

make them know their own passions [147] and their evil tendencies, and to suggest to them the means of combating these. If she instructed them in civility, if she taught them to read or write, or if she made them learn some work, she always made her instruction bear on their salvation, gently inculcating in them how they were to sanctify these occupations, and derive therefrom help for their salvation. In a word, her sole object, during almost all her life, was to cause God to be known and loved by those with whom she had intercourse.

“On the occasions which obliged her to appear at the Grating” (say the Memoirs which I have before me), “there was observed in her bearing and demeanor a gravity and modesty that were quite extraordinary. Conversation that did not have to do with piety she could not endure; and if any one (by some digression of too great freedom) wished to draw her into talk which savored of the world, she would lead him back again with a holy dexterity; or if he were persistent, she would retire from the Grating or else would take the liberty to speak to him according to her feelings, without respect to human considerations, saying that one must not be less free and less bold in upholding the good than some [148] were in destroying it. Hence it was that she not infrequently asked her Superior to excuse her from seeing those whose conversation she believed would be fruitless.”

HOW GOD CALLED HER, AND MADE HER GO OVER TO
NEW FRANCE.

MOTHER de St. Joseph possessed an intelligence that was quick, clear, and highly enlightened. Her conversation was amiable, and her skill in win-