

borne, she said, as the just punishment of sin.

The third sort, and one by which she thought a person might derive great profit, consists in bearing patiently the defects of others. St. Paul seems to place all perfection in this article—"Bear ye one another's burthens," said he, "and thus you will fulfil the law of Christ." And, O! how melancholy that many Christians, in other respects exemplary, fail in this point. Some appear angels abroad; but if followed into the bosoms of their families, are all sourness and ill-temper. What a pity not to make one generous effort to bear every thing from others, and give them no cause of vexation or chagrin.

Under the fourth head she placed the censure and contempt, which the misconduct of friends or relatives entails; though it is certainly unjust to censure a whole family for the faults of an individual, and great virtue is necessary to bear such a humiliation. In the last class, she places spiritual desolations, distractions, perplexities, and, in fine, every trial of this kind, whether it come from God, or men, or devils, by his permission. It is in these afflictions, said she, that true virtue appears in all its lustre, since the soul here finds her cross, where she would naturally seek her consolation.

What wonderful discernment is displayed in these maxims! One could scarcely suppose a poor illiterate villager capable of such judicious reflections, if we were not convinced that true piety, so far from enervating reason or lessening talent, enlightens the one and perfects the other. Indeed, her spiritual Father said, that if he had been useful to her in the attainment of perfection, she had been no less so to

him by the communication of her great lights.

Mary was now in her 80th year, her body attenuated by sickness and continual macerations, but her judgment quite sound, and her heart glowing in the furnace of divine love. Sometime before her death, she paid a visit to St. Teresa, with whom she was united by the closest ties of holy friendship.

It is delightful to hear the servants of God converse together: regarding the world as nothingness and vanity, Paradise, or rather the God of Paradise alone, occupies their heart and absorbs their faculties and powers. Of him only do they converse; his ineffable perfections are the subject of their entertainment. On this occasion St. Teresa said, "You charm me, dear Mary; how enchanted you must be, seeing yourself now at the end of your course, and ready to receive the promised crown." "Indeed, Mother Teresa," said Mary, "I am by no means elated at the prospect." "What," said the saint, "are you not anxious to go and enjoy God?" "No," said Diaz; "I would desire to remain suffering long on earth to give my God a proof of my love, for, dear mother, eternity is long enough to enjoy, and time is too short to suffer."

Our Lord, as is usual with him, amply rewarded these generous sentiments in speedily crowning the merits of his servant by a most happy death. She expired in peace. Her dissolution was occasioned as much by the violence of divine love as by the decay of nature. Her sanctity rendered her memory venerable to all who knew her. God grant that the example of her virtues may excite us to labour for their acquirement. May we imitate her humility, obedience, patience, and love