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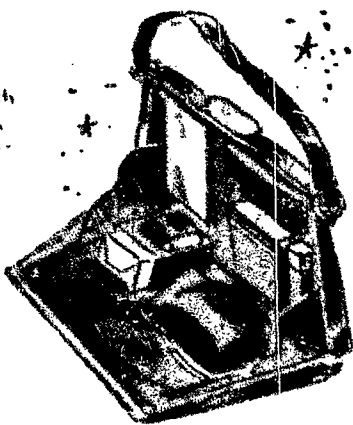
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Rev. Dr. Owen B. McGuire
ST. TERESA'S BOOKMARK

This article is dedicated to all
lovers of Saint Teresa, quantum
ego sum minime, especially those
who know a little Latin, such as
teachers, pupils and graduates of
our High Schools and Colleges.

Three poems attributed to Saint
Teresa are well known in English.
The Bookmark, the so-called Glass
of St. Teresa and the famous Sonnet,
"No me mueve, mi Dios"
"What moves me to love Thee, O
my God, is not the Heaven Thou
has promised." This Sonnet
is certainly not a composition of
St. Teresa. Only part of the lines
is her work. The Bookmark is the
best known in English. It is cer-
tainly authentic.

Of all the translations I have
seen of this little poem, not one is
literal or complete in the sense of
rendering all the ideas contained
in the composition and the lesson
they convey. This delinquency is
owing to the fact that an effort
of the translators to introduce
rhythm and to preserve some kind of
rhyme in their version. As I am
not a poet, nor even a versifier, I
will not attempt to do either. What
I wish to do is to give a transla-
tion which will express every idea
contained in the little poem, literal
in word and conception.

According to the dictionary of
the Spanish Academy, of letters
90 per cent of the words in the
language are of Latin Origin, 9 per
cent Arabic and 1 per cent Celtic.
Hence for a person who knows
Latin it should not be difficult
with a little study to understand
the Bookmark in the original
Spanish. I will therefore place the
original text and my translation in
 juxtaposition. Some years ago the
office of the Propagation of the
Faith sent out a version of the
Bookmark on a prayer book card
and thousands of Catholics are
now using it for that purpose. I
hope that the placing side by
side the original and the transla-
tion will interest the Saints de-
voted even as a matter of curi-
osity.

The little poem is called a Book-
mark because after her death, it
was found in her own handwrit-
ing in the Breviary which she
used in choir for the Divine Of-
fice. It was without title. She
never put a title to any of her po-
etical compositions. Father Sil-
verio, the greatest living authority
on Teresiana in his edition of
Teresa's Complete Works, entitles
it "Efficiency of Patience." This title
is appropriate, for reasons we
shall see below.

It may be asked, was Saint Te-
resa really a poet? Some of her
most enthusiastic admirers have
claimed that she was a great poet.
The correct answer, I believe, is
given by Fitzmaurice Kelly in his
"History of Spanish Literature."

Saint Teresa was a poet, but she
was a poet in prose in the In-
terior Castle, for example. Her
songs have the charm of simplicity,
have a kind of infantile grace
which lacks art. And unfortunately,
art is an indispensable factor in
verse.

When, however, a work is said
to be a prose poem, it should not
be understood that it is a work
of the imagination. That is not
true even of poetry in verse. Dan-
te's Divine Comedy is poetry, but
it is also a compendium of Schol-
astic theology. St. Thomas' Lunda-
Nun is poetry, but it is also a
compendium of Catholic doctrine
on the Holy Eucharist.

There are, then, such things as
prose poems. Canon Barry in his
"Life of Newman" says "The Second
Spring" is a prose poem. And Fa-
ther Faber's "Precious Blood," espe-
cially in the opening chapters, is
certainly poetry in prose form.
But let us see the Bookmark itself.

"Nada te turbe
Nada te espante
Todo se pasa
Dios no se muda

La paciencia
Todo lo alcanza
Quien a Dios tiene
Nada le falta
Solo Dios basta

Have you of inward trouble, anx-
iety, fear, fright? It is patience,
Patience will conquer all these
things, provided you hold fast to
the truth that to him who has God,
nothing is wanting, God alone suf-
fices.

I have said that for one who
knows Latin, especially if he
knows also one of the neo-Latin
languages such as Italian, an un-
derstanding of the Bookmark in the
original Spanish should be easy.
"Nada" is a Spanish corruption of
the Latin "nihil." "Todo" is the
Latin "totum." An expression fre-
quently used by St. Teresa has be-
come a Spanish proverb (like many
other sayings of hers) "Todo es
nada." "Pasa" and "muda" are
pure Latin. In the neo-Latin lan-
guages the active or transitive
form of the verb used with the re-
flexive pronoun taken the place of
the Latin passive voice, "se mu-
da for mutatur." Alcanzar meant
primarily to reach to, hence to
overtake to attain to, to obtain.
Espantar can mean to frighten to
affright. But with Saint Teresa
espantar has a seldom I think
never so strong a meaning. With
Saint Teresa it is a favorite word,
one might say a pet word. In her
letters she uses it constantly but
always in a milder meaning. For
example, "my headache is so much
better today que me espanta," the
quadrain fever has improved so
much que me espanta." Her mean-
ing is clearly that she is surprised
or at most astonished. In Spanish
the common word for to frighten
is asustar.

I hope the votaries of Saint Te-
resa will not accuse me of writing
a pedantic essay in philology. I
will be satisfied if in the classes
for whom it is intended it in-
creases a love for the great Saint
whom some writer has described as
"the greatest woman born in Chris-
tendom."

Freedom of Religion
Ranked First of '4'

(Continued from Page 1)

destroyers of the Christian West,
the churches are still open but
persecution of religion is system-
atic and progressive. There is not
freedom of religion in Nazi Ger-
many. It is heartening then to
note that the Manifesto of the
United Nations ranks religious
freedom rather than mere free-
dom of worship among the fruits
of victory in a common struggle
against brutal forces seeking to
subjugate the world.

We can rightly hold the United
Nations to guarantee freedom of
religion in the world which in vic-
tory they will reshape. But we
shall over find the strongest guar-
antee of freedom of religion in the
conviction on the part of those who
rule the destinies of nations that
our first President was right when
he said, "Of all the dispositions and
habits which lead to political pros-
perity, religion and morality are the
indispensable supports, and that
President Roosevelt is right when
in listing three indispensable us-
titions, he says, "The first is re-
ligion. It is the source of the other
two, democracy and international
good faith."

Parish Jubilee

ST. CARMEL, Pa. A Solemn
Pontifical Mass marking the Gold-
en Jubilee of the establishment of
St. John the Baptist Slovak parish
was celebrated here by the Most
Rev. George I. Lersch Bishop of
Harrisburg.

Let nothing disturb thee,
Let nothing affright thee,
All things are passing,
God never changeth.

Patience it is
That all things attain;
To him who hath God
Nothing is wanting;
God alone sufficeth."

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contest, with first prize, \$50 and
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