

frequently to leave her cloister, but she never appeared in the world without wresting from the world a few of its votaries. She drew after her to her retreat peasant maidens and daughters of kings, who were attracted as much by the supernatural charm of her virtue as by the desire of their own perfection.

Every Friday dedicated to the Sacred Passion, she gave over twelve consecutive hours to contemplation and prayer, and after these long and fervent colloquies she carried around with her some of the sweetness of Jesus Christ. Prayer and mortification were the two elements of her strength. Satan, beside himself with rage, gave her no rest. "Cease praying," said he, often, "and I shall cease to annoy thee!" But this was the signal for further austerities.

Amid her trials, spiritual and physical, the saintly abbess was always active. Her charity was boundless to the suffering members of Jesus Christ; compassion for the poor and the wretched is a mark of God's elect. She continued the foundations of her Order, and took a motherly interest in the welfare of her spiritual children. But her whole soul's desire was bound up in the welfare of the Church. To obtain the end of the schism and the evils it was causing, she formed legions of virgins, fervent in life and work, who prayed truly for prince and priest, and for all who could advance the Church's interests. God wills that we ask success from Him, and it is He who gives it.

Blessed Colette employed all human means to hasten the end of the schism. It was in this way that a correspondence, equally glorious for the one and the other, sprang up between the saint and Cardinal Julian of Saint Ange, Papal Legate at the Council of Basle before his schismatical straying. It was edifying to witness the respect and veneration that Colette, daughter of a carpenter, had for this Prince of the Church, who, in turn, appreciated the value of her prayers and mortifications in the sight of God. She foresaw the