

**SPANISH MYSTIES:  
A SEQUEL TO  
'MANY VOICES'**

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Spanish Mysties: A Sequel to 'Many Voices' by Marguerite Tollemache

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**MARGUERITE TOLLEMACHE**

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*UNIFORM WITH THIS VOLUME.*

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# SPANISH MYSTICS

*A SEQUEL TO 'MANY VOICES'*

*BY THE SAME WRITER*

'If any man hear My voice, and open the door,  
I will come in to him'

*Rev. iii. 20*

LONDON

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1886

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828  
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'Blessed are the ears which vibrate to the pulses of  
the Divine Whisper'—THOMAS A KEMPIS

'These have sweet life in different degrees,  
By feeling more or less the Eternal Breath'

DANTE, *Paradis* (Canto IV.)

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18-13188

THE following extracts have been selected from the works of Spanish Mystics of the sixteenth and seventeenth centuries, whose writings are perhaps less known to the English reader than the works of our own religious writers of the same period.

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'Très-pauvre de substance, je ne me croyais propre  
qu'aux travaux de compilation.'

## INTRODUCTION.

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MYSTICISM has been termed 'the natural produce of the soil of Spain.'<sup>1</sup> It breathes not only in her theology, but in her literature and in her fine arts.

Sharp contrasts of climate, tastes, and habits are to be found in the different provinces of the Iberian Peninsula, but to the student of Spanish history one prevailing element pervades the whole and seems to unite the opposing forces.<sup>2</sup> It is this religious sentiment which is everywhere predominant, and which has ever formed an integral part of the national character.

In the early annals of Spain the nation was not exempt from the taint of Arianism; but when, in the sixth century, under her Gothic king, Recared, she renounced its errors and accepted the orthodox faith preached by Leander and Isidore, every power was thenceforth devoted to the maintenance of that Catholic faith with which her greatness became indissolubly united. The wars which she waged were in defence of orthodoxy. To defend her

<sup>1</sup> See *History of Spanish Literature* (Ticknor).

<sup>2</sup> See *Les Mystiques espagnols* (Paul Roussetot).

religion was to defend herself. The faith which she upheld enabled her to reconquer her soil from the infidel, and under the sacred banner of the Cross she drove forth both the Moor and the Jew. It followed almost of necessity that intolerance became a Christian virtue in the eyes of the Spaniard. In vain had Isidore, the saintly Archbishop of Seville, denounced the use of force as contrary to the spirit of Christianity; the demon of persecution was let loose in the land, and stalked abroad seeking whom to devour.

The Jews were the first victims to this religious zeal; but in the eighth century the Gothic rule came to an end. The Arabs entered Spain from the south; Roderic, the last of the Gothic kings, vanquished at the battle of Guadalete, fled from the scene of his disaster to perish ignobly in the waters of the Guadalquivir.<sup>1</sup>

The persecuted Jews took part with the Moslems. Through their help Granada, Cordova, and Toledo (the royal city) fell into the hands of the invaders, and those Christians who would not submit to the yoke of the Moslem took refuge in the mountains and fastnesses of the northern provinces.<sup>2</sup> But, though forced to retreat before the intruding Moors, these Christian Spaniards never submitted to their infidel foes. Pent up in the mountains of the Pyrenees, they looked back with longing gaze on the vineyards and olive gardens of which they had been despoiled. Led on by their priests, and with the name of St. Iago, the patron saint of Spain, as their war-cry, they

<sup>1</sup> See *Decline and Fall* (Gibbon).

<sup>2</sup> Some even made their way to Ireland, and Galway still bears testimony to this fact. See *Ferdinand and Isabella* (Prescott).