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We dislike the phrase, "a small and unimportant diocese," says The Echo. It always reminds us of St. Charles Borromeo's saying that "one soul is enough for a diocese."

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BELIEVE IT . . . Not
By REV. OWEN B. MCGUIRE, D.D.

(Continued from Page One)
way to Heaven. "A little time of suffering for an eternity of happiness." The prize seemed ridiculously cheap. So she persuaded her brother, four years her senior, "to go to the land of the Moors to have our heads cut off." They started for Algiers. An uncle met them a short distance from the city and brought them back home.

Eloquent as Child
On the spot where he met them on the road to Salamanca there stands today a little monument to commemorate the event. When the mother began to scold the brother for leading the child away on such a foolhardy enterprise he answered: "No Mama! It was not me. It was the child persuaded me and I could not resist her." He could not resist the eloquence of the child of six.

I thought it worth while to tell this little story; for it foreshadows the Teresa of later years. It is said that "the boy is father to the man," and certainly this child of six was the mother of the great Saint and Reformer. She was born to lead and command; few persons have been born into this world with her power of persuasion. This is made evident in her own writings, and account of her activities, especially during the years of the Reform. As it was one of the salient features of her personality I will, at the risk of seeming to be prolix and taxing your patience, tell you some other anecdotes that will illustrate her persuasiveness. When she began the Reform she had to encounter much opposition. Many opposed her; some became open enemies. A young priest of Avila, who had known her when he was a boy and she a young lady, became at once a staunch supporter. He lived to write a biography of her after her death; and this biography shows what I have just said of her persuasiveness. Mother Teresa, he says, carried with her everybody once she got an

opportunity to speak to them. To make a friend out of an enemy all that was necessary was that she could speak to him face to face. When Mother Teresa laughed, no matter how gloomy the outlook, everybody had to laugh with her. Her laugh, says another of her biographers, was infectious. But to return to the anecdote.

Her Story Heard
The two convents whose foundations caused her most trouble were those of Seville and Burgos. The latter was the last of her foundations and brought on the sickness which caused her death. She had been encouraged to go to Seville to found, and her advisors had told her that everything was prepared. When she arrived the friars of her own Order who were opposed to the Reform had persuaded the Archbishop that the founding of a new Convent in Seville "in poverty" would be a grave mistake. Months of dispute passed, while, as the Saint herself writes, the Archbishop had heard only one side of the story.

Finally His Grace decided to go and see her himself. "The usual happened," says one of her biographers. He returned from the interview convinced that "Mother Teresa" was in the right and immediately ordered the license for the Convent. He attended the opening which was celebrated with grand ceremonies and a procession. At the end Teresa knelt for his blessing. He gave it; but, to the astonishment of all present and to the confusion of Teresa, the aged Prelate, one of the most learned of the time and who had shone as a theologian in the Council of Trent, cast himself on his knees at her feet and asked her to bless him and his diocese.

At Burgos also "the usual happened." After months of negotiations with the authorities nothing had been gained. Then the Archbishop came to see Mother Teresa and to persuade her to give up the enterprise in Burgos. But it was she who persuaded him. The Convent was founded, and on the opening Festival His Grace preached the sermon himself; and, says one of her biographers, "with tears in his eyes he asked Mother Teresa to forgive the opposition with which she had met, that he had not known what a great blessing Almighty God was sending to the people of Burgos."

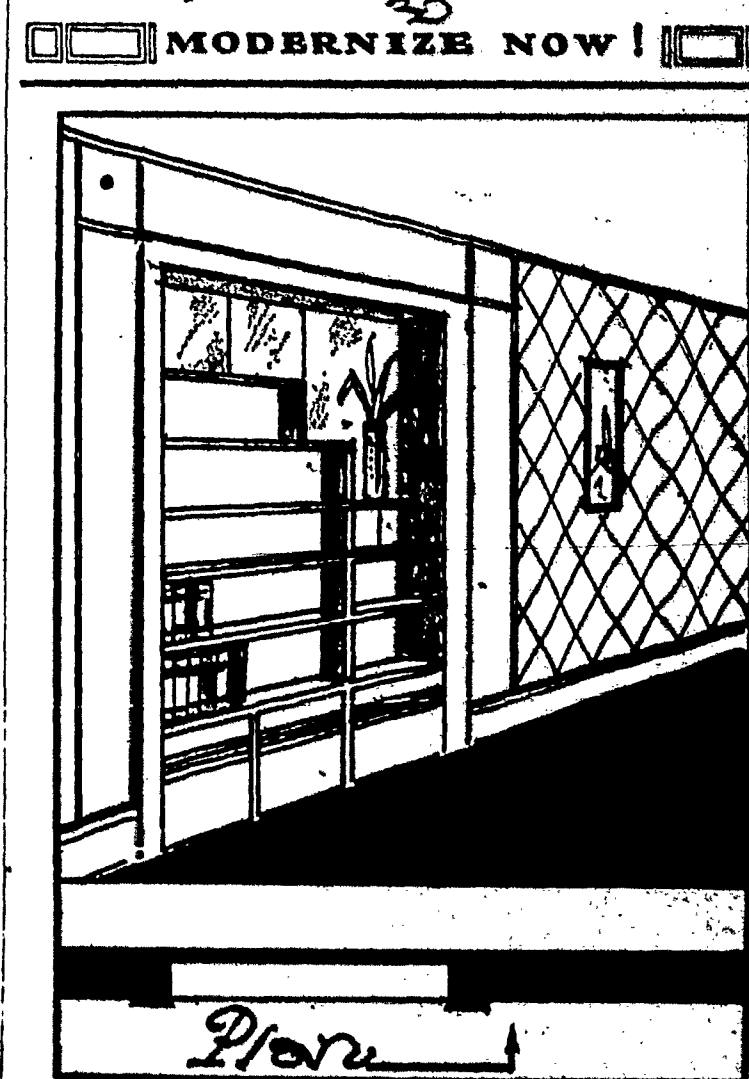
Beginning as Religious
It was in 1536, when Teresa de Avila was in her 22nd year, that she became a Religious in the Convent of the Incarnation at Avila. This house had been at first what in Spain they call a *Beatario*; that is, a home for pious females, young and old, who wish to live apart from the world, but without the vows of a Religious state. About the time Teresa was born (1515) they formed themselves into a Religious Community, taking the Carmelite Rule and placing themselves under the jurisdiction of the Carmelite Priars who had a house at Avila. The Carmelite Order was then one of the most important, especially in Spain. For the use of the new Community a church was erected adjoining the Convent; and it is an interesting coincidence that the first Mass was celebrated in this Church on the day St. Teresa was baptized, April 4, 1515.

In this Convent she spent 26 years of her Religious life before she left to begin the Reform—from 1536 to 1562. She returned there as Prioress in 1571 (at the command of the Apostolic Visitor, a Dominican Father) and governed the Community for a term of three years. She sent for St. John of the Cross and made him Chaplain. I said Mass twice there in 1532, once in the church, using the chalice that had been used by St. John when he was chaplain, and once in a chapel which occupies the site of the cell used by Saint Teresa.

When Saint Teresa entered the nuns were not cloistered. The Carmelite Order, when it was first founded in Palestine at the time of the Crusades, observed a Rule that was most strict and rigorous; but when, in the Fall of the Latin Kingdom of Jerusalem, they had to come to Europe, several mitigations of the Rule were obtained from the Holy See. Other innovations followed. When Teresa entered there were, according to the more authentic history of the Convent, 380 nuns in the Community. Many of them belonged to the best families in Avila.

Privileges Many
They enjoyed many liberties that would seem strange today. They could go out to visit their friends and relatives, even pass several days at their old homes, attending their parents or other relatives in case of sickness. And there were four parlours (still in existence just as they were then) to which the elite of the town came daily to discuss the current topics. It was a mixture of worldly and Convent life which did not square with Teresa's ideas of Christian perfection. She says, however, repeatedly in her writings, that there were among the sisters many saintly Religious whose piety and edifying example she envied. But she was always thinking of how different was her life from that of the old hermits in the long ago on Mount Carmel whose religious habit she was wearing and

HOME IMPROVEMENTS
by Paul T. Haagen, A.I.A.
MODERNIZE NOW!



DOOR OPENING BECOMES BOOK CASE
POSSIBLY you have an old-fashioned wide door between two rooms that you would like to close off, yet not give the appearance of a makeshift. Well, here is one way to do that.
Make a modern bookcase out of the opening!
Begin by designing a set of book shelves that will fit in between the jambs of the door to be closed up and similar to the ones suggested in the sketch above. You may lay

the shelves out to suit your own desires, but I recommend that the bottom part be a cupboard section with flush paneled doors. These cupboards make an ideal storage space for magazines, gramms, etc., that one wishes handy for the living room, yet out of sight.
Fit the shelves into the opening and keep the edges flush with the trim on the room side in which the shelves are to open. Allow the "edges of the shelves on the closed side to set back from the trim about 1/2 to 3/4 inch." Now over the backs of these shelves, and fitting tightly into the door opening between the casings place wallboard or thin ceiling lumber, nailing same to the back edges of the book shelves. Then you can finish around the edges with a small molding to make a neat job.
In the design shown above mirrors have been placed against the wall board and above the top shelf. This will make a most attractive and decorative effect, but wall paper or a plain painted background will answer.
Paint or stain the shelves and the backs to harmonize with the walls and trim of your room.
If you wish, you may paint the edges of the shelves a contrasting color, which will look well.
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St. Joseph Mission Group Plans Sauerkraut Supper
The Mission Society of St. Joseph's Church will hold a Sauerkraut Supper and Bazaar in the basement of the School Saturday evening, November 24 from 5 to 7:30 o'clock. Mrs. Fred J. Herman is chairman of arrangements assisted by Mrs. Fred Pappert and Mrs. W. Croft.

SACRED HEART SCHOOL P.T.A. PLANS DESSERT-LUNCHEON
Parent-Teachers' Association of Sacred Heart School will hold a Dessert-Luncheon Tuesday, November 20 at 1:15 P. M. in the school auditorium. Guest speaker, Miss Mary MacCarthy will give a current book review. Hostesses for the affair are Mrs. Herbert Benson and Mrs. David Deegan. Reservations must be made with the officers or hostesses before November 19.

HOLY TRINITY PARISH PLANS CHICKEN DINNER FOR NOV. 29
Chicken Dinner followed by "Old Fashioned Party" and cards will be held at Holy Trinity School Hall, Webster, Tuesday evening, November 20. Ladies of Holy Trinity Church will serve from 5:30 until all are accommodated. Mrs. George Maier is general chairman.

which seemed to reproach her every time she was called to meet the great ones of Avila in the parlours.
Even after the *Beatario* had become a Convent they took in visitors and, it appears, boarders for a time. Among these were two young ladies, near relatives of Teresa. In three different lives of the Saint that I have seen in English they are called her "nieces." This is due to a wrong translation. They were, in fact daughters of a first cousin; but the word for niece in Spanish (*Sobrina*) is extended to children of first cousins.
One day in 1561 these two young ladies and several others were assembled in Teresa's room discussing the history of the Order of the life of seclusion and penance of its early members on Mount Carmel. "Why," said Maria de Ocampo, "one of the nieces, "can we not go out and found a little Convent with little hermitages, and lead a life formed on the model of those ancient Saints?" Maria was an heiress and she added: "I will give a thousand ducats to begin." The young Maria was known to be the liveliest in the house. She was but 18 years of age. She was comparatively wealthy. Naturally her proposal was not taken very seriously by the others. But it sank deep into Teresa's mind; and after a few days meditation took a practical form. How, we will see some other day. It was the beginning of the Teresian Reform and of her own active life as an "Apostle."

CONVENTS BURN EDOLS
Tsitshang, Manchuria—(NOWC)
Fires—Four cartloads of young shrines and idols were dumped outside the walls of Tsitshang and burned following the decision of the people of the town to seek instruction in the Catholic religion. The great conversion is doubly exciting to the Swiss missionaries of Peking, who are in charge of the district, because until now the town has been famous for its pagodas, never listening to the missionaries.

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