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Catharine Burton
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An English Carmelite

Catharine Burton (1688–1714) was an English Carmelite nun who in 1697 was inspired to write her autobiography following visions of her patron saint, Francis Xavier. During a severe illness in her teenage years which had brought her near death, Burton underwent a spiritual conversion and resolved to enter a religious order should she survive. After her recovery she entered the English Carmelite convent in Antwerp in 1693. She was elected Superior of the convent in 1700. This volume, first published in 1876, contains her autobiography as edited by her confessor, Father Thomas Hunter (1666–1725). Burton describes her childhood and spiritual struggles in fascinating detail, and provides a vivid account of her daily life, bodily sufferings and religious practices as a nun. This volume combines elements from medieval accounts of female religious experiences with early modern philosophical ideas, providing valuable information concerning changes in the representation of female spirituality. For more information on this author, see http://orlando.cambridge.org/public/svPeople?person_id=burtca

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An English Carmelite

*The Life of Catharine Burton,
Mother Mary Xaveria of the Angels,
of the English Teresian Convent at Antwerp*

CATHARINE BURTON
EDITED BY THOMAS HUNTER



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AN ENGLISH CARMELITE.

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AN ENGLISH CARMELITE.

THE LIFE OF
CATHARINE BURTON,
MOTHER MARY XAVERIA OF THE ANGELS,
Of the English Teresian Convent at Antwerp.

COLLECTED FROM HER OWN WRITINGS AND OTHER SOURCES

BY

FATHER THOMAS HUNTER,
OF THE SOCIETY OF JESUS.



LONDON:
BURNS AND OATES, PORTMAN STREET
AND PATERNOSTER ROW.
1876.



EN · DILECTUS · MEUS · LOQUITUR · MIHI
SURGE · PROPERA · AMICA · MEA
COLUMBA · MEA · FORMOSA · MEA · ET · VENI
JAM · ENIM · HIEMS · TRANSIIT
IMBER · ABIIT · ET · RECESSIT
FLORES · APPARUERUNT · IN · TERRA · NOSTRA
TEMPUS · PUTATIONIS · ADVENTIT
VOX · TURTURIS · AUDITA · EST · IN · TERRA · NOSTRA
FICUS · PROTULIT · GROSSOS · SUOS
VINEÆ · FLORENTES · DEDERUNT · ODOREM · SUUM
SURGE · AMICA · MEA · SPECIOSA · MEA · ET · VENI

(Ex Canticis Canticorum).

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NOTICE

[BY THE EDITOR.]

THE volume which is here presented to the reader is printed from a manuscript in the possession of the Teresian Community at Lanherne in Cornwall. That Community is the same with that to which Catharine Burton, known in religion as Mary Xaveria of the Angels, herself belonged. It came, as it were, by direct descent from St. Teresa herself, inasmuch as its first Prioress was Mother Anne of the Ascension, an English lady of the Worsley family, who had been trained in the Spanish Teresian Convent at Brussels, under the famous Anne of St. Bartholomew, St. Teresa's constant companion, in whose arms the Saint expired. After flourishing for several generations as the home of a succession of holy English ladies who left their country in order to dedicate themselves to our Lord in the Order founded by St. Teresa, the Community left Antwerp, on account of the troubles occasioned by the Revolution, in 1794, and finally settled in their present abode at Lanherne, a spot where it is believed the Holy Sacrifice has been offered and the Blessed Sacrament reserved uninterruptedly through all the centuries of persecution since the change of religion in England.

The manuscript in question was compiled by Father Thomas Hunter, as is clear from internal evidence, at the request of the Community, within a few years of the death of the holy nun whose life it relates.

Father Hunter was of about the same age with

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Mother Mary Xaveria, having been born in 1666. He made his early studies in the English Jesuit College at St. Omers, and entered the Society in 1684. He was a professed Father early in the eighteenth century, and was for many years chaplain and missionary to the Sherbornes of Stonyhurst. He died in 1725, not long, as it would seem, after the compilation of the manuscript. He is said to have been a man of powerful mind, and extensive information, and a reader who is versed in spiritual literature will easily see in the following pages many traces of his learning, experience, and judgment.

The work of Father Hunter is here reproduced, with the exception of a few of the notes which he has inserted in the autobiography of Mother Mary Xaveria. The orthography has been conformed to the standard of our own times, and in a very few cases a phrase has been altered where the manuscript was obscure or evidently faulty, or where a word has now lost the meaning attached to it in Father Hunter's time. Two chapters, with which the present narrative begins, have been transposed from their place in the manuscript, as Father Hunter, writing for the religious of the Convent, naturally put the autobiography of Mary Xaveria first, and his own collections as to her parents, family, and early years, second. This transposition has made it necessary to give up the division of the narrative into parts, but the chapters are all in their places, with the exception of the two already mentioned. For the biographical information contained in the short editorial notes which are here and there subjoined, I have to acknowledge my obligations to the kindness of two of my religious brethren, the Rev. John Morris and Brother Henry Foley.

H. J. C.

London, Feast of our Lady of Mount Carmel, 1876.

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PREFACE.



I PRESENT the public with a book which will be differently received, according to the different dispositions of those into whose hands it shall chance to fall. The mentioning of visions, revelations, and other supernatural favours, will raise the curiosity of some and prove a jest to others, and in all probability will relish with very few in an age so little inclined to believe anything of this nature. However, since I am persuaded that those who are piously disposed will reap advantage by it, I see no reason why it should not be published for their sakes, notwithstanding whatever less favourable reception it may meet with. I am very willing to give so far in to the sentiments of those who declare against the publishing anything which appears singular, as to agree that nothing in this kind should be made public which is not grounded upon sufficient testimonies to secure the reader from being imposed upon. Though this caution is always necessary, yet more particular regard must be had to it when we treat of anything of this nature with relation to women. There are not wanting those, and in great number, who exaggerate so much in them the weakness of nature and the force of imagination and fancy, that they value themselves

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upon discrediting everything in this kind, and they seem persuaded that the only way not to be imposed upon is to believe nothing; but these persons, as is observed by a moderate author, do not seem to reflect that as it would be a simplicity to take everything upon trust without sufficient proof, it is no less a weakness of judgment not to assent when proof exists. 'It would be very pleasant,' says he, 'if in common discourse or conversation you light upon a man who valued himself upon believing nothing you could tell him. A person, for example, comes directly from Court, he tells you what he saw there. I suppose he is a man of probity, known for such, who has no interest in deceiving the company in these circumstances; but still our cautious man, who is resolved not to be deceived, is upon his guard; he fancies there is a plot laid to impose upon him, that everybody aims at deceiving him, and upon this, applauding himself in proceeding so warily, and laughing at the simplicity of others, he tells them plainly he does not believe one word of what is said. Such a one would pass for an original, and it would be very diverting to see him take his wise precautions.'¹

This too great precaution would indeed appear most absurd in common conversation upon ordinary subjects, and yet perhaps it will not seem so unreasonable in extraordinary events which are out of the common course, such as are revelations and supernatural favours, for here every one seems to have a right to suspect or dispute the truth of them, and by consequence has

¹ The Author of the Dissertation about the belief of miracles.

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great reason to be upon his guard lest he let himself be imposed upon. I am far from blaming any reasonable methods which ought to be employed in an exact search of the truth in these uncommon events, and I shall by-and-by lay down some reasons which induced those concerned in publishing the life of this virtuous woman to believe the favours mentioned in it were from Almighty God; but I must first observe that if we have any regard to religion, or indeed to common sense, we can in no ways doubt but that God has in all times had some favourite souls, as I may call them, whom He has been pleased to admit to a more intimate familiarity, and who, by a constant fidelity in complying with the Divine grace, have deserved in a singular manner to be favoured and caressed by Him. We find so many examples of this in Holy Writ, and in the most approved ecclesiastical histories of all ages, that to call this in question is to make both our reason and our religion suspected. I am very sensible that an assent to this general notion that God has in all times had His chosen souls does not plead for the truth, of particular facts which may now be brought upon the stage. However, it gives reason to hope that, as His hand is not abbreviated, He may also in our times find some who, by a faithful correspondence with His grace, may deserve to feel the same effects of His goodness.

I cannot but think that one reason which makes some so apt to discredit anything of this nature is the mean opinion they have of those who by their duty are

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employed in treating with persons whom we judge singularly favoured by Almighty God. These good men say they are too credulous in these matters, they are too apt to be led away with every imaginary dream or fancy. Upon this supposition, which they take as granted, they immediately give sentence and raise themselves as umpires in the case, pass their verdict, and declare these favours are not to be credited. It will be questioned by some whether this peremptory decision be grounded more on the profoundness of their judgment or on their want of sense and religion, and I believe upon examination it will be found that persons consecrated to God, and who make virtue their study, are the properest judges in this case. I should easily persuade my reader he has reason to believe that persons thus employed do not proceed rashly nor give in too easily to everything which has the appearance of a supernatural favour, if I should here transcribe these solid rules laid down by the greatest masters of spirit for the direction of such persons who, as we are charitably to suppose, comply with their duty in giving serious attention to what is prescribed in those circumstances. Though this is not my present task, it will not be amiss to say a word or two of the danger there is in giving too easily credit to these supernatural favours; it will prevent the mischief which some of weaker judgment might be apt to take from the lecture of this book, by letting themselves be carried away with a desire of entering into these extraordinary ways, and it may help to convince others that those who are con-

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cerned in publishing these papers would never have consented to it unless they had believed there were sufficient grounds to give credit to what is here related. It is very clear from the notions we have of visions, revelations, and supernatural favours, that these are things, as we may say, out of the common course, and though it cannot be denied but that God, as supreme Lord, may work wonderfully in regard of His creatures, yet considering the weakness of human understanding, and how little capable it is of judging of these things which are out of its reach, no wonder it should easily be deceived and take that for a Divine operation which is only the effects of imagination or fancy, heightened by some exterior cause, or by an innate propensity towards that which seems extraordinary or singular. If we reflect besides on the artifices of the enemy, who, as the Apostle says,² transforms himself into an angel of light to seduce unwary souls, we shall find still greater danger of delusion in these uncommon paths; hence it is that all those who have either experienced these effects in themselves, or who pretend to treat as masters of this mystical science in the direction of souls, lay this down as a certain maxim—that all these visions, whether interior or exterior, imaginary or intellectual, are always to be suspected as dangerous, never to be desired or sought for, and not easily to be relied upon, unless accompanied with certain effects and signs which may secure a director of souls that they are the operations of the Divine Spirit. What happened to St. Teresa in

² 2 Cor. xi. 14.

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this kind was very notorious. We know this blessed Saint was left for several years in a great uncertainty, and all the help she could get from the most experienced men of her age was little enough to secure her that the favours she received proceeded from the Spirit of Almighty God.

The holy man, Joannes d'Avila, in the fiftieth chapter of his book, *Audi filia*, warns a devout soul under his charge to be very careful never to desire any of these supernatural favours. He proves there, by the authority of St. Augustine and St. Bonaventure, the danger of this temptation, which often draws souls into folly and error, and concludes, with the latter, that these extraordinary favours are more to be feared than desired. He alleges the example of one of the Fathers of the desert, who, upon the appearing of our Saviour crucified, shut his eyes, saying, 'I will not see Jesus Christ in this world, it shall serve my turn to see Him in heaven.' And of another, who in the like apparition of an angel presently cried out, 'I have no need nor am I worthy to receive messages by the mouth of angels, and therefore consider well to whom it is that you were sent, for it is not possible they should send thee to me, nor will I so much as hear thee.' Upon both which humble answers, says he, the proud devil betrayed himself and fled away. Blessed John of the Cross, a most spiritual man, and director of St. Teresa, in his second book of the *Ascent to Mount Carmel*, chap. xi., discoursing of interior visions and the satisfaction a soul feels in them, declares that a soul desirous of perfection ought abso-

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lutely to reject them all as in themselves most dangerous, and, even though there be a certainty that they come from God, yet he shows at the same time that to adhere to them with too much satisfaction is infinitely prejudicial. He there reckons up several inconveniences to which a person is subject who relies too much on these exterior favours, and in his eighteenth chapter he blames very much those directors who seem to put too much value upon these supernatural operations, which, unless great care be taken, may easily engage a soul in most dangerous errors.

This being the common sentiment of those who treat this subject, we may reasonably conclude that there is great danger in giving too easily credit to supernatural favours. What has been said may serve to deter souls desirous of perfection from engaging too carelessly or rashly in these extraordinary ways. The constant practice of Christian virtues, of humility, submission, patience, &c., are the solid means to please God and gain His favour, which is the only thing a pious soul ought to aim at; yet we must not pretend to prescribe laws to Almighty God. When He speaks it is our duty to attend His voice and to follow Him through those paths by which He is pleased to lead us to Himself. Avila, in the place above-mentioned, observes that it would be a great misfortune to seek darkness and error instead of truth, or which is worse, to follow the devil in place of God, of which, says he, there is great danger, when with facility of belief we accept of the instinct of an evil spirit as if it were the Holy Ghost. But on the

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other hand it would be a kind of blasphemy to reject the impulses which come from the Holy Ghost, manifested to us in these supernatural operations, as if they came from the wicked spirit of the devil; and by this, he says, we should make ourselves like those miserable Pharisees, contradictors of the truth of God, who attributed to an evil spirit the works which Christ Jesus our Lord did by the Holy Ghost. On both sides, says he, there is a great danger, either holding God for the devil or the devil for God. At the same time we must confess that when these supernatural favours proceed from God they are of infinite advantage to a soul which knows how to make a due use of them. Hence it is St. Teresa, in her *Sixth Mansion*, chap. iv., tells us how much she is touched with compassion and grief to see what we lose by our own faults, by not preparing our souls as we ought for the operation of the Holy Ghost; for though it be true that they are things which our Lord bestows on whom He pleases, yet did we but love His Divine Majesty as He loves us, He would give them to all. He desires nothing else but some to bestow them on, since His riches are not diminished thereby. We have reason to believe the person we here treat of was one of those whom God found disposed for His favours. I shall here lay down some reasons which convinced those who dealt with her that they might securely rely on her visions, revelations, &c., as effects of the Divine Spirit.

The person whose life is here published was Mrs. Catharine Burton, born in Suffolk in the year 1668.

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Having passed her youth very virtuously, she was seized with a violent sickness which lasted in all for seven years, after which it pleased God at two different times to restore her to her health and the perfect use of her limbs, in so very wonderful a manner that it seems to leave no doubt but that they were miraculous effects of His Divine power, obtained by the intercession of St. Francis Xaverius, to whom at both times she applied herself by particular devotions performed in his honour. In the first cure her side and arm, which had above a year been struck with a palsy and were almost rendered useless, were instantly after Communion perfectly restored in the sight of their own family, and I may say of all the town where she lived; every one of the neighbourhood, who had been frequently witnesses of the sad condition to which she was reduced, proclaimed the power of God in the suddenness of the wonderful change. In the second, her disjointed hip, without the use of any human remedies, in an instant, immediately after Communion, became perfectly sound. (I must refer the reader, for several particulars, to the first part of her life, in which he will find an account of these passages.) St. Francis Xaverius, to whose intercession she attributes these great favours, seemed from this time to take her in a singular manner under his protection. He found means to facilitate her passing the sea some months after, and at last brought her to Antwerp, where she was admitted and professed among the English nuns of the holy Order of St. Teresa. These wonderful cures wrought upon her by Almighty God, together with the

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singular and visible signs of His protection which appeared sensibly in her conduct, struck all that knew her with an esteem and veneration for her person, so highly favoured by heaven; but these were only exterior blessings, which are not always certain signs of interior sanctity. After this she found herself inspired to unfold the secret sentiments of her heart to her directors (till this time she thought it humility to conceal what passed in secret between her and Almighty God); they were then sensible of those treasures of Divine grace which God had so plentifully poured down upon this faithful soul. But because the councils of Almighty God were singular, leading her perpetually by manifesting His pleasure to her in frequent visions, revelations, and other supernatural favours, which, as we have seen, if not thoroughly examined, are subject to several illusions, they put her to those trials which they thought Almighty God required, both for securing her and themselves in her conduct. She was successively under five different directors, who were placed there by her Superiors, and charged with the direction of those religious, besides the ordinary confessors of the monastery. These were all of them so perfectly satisfied with her virtue that they thought themselves sufficiently authorized to approve of her conduct. I shall here set down some of the reasons which induced them to frame their judgment and some late passages which seem since to confirm it.

First, they observed that these spiritual favours were so far from raising in her the least motion of pride or vanity, that on the contrary they grounded her in a

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most profound humility, and inspired her at last with such admirable notions of the nothingness, as we may term it, of all created beings, that she became as it were insensible of everything which regarded her own private reputation, credit, or person. She was taught by them not to admire the gifts, but as much as they lead to the knowledge and love of their Author. She was so far from relying on them that in her instructions to her novices she constantly inculcated the practice of solid virtues, advising them never to seek nor to value themselves upon these extraordinary favours, and explaining at the same time the danger of them. And she was so industrious to hide everything in this kind which happened to herself from the eyes of others, that notwithstanding the numberless favours she received in this kind, several of the religious never knew she was led this way, but were surprised at her death when part of them came to light, which were then spoken by those who thought themselves no longer obliged to conceal them.

Secondly, these sentiments of humility were accompanied with an intimate sense of gratitude to Almighty God, the Author as she believed of these favours; and the sense she had of the wonderful tenderness and goodness of God in thus caressing His creature was so great that she could scarce ever mention these favours to her directors without putting herself into a kind of ecstasy. With most inflamed love to Almighty God it broke out in her countenance, and I have often found her unable to continue her discourse, but obliged to interrupt it to give way to these tender sentiments.

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Thirdly, her exemplary life was a standing proof of the Spirit of God which acted in her. Her religious (it is the unanimous testimony of all that lived with her) found in her a most zealous Superior, who, without any regard to any human respects, made it her sole endeavour to bring everything up to the primitive spirit of their Order; a most tender Mother in her care of supplying every one, particularly those that were sick, with what was necessary for their body and soul; a pattern of religious observance, who the most of her time afflicted with grievous infirmities, led the Community through all their duties, confirming by her example what she taught in words, that their great perfection was necessarily annexed to an exact performance of religious discipline.

Fourthly, whosoever gives himself the trouble of reading over the first part of this life before her entrance into religion will find enough to convince him that nothing but the Spirit of God could have supported her in those sharp trials, by inspiring her with those sentiments which she then could learn from none but God Himself. He will there find a young woman, unlearned, without the help of any creature living (she never consulted anybody for her direction), passing through the sharpest trials, not only by suffering in her body to a degree almost incredible, but also engaged in the dark paths of that passive purgation by which God is accustomed to lead souls. He will find her in these circumstances directed by the Holy Ghost (we can attribute it to nothing else) adhering by an inviolable

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fidelity to every motion of Divine grace, till she is advanced to a high degree of prayer and of union with God, practising the noblest acts of resignation, of the love of God, of a perfect conformity with the Divine will. And when we reflect on the Divine dispositions of her soul expressed in her writings at the time she experienced the power of Almighty God in the cure of her body, we shall certainly conclude that the finger of God was there. I refer the reader to the first part of her life.

Fifthly, this wonderful proceeding of Almighty God, Who, as I may say, Himself led by the hand this virtuous soul through most of these dangerous passages which occur in a spiritual life, which had already raised her to a high degree of prayer and settled her in a solid peace of mind before she had ever discovered her interior to any director, was a great security to those with whom she treated afterwards in the concerns of her soul, particularly since they could never remark any one false step she had made, unless they impute her long silence to a fault. Yet whereas she had no light to act otherwise, and was then persuaded it was humility to conceal all these extraordinary favours, I cannot doubt, as she says herself, but that this simplicity was then pleasing to Almighty God. As to her own part afterward, she had all the security which God is accustomed to give in this life, both from the testimony of her own conscience, if we can credit her, and from the approbation of those whom God had placed over her. She never met any director who, after the trials

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he thought fit to put her to, did not approve her conduct. And I must add one thing more which is certainly true to my own knowledge, that she scarce ever met a director who, besides the security he had drawn from her solid virtues (the true touchstone of sanctity), was not also confirmed in the opinion he had of her virtue by something particular which passed between God and himself, and by which Almighty God seemed to confirm the approbation her director gave of her spirit.

Sixthly, we must add to these that Almighty God, in several extraordinary cases, seemed to declare in her favour. She told several persons upon occasion what passed in their souls, and what they declared was only known to God and themselves; in the temporal necessities of the monastery they found themselves relieved in an extraordinary manner, and in circumstances which made them attribute these sweet effects of Providence to the merits and prayers of this holy woman. She foretold to several of her directors things that were to happen, and the event proved always the truth of her predictions. In particular, above ten years before the treasure was discovered of the incorrupt body of the venerable Mother Margaret Wake, she positively told her director that God had revealed to her that there was an incorrupt body in the dead cellar of the English monastery at Antwerp. She told the same to her last director some time before her own death, and she opened several graves and spoke several things which the religious found afterwards had relation to this revelation made to her by Almighty God. I might add several

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things obtained by her intercession and prayers, both before and after her death. I refer as before for all these particulars to the different parts of her written life.

Seventhly, a happy death was the crown of her virtuous life. Her manifold virtues manifested at that critical time will always serve as a standing proof of all that is said in her commendation; an invincible patience, a most heroic courage under the surgeon's hand, a most wonderful presence of mind even in the sight of death, an indefatigable zeal in commending to the religious the observance of their rules and constitutions till her last breath, an ardent desire of enjoying the Divine presence, were the happy dispositions which rendered her death, as we have reason to believe, precious in the sight of God, and the favours which several since that time are persuaded they have received by the power of her intercession seem to confirm this belief. I must refer you as before for particulars upon all these heads to those chapters of her life where they are minutely related. If what has been said in commendation of this holy woman, to prove that we have reason to believe she was led by the Spirit of God, be of any weight, the reader will be satisfied in reading those extraordinary visions and revelations when he is informed that they are not taken by hearsay, but penned down by herself. It is true that, speaking of the generality of men, it would be a thing very much out of the way to put every one upon penning down to posterity what is most commendable in his life and actions, yet there are cir-

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cumstances in which this method is not unprecedented. St. Paul thought it was for the glory of God that he should declare to the world those wonderful ecstasies and raptures with which God had favoured him, and it would be blasphemy to question whether he was inspired by the Holy Ghost. This seemed a sufficient warrant for virtuous and learned men to put St. Teresa and other saints upon this method of declaring what God had wrought in them, and perhaps in these later cases the securing of directors to whom their whole soul was to be unfolded made it absolutely necessary.

The reader I hope will be satisfied with the directors who put this holy woman upon the same method, when he has read in the first sheet of her life the motives by which she and they were induced to act in this manner, and the sincerity, integrity, and candour of the person who relates what passed in her soul will add no small weight to the credibility of the relation.

St. Xaverius, if we can trust this holy woman, was pleased to promise her one day that he would not fail to procure blessings for those who should peruse what she writ by his orders and direction, and though these papers have not been communicated to many, yet I have reason to believe they have proved of very great edification and instruction to several who have seen them.

I wish, pious reader, with all my heart you may feel the same effects, and that you may learn both to admire the goodness of God Who, as you find here, deals mercifully with those who love and fear Him, and square

your actions by those rules she points out to you, both by word and example.

I have thought fit to premise this in behalf of such as are disposed to reap some advantage from these sort of writings; at the same time I cannot but suppose they may fall into the hands of many who will even make it their business to turn into ridicule most of the passages they meet with in them; neither do I think this much to be wondered at in the age we live in, seeing there is nothing so sacred which is not made a subject of cavil. If I may be permitted to speak my opinion in this case, I would advise such persons if they happen to light on these sheets to lay them down quietly, without pretending to pass sentence in a case in which they are not altogether qualified to be competent judges; they may reflect that the vision of our Saviour's apparition to the holy women at the Resurrection appeared dotage (as the Scripture expresses it) to the Apostles, not yet sufficiently enlightened to understand this mystery. The apparent incredibility of the fact was more to be imputed to the indisposition of the Apostles than to any defect in the pious women or to the uncertainty of the apparition.

In following the advice here given they may possibly be deprived of some advantage which others better disposed may reap from these writings. In this case the loss will be their own, but the harm will end here, whereas their too great liberty of condemning what perhaps they are not worthy to experience in themselves may be attended with fatal consequences to others, and

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the spirit of irreligion and impiety, which reigns so much in the world, with the loss of innumerable souls, will prove one day a heavy charge on their heads who too freely decry whatever savours of extraordinary devotion and piety. Persons that are thus disposed should first bewail their own blindness and purge their peccant humours, which corrupt their hearts and affections; thus perhaps they may come to admire the gifts of God in others and experience them in themselves.

The protestation of the Collector of these writings.

In obedience to the decree of our Holy Father, Urban VIII., of happy memory, March 13, 1625, and to the other confirmations and declarations of the same decree, I protest that I understand all that I have written in this life of Mother Mary Xaveria of the Angels to have no other force or credit than what is grounded upon human authority, without the Church's approbation. I also declare that by any title given to her or others in these writings (excepting those who are canonized by the Church), I had no intention to rank them among the beatified or canonized saints, which power only appertains to the See Apostolic.

T. H.