

should consider it no small matter to apply even a partial remedy to such great evils, and to prevent, with God's assistance, the loss of one soul.

7. We should never speak badly of those who are opposed to us; we should rather, with a cheerful heart, accept contempt and confusion, so as to consult for our neighbour's good name.

8. None are fit for the works of God, but those who have profound humility, and a sincere contempt for themselves.

9. Worldly and carnal prudence is exercised only with regard to things temporal, which are frequently unjust, and it makes use only of human and uncertain means.

10. He that neglects exterior mortifications under the pretext that interior are more perfect, clearly shows that he is mortified neither within nor without.

11. To bear sickness with impatience is to fall into a very great defect.

12. If he who directs souls and is charged with instructing them how to live, be animated only with a human spirit, those who listen to him, and who study to imitate him will learn from him to act with a spirit like his own; he will communicate to them the appearance, but never the reality of virtue.

13. Although our Lord Jesus Christ might have easily given sublime and wonderful instructions to the people, he nevertheless preferred using the comparisons of a workman, a vineyard, a field, a little grain of mustard seed, and other parables of this nature.

14. Our Lord communicates himself, without ceasing, to those souls who constantly and entirely conform to the holy will of God, and who consult only his good pleasure in all their wishes.

15. Indifference* is a virtue not only most excellent, but also most useful for advancement in a spiritual life; we may even be assured that it is necessary for all those who wish to serve God in a perfect manner.

16. We should consider that day happy in which we have either prevented any evil or done any good.

Our Lord has in some measure sanctified and ennobled human miseries, by subjecting himself to all of them, except ignorance and sin. He has thus taught us not to despise those who are most afflicted with them, and not to refuse them our assistance.

18. Nothing but a profound humility can make us entirely profit of certain very particular graces, which God sometimes deigns to grant us. But this humility must be accompanied by an unlimited confidence in the Divine goodness, and we should also add a perfect detachment from everything that we are, and everything that we can do of ourselves.

19. The holy prudence which Jesus Christ recommends us in the Gospel is that which always proposes to itself a divine end. There are two ways of properly selecting those means; the first is, to consult reason, although it is always weak; the second is, to consult faith and the ever infallible maxims, which Jesus Christ has taught us.

20. Woe to him who seeks his own ease! Woe to him who shuns the cross! because he will find others so weighty that they will overwhelm him.

21. Death, life, sickness, health, all come to us by the order of Providence.

* By indifference is here meant a detachment from things that are even good in themselves, such, as, the successful result of good works; but this should not exclude the desire of pleasing God which one should always have in view in performing them.