip II himself being the director, the inspector and everything in the work; he formed a board made up only of the Prior, the Accountant and the Overseer, who had no recompense for this charge. The famous Fray Antonio de Villacastín, a very intelligent lay monk, was the one who looked after all the workmen.

II. Damage to the Monastery

The principal damage the monastery has suffered since its foundation is: four lightning strikes, four fires, an earthquake, the plunder by the French, and the spoliation carried out by the Spanish government in the year 1820.

The first lightning that struck the monastery was in the year 1642, and the second in 1650.[1] The third lightning struck on 5 September 1732 and caused a great fire in the College section.[2]

The fourth lightning struck on 1 September 1744, in the *Compaña* \[the service quarters\], and caused great damage.[3]

The first fire happened on 7 July 1671; it began in a chimney in the College section, spread in all directions and lasted fifteen days in spite of active efforts, causing great havoc.[4] The second fire happened on 5 September 1732, as a result of the lightning that struck the College section; it caused misfortunes, but not as many as the first.

The third fire was the result of a lightning strike in August 1744 in the *Compaña*, causing great damage.[5] The fourth fire occurred during the royal stay \[*jornada*\] of the year 1826; it lasted eighteen hours and consumed the whole face from the Ladies' tower to near the church.[6] The earthquake occurred on 1 November 1755,[7] and was almost general.

The damage and harm the French caused in the monastery and in all its treasures—paintings, books, relics, jewels—are incalculable. The commissioner told the monks, accompanying his words with an infernal smile: Fathers, we do not want bones, which you will prize highly; what we have come to take is only the gold, silver and precious stones. On 20 August 1809 the monks were ordered to hand over the keys, take off the habit and leave within fifteen days.[8] They petitioned the French King, and he allowed them to live in the cloisters called the Thirty-Foot Cloisters, and gave them 6 *reales* a day[9] for their maintenance. On 10 March 1814 the Community again took possession of the monastery.[10] In the year 1816 King D. Ferdinand VII claimed from France the paintings and jewels that had been carried off; the jewels were not recovered; of the paintings, some were, but more than 200 originals were lost.

In the year 1820 the Constitution appeared; all the monks of the monastery swore to it. The Cortes, in passing the law suppressing the monastic orders, excepted those of El Escorial, but all their estates passed to the State,[11] and some were sold. On 12 October 1821 they were notified of their secularization.

On 18 June 1823 the Regency declared null the sales the nation had made, and the community again entered into possession of all its estates.[12]

On 30 November 1837, the Community, which numbered 150 monks, being assembled, was notified of its secularization and that none should live in the monastery.[13] An Abbot administrator of the suppressed

monastery was named, and a Chapel was left in it composed of sixteen chaplains named on the Prior's proposal.[14] But without order or regulation, without care of the building, everything entirely abandoned and with great harm.

On 3 May 1854 Her Majesty Doña Isabel II was pleased to issue the Royal decree ordering the re-establishment of the community of St. Jerome at El Escorial. There were eight, but this did not work either,[15] so that the first time I went there I found only two monks, Fr. Jerónimo Pagés and Fr. Francisco Manzano, and three boys who helped them sing the Mass and pray the Little Hours; all the rest was sad and desolate.

III. A New Era for the Monastery of El Escorial

Finally, Her Majesty Queen Doña Isabel II (whom God preserve), by Royal decree of 5 August 1859, named me president of the Royal monastery of San Lorenzo de El Escorial. She ordered that all the property belonging to the said monastery be handed over to me; but since, owing to the circumstances of the times we are passing through, the nation had already sold two-thirds of it, few estates were handed over; nevertheless, by means of a new system of administration, and with the cooperation of Señor D. Dionisio González, I have been able to meet the many works and repairs that the needs of the building and other things demanded, and that for many years past had been completely neglected.

Since the beginning of August 1859, when Her Majesty named me president, I have done the following:

I have had the two great organs of the choir, which were in very bad condition, repaired and improved, and now they are perfect.

I have had the so-called Prime organ repaired, and also another three small or portable ones.

I have had a new organ with nine stops built for the College chapel.

I have bought three large carpets, one for the choir and two for the sanctuary of the high altar.

I have bought vestments to the value of six thousand *duros*. I have bought forty pairs of bronze candlesticks and thirty sets of altar cards of the same metal.

In the College a kitchen has been fitted out with its copper utensils.

Item: a dining hall for more than three hundred pupils. Item: a fountain in the College's light-well \[*lucerna*\], exactly like the old one in the monastery's light-well.

Item: dormitories for more than two hundred pupils. Item: a visitors' parlour, with marble tables and carved chairs of solid mahogany.

Item: I have had twelve rooms repaired and furnished for the Rector, spiritual Director, Inspectors, etc., of the College, and another ten for the servants.

Item: a common study hall, with its corresponding tables.

Item: twelve classrooms for the College, with their seats and chairs \[*cátedras*\] for the professors.

Item: nine pictures of the Most Pure Conception with gilt frames, for the classrooms.

Item: a great many framed models for the drawing class.

Item: a physics laboratory, large, beautiful and well provided.

Item: another of natural history. Item: five pianos and a harmonium for practice. Item: a gymnasium with all the corresponding apparatus for the College, and another distinct one for the Seminary, entirely separate.

Item: an examination hall. Item: a recreation hall. In the monastery and seminary section I have had the main floor newly tiled.

Item: whitewashing all the upper and lower cloisters.

Item: whitewashing and repairing all the rooms of the chaplains and professors, and furnishing them with everything necessary.

Item: buying three hundred iron beds, with their mattresses, straw mattresses and pillows.

Item: I have had three hundred tables, large and small, made for the use of those living in the Seminary.

Item: I have had the manuscript library moved to a place safe from fires, and the shelving raised by one more tier.

Item: I have formed a new reading room. Item: I have formed eight classrooms for the Seminary, with their seats with backs and chairs for the professors.

Item: I have had thirteen images of Jesus Christ, or sculpted Crucifixes, brought, with gilt and damask canopies, for the classrooms and other places.

Item: two dormitory halls of sixty-two alcoves and beds each.

Item: another of thirty and another of eighteen.

Item: a study hall for more than a hundred seminarian pupils, with its benches and tables.

Item: another hall for more than three hundred students, with its corresponding tables and seats.

Item: a new library has been begun, and books to the value of 70,000 *reales* have been bought.

Item: I have had seventy gilt frames put on as many paintings that were without them in the old church, main cloister and *camarín* \[the shrine-room behind the altar\].

I have had ten thousand fruit trees planted, and other ornamental ones in the orchards, enclosures, etc.; of these fruit trees, I have had some brought from Catalonia, from the town of Berga, where the best pears are grown.

Item: I have had all the houses the monastery owns in the Site repaired.

Item: I have had a house built for the guards in the district called the Monastery.

Item: I have had the guards' houses of the other districts repaired.

Item: I have restored and improved in a special way the flour mill.

Item: the dovecote has been repaired and stocked with doves, and it now has fifteen thousand nests.

Item: a new aqueduct, in order to raise the water and make fountains on the highest floors of the monastery, for the service of those who live there; and principally to have water in abundance even up to the roofs themselves in case of fire, as has happened at other times, and so to have the remedy ready.

The houses and buildings of the properties of El Quejigar and Gózquez have just been repaired, and that of El Piul protected from the river Jarama.

More than seventy thousand *reales* have been spent on walnut, juniper, beech and pine wood for the works and furniture that have been made.

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[1] Author's note (1865). I have had these two restored, and they have spent three years on the restoration.

[2] Author's note (1865). These are not in use at present.

[3] Author's note (1865). In this chapel I have placed on one side the image of the Conception and on the other those of Sts. Justus and Pastor, and an organ.

[4] Author's note (1865). In this one I have placed in the centre the images of Jesus, Mary and St. John, and on one side the image of the Conception and on the other that of St. Aloysius Gonzaga.

[5] Author's note (1865). A library of modern works and of others of great usefulness and profit is being formed for the use of the professors and seminarians.

[6] Author's note (1865). *Hist.*, p. 119.

[7] Author's note (1865). *Hist.*, p. 179.

[8] Author's note (1865). *Hist.*, p. 183. In view of the lightning that has struck the Monastery and the very great damage it has caused, I have thought of putting lightning conductors at the appropriate points, and to this end I am taking steps to carry out this idea.

[9] Author's note (1865). *Hist.*, p. 120.

[10] Author's note (1865). *Hist.*, p. 183.

[11] Author's note (1865). *Hist.*, p. 228.

[12] Author's note (1865). *Hist.*, p. 185.

[13] Author's note (1865). *Hist.*, p. 214.

[14] Author's note (1865). *Hist.*, p. 215.

[15] Author's note (1865). *Hist.*, p. 225.

[16] Author's note (1865). *Hist.*, p. 226.

[17] Author's note (1865). *Hist.*, p. 228.

[18] Author's note (1865). *Hist.*, p. 242.

[19] Author's note (1865). *Hist.*, p. 242.

[20] Author's note (1865). *Hist.*, p. 249.

Chapter II. The Monastery of San Lorenzo de El Escorial considered as a monument of gratitude to God and a mausoleum for the kings

I. History

The Spanish army, led by Emmanuel Philibert, duke of Savoy, defeated the French army on 10 August 1557 near Saint-Quentin, and on the 27th of the same month Philip II watched his army enter the besieged town by assault. The taking of Saint-Quentin was followed by the surrender of Le Catelet and Ham, and Paris, dismayed, already believed the victor within its walls, these victories obliging France to accept peace in the treaty of Cateau-Cambrésis.

Seeing France humbled at his feet, and finding himself so favoured by fortune in the first undertakings with which he inaugurated his reign, the new king resolved in his mind to perpetuate the memory of so famous a day by raising a monument that would reveal his power and greatness to the centuries to come.

This idea, born in Philip II's imagination amid the intoxication of victory, in sight of the blood of the corpses, amid the roar of cannon, the cries of the combatants and the ruins of Saint-Quentin, gained greater firmness and took ever deeper root in his royal mind when, convinced that victory is a gift of God, he raised his eyes to heaven to give thanks; and then, moved by his religious spirit and according to the taste of his century, he resolved that the monument which was to perpetuate the memory of so signal a triumph should be a temple where day and night praise would be rendered to the God of hosts, who had so fully crowned the campaign.

He wished to dedicate this monumental temple to the valiant Spaniard St. Lawrence, for three reasons: first, because of the great devotion he had had from his earliest years to the holy martyr; second, because the victory of the Spanish army and the defeat of the French had taken place on 10 August, the day the Church celebrates the feast of that Saint; and the third reason, because to carry out the assault on Saint-Quentin he had had to batter and destroy a monastery of St. Lawrence that stood beside the town, and it was not at all strange that a monarch whose ideas were highly religious should propose to make amends, by the dedication of this new temple, for the one that the necessity of war had obliged him to destroy.

While D. Philip was hastening to settle his affairs so as to be able to occupy himself with carrying out the great plan of the temple he had conceived, there occurred the death of his august father, the emperor Charles V, in the monastery of St. Jerome of Yuste, on 21 September 1558. This sad event gave greater breadth and firmness to the project, since the emperor, in his last codicil, entrusted to the care of his august son what concerned his burial and the place and part where his body and that of the empress his wife were to be laid. Consequently, to the previous resolution was joined the obligation of fulfilling his father's will; and to the idea of the great temple was added that of a worthy mausoleum to preserve the venerable remains of the greatest monarch of his century.

The persons he considered most suitable to fulfil completely the religious and moral end he had set himself were the religious Fathers of the Order of St. Jerome; he put the idea to them, and they accepted on 6 April 1567 in a general chapter that the Order held at San Bartolomé de Lupiana, attended by Dr. Velasco, of His Majesty's Council and Chamber, who in the royal name presented the deed of foundation of the new monastery of San Lorenzo for the Order to accept. The Order accepted, and decreed that all the monks should pray to God for their benefactor at Mass, and decreed other perpetual suffrages.

The Community took possession of the property its founder left on 17 July 1603, and of the other property left by his successors, with the corresponding obligations of praising God and praying and offering suffrages for the kings, which charges have been fulfilled and are being fulfilled at present.

II. Present Organization

The present Community is made up of secular priests and of resident seminarian students.

There is a president, who at present is the Archbishop of Trajanopolis, confessor of Her Majesty, the same who gives this information; a Vice-president, who lives continually in the monastery and is called D. Dionisio González; and the rest are professors and choir chaplains, and some of these have other posts in the same house that are compatible with their principal obligations; and, according to their posts, they have their special stipend on top of their maintenance, which is common to all.

All live in the monastery, and all are given food, light, a decent furnished room, an iron bed with straw mattress, mattress and two pillows, medical attendance and medicines in their illnesses, shaving and the washing of their clothes. Every four priests have a servant to get up and make their beds, change their water, sweep their room, etc.

Each priest has to celebrate 15 Masses a month for the house, whether sung or said; the others are for himself, and he is given 7 *reales* as stipend for each.

The stipend \[in *reales* a year\] that the members of the Community at present receive is as follows:

| Post | Stipend | |:---|---:| | Vice-president | 14,000 | | Rector of the Seminary who is at the same time chaplain and professor | 13,000 | | Director of the college, likewise | 13,000 | | Vice-director of the Seminary, who is also chaplain and professor | 11,000 | | Vice-director or Rector of the College, who is also chaplain or professor | 11,000 | | Professor and chaplain | 10,000 | | Professor only | 7,000 | | Chaplain only | 6,000 | | Chaplain and spiritual Director | 9,000 | | Chaplain and Librarian | 9,000 | | Chaplain and senior Prefect | 9,000 | | Chaplain and Vice-rector of the Seminary | 9,000 | | Chaplain and Vice-director of the College | 9,000 | | Chaplain and chief Steward | 8,000 | | Chaplain in charge of the orchards | 8,000 | | Chaplain and master of ceremonies | 8,000 | | Chaplain and chief Sacristan | 7,500 | | Chaplain who accompanies visitors | 7,500 | | Chaplain, Secretary of the Seminary | 7,000 | | Chaplain, Secretary of the College | 7,000 |

Every day three Masses are sung: the dawn Mass, the Mass of Prime and the conventual Mass, and all the other Masses are said. The divine Office is prayed every day; Terce is sung every day of the year, and on all

feast days Terce is sung before the conventual Mass and Vespers in the afternoon; and on the principal feasts the whole divine Office is sung with great solemnity.

On all Sundays of the year and principal feasts there is a sermon, and some priests of the community go out to preach in other churches, according to the will of the founder. They also devote themselves to hearing the confessions of the people of the Site and of the many visitors who come from Madrid and elsewhere for this purpose.

The professors of the seminary and the college who are at the same time chaplains, although exempt from attending choir during the academic year, nevertheless take their turn with the other chaplains in the Masses and sermons, and attend the high or conventual Mass and sung Vespers on Sundays and feasts throughout the year, and the other religious functions attended by all the seminarians.

The chaplains who are not professors are obliged to attend the conferences on mystical theology, moral theology, liturgy, chant, etc.

All are obliged to keep the rule and to obey what they are commanded, and all observe the strictest discipline.

III. Rule of the Priests

The priests of El Escorial all strive for interior and exterior recollection, prayer and occupation.

One of the things most strongly enjoined in their rule is that no one enter another's room, so as not to disturb him or gossip, as would happen if this rule were not kept, and both would come to be lost. So that those who need to may speak, without falling into the great fault of one entering the others' rooms, they are allowed to talk on three occasions a day: in the recreation after dinner, in the afternoon one, and in the evening recreation. Otherwise they are obliged to keep silence and even recollection in their respective rooms, unless their special obligations require otherwise.

This silence and recollection in their rooms being presupposed, they always try to be occupied in prayer and study, for each priest, besides the half-hour of prayer he makes with the community, must have at least another half-hour alone and in private, on the passion and death of Jesus Christ or on another subject, according to the way by which the Lord leads him; and by all thus making in private half an hour or an hour of prayer at the time each can best dispose of, they conform as far as possible to the will of the founder, who wished that there should always be someone at prayer in this monastery.

On leaving the community's prayer, the priests go to celebrate holy Mass, with preparation before and thanksgiving after; others sit in the confessional; and those who have none of these things to do go to their rooms to study until eight.

At eight they all go together to take chocolate or breakfast, and until the hour of choir they read a chapter of Rodríguez's *Exercise of Perfection*, and if they cannot then, they do so at another hour of the day.

In the morning, after the conventual Mass and Little Hours, they read two chapters of the Holy Bible, and another two in the afternoon on leaving choir or the recitation of Vespers, etc., so that the choir priests who are not professors read four chapters of the Holy Bible every day, two in the morning and two in the afternoon, and for better understanding they read the prologues of each book and the notes at the foot by the commentators, for example Father Scío,[1] Tirinus,[2] Cornelius a Lapide, etc.

And since the Greek and Hebrew languages also serve greatly for the understanding of Holy Scripture, they are therefore taught, as the founder Philip II ordered.

This is the occupation of each day, unless one of them is busy with some class of students, or has to write a sermon, or some other necessary occupation, for they must always be occupied in one thing or another, the one they know to be most pleasing to God, not according to their whim and temper, or desire to change every

day, but according to the will of God, which they must seek in all their affairs, consulting their inclinations, inspirations and other circumstances with their spiritual director, so as to be sure of their conduct in that way.

IV. Object and End of the Present Community of El Escorial

The object and end of the present community is the same that its founder D. Philip II set himself, but carried to its greatest height, giving it all perfection.

For this reason it attends to the following branches:

1. That God be praised, loved and served in this Monastery in a very particular way.

2. That prayer be offered for the souls of the deceased kings, and the suffrages be made for them and the Masses they ordered be celebrated.

3. That all the members strive for perfection and the salvation of their souls.

4. Likewise to procure all possible learning, and to give it free to all, especially to the young men following the ecclesiastical career.

5. The seminarians who attend are from all over Spain, and care is taken to form them well in solid and true virtue; and in addition they are given a course of studies, the most complete, according to the plan of studies for seminaries, and they are even taught other things besides.

6. The seminarians formed in the house, *caeteris paribus* \[other things being equal\], are preferred to outsiders for admission to the Community of royal Chaplains.

7. When there is no room for them to stay and they must leave, they go to their respective dioceses, and the Prelate assigns them to the missions, or appoints them professors in his seminary, or to some parish, as he thinks fit.

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[1] SCÍO DE SAN MIGUEL, *La Santa Biblia*, 6 vols. (LR, Barcelona 1852–1854).

[2] TIRINUS, J., *In universam Sacram Scripturam commentarius* (Venice 1795).

Chapter III. The Monastery of San Lorenzo de El Escorial considered as a school of virtue and learning

I. History

In the very days when Philip II was thinking over and planning the monastery of El Escorial, the Fathers of the sacred Council of Trent were occupied in working out how to form holy and learned priests, and they said the most suitable way was to erect seminaries, and in fact they so established and commanded in the 23rd session.

This decision of the Holy Council pleased Philip II so much that he at once gave it a place in his great plan for the Monastery; and later, during the building, he used to say that he intended the Monastery he was building to be a perpetual Seminary of saints and scholars.

And to see the eagerness with which he sought to see this holy project of the Council of Trent carried out, one need only recall that the Council ended at the close of the year 1562 \[sic: December 1563\], and at the beginning of 1563 \[sic: January 1564\] it was confirmed by Pope Paul IV \[sic: Pius IV\]; and D. Philip II, having received the decrees of the Holy Council from the Supreme Pontiff Paul IV \[sic\], read them with great consolation of soul, and by a royal decree, the most sublime and affectionate, given in Madrid on 12 July 1564, ordered them to be kept, fulfilled and executed, saying: *so that in a matter so important to the service of God and the good of His Church, there be no carelessness or negligence*; and since the time that must pass until the premises were built in the Monastery was becoming too long, he ordered that meanwhile the teaching be carried on in the Monastery of Parraces; in fact, a school year was begun in 1567 with Fr. Francisco de la Serena as rector, and afterwards the College and Seminary were moved to the Royal Monastery of El Escorial on 25 April 1575. I shall not stop to mention the holy and learned men who have been formed in the monastery of San Lorenzo de El Escorial: I shall deal only with what is done nowadays.

II. The College of El Escorial

In August 1861 I was authorized by Her Majesty’s Government to open a secondary school in the Monastery of San Lorenzo de El Escorial; the rule for its government and order was likewise approved.

I placed the said college under the protection of the Immaculate Conception of Most Holy Mary, the martyr St. Lawrence and the holy Spanish boy martyrs Justus and Pastor. In this college the complete secondary education is given, which comprises, according to the general programme of studies: Christian doctrine, notions of Sacred History and principles of religion and morals; the Castilian, Latin and Greek languages; elements of rhetoric, poetics, geography, universal history and that of Spain in particular; arithmetic and algebra with the theory and application of logarithms; plane geometry and trigonometry; physics, chemistry, natural history, logic, psychology and ethics, French, English, German and Italian.

It has been considered prudent not to undertake at once the whole extent of the plan, which covers five years, but to begin with the first year and go up year by year, for a great many reasons which, being so obvious, need not be described.

In the said college there is a preparatory class for those boys who are not yet of age or do not have enough instruction to begin secondary education immediately and with profit.

In the said college there are also classes in drawing, vocal and instrumental music, gymnastics, etc.

In addition the applied subjects are taught, that is, those preparatory for all careers.

All the college pupils are enrolled \[at the University\], and so are a great many seminarians; in due time the examiners of the University of Madrid come to examine those enrolled, and once they have passed them, this

is how the students gain the academic years.

The college pupils receive the Holy Sacraments of confession and communion every month, and more frequently if their director so arranges for one in particular, or the pupil asks for it and his director allows it.

Every day they have their devotional practices, which alternate with their literary exercises, and they are provided with decent entertainments suited to the needs of their age; and they also go out walking accompanied by the Rector and the necessary Inspectors. These pupils go home in vacation time; the seminarians never go away for vacations.

III. The Seminary of El Escorial

Introduction

Advantages and benefits of the Seminary of El Escorial

1st. The seminarians remain all year, and even for years, in the Monastery, without going home to spend the vacation time, during which not a few lose the grace and virtues they had acquired in the Seminary during the year.

2nd. At El Escorial, during the vacations, they are not only preserved and kept safe, but also review what they know and acquire new knowledge, for example languages and natural sciences, which, being more pleasant, instruct them without tiring them.

3rd. At El Escorial the young men are removed from the dangers of the cities, and also have the opportunity to walk in the gardens and play innocent and amusing games; they occupy and amuse themselves with vegetable gardening, flower growing and music every day after dinner, in the last hour of the afternoon and in vacation time. Experience has taught that students like these things very much, and so, since at El Escorial there is opportunity for all of it, the students themselves are allowed to choose. To those fond of vegetable gardening a little patch of ground is assigned for every two; to those fond of flower growing a little patch is likewise assigned in the garden called the *Picadero* \[riding-school garden\], which is near the little wood, where their cultivated ground is; and those who are fond of games also have the means to amuse themselves there; all within sight of their prefects. There are others, and not a few, who are fond of instrumental music, and these in the same hours of recreation go with their teacher, who is always ready to please them, and they practise, profit and enjoy themselves greatly.

4th. Since at El Escorial the students must sing a Mass every day, Terce and Vespers every Sunday, and the divine Office on solemn days, they imperceptibly become skilled in ecclesiastical chant, which is also taught from its principles to all the students, since all ecclesiastics are obliged to learn and know it.

5th. The students of El Escorial also have the opportunity to read whatever may contribute to the development of their intelligence, for there is a new library containing all the modern works as they appear; there are also reviews, etc.

6th. There are also the other two famous libraries, where they can obtain any information they need. There are laboratories, maps, globes; in a word, nothing is lacking that can help the enlightenment of the young; and whatever comes out in Spain or abroad that may be useful is sent for, sparing neither expense nor effort.

7th. In this building of El Escorial the young men form a great idea of God and his divine attributes, and grow accustomed to giving him worship with magnificence and to singing his divine praises wisely.

8th. They are taught to be devoted to Most Holy Mary, and to this end there are two Congregations in the old church: one is under the invocation of the Immaculate Conception of Most Holy Mary and St. Aloysius

Gonzaga, with the corresponding images placed on the side altars, aggregated to the congregation of Rome and enriched with many graces and indulgences.[1] Although all may belong to this congregation and are enrolled in it, its principal object is for the young students, so that from their earliest days they may be formed in innocence, piety and devotion, with the continual sight of the images of Mary Immaculate and of the angelic youth St. Aloysius Gonzaga.

9th. There is also another congregation in the same church, under the invocation of Most Holy Mary of Sorrows and St. John the Evangelist, model of young priests, so that all may be very devoted to the passion and death of Jesus Christ and the Sorrows of Mary, and imitate St. John: to this end they have the three very precious images before their eyes.[2] In this way, in the Seminary of El Escorial all the conditions imaginable are brought together for the good of body and soul, for time and for eternity; with the understanding that if in time some improvement presents itself to be made, it will be made; for nothing else is desired than to progress in virtue and learning and in everything else that may contribute to the greater glory of God and the good of mankind.

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[1] *Aut.* 91.

[2] *Un estudiante devoto de María*, in *EA*, p. 413.

IV. The Seises, or Choirboys for the Chant

The *seises* are twelve choirboys, admitted after examination; they must be over eight and under ten years old (or eleven, if they have studied music); they must know how to read, write, count and the Christian doctrine; they must have a good ear, a chest voice of good timbre, with a range from C to A natural, helped by the orchestral pitch. These boys are given a free scholarship, and in addition 30 *reales* a month to their parents or guardians, so that they may see to their clothing, footwear and the rest.

The principal instruction given these boys is music, and incidentally the other things taught in the College or Seminary, according to their vocation.

Every day they have their religious practices, and every month at the latest they receive the Sacrament of penance, and that of communion those who are already of age to do so well.

The obligation of the *seises* is to sing the dawn Mass every day, and when Mass is over they all go to study their lessons in the room next to the sacristy, and in turn they serve the Masses; for this the sacristan calls each one he needs, who afterwards goes back to study, until the hour for breakfast and going to class.

On feast days, and on all days when there is choral music \[*capilla*\], they sing the part the master assigns them.

When the boys lose their voice by reason of age, if they have a vocation to the ecclesiastical career they are placed in the class of seminarians and leave that of the *seises*; this if they have behaved well and talent and application are seen in them; otherwise they are dismissed, so that they may take up a trade or craft, according to their inclination.

V. The Seminarians

The seminarians are of three kinds: some have a free scholarship, others are servant-students \[*fámulos*\], and others pay five *reales* a day.

To be admitted they must know Latin well, and young boys who know Latin well and have a good disposition are preferred to others who have studied in other Seminaries and Colleges and are already of some age. Every year, at the beginning of the course, all make the Spiritual Exercises for ten days; in Holy Week they make them \[sic: *hacen un*, a word evidently missing, probably “a retreat”\] on the Monday,

Tuesday and Wednesday; every month a day of spiritual retreat; and every day half an hour of meditation in the choir or in the old church, all together.

The community is divided into three sections: the first is that of the *seises* or boys, and these sing the dawn Mass; the second is the one that prays Prime and sings the Mass immediately after; and the third sings Terce and the conventual Mass; so that on class days the students are allowed to hear only one Mass, the one they sing, spending the rest of the time in study and classes. At eight o'clock sharp they all go together in silence to have breakfast;[1] and until twelve they have study and classes.[2] At twelve sharp they go to the church, say the prayers, make the visit to the Most Blessed Sacrament and the particular examen on virtue; all this lasts a quarter of an hour,[3] and then they go to dinner; all eat together, and to all the same is served, so that the same dish is presented to me as to the last student who has entered.[4]

The meal is taken with a blessing before and grace after, and reading meanwhile.[5] After the meal they have recreation;[6] when recreation is over, they are occupied in classes and study until very late, when they rest from their tasks; in the evening they have the hours of study \[*horas de vela*\] in common rooms by sections. There are boys who have a great memory and talent, who quickly know and understand their lessons; to these, then, other books are given, according to their inclination, so as to keep them occupied the whole time of study, and also to make use of their good gifts.

When study is over they all go to the choir, where the Rosary is prayed,[7] the particular examen on virtue and the general examen of the whole day are made, and from there they go in line to supper, with a blessing before and grace after, and reading meanwhile. When it is over they go again to the choir, make the visit to the Most Blessed Sacrament, pray the Salve of the season to Most Holy Mary, and all go to the recreation room according to their respective section; and finally, they go to rest, as is laid down in the book *The Instructed Collegian or Seminarian*,[8] which is their only rule. Every eight days all receive the holy sacraments of confession and communion, and some, with the permission of their spiritual director, receive communion sometimes during the week, without failing in their obligations because of it.[9] In such a case they rise earlier, and since they are more fervent, they are not so sleepy. Besides the days commanded by the Church, all fast on Friday in memory of the Passion of Jesus Christ, and every day they are given an abundant and careful diet, so that from the food left over a crowd of poor people who present themselves after the community has eaten is fed. Before the bodily bread is distributed to the poor, they are given the spiritual bread of their soul, which is instruction in the Christian doctrine, given by the priest steward, helped by some of the more fervent and charitable students.

The students serve one another at table in turn, do the reading, etc., etc.

No one is admitted through influence \[*por empeño*\], even if they ask it of Their Majesties, for as a rule those who enter through influence are the least worthy and the most ungrateful and idle. So whoever wishes to enter, besides the qualities of knowledge and talent, pays five *reales* a day if he can, and if he is poor, he becomes a servant-student, if there is room; and when a scholarship falls vacant, it is given to the one who most deserves it, in the judgment of the superiors, taking into account his virtues and his marks of distinction; so that scholarships are given to the most virtuous and those of most talent and application, on condition that if in time they should slacken and grow lukewarm, the favour of the scholarship would be taken from them, and they would even be expelled, as is done with anyone who, warned of some defect or fault, does not amend, for in this Seminary no bad seminarian is tolerated.

When a seminarian who has a free scholarship comes to be ordained priest, since he can now support himself or pay with the Mass stipend, the free scholarship he had ceases.

The boy who seeks to enter the Seminary must have a true vocation to be a priest in time, as has been said in the little work *The Instructed Collegian or Seminarian*.[10]

He must know Latin and must be examined; he must not be less than twelve years old nor more than sixteen, and for this he will present his baptismal certificate. He must be the son of a legitimate marriage, and for this too he will kindly present his baptismal certificate. He must not be irregular or deformed; he must be of good character and well disposed to learn knowledge and the virtues.

After 15 August he will present his application, and if he is admitted, he is examined before 1 October, when he is to begin the course with some holy Spiritual Exercises, as has been said.

In the first year he will study philosophy, and in extraordinary classes plainchant and a review of Latin. In the first year he is not allowed to study anything else; in the other years he is, according to his disposition and inclination.

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[1] *El Colegial Instruido…*, I, p. 218.

[2] *El Colegial Instruido…*, I, p. 219.

[3] *El Colegial Instruido…*, I, pp. 226–237.

[4] Jn 21:12–13. *El Colegial Instruido…*, I, p. 241.

[5] *El Colegial Instruido…*, I, p. 240.

[6] *El Colegial Instruido…*, I, pp. 250–258.

[7] *Aut.* 44–49. *El Colegial Instruido…*, I, pp. 276–284.

[8] *El Colegial Instruido…*, vol. 1, pp. 287–288: “Way of going to bed.

[9] Cf. *El Colegial Instruido…*, I, pp. 307–324.

[10] *El Colegial Instruido…*, vol. 1, “Young men must have a vocation,” pp. 23–30.

VI. Plan of Studies of the Secondary Schools

In the College of San Lorenzo de El Escorial the following are taught over five years, according to the plan of studies:

Castilian and Latin. Christian doctrine and sacred history. Greek. Geography. General history and that of Spain in particular. Rhetoric. Psychology, Logic and Ethics. Mathematics. Physics. Chemistry. Natural history. French.

The said College is affiliated to the Institute of the Noviciado of the Central University, and consequently enjoys all the academic rights granted by the law of Public Instruction in force.

VII. Plan of Studies for the Seminaries

Latin and perfection of Castilian. Sacred history. Greek. Secular history. History of Spain. Rhetoric. Logic and Metaphysics, Ethics. Mathematics. Physics. Chemistry. Theology. Canon law.

These studies, according to the plan, are distributed as follows:

Title I. Latinity and Humanities

The study of Grammar and humanities will be made in four years, presupposing the rudiments of Latin and Castilian, which the pupils must have learned beforehand, and in which, as in the other subjects that make up primary instruction, they will be examined in the way each diocesan \[bishop\] thinks fit.

First year. Review of the rudiments, syntax of both languages, and Sacred History.

Second year. Review of syntax and its completion, study of prosody and spelling in both languages, and secular history.

Third year. Theoretical rhetoric, that is, the precepts of the art of oratory and poetry, principles of Greek, and completion of secular history.

Fourth year. Practical rhetoric, that is, application of the precepts of the art of oratory and poetry in Latin and Castilian; continuation of Greek grammar, and the particular history of Spain.

Title II. Philosophy

The study of Philosophy will be made in three years. First year. Logic and metaphysics, and history of Philosophy.

Second year. Ethics and elements of mathematics. Third year. Experimental physics with notions of chemistry, principles of differential and integral calculus and mathematical physics.

Title III. Theology

The study of theology will be made in seven years. First year. Foundations of religion, theological *loci*, and elements of Hebrew.

Second year. Dogmatic theological institutions, ecclesiastical history and discipline, and completion of Hebrew.

Third year. Continuation of the dogmatic theological institutions and of ecclesiastical history and discipline, and moral theology.

Fourth year. Completion of dogmatic and moral theology, and of ecclesiastical history and discipline.

With these courses the degree of bachelor may be received.

Fifth year. Biblical institutions, that is, general hermeneutical criticism, patrology and sacred oratory.

Sixth year. Completion of the study of Sacred Scripture, that is, particular hermeneutical criticism, continuation of patrology and sacred oratory.

With these six courses the degree of Licentiate may be received.

Seventh year. Discipline of the Council of Trent and particular discipline of Spain according to its Councils and Concordats.

With these seven courses the degree of doctor may be received.

Since the study of sacred theology is the study of every ecclesiastic, those who wish to study canon law must have passed the first four courses of that faculty, with which, and one of canon law, they may graduate as bachelor in the latter.

Title IV. Canon Law

The study of Canon law will be made in three years. First year. Public ecclesiastical law and canonical institutions.

Second year. Decretals. These two years completed, the degree of licentiate in Canon Law may be received.

Third year. Discipline of the Council of Trent and particular discipline of Spain, according to its Councils and Concordats.

This year completed, the degree of doctor in the same faculty may be received.

Those who have made the complete course of theology will be dispensed from the third year of canon law, since they have already studied the matters taught in it. Consequently, on completing the second year of

canon law they will receive successively the degrees of licentiate and doctor.

This part of the plan will be in force as long as the central Seminaries are not established, in which case, bearing in mind the studies to be made in them, it will be modified as regards the last courses of the career.

VIII. The Plan of Studies at El Escorial

Chapter I. The long course

In the Seminary of El Escorial no student is admitted for the shortened course. All must make it complete in Theology, Sacred Scripture, History and Canon Law.

Castilian, Latin, Greek, Hebrew, Arabic, French, English, German and Italian are also taught; ecclesiastical chant, vocal and instrumental music, and liturgy, drawing and natural sciences.

Since all are chosen talents, and have had to apply themselves, it is to be supposed that all will be ready in due time to graduate, and therefore they will graduate on completing the studies laid down in the plan.[1] It is also to be supposed that all have a vocation to be priests; therefore they will be ordained in the last three years of the career, waiting a year from one sacred order to another, that is, the interstices the Church commands in her holy discipline.

[1] Author's note (1865). The Seminary of El Escorial is duly authorized for academic courses to be credited in it. Her Majesty requested this in due time and obtained it.

Chapter II. Languages

A language or tongue is the name for the whole of the words and terms with which each nation expresses its ideas.

The manner of speaking is not learned only from books, nor did anyone ever speak well who reduced everything to rules. The two things must go together, rules and practice or exercise.

At all times it has been desired and sought that prelates and parish priests should understand and speak the language of their diocese and parishes, where they had to attend to the needs of the people, as can be seen in what was laid down by the Pontiffs Innocent III and Pope Eugene.

Grammar

Among the sciences or liberal arts, Grammar occupies the first place, because it is the door to all. It prescribes rules for speaking well, examines words, their propriety, variation and meaning, their apt use and true understanding, for which reason Quintilian called it Literature. Truly this name belongs to it, since it is the constitutive principle of every man of letters.

The Spanish language

Since we are Spaniards, we must speak our native tongue; and to speak it correctly we must use the art of grammar, adding observation and exercise. To this end we shall attentively observe how educated persons of breeding and refinement speak and express themselves, taking pains to imitate them, and applying the grammatical rules to what we hear, read, say and write, analysing carefully each and every one of the parts of speech.

It is extremely fitting to learn Castilian grammar well and with the utmost perfection, because besides teaching us to speak our own native language perfectly, it would set us on the way to learning the other languages easily, as reason dictates and experience teaches.

The teacher must therefore take care that the students understand the grammatical principles well; that they know how to analyse perfectly all the parts of the grammatical sentence and give an account of each in particular, as has been enjoined in the little book *The Vocation of Children*. This is of more consequence than it seems, and therefore it must not be omitted, but rather practised exactly. And not only in Castilian, but also in all the other languages they learn in time: the longer the students dwell on understanding words perfectly,

the more perfectly they will know Castilian, Latin and the other languages; and so it is extremely fitting that the students know perfectly how to decline nouns and conjugate verbs and vary them in every way, active and passive, etc.

The Latin language

Latin is the language of the Church, so that all acts that are to go to the court of Rome or to the Legation, as well as all those of bishops and other prelates relating to ecclesiastics, must be made in Latin.

Latin is so necessary to ecclesiastics that without it they could not understand the books of the Holy Scriptures, those of Sacred Theology, Canon Law, the Holy Fathers and others, nor even those of their obligation, such as the breviary, missal and ritual used in the church.

For this reason it is required as an indispensable condition that all candidates for sacred orders have studied and know Latin; orders are not granted without this requirement and proof by examination.

Having indicated the necessity and usefulness of Latin, I will say that to learn it well the plan of studies assigns four years, with those of Rhetoric, which is a perfecting of grammar and Latin; and it even supposes in the first year that the student has already learned the rudiments beforehand.[1]

To learn Latin well these three counsels must be borne in mind and faithfully kept. First counsel. They must use a grammar that has the rules in Latin, such as Nebrija, Iriarte, that of the Escuela Pía \[Piarists\] or another like them; and never those that have all the rules in Castilian, because these are forgotten very easily, whereas the Latin rules explained by the masters and well understood by the pupils are never forgotten.

Second counsel. For translation they must use books of Sacred Scripture, for example *Selecta historiae Tobiae*. Of the Holy Fathers, for example St. Leo; St. Hilary, *De Vita Sancti Honorati*; Salvian, *De Providentia*; St. Cyprian, *De Bono patientiae*; St. Eucherius, *Ad Valerianum*.

For poetry the hymns of the breviary and missal, or the sequences, may serve.

The poets: Juvencus, who in hexameter verse composed the history of the four Gospels.

Sedulius, a priest, who in various kinds of verse composed the life and miracles of Jesus Christ.

Arator, a cardinal \[subdeacon of the Roman Church\], who put the Acts of the Apostles into verse.

Aurelius Prudentius \[the source reads “Aurelio, Prudencio” as if two names\], etc. They must also use secular authors, choosing authors and passages that contain nothing that could scandalize and serve only the purpose, which is to learn the Latin language with all propriety and elegance, for example the Roman History of Titus Livy; the Civil Wars of Julius Caesar; those of Sallust; the Illustrious Men of Cornelius Nepos; the Letters of Cicero, his books *De Officiis*, *De Amicitia*, *De Senectute*, and some orations; the oratorical Institutes of Quintilian; various odes, epistles and the Art of Poetry of Horace; almost all of Virgil, etc.

Experience has taught that to form good ecclesiastical Latinists, the students must be trained from a very early age in handling both kinds of authors.

[1] Author’s note (1865). See the little book entitled *La vocación de los niños*.

Chapter III. Rhetoric

In the plan of studies for the Seminaries two years of rhetoric are assigned, which serve marvellously for the young men to perfect themselves in Latin, and are also profitable for acquiring and learning those principles and lessons of eloquence that will serve them greatly in time.

To profit in rhetoric they must have models to imitate; but what better models can be desired than those found in the Holy Bible, as St. Augustine and Benedict XIV say? In this sacred volume the beauty and

ornament of eloquence are found together; in it the seminarian finds all he needs for his own profit and the instruction of others; and as the already cited Benedict XIV says: *Deus ipse in sacris litteris sermonis ornamentum saepius adhibuit* \[God himself in the sacred writings has often used ornament of speech\]. From which he comes to conclude that the pupils of the Seminary, by studying these sacred books, will come out perfectly instructed for their ministry.

It will be fitting, he says, that after the young students are well imbued with the elements of rhetoric from the textbook author assigned to them, the professors of rhetoric should put the Holy Bible into their hands and say to them: "O young levites! This is the precious book written not by the fabulous Homer, not by the credulous Plato, not by the unbelieving Aristotle, nor by any man inclined to falsehood, but by God himself, who can neither be deceived nor deceive us. This is the book from which preachers and confessors drew their talks, bishops the good order of the Church, Popes their constitutions, and Councils their decrees. This is the book that the canonical writers, the Patriarchs, the Prophets and the Apostles, divinely inspired, received from God and handed on to men, and which the care and continual vigilance of the Church has brought down to us intact.

"This book is older than Hermes Trismegistus among the Egyptian sages; older than Homer, Socrates, Plato and Aristotle among the Greeks; older than Plautus, Terence and Cicero among the Latins. From it the ancients drew all their eloquence, the poets their sweetness, the historians truth, the philosophers wisdom, and the legislators their equity and justice." Truly, one need only read it with reflection. With what greater sublimity can one say what Moses says: *Let there be light, and there was light*?

What more eloquent thing can occur to readers than the story of Joseph recognized by his brothers? So many and such varied feelings could not be expressed in fewer words.

What more eloquent, concise and sublime things can be seen together than those found in this phrase: *Vidi impium superexaltatum et elevatum super cedros Libani; transivi, et ecce non erat* \[I saw the wicked highly exalted and lifted up like the cedars of Lebanon; I passed by, and lo, he was not: Ps 36(37):35–36\]? In this same style a great many phrases are found in Job and the Prophets.

What more elegant poem than the canticle of Moses on the crossing of the Red Sea? This piece, which according to Josephus (*Antiquities*, bk. 2, ch. 7) \[sic: bk. 2, ch. 16\] was composed in hexameter verse, surpasses in poetic eloquence all that the Greeks and Latins have said. This poem is the oldest known, for its author wrote it nearly six hundred years before Hesiod and Homer wrote theirs.

Where can more mournful Elegies be found than those Jeremiah intones? What poet sweeter than David in his psalms, which, according to Josephus (*Antiquities*, bk. 7, ch. 10) \[sic: ch. 12\], are composed in various kinds of verse, and are so lofty, eloquent and concise that they will never be duly praised?

If from poetry we pass to history, surely none will be found equal to it, nor more ancient or true. In it the beginning of the world and the origin of the nations are shown. In its pages we do not read of fabulous Amazons, but of prudent Sarahs and Abigails in their homes; strong Deborahs in war; an Esther full of trust in the Lord in the most desperate circumstances; and a generous Judith, who with one blow destroys the armies of Holofernes. It does not relate the doubtful labours of Hercules, but the certain and heroic deeds of Samson; not Phaethon falling from the chariot of the sun, but a Joshua who stops it in the middle of its course.

In the Holy Bible one sees clearly who created man and all things. It is the true God, whom we must adore, love and serve; not like a thieving Mercury, nor like a buffoon Momus; not like a Saturn devourer of the living; not like a lustful Jupiter; not like a drunken Bacchus. What is proposed is a God, the Supreme and most perfect Being, whom we must love as Father, serve as Lord, and in whom we must trust as our Redeemer and Saviour.

Nowhere are laws so just found as in the Holy Bible, nor morals so holy, nor teachings that make man happy in this world and the next, like those contained in this divine book.

In the Holy Bible there are admirable models of sacred eloquence; I shall indicate some:

Exordium. In the Acts of the Apostles, ch. 17:22; ch. 26:2; in the epistles of St. Paul, especially to Philemon.

Narration. Gen 24, the servant of Abraham. The story of Joseph, Gen 39. Exodus, from ch. 7 to 12.

Descriptions. The most complete, III Kings \[1 Kings\], chs. 6 and 7. The greatness of God, Job 13–14, to 17. Jeremiah; David, Psalms. The miseries of man, Job 10.

In the Holy Bible a great many rhetorical figures are found, for example:

Antithesis. Isaiah 3:24, *Erit pro suavi odore fetor* \[instead of perfume there will be rottenness\]. 1 Cor 4:13 \[4:12\], *Maledicimur, et benedicimus* \[being reviled, we bless\].

Apostrophe. II Kings \[2 Samuel\] 1:21, *Montes Gelboe* \[Mountains of Gilboa\]. Deut 32:1, *Audite, coeli, quae loquor* \[Hear, O heavens, what I speak\]. Lk 24:25, *Stulti, et tardi corde ad credendum* \[O foolish men, and slow of heart to believe\].

Exclamations. Rom 7:24, *Infelix ego homo, quis me liberabit de corpore mortis hujus?* \[Wretched man that I am, who will deliver me from the body of this death?\]

Imprecation. Ps 68 \[69\]:23, *Fiat mensa eorum in laqueum* \[Let their table become a snare\].

Repetition. Nahum 1:2, *Ulciscens Dominus: ulciscens Dominus, et habens furorem. Ulciscens Dominus in hostes suos* \[The Lord avenges; the Lord avenges and is wrathful; the Lord takes vengeance on his enemies\].

Interrogation. Rom 3:27, *Ubi est gloria tua?* \[Where is your boasting?\]. \[2\] Cor \[11:29\], *Quis infirmatur, et ego non infirmor?* \[Who is weak, and I am not weak?\]

Communication. Mic \[6:3; the source gives 7:3\], *Populе meus, quid feci tibi?* \[My people, what have I done to you?\]

Enumeration. Rom 12\[:8\], *Qui exhortatur in exhortando* \[he who exhorts, in exhortation\].

Square period. Rom 8:30, *Quos praedestinavit, hos et vocavit: et quos vocavit, hos et justificavit* \[Those whom he predestined he also called; and those whom he called he also justified\].

Suspension. Jn 4:10, *Mulier, si scires donum Dei* \[Woman, if you knew the gift of God\].

Optation. Jer 9\[:1\], *Quis dabit capiti meo fontem lacrymarum?* \[Who will give my head a fountain of tears?\]

Irony. 3 Kings \[1 Kings\] 18\[:27\], *Clamate voce majore* \[Cry with a louder voice\]. Jn 3\[:10\], *Tu es magister in Israel, et hoc ignoras?* \[Are you a teacher in Israel and do not know this?\]

Obsecration. Rom \[12:1; the source gives 10\], *Obsecro vos, fratres, per misericordiam Dei* \[I beseech you, brethren, by the mercy of God\].

Exhortation. Is 1:16, *Lavamini, mundi estote: auferte malum cogitationum vestrarum* \[Wash yourselves, be clean; remove the evil of your thoughts\].

Admiration. Is 14\[:12\], *Quomodo cecidisti de coelo, Lucifer!* \[How you have fallen from heaven, Lucifer!\]

In the sacred books the professor will find the most important things his pupils ought to know, so that they may turn out good and proficient ecclesiastics. Let him tell them to love God greatly and to be lovers of mental prayer; and with the reading of the Holy Bible, which they must read attentively and meditate on

without rest, let him be sure he will produce good disciples and fervent preachers, who will not preach themselves, but Jesus Christ crucified, as St. Paul says, and as St. John Chrysostom, St. Bernard and St. Francis de Sales teach.

Chapter IV. Method and counsels for profiting in study

During the course

Whoever considers carefully how much a seminarian has to learn and the few years he can devote to the ecclesiastical career almost comes to doubt that he can turn out proficient; nevertheless one must not lose heart, for with God's help and the exact observance of a good method, everything can be achieved.

Besides what is said in *The Instructed Collegian* on the method of studying, learning well and retaining what has once been learned, the counsels we indicate below are to be borne in mind, for they will be of great usefulness and profit in encouraging oneself more and more to attain the greatest possible instruction, so as better to serve the glory of God and the good of souls.

Counsel 1. It is good for the seminarian to be erudite in theology, Scripture, canon law and history; but it is better, and more to his advantage, to be solidly instructed; for if he is well instructed in the first principles of each branch, afterwards in time he will go on extending the radii of knowledge and will form the great circle of his learning; but if he has no fixed principles, if everything is superficial and without foundation, he will always be a tailor's drawer, full of scraps of different colours, without order or arrangement.

Counsel 2. The seminarian will apply himself principally to learning well what is most essential and most practical, distributing the subjects in this way: first necessary knowledge, second useful knowledge, and third ornamental knowledge; for this he will reckon with the time he has at his disposal and with what he can learn in that time.

Counsel 3. In each branch he must learn the elements from the beginning, and by means of elementary works, without looking at another author, unless for something very special, and even this he should not do without advice.

Counsel 4. He must understand the elementary textbook well, and meditate and reason upon it; and with his own reflection and the professor's explanation he will form a clear and sure idea of the author's subject.

Counsel 5. In matters of theology he must use proofs from authority, but never omit the theological reason.

Counsel 6. In moral matters he must always want to know the reason. A decision without knowing the reason is \[just\] a decision; but when he knows why it must be so, he has so great a light that it will serve him greatly thereafter. To fulfil these two counsels well, the *Summa* of St. Thomas will be of very great use, because it always gives the theological reason for everything it affirms.

Counsel 7. The seminarian must not be content with understanding the day's lesson in isolation, but must also observe the connection it has with the others that precede and follow it, so as to form a clear concept of the treatise he has in hand.

Counsel 8. He must frequently review what he has already seen and known, because one knows only what one remembers, and one remembers only what one reviews.

To be able to make these reviews, the seminarian must use what we have said in the little work *The Instructed Seminarian*; that is, making extracts, or else making a little pencil line in the margin.

Chapter V. Philosophy

In the plan of studies three years are assigned for the study of Philosophy, and it says what is to be studied in each year.

In the first year logic, metaphysics and the history of philosophy are to be studied.

Logic is concerned with forming judgment, which is the ordinary instrument the mind must use to reason and to discern exactly the true from the false, the simple from the compound, and the necessary from the contingent; and since this science is the source from which certainty comes, there is little security in human reasonings made without its help.

Moreover it is the one that teaches the pupils how to argue and reason properly, how to draw demonstrative conclusions to show the truth of things and their reason. The principal form of argumentation is the syllogism or enthymeme; it must be very brief, and the briefer the better, when the student argues; and it will be oratorical and amplified when he explains or composes his discourse; but it must always be rigorously logical if he wants to be clear and convincing in his discourses.

Although it is true that nowadays the syllogism is not used as much as formerly, yet there are still many acts in which it is indispensable, and so it is fitting to know how to handle it with skill; otherwise the ecclesiastic risks cutting a poor figure with all his knowledge.

Metaphysics, which has great affinity with logic, is a faculty concerned with investigating the notions, causes and generic reasons of things made and that can be made, which are as it were the bases or foundation of our speculations.

Knowledge of the history of philosophy is very useful for knowing the progress science has made.

In the second year ethics and mathematics are to be studied. Ethics gives the students a just idea of the good, the useful and the honourable. It shows them what our last end and beatitude is; what the internal and external principles of human acts are; the origin of the passions; the nature of vices and virtues; the force of law and its necessity for social life; finally, it teaches them how we must attend to the voice of conscience and direct our actions according to reason.

Mathematics serves for making calculations, and above all is most useful to students for fixing their attention on things; especially since young men are so easily carried away by imagination, it is of the greatest use and profit to them.

In the third year experimental physics is to be studied, with notions of chemistry, etc.

Physics leads the students to examine the nature and principles of which each body is composed, and the end for which the Creator destined it.

Chemistry is nowadays of great necessity for ecclesiastics, as I have said in volume 1 of *The Instructed Collegian*.[1]

Señor Muñoz de Luna, professor at the University, has at my request composed a *Handbook of general chemistry* for Seminaries; and I wish all seminarians to have it, not only at El Escorial, but in all Catholic Seminaries.

[1] *El Colegial Instruido…*, vol. 1, p. 203.

Chapter VI. Dogmatic theology

In the plan of studies one reads that theology is to be studied in seven years.

The study of sacred theology is the most excellent, useful and delightful, says St. Thomas. By this study man acquires truth, which is followed by happiness. It serves to make man fall in love with God and rise to the

highest knowledge. St. Cyprian does not hesitate to affirm that ecclesiastics who are not theologians cannot hold the teaching office of the Catholic faith.

All these and other benefits come with the study of sacred theology, a science which, according to St. Jerome, makes man an ark of the covenant, a guardian of the law of the Lord, and, according to St. Augustine, a cherub upholding the throne of God.

Following the method marked out in the plan of studies, in the first year they must study the foundations or theological *loci*. For this they use Perrone[1] and Melchior Cano.

The other years are studied according to the plan. The authors in use at present are: Perrone. A work written by two great Dominican religious theologians, Frs. Puig and Xarrié, has just been printed. It has been adopted abroad, and in Spain some are beginning to take it up.[2]

I have before me the programmes of the principal Seminaries of the Catholic world, and in them I see that in the Roman College they use Perrone; in the College of Propaganda Fide they also use Perrone; in Bologna they likewise use Perrone; in Saint-Sulpice in Paris they use Bouvier,[3] eighth edition. Whatever author is used in the classes, the *Summa* of St. Thomas must always be kept in view if one wants to know theology. This most precious *Summa*, and the Holy Bible, lay on the table at the sacred Council of Trent, which shows well the high esteem in which those most grave Fathers held the *Summa* of St. Thomas.

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[1] PERRONE, J., *Praelectiones theologicae*, Migne 1852, vol. 1.

[2] Author's note (1865). It has been declared a textbook at the Central University. — Ed. This is the *Institutiones theologicae ad mentem angelici Praeceptoris Divi Thomae*. The Saint writes to Don Dionisio González: "When I was in Santander I saw the first volume of the Theology work that the two great professors of Cervera, Frs. Xarrié and Puig, Dominicans, are writing as a textbook; I do not doubt that this work will be better to study than Perrone" (*EC*, II, pp. 369–370).

[3] BOUVIER, J. B., *Institutiones theologicae ad usum seminariorum*, Paris 1865, 6 vols.

Chapter VII. Moral theology

The seminarian must be instructed in such a way that in time he may do for his neighbours what the Archangel St. Raphael did for the young Tobias, who by his wise guidance kept him from dangers and led him to his own happiness and that of his parents' house.[1] He must study now, so that when he is a priest he may, as a physician, cure the diseases of souls; as a judge, give sentence in accordance with the laws on the cases he will have to judge; and as a teacher, be able to teach, as the sacred Council of Trent says, so as to be fit *ad populum docendum ea quae scire omnibus necessarium est ad salutem, ac administranda sacramenta* \[to teach the people what all need to know for salvation, and to administer the sacraments\].

To carry out his sacred ministry well he must not be led by his own whim, an abominable thing, of which God complains through the prophet Ezekiel: *Haec dicit Dominus Deus: Vae prophetis insipientibus, qui sequuntur spiritum suum* \[Thus says the Lord God: Woe to the foolish prophets who follow their own spirit\].[2] To avoid so terrible an anathema, he must use the rules and doctrines deposited in Sacred Scripture, Tradition, the Councils, the Holy Fathers and ecclesiastical Constitutions.

For this purpose he will use the authors of sacred moral theology used in the other Seminaries, for example Gury,[3] Scavini,[4] St. Liguori,[5] Lárraga, the Salmanticenses, the great work, Roncaglia.[6] In the Roman College they use Busenbaum;[7] in the College of Propaganda Fide they use Gury.

For the formation of a good moralist, while he is studying he must occupy himself only with the author assigned, and even in this one he will concentrate on the treatises on Human Acts, Conscience, Laws and Sins, without omitting the others; and when the course is finished, he will look at other authors.

It is extremely fitting to understand the first principles clearly. A single principle well understood, well grasped and well retained implicitly contains the solution of a great many cases.

He must know the first principles, and also know how to combine them when fitting.

In doubtful cases he must not rely on his own opinion, but must study, as Benedict XIV says: *libros consulant quamplurimos* \[let them consult as many books as possible\].

[1] Tb 3:25; 5:5–12, 21.

[2] Ez 13:3.

[3] GURY, J. P., *Compendium Theologiae Moralis*, Barcelona 1861, 2 vols.

[4] SCAVINI, *Theologia moralis universa*, Barcelona 1852.

[5] LIGUORI, A., *Theologia Moralis*, editio absolutissima, Paris 1870, 7 vols.

[6] RONCAGLIA, C., *Universa Moralis Theologia*, Venice 1731, 2 vols.

[7] BUSEMBAUM, H., *Medulla Theologiae Moralis facili et perspicua methodo resolvens casus conscientiae ex veris probatisque auctoribus concinnata, poenitentibus ac confessariis utilis*, Münster 1645.

Chapter VIII. Pastoral theology

The science of theology is not enough for a priest; practice is necessary to him. He must know how to catechize, give talks, preach, administer the holy sacraments, direct consciences; how to visit and assist the sick, etc., etc. In a word, sacred theology will give him knowledge, and pastoral theology will give him know-how; for this the priest must use the books intended for it, which, thank God, are not lacking; we shall indicate some.

The Ritual and the diocesan Synodal constitutions. *Arte Pastoral*, by Fr. Juan Planas.[1] *Teología Pastoral*, by Marín.[2] *El Celo Eclesiástico*. *Méthode pour la direction des âmes et le bon gouvernement des paroisses*, called the *Méthode de Besançon*.

He must not grow accustomed to doing things by routine, but do them from knowledge and conviction, bearing in mind why they are done so. He must do them with piety, devotion and the edification of the faithful, with meekness and patience, without haste or shouting or bad manners.

[1] PLANAS, J., *Arte pastoral o método para gobernar bien una parroquia*, three vols., 1863 \[the source's printing reads "1863{3}"\].

[2] MARÍN, A., *Instituciones de Teología Pastoral*, 2 vols., Madrid 1805.

Chapter IX. Ascetical theology

To be a good confessor he must know Ascetics; this is a Greek word that signifies the profession of the evangelical life, and is applied to persons who devote themselves particularly to the practice and exercise of Christian perfection, and to what relates to them in this sense, as the ascetical life of the early Christians, who exercised themselves in the practice of the Gospel.

The ascetical books the confessor must read for his spiritual profit and to be able to direct souls are the following: Rodríguez, *The Devout Life* by St. Francis de Sales;[1] Scaramelli; the Works of St. Teresa of Jesus, of St. John of the Cross, etc., etc.

[1] FRANCIS DE SALES, *Introducción a la vida devota*, LR, Barcelona 1859.

Chapter X. Sacred Scripture

When I dealt with Rhetoric I spoke of Sacred Scripture; but now I must add that the scholastic theologian without Sacred Scripture is like offspring without a mother, a house without foundations and a soldier without arms. He needs moreover to be instructed in the carrying out of his ministry; divine Scripture is the level by which every ecclesiastic must adjust his own actions and those of the faithful, to whom by office he

distributes the pasture of the Christian doctrine of Jesus Christ, according to the prophet Malachi: *Labia sacerdotis custodient scientiam, et legem ex ore ejus requirent* \[The lips of the priest shall guard knowledge, and they shall seek the law from his mouth\].[1]

The fourth Council of Toledo, following the Apostle's counsel to his beloved disciple Timothy, ordered that ecclesiastics be instructed in Sacred Scripture.

Every student must have a copy of the inexpensive Holy Bible I published; in its first pages he will see how it is to be read.

The one translated by Fr. Scío, with its admirable notes, will also be of great use to him;[2] also that of Señor Torres y Amat.[3]

For the understanding of the Holy Bible it is of great use to possess the two languages, Hebrew and Greek, as is laid down in the Plan of studies.

The ecclesiastic must be so versed in the Holy Scriptures that he can answer the following questions: How many are the books of the holy Scriptures? Who is the author of each? At what time and in what language was it written? Is it canonical? Analysis of the book. If it is a book of the Old Testament, indicate the principal figures or prophecies of Jesus Christ or of the Church. What are the most important instructions contained in each book regarding dogma or morals, or the edification of the faithful? Point out the literal or spiritual sense of the book. Explain the most difficult passage in the book. Refute the false interpretations given by heretics, unbelievers and libertines. Say what the Catholic sense is, according to the Church, the Holy Fathers and Doctors.

For this it is good to read the introductions or prologues of Fr. Scío and of Señor Amat; to meditate well on each book; to have some author of Sacred Hermeneutics or Introduction to Holy Scripture: Janssens; Lamy;[4] Glaire. Commentators: Tirinus;[5] Cornelius a Lapide; *Vindicias de la Biblia*, by Duclot;[6] Wouters;[7] the Bible translated into French by Fr. Carrières, 10 vols.; J. Stephanus Menochius, 6 vols.[8]

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[1] Mal 2:7.

[2] SCÍO DE SAN MIGUEL, F., *La Santa Biblia traducida al español de la Vulgata Latina* (LR, Barcelona 1852–1853), 4 vols.

[3] TORRES AMAT, F., *La Sagrada Biblia nuevamente traducida de la Vulgata latina al español* (Madrid 1832), vol. 5.

[4] LAMY, B., *Apparatus Biblicus sive manuductio ad Sacram Scripturam*, three vols.

[5] TIRINUS, J., *In universam Sacram Scripturam commentarium*, Venice 1795.

[6] DU-CLOT, J. F., *Vindicias de la Santa Biblia contra los tiros de la incredulidad* (LR, Barcelona 1854).

[7] WOUTERS, M. F., *Dilucidationes selectarum Sacrae Scripturae quaestionum*, 2 vols., Maastricht \[Trajectum ad Mosam\], 1778.

[8] MENOCHIUS, J. S., *Brevis explicatio sensus literalis totius Sacrae Scripturae ex optimis quibusque auctoribus per epitomen collecta* (Cologne 1630).

Chapter XII. Canon law

Chapter XI. Patrology

In Tricalet the seminarians have a fairly clear knowledge of each of the Holy Fathers, their life and writings.[1] Besides Tricalet, in time the works of St. John Chrysostom, St. Augustine and St. Bernard may be provided.

And finally, the Collection of the Fathers by Migne.[2]

The seminarian who, when he begins to study Canon Law, has studied sacred Theology and has read Sacred Scripture many times, is far advanced, because Canon Law is nothing else than the collection of the laws and discipline of the Church, which, after dogma and the divine precepts, is the most venerable thing and what an ecclesiastic most needs to know.

The questions of Canon Law are many, and from them he can draw great usefulness for the faithful carrying out of the sacred ministry.

To study Canon Law with usefulness and profit, the following counsels will be kept:

1st. Take the textbook author, for example Devoti,[3] Soglia…,[4] and read the index to form an idea of the plan of the work.

2nd. Those treatises he has already seen and knows well in the course of sacred Theology he may leave aside, and dwell at length on the purely juridical treatises, and compare some treatises with others he has already seen in sacred Theology.

3rd. Read with the utmost attention the prolegomena of Canon Law in Devoti himself, or in some other elementary work.

4th. It is very fitting that the seminarian have a copy of the Body of law, the *Corpus Juris canonici*, so as to know clearly its plan and divisions, the way of making citations, whether from Gratian's decree or from the Decretals, etc., the way of recognizing and finding them, etc.

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[1] TRICALET, *Bibliothèque portative des Pères de l'Église*, Paris 1758–1762.

[2] MIGNE, J. P., *Patrologiae latinae cursus completus*, Paris 1844–1855 (222 volumes); *Patrologiae graecae cursus completus*, Paris 1857–1866 (106 volumes).

[3] DEVOTI, J., *Institutionum canonicarum*, Rome 1792–1793.

[4] SOGLIA, *Institutionum iuris publici ecclesiastici libri tres*, Madrid 1852.

Chapter XIII. Ecclesiastical history

The Catholic Religion is not only a doctrine; it is a divine fact that continues and will continue. Therefore it has its special history, which is the history the Old and New Testaments present to us, the Patriarchs and Prophets, and all that happened before the coming of Jesus Christ; and then it speaks to us of the Church founded by Jesus Christ, propagated by the Apostles, watered with the blood not only of the Apostles themselves but of so many millions of martyrs, defended by the doctrine of the Holy Fathers and Doctors, and governed by so many Roman Pontiffs down to our own days. To study the history of the Church well, I give the following counsels:

1st. Take the textbook author, read the prologue, then the index of the whole work, and form a general idea of it; afterwards read the work with great care.

2nd. Ecclesiastical history is the one that presents the most varied aspects, and so it must be studied by periods, attending to the causes and effects of certain events.

3rd. Notes must be taken of the most useful and practical facts, and these notes will serve the seminarian greatly for perfecting his theological and canonical studies. In history he will see the heretics and their errors, and the measures the Supreme Pontiffs and the sacred Councils took.

4th. He will also draw from history the most edifying passages so as to be able to instruct the faithful, such as the life and death of so many saints of every state, sex and condition. The lives of the saints are the Gospel put into practice; so that after the Holy Scriptures and the holy books of Theology, history is what will most help the ecclesiastic to carry out his ministry.

5th. In history he will see two very remarkable things: the goodness, wisdom, power, providence and mercy of God; and the misery, frailty and inconstancy of man; patience in God and malice in man. And above all, how God knows how to draw good out of everything, and for this reason permits so many evils in particular and in general.

Chapter XIV. Liturgy

It is of the greatest importance and the utmost necessity that the seminarians be well instructed in the sacred liturgy, whether by reading or by observing how others carry out their obligations, taking painstaking care to fulfil the sacred ministry even in the smallest things.

For this they have the little work *The Instructed Seminarian*; in the first volume they will see how they are to serve holy Mass and what rubrics and ceremonies they are to observe. And in the second volume they will find how they are to carry out the other functions of their ministry. For all students that little work contains the most important things.

There is also another, which I mention here, called *Sacrae liturgiae praxis*, by De Herdt. D. Pablo Riera reprinted it not long ago in Barcelona.

Chapter XV. Sacred oratory

Having studied rhetoric in the first years of their career, they have come a long way along the road to the pulpit; nevertheless, before going up into the chair of the Holy Spirit they will have some conferences on sacred oratory, in which they will keep the following counsels:

1st. They will learn the form or the tones well by heart.

2nd. He will write a talk or sermon according to the rules of the art, and before learning and reciting it he will read it to the professor or President of the conferences, so that he may correct whatever he thinks fit.

3rd. He will grow accustomed to writing all his talks or sermons; then he will make an outline and learn it by heart.

4th. He will not grow accustomed to improvising except now and then, for improvising always fosters laziness and does not build up a store for preaching.

5th. He must love Jesus Christ very greatly, and the souls he redeemed.

6th. In the collegian’s catalogue he will find the books he can use.

Chapter XVI. Ecclesiastical chant

All of us ecclesiastics are obliged to know chant. We know it more or less according to the posts we are to occupy, and it has been commanded us by various Councils.

To make learning chant easier I published a little work, and all who have studied it have recognized the great advantages it brings; but those seminaries that have not been willing to budge from the routine method have been left without learning it.

To masters who are creatures of routine and too lazy to study, or even to read something new, it seems—or they say—that with this method the old choir books will not be understood. I answer that this is a prejudice; it is a… \[the sentence breaks off thus in the source\]. There is no doubt it would be simpler if the old choir books were written and arranged under the modern system; but let them be left as they are; what matters is that the young men learn quickly to sing well, and afterwards, with two remarks the chant teacher makes to his pupils, everything is remedied. So it happens in the monastery of El Escorial, where there are 218 choir books, all set out in the old way, and yet all the students learn chant with this new method; they have no other, and yet they sing perfectly from the said old books, as those who will not believe it can hear for themselves; whereas the seminarians of other places can hardly sing a verse.

In the same little book the counsels to be observed in learning are already set down, and so I omit them here. I only wish the bishops would order it taught, and not listen to the chant master who with his routines and

idleness prevents the seminarians from learning the chant they are obliged to know.

Chapter XVII. The Hebrew language

This language is perfect, vigorous and elegant, pure and without any admixture of another language; rather, it is the mother of all, venerable for its antiquity, for being the one our first parents spoke, it is as old as the world; it is holy by reason of its author, because God himself taught it to them, and used it to announce his law and his oracles.

This language is called Hebrew because the Hebrews preserved it, and these have their origin in Abraham, who, when he passed from the Euphrates to Canaan, was called by the inhabitants of the country *Hebrew*, which means “one who passes over,” because he crossed the Euphrates.

The Hebrew language was not lost in the confusion of tongues that took place after the flood; the family of Shem preserved it uncorrupted, since, being dedicated to divine worship, it remained free of the confusion.

Nor was the Hebrew language corrupted during the Babylonian captivity, because of the great care with which the holy books were preserved; and even though the Jews then ceased to speak pure Hebrew, it was preserved intact in the sacred Scriptures, which were later rendered into Greek by the Seventy.

So that all the pupils of the seminary of El Escorial may understand the divine Scriptures as far as possible, they learn Hebrew. This was the will of D. Philip II, and for this reason he established a chair of Hebrew, and moreover wished his will to remain as it were recorded in the four evangelists of the courtyard, for in each of their respective books he had texts placed in Hebrew, Greek, Latin and Syriac.

And in the language academies the seminarians hold, I have had the pleasure of hearing how they spoke it with admirable perfection.

The study of Hebrew is also prescribed in the plan of studies for seminaries.

Chapter XVIII. The Greek language

The Greek language is for ecclesiastics a sacred language, for the greater part of the Old Testament was translated into Greek by the Seventy, and the whole New Testament was written in Greek, except the Gospel of St. Matthew and the epistle to the Hebrews, which were written in Syriac, which was the language the Hebrews then used.

The first general councils and the greater part of the Fathers of the first four centuries are also written in Greek: oracles that must be consulted to know the tradition and doctrine of the Church.

Moreover, Greek is the language of the sciences; for in Greece they were preserved for many centuries in their greatest brilliance, and her learned sons, whom the ruin of the Eastern empire drove to Italy seeking refuge in their poverty, made them spring up happily on Western soil, left uncultivated by the incursions of the barbarians, with such rapid progress that they soon spread throughout Europe.

Not only usefulness obliges us to learn Greek, but also precept, for it is prescribed in the Plan of studies for seminaries, and also in that of the colleges.

Señor D. Jorge Braun, professor of languages at El Escorial, has composed a very good grammar for this purpose, and the pupils learn from it.

For the reading and translation of Greek authors the following may be used; I shall cite some, beginning with the easiest.

The Gospel according to St. Luke. The Acts of the Apostles, making a good grammatical analysis of nouns, adjectives and verbs.

Xenophon. Isocrates. A chosen passage of St. John Chrysostom, well understood and well translated, with grammatical analysis of all the words.

Plutarch. The Life of St. Anthony written by St. Athanasius. Demosthenes. Euripides. Poems of St. Gregory Nazianzen. A discourse of St. Basil. Plato. Aristotle. St. Basil.

Chapter XIX. The German language

The pupils of the Seminary of El Escorial are young men chosen for their talent and application, for those who do not have much aptitude are not admitted, and if in time they do not correspond to the hopes conceived of them when they were received, they are dismissed. For this reason those who remain are given a complete instruction; and since in time, God willing, they must confront the errors Satan tries to sow in the field of the Church, they are instructed in German, because of the need they will have to combat the errors imported from abroad, and above all the German philosophy of Strauss, Hegel and Schelling, etc.

In the course of the present year of 1865 there are 60 pupils in this class, and all very diligent; they already read works written in this language with notable ease, and deliver speeches in it with great propriety and fluency, as I have had the pleasure of hearing in the language academies they held on the two days, Easter Sunday and Monday, in my presence.

Their professor is D. Jorge Braun, a German by birth and very knowledgeable in many branches of learning, but in the matter of languages he is a celebrity; he himself has composed a Spanish-German grammar, which he has dedicated to the pupils of El Escorial themselves.

Chapter XX. The English, French and Italian languages

Besides the courses the seminarians of El Escorial are taking, who attend their respective classes morning and afternoon with the greatest diligence, they have extraordinary classes, and these are according to each one’s liking and the opportunity the establishment offers; hence some study English as an extraordinary class, others French, others Italian, others some natural science; and when they are already perfect in some language or science, the next year they study another language or something else, without ever leaving the principal object of their career, philosophy, theology, canon law, etc.

Three are the objects proposed in the study of so many foreign languages:

1st. To keep abreast of and be instructed in all the knowledge and advances that appear in foreign nations.

2nd. To have knowledge of all the errors that come out in Spain and abroad, so as to combat them.

3rd. To become fit to hear, in the holy Sacrament of Penance, the many foreigners who pass through Spain, many of whom, as Catholic Christians, ask for this sacrament, whether in the churches or, if they are ill, in hospitals or private houses.

These are the three aims the seminarians of El Escorial have, and since they have so noble and charitable an end, God helps them in a very particular way. Moreover they have time for everything, being continually at home, and in this way they are pleasantly and usefully occupied.

Since at San Lorenzo de El Escorial there is such a wealth and treasure of manuscripts, and particularly Arabic ones, it is a necessity that some of the students learn this language, and in fact some apply themselves to it.

I shall say briefly that in the Library of San Lorenzo there are 1,920 Arabic manuscripts, 562 Greek, 72 Hebrew, 210 Latin, and many others in other languages; all these are manuscripts, not counting the printed books here. The Arabic manuscripts are in general very valuable, because, coming from the African side, besides being less common and less known, they are of great interest for the history of our country.

Chapter XXI. Academies

In the plan for seminarians it is prescribed that every Thursday and on half-holidays there be an academy for an hour and a half, in the following form:

The grammar and humanities students of the first year will spend the first hour reviewing the matters they have studied since the previous academy. The humanities students of the second year, in reciting and analysing select passages of classical orators and poets of both languages, and in reading compositions, in prose or verse, on a given or freely chosen theme. In the remaining half-hour the grammar students of the first and second year will be taught notions of geography and physics; the first-year humanities students, modern geography; and the second-year ones, ancient geography.

The philosophers of the first and second year will spend the first half-hour reviewing the matters they have studied, and the remaining hour with one of them defending the proposition of logic or metaphysics assigned to him beforehand, and two others arguing in syllogistic form. Those of the third year will spend the whole time of the academy in review and practical exercises.

The students of Theology will likewise have their academies, the manner being left to the discretion of the professors; it being well understood that it will always be in syllogistic form.

The canonists will have them on the same terms, and the plan adds: Every Sunday and full feast day, except the most solemn, there will be a catechism school for the grammar and humanities students; plainchant for the philosophers; and liturgy and pastoral theology for the theologians and canonists.

Chapter XXII. End-of-course examinations according to the plan

At the end of the course there will be an oral and written qualifying examination covering all the matters studied, in the form to be established.

The marks given to those examined will be *Meritus*, *Benemeritus*, *Meritissimus*.

No one may be enrolled for the next course without having earned at least the first mark in the examination of the previous one.

The pupil who has not obtained it may sit a new examination during the fifteen days in which enrolment for the next course is open (Title VII of the Plan).

Note. All examinations, both annual and for degrees, academic exercises and the professors' explanations in the subjects of philosophy, Theology and canon law, with the exception of mathematics, experimental physics, mathematical physics and sacred oratory, will be conducted in Latin.

Chapter XXIII. General oral examinations

The benefits of general oral examinations are many; I shall indicate some.

1st. They stir all the classes to emulation.

2nd. They fix the students' minds on an object that occupies them, encourages them and exercises their minds with a new and extraordinary activity that lasts them a long while.

3rd. They give lively occupation to their fickle imaginations, for the same work frequently repeated becomes monotonous and tiresome.

4th. They engage each student in particular, develop and fix their intelligence and memory on the matters they must prepare or recite, and therefore they find themselves needing to know it well, so as to say it with grace and energy, in the hope of doing well.

5th. They practise explaining the authors, recite compositions as they should, inspire taste, and serve as models for one another. They likewise practise reciting with poise before the assembly; they grow accustomed to presenting themselves, and even to formulating their thoughts exactly in public.

6th. Public examinations have the special property of stirring slack and lazy students to make a great effort, for fear of doing badly in public.

7th. To those who are slow in the ordinary classes they give the consolation that sometimes they will be able to shine more than usual and come out of that state of neglect, as has been seen in not a few, who from a public examination have begun a new career of great application and distinction; and the examinations themselves contribute powerfully to the development of their intellectual faculties, and they continue happily through the whole career.

8th. Public examinations are very useful to the students of the lower classes who witness those of the students of the higher classes, for they already begin to form an idea of what they will have to study and learn in time; and they are useful to those of the higher classes too, because in this way they review what they already know, and it stays more deeply impressed on them.

9th. Public examinations are very useful to the superiors of the Seminary, enabling them to form a more exact idea of the seminarians, to know their talent, their dispositions and their ways of expressing themselves, of which perhaps they were unaware.

10th. Public examinations foster more friendship and charity among the seminarians, and scientific interests, which in time are of great usefulness and profit.

These and others are the benefits brought by public examinations, academies and other literary exercises; therefore they must never be omitted, but rather fostered more and more, so as to progress each day in learning and in virtue.

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