

praises, and continually to desire new ways of pleasing him. It was principally to prevent distraction from other thoughts that she so often withdrew into solitude. Anastasia and Therese were the only two Christians with whom she wished much to associate, because they talked most of God, and their conversations breathed nothing but divine love.

From thence arose the peculiar devotion she had for the holy eucharist and the passion of our Savior. These two mysteries of the love of the same God, concealed under the veil of the eucharist and his dying on the cross, ceaselessly occupied her spirit, and kindled in her heart the purest flames of love. Every day she was seen to pass whole hours at the foot of the altar, immovable, as if transported beyond herself. Her eyes often explained the sentiments of her breast by the abundance of tears she shed; and in these tears she found so great delight that she was, as it were, insensible to the most severe cold of winter. Often, seeing her benumbed with cold, I have sent her to the cabin to warm herself. She obeyed immediately, but the moment after returned to the church, and continued there in long communion with Jesus Christ.

To keep alive her devotion for the mystery of our Savior's passion, and to have it always present to her mind, she carried on her breast a little crucifix which I had given her. She often kissed it with feelings of the most tender compassion for the suffering Jesus, and with the most vivid remembrance of the benefits of our redemption. One day, wishing particularly to honor Jesus Christ in this double mystery of his love, after having received the holy communion, she made a perpetual oblation of her soul to Jesus in the eucharist, and of her body to Jesus