the biography which is put into the hands of Catholics. She had also visions of another description : she was shown hell with its horrors, and the devil would sit upon her breviary, belabour her with blows, and fill her cell with imps. For several years these experiences continued, aud the verdict as to their source still remained far from unanimous. Meanwhile, on the broad stage of the world, the Reformation continued to spread and establish itself ; and this great falling away became the subject of much searching of hearts to pious Catholics. Teresa reflected like the rest, and her experience led her to find the real cause of the catastrophe in the relaxation of discipline within the religious orders. If the ancient rules could be restored, it appeared to her that the evil might be stemmed ; and she formed the project of founding a house in which all the original rules of the Carmelite order before its relaxation would be observed. She met, not unnaturally, with great opposition from the authorities of the order, and in particular from the prioress and sisters of the Incarnation, who looked upon the step as a reflexion upon themselves. Nevertheless, she persevered with her scheme, being encouraged to appeal to the pope by cer­tain priests who saw the benefit which would accrue to the church from her zeal. A private house in Avila was secretly got ready to serve as a small convent, and, when the bull arrived from Rome, Teresa went out on leave from the Incarnation and installed four poor women in the new house dedicated to her patron St Joseph. It was on the 24th of August 1562 that mass was said in the little chapel and the new order constituted. It was to be an order of Descalzos or Barefoots, in opposition to the relaxed parent body, the Calzados. The sisters were not to be literally shoeless, but to wear sandals of rope ; they were to sleep on straw, to eat no meat, to be strictly con­fined to the cloister, and to live on alms without regular endowment. After lodging her four sisters, Teresa re­turned to the Incarnation, as in duty bound ; but, when the secret was discovered, Carmelites and townspeople were alike furious. Violence, however, was prevented, and the matter was referred to the council of state at Madrid. Philip II. referred it again to the pope, and after six months a fresh bull arrived from Pius V. The provincial of her order now gave her leave to remove and take charge of her sisterhood. The number of thirteen, to which on grounds of discipline she had limited the founda­tion, was soon filled up, and Teresa spent here the five happiest years of her life. Her visions continued, and, by command of her ecclesiastical superiors, she wrote her autobiography containing a full account of these experi­ences. She herself, however, profoundly as she believed in their reality, saw the danger which attaches to such experiences, and was far from basing any claim to holiness upon them. One of her visions about this time is interesting as illustrating what is called her mysticism. She fancied that she was a mirror without frame and without dimensions, with Christ shining in the centre of it, and the mirror itself, she knew not how, was in Christ. Teresa was now encouraged to carry her work still further, for the church was girding itself to the work of the Counter-Reformation. The general of the order visited her at Avila, and gave her powers to found other houses of Descalzos, for men as well as women. The last fifteen years of her life were spent mainly in journeys with this end and in the continually growing labour of organization. She travelled in a rude cart in all weathers, and the story of her hardships and misadventures impresses us with the strength of will that animated her old and shaken frame. Convents were founded at Medina, Malaga, Valladolid, Toledo, Segovia, and Salamanca, and two at Alva under the patronage of the famous duke. Then she had three years of rest, as prioress of her old convent of the Incar­nation. She next went to Seville to found a house, thus overstepping for the first time the boundaries of the Castiles, to which her authorization limited her. The latent hostility of the old order was aroused ; the general ordered the immediate suppression of the house at Seville, and procured a bull from Gregory XIII. prohibiting the further extension of the reformed houses (1575). But the movement against her came from Italy, and was resented by Philip and the Spanish authorities as undue interfer­ence ; and, after a fierce struggle, during w’hich Teresa was two years under arrest at Toledo, the Carmelites were divided into two bodies in 1580, and the Descalzos obtained the right to elect their own provincial-generals (see Carmelites). The few remaining years of Teresa’s life were spent in the old way, organizing the order she had founded, and travelling about to open new convents. Sixteen convents and fourteen monasteries were founded by her efforts; she wrote a history of her foundations, which forms a supplement to her autobiography. At Burgos, during the whole of a wet autumn and winter, she endured terrible privations. Her own nuns, too, were not always as single-minded and obedient as the ideal sisterhood of her hopes had been. Those at St Joseph in Avila mutinied for a meat diet ; the prioress at Medina answered her impertinently. Her last journey of inspec­tion was cut short at Alva, where she died on the 29th of September 1582, and was laid in her first, but not her last, resting-place. A violet odour and a fragrant oil were said to distil from her tomb ; and when it was opened nine months afterwards the flesh was found uncorrupted. A hand cut off by a fervent brother was found to work miracles, and the order became convinced that their founder had been a saint. It was resolved in 1585 to remove her remains to Avila, where she was born, the sisters at Alva being consoled by permission to retain the mutilated arm. But the family of the duke of Alva pro­cured an order from the pope enjoining that the body should be restored to Alva, and she was accordingly laid there once more in a splendid tomb. But even then she was not allowed to rest : she was again disentombed, to be laid in a more magnificent coffin, and the greed of reveren­tial relic-seekers made unseemly havoc of her bones.

Teresa was canonized by Gregory XV. in 1622. The honour was doubtless largely due to her asceticism and mystic visions. She called herself Teresa de Jesus, to signify the closeness of her relation to the heavenly Bridegroom, who directed all her actions. Though she deprecated excess of ascetic severity in others, she scourged herself habitually, and wore a peculiarly painful haircloth. But her life shows her to have been, besides, a woman of strong practicality and good sense, full of natural shrewdness, and with unusual powers of organization. “You deceived me in saying she was a woman,” writes one of her confessors; “she is a bearded man.” She was brave in the face of difficulties and dangers, pure in her motives, and her utterances, some of which have been quoted, have the true ethical ring about them. Her MSS. were collected by Philip II. and placed in a rich case in the Escorial, the key of which the king carried about with him. Besides her autobiography and the history of her foundations, her works (all written in Spanish) contain a great number of letters and various treatises of mystical religion, the chief of which are The Way of Perfection and The Castle of the Souk Both describe the progress of the soul towards perfect union with God.

Her works, edited by two Dominicans, were first published in 1587, and have since appeared in various editions. They were soon afterwards translated into Italian, French, and Latin ; an English translation of the *Life* and works (except the letters) by A. Woodhead appeared in 1669. More recently various transla­tions of the *Life* have appeared,—by John Dalton (1851), who also translated the *Way of Perfection,* and by David Lewis (1870), followed in 1871 by the *Founda­tions* from the same hand. Biographies appeared soon after her death by the Jesuit Ribera, who had been her confessor (1602), and by Diego de Yepez, con­fessor to Philip II. (1599). Details are also given in Ribadeneyra's *Flos Sanctorum* and in Alban Butler’s *Lives of the Saints.* A separate biography, with preface by Archbishop Manning, appeared in 1865, and an interesting and sympathetic account of her life is given in the *Quarterly Review* for October 1883. (A. SE.)

THERESIOPEL, or Theresienstadt. See Szabadka. THERMAL SPRINGS, See Geology, vol. x. pp. 223, 270, and Mineral Waters.