

# LIFE AND REVELATIONS OF THE SISTER OF THE NATIVITY.

(Updated 2020-03-30)



## Nun converse at the Convent of the Urbanists of Fougères. (1731-1798)

Written under her dictation by the Editor of her Revelations.

### SECOND EDITION

Adorned with the portrait of the Sister, and augmented by volume that contains everything she did write shortly before her death.

*Confiteor tibi, Pater, Domine cæli et terræ, quia abscondisti hæc à sapientibus et prudentibus, et revelasti ea parvulis.*

Math. 11, 25 ; Luc 10, 31

# VOLUME FOUR

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**This document is automatically translated from the original document adapted from the old French. Spelling errors may be present. The translator does not differentiate the following words ‘His’- ‘Him’ & ‘Her’... ‘Religieuse’ = ‘Nun’ = Religious woman. Sometimes, ‘religieuse’ is translated uncorrectly by ‘religious’, but read ‘nun’.**

**You can contribute to a better translation for the benefit of readers. Visit [missiondesainteanne \(English\)](#) and particularly [JLR-4e and contact me !](#) (Claude)**

**Thank you & happy reading!**

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(I)

## EDITOR'S NOTICE ON THIS FOURTH VOLUME

The Sister of the Nativity, as we saw in the third volume, had written at the end of her life, at a time when she could no longer have correspondence with her Director, *two large notebooks*, or supplement to the three preceding volumes. M. Genêt, to whom these writings were given in 1802, on his return from England, by the confidential nuns of the Sister, who died four years later in the odor of holiness, said, speaking of this supplement, which he still had to write, that *it is a kind of Deuteronom in two notebooks, where the Sister goes over a lot of things that she had already said, and that consequently he will be obliged to shorten a lot, retaining however the new ideas with the developments that seemed to him the most worthy of being preserved* (1).

(1) Last eight years of the Sister, fourth epoch, 3rd vol. , pag. 452.

It was natural to conclude from these words of M. Genêt (who died only in 1817, that is to say fifteen years after his return from England), that he had really carried out his project, and that he had added to his work an abridged version of these additional notebooks. But whatever the cause, it is certain that he did not do so. All our research on this subject was useless.

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## (II)

We have in our hands these notebooks, but not written, and as they were dictated by the Sister of the Nativity. We keep them from the depositary of Mr. Genêt's papers, who gave them to us as part of the entire work, which has become our property. In addition, Madame de Sainte-Magdeleine (Superior and one of the two confidential nuns of the Sister of the Nativity), sent us a second copy, which she certifies exact and true, as we will see at the end of this volume.

To this important document, the authenticity of which cannot be revoked in doubt (1), is added a no less authentic act, which came to us from the family of M. Binet (2), in which the Sister of the Nativity finished her days, and who expresses her last wishes in relation to these additional notebooks. Here is this verbatim deed, as it was sent to us.

« The day before her death (or the Sister of the Nativity), or two days before, a young lady who had her confidence, having gone to see her, she told him in particular what she had already confided to Madame des Séraphins, so that these two witnesses would tell Mr. Genet when he returned.

The Lord, she said, made known to me his will in these last unwritten notebooks. His will, therefore, is that they be handed over to Mr. Genet, or, failing that, to any other minister of the Lord filled with the same spirit, so that he may write them up and take away everything that he finds defective, either in terms, or in expressions, which I often don't hear, or finally in the French language, which I never learned.

To the Church alone, that is to say to its ministers, they must be surrendered. The Lord's will is that they not appear as they are, but that they be written in the same spirit as the work.

» As I have no other will than that of God, and I want to die a submissive daughter of the Catholic, Apostolic and Roman Church, such are my last wishes, which I pray in, grace to transmit to the Church, that is to say of those of her ministers filled with her spirit, not wanting anything to



appear from me (or rather from God, who uses such a weak instrument only to draw its glory), which is not approved by this holy Church. »

According to these last wishes of the Sister of the Nativity, we thought that it was above all our duty to have the notebooks in question examined. Consequently, we hastened to communicate them to several Ecclesiastics distinguished by their talents, by their virtues and by their theological knowledge.

After a careful examination, it seemed that, in addition to the danger of altering the author's meaning, in trying to touch up or write a writing of this nature, it would, on the one hand, be more in accordance with the truth, and on the other more pleasant to the reader, to let the Sister herself speak; and that if her humility led her to want to cover herself up and hide in the form of a borrowed essay, the glory of God demanded that her thoughts be presented to the public without any foreign envelope. Besides, the Sister asks to be judged by the ministers of the Lord and by the Church. For this it must be heard itself; and these last writings, which are properly his, will help to pronounce a judgment on all the Work: perhaps even that it is on purpose that God wanted them, have remained so long in oblivion without being drafted.

We therefore decided that they would not be. Thus, we limited ourselves to what was absolutely necessary, in order to be able to deliver them to printing.

1° Besides the spelling mistakes in large numbers, as we think, we corrected some expressions too shocking against the language, some vicious constructions, some words transposed, forgotten, or repeated unnecessarily, perhaps more by the fault of the secretaries than that of the Sister.

2° The materials scattered in the notebooks, and dictated by the Sister, according to whether they were presented to her, were gathered in several articles divided by paragraphs, with titles and with marginal notes.

But these slight corrections and this bringing together of the materials in the same article did not change anything in the style of the Sister, which we will find, it is true, often innocent and even diffuse (as should be that of a poor villager from Brittany, who herself says that she has never learned the French language), but which will please the reader, as much by her liveliness, her naivety and her simplicity, as by her strength, her energy and even her sublimity, especially when the Sister tries to reveal what she discovered in the light of God.

Thus, in this last volume, the Sister of the Nativity will show herself as

she is, without veil and without cloud; we will hear him speak without an interpreter and without a trucheman; we will know it; we will judge her.

We will end this collection with a few letters that the Sister had written and addressed to her confessors in the last years of her life, and which contain important things.

Finally, we only guarantee everything in this volume, in this sense, that we assure that it is exactly in accordance with the handwritten notebooks that remain in our hands, and that we are ready to communicate to those of Ecclesiastics who would like to consult them. Besides, we refrain from making any judgment on these manuscripts. We give them to the public as necessarily linked to the work of Mr. Genet, and as a very interesting part of the writings of the Sister of the Nativity. We believe we have sufficiently fulfilled her last wishes; and with it we abandon this supplement, like the preceding volumes, to the examination of the Theologians and to the judgment of the Church.

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(1-5)

## **LIFE AND REVELATIONS OF THE SISTER OF THE NATIVITY.**

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**EXTRA CHARGE.**

**LATEST WRITTEN DICTS BY THE SISTER OF  
THE NATIVITY, SOME TIME BEFORE HER  
DEATH.**

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**FIRST ARTICLE.**

*Remarkable features of the Sister's life, told by herself.*

**§. I.**

*Extraordinary light that the Sister receives from God*

*from her tenderest childhood. Impressions that make in her soul the first instructions of her mother.*

I return to a subject that I believe I explained only very slightly in the other volume, and I will report what God manifested to me. I do this for the purpose of making myself known to the Church, so that it may judge if I am not deceived in all the extraordinary lights that I am obliged to have written down.

**At two and a half years old, she finds herself talking to three men who are attached to present life.**

Here is the first extraordinary light that God gave me, as a child, at the age of two and a half and a few weeks, as Our Lord told me, because I did not know how old I was. I was deprived of reason, so that I knew nothing of God, nor of God; I did not know who had created and delivered me.

Here is what happened to me in my father's house, where I was the only child. One day there were three men there whom I did not know at all; I neither my father nor my mother lived there: these three men were at the table; they drank, laughed and entertained. In the middle of their conversation one of the three said: Ah! how happy we would be if we did not die! I was near the bench, close to one of these men, who was seated on the bench, and the other two opposite.

**God manifests to her in the form of a globe of fire.**

I listened with a supernatural light to what these men said: at the same time I saw the eyes of the body, and even better the eyes of the soul, appear in the house a globe of fire as big as a barrel. It was suspended in the air, and it radiated from it rays so pure and so soft, that they seemed to have something to do with a rainbow. At that moment, God spoke to me from the middle of this globe of light with which he was surrounded; so I turned my back on the three men, I stood straight up to the voice which spoke to me, and which said to me: « Listen, my dear child, what these men say; they speak like fools. I am the Creator of heaven and earth; I created everything: I created a beautiful kingdom to give them possession; I adopted them for my children, and they don't want to die to come to me who would fill them with a thousand delights! »

I understood, by these few words, that he was my God, my Creator. In

this supreme and sovereign Divinity, I recognized this vast universe populated by creatures that God had drawn from nothing and adopted for his children. I saw that all reasonable beings owe him honor, glory, adoration, love and recognition; that they must pay him the tribute of this temporal life which we have here below, in order to go to unite with him by his love in happy eternity, where we will be filled with eternal bliss with him in his kingdom. I knew that such would be the sharing of those who would be faithful to him, and that those who would be unfaithful to him and who would not correspond to his love, would be separated from him, and would have no part with him in his kingdom during all eternity. I did not know then that God had created hell for the wicked; I thought they would be punished enough to be rejected by God for eternity.

While I was in astonishment and admiration of so many wonders, God continuing to speak to me, said to me with a tender and affectionate love: « And you, my child, don't you want to die to come unite with me in my love, in the bliss of my kingdom? » At that moment God enlightened my understanding and all my interior with such a bright light and a love so pure and so tender, that I felt attracted and as carried in his Divinity, by ardent and extreme desires to want to die on the hour to unite myself entirely with my God.

### **Her desire to die in order to unite with God.**

I did not answer with articulated words, but only with the movements and desires of my heart, which expressed itself thus: « My Lord and my God, no delay: just now. » I give myself and consecrate myself entirely to you, and as I am in the being that you have given me; I sacrifice it to you with my life, ready to die instantly for your love and to unite with you. I pronounced these words with vehement ardor, and I believed that God, who is so good, was going to grant my desires at the moment; but unfortunately ! God let me know that the hour had not yet come; that he would grant me my prayer; But

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**(6-10)**

that it was previously necessary to be faithful to his graces and to resign myself to his will.

O God! what a sacrifice I had to make, seeing that God still wanted to let me live! Realizing that the Divinity was going to disappear from my eyes, I resigned myself to this great cross for the love of God, surrendering myself entirely to him in all things, and determined to live as much as I wanted. Immediately the Divinity disappeared as quickly as lightning. God however left in my interior a light which carried me almost continuously towards him with tender and affectionate desires.

I had occasion to recognize several times, in the course of my life, that God had given me, from that time, graces which are called *free graces*. It is this light with which he illuminated my interior, it is it which has always led me, and it is in it that J.C. appeared to me a great number of times, spoke to me, showed me, explained and explained to me. ordered to write. Me, to obey God, I write everything that God dictates to me in his divine light.

### **Her zeal for the glory of God and the salvation of souls.**

This light worked in me, although weak child: it has for principle the glory of God and the salvation of souls. The glory of God made such an impression on me from my childhood, that I would have wanted and desired, for the glory of God and his love, to die every day by a thousand kinds of torment, and that God, by his power, would have me risen the same day, so that the next day I would have suffered torments and death again, so insatiable were the desires I had for the glory of God. I cried: Good God! my God! not for one day or two, but until the end of my life, Lord, or rather until the end of the world.

Here is yet another desire I had, a desire which tended to the zeal for the salvation of souls (the principle was the love of God) that Our Lord had redeemed with his precious blood; I wished that my body had been cut into pieces, and that the good Lord had changed them into as many languages, which, had been removed and dispersed throughout the universe, to cry aloud: *Do penance, or you will all perish!*

### **First instructions from her mother; effects they produce in her soul.**

At the age of three or four, I cannot say precisely which of the two ages, my mother, who was a good Christian, began to teach me my prayers. When she made me say *Our Father, who are in heaven*, I said to myself: he is the one I saw and who speaks to me sometimes. I asked my mother what it

meant, and if he was our father; my mother took the opportunity to relate to me the adorable mystery of the Most Holy Trinity and of the unity of the three distinct Persons, the Father, the Son and the Holy Spirit. She instructed me in the mysteries of our holy religion, by making me know that the Son was the second person of the Most Holy Trinity; that he had incarnated in the bosom of the Most Holy Virgin; that he had become a man and a child like us; that he was a god man and a man; finally she instructed me on the whole doctrine of the Catechism of little children. I found this doctrine admirable, and I saw, by the light that I possessed in myself, that all this related to the God who had spoken to me.

My mother taught me that there was hell, torture, and demons that torment the reprobates, and that there was a paradise filled with all kinds of delights, where one enjoyed God forever. She also made it known to me that it would be the good ones who would be received in this place of delights, particularly those who would have loved God with all their heart.

### **Fear she has to be damned.**

When my mother explained to me the different mortal and venial sins, particularly on the commandments of God and the Church, I found it very unfortunate that despite good will, we were subject to be able to offend God, to get lost and to be damn: it saddened me in my little interior, and it was from this sadness that the Devil began his first attack against me by suggesting to me with strong impressions that I did not have much to rejoice in waiting so much to see God; that I would never see it, and that I would commit all the sins that had been explained to me. As the light of faith on evangelical truths was revealed to me only as the mysteries were explained to me, in the time that the demon seduced me by these fears, I did not know that the good God had established in the holy Church of the sacraments, and particularly that of penance which reconciles the sinner with God when his heart is contrite and humiliated. This is why in this great sorrow I found nothing solid to console me. I was constantly rebuffed by this threat: You will be damned, you will never see God!

### **Her mother's instruction on general judgment increases her fear.**

In this grief, it happened that my mother instructed me that the soul, at the hour of death, appeared to the judgment of God, who judged it according

to what it had right or wrong. In the excess of my pains, I seize this opportunity, and I say to myself: Certainly,

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## **(11-15)**

since after death we appear before God, I know him, I know he loves me, I will throw myself at his feet, I will ask forgiveness with such good heart, I will force him so much, that he will not do not part with him, and let him draw me with him to his kingdom. I did not realize that I was falling in error, because I was not yet educated, and my reason was not yet advanced enough. This thought consoled me and gave me strong support against the demon. When I had received further instructions, I recognized my error, I humbly asked forgiveness from God, and I confessed.

### **Her terror and terror when the thunder rumbled.**

Here is what happened to me during the course of this sentence: as my mother had told me about the general judgment and the signs that should precede it, thunders and earthquakes after which God would appear visibly to judge men ; and as the demon had impressed me with great terror in my soul with regard to Our Lord, by giving me to hear constantly that he would damn me; all this caused that when it thunder and lightning, I was overcome with fear; I said to myself: This is the general judgment! here is the good God who will appear to judge me and perhaps to separate me forever from him! .. All summer, I felt such great fears, when the thunder rumbled, that I was going to withdraw during the thunderstorm in a small corner of the house, waiting for the Lord; I looked out the door or out the window, half-transient, if I could not see Our Lord coming, my eyes being continually fixed towards the firmament. When the storm had passed, and the weather had become serene, I made small leaps, rejoicing and saying to myself: It will not be for today; it will be for another time.

With time and reason this fright dissipated as I became more educated and my mother began to lead me to mass and catechism. It was thus that reason and the light of faith gained more and more the upper hand, and delivered me from all the ill-founded terrors of childhood, to make me enter into more solid truths.

I have this written to find out from those who lead me if I am not

deceived by the demon.

## **§. II.**

*The Sister, after having kept secret for a long time everything that God operated in her, is obliged to discover it and even to have it written. Her first writings are burned, and after a long persecution that she suffers on this subject, she makes write again.*

I am dealing here with the inviolable secrets that I kept from my childhood until the time when God wanted me to discover my interior to my confessor; I still deal with the sorrows which were caused to me by several nuns, mainly by a superior and two confessors.

### **The Sister keeps a deep secret about her interior.**

I will say here that it is like a miracle, that a child of two and a half years could keep a perpetual secret on everything that was happening in him, and on everything he saw in God, even on several appearances what did our divine Savior do to me at the age of seven to eight, or eight to nine. I cannot fix the age precisely; but what I do know is that it was in my childhood. I never mentioned it to anyone. I didn't seem more moved or different from other kids. I kept it so secret that I did not say a word to my confessor unless I recognized that I had offended the good Lord on some matter relating to these extraordinary things.

To make it clear how I came to account for my interior to the point of being able to write down what was happening in me, I must say that a year or two after I had taken my vows of religion in our community, I still believed that the confessor should only be told of our own sins. I would have thought I was doing wrong if I had made him aware of my conscience, all the more since I believed that everyone was led by the same lights as me; but when the hour came, God did find a way to make me known to my confessor.

### **She is obliged to make known what God operates in her.**

One day before the feast of the Ascension of Our Lord I presented



myself to be in confession. The confessor, against his custom, stopped me for a moment to preach to me on the triumph of Our Lord. The speeches of God's ministers always made an impression on me. When he had stopped speaking, me, without knowing what I was going to say, and without even wanting to speak, I resumed on the same subject he had started, and I began to speak with a movement of admiration of triumphs and rejoicings caused by Our Lord leaving the earth to go up to heaven. The priest listens to me for a while, then he says to me: My sister, I want you to come back to find me on such a day, to realize your conscience. I, who had never done it before, was very surprised. However, remembering that I had to obey, I withdrew, recommending

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## **(16-20)**

this matter to Our Lord, who made me understand that it was his will.

So I went at the appointed time to my confessor; I gave him an account of all that the good Lord inspired me to say to him. As I was leaving, my confessor told me that I had to come back soon after. I made him much difficulty, alleging several pretexts which were suggested to me by the devil's device, who did not want me to go to confession for this subject, claiming that it would be the cause of my damnation. When my confessor saw that I was reasoning, he ordered me to. I retired with little satisfaction. The demon made me suffer more than before. What then? I returned to obey, I returned to my confessor an account as God asked. Before retiring, I urged him to rise from his order, so that I would no longer be obliged to give him an account of my conscience; it caused me too much pain from demons in my interior. This good confessor granted me my request, which gave me satisfaction. The demons ceased their obstinacy in fighting me. I found myself more at peace with myself. This lasted about two months, at the end of which Our Lord, in my communion, ordered me closely to go and report my conscience to my confessor, as much as he saw fit, and to tell him on his part that he had ordered me to. He received me kindly, and made me understand that it was absolutely necessary for the glory of God and the salvation of my soul; that I had to be led by my confessor, lest I be deceived by the devil. Since then I have always obeyed under the guidance of my confessors.

Before retiring, my confessor told me that he would only bother me as

little as possible, because of the work of the community; that he had to go to confession on Sundays or festivals, and he added that if I had known how to write, he would have obliged me to do so.

During ten to eleven years that he was director of our community I gave him an account of my conscience. It was removed from us by Monseigneur our Bishop to be rector. Before leaving me he ordered me to give an account of my conscience to the one who would come to replace him, and likewise to all the others after him.

### **One of her confessors forced her to write down what God communicated to her internally.**

This first confessor having therefore retired, I addressed myself to the one who came in his place. Shortly after, he ordered me to come and find him in secret, provided that I obtained the permission of my superior, because he wanted to write the account of my conscience; but unfortunately ! it did not take long. I will not report here all the obstacles, all the difficulties caused on both sides, and the annoyances which arose. I saw in God that they were only aroused to me by demons. God also commanded me to continue writing, because it was his will. We were obliged to cease for some time our talks. In the meantime, a Missionary came to make us a retreat. My confessor put me in his hands during this retreat, and made me a command to report to him on my conscience. For his part, he omitted nothing that could educate him about all the troubles and all the difficulties that arose in the community, when she realized that I was too long at the confessional; and he showed him the beginning of the writings we had made together.

At the end of the retreat the Missionary said to me: I absolutely want you to have it written, and I command you. If your superior commands you to the contrary, do not obey him, because my command is above his. I humbly represented to her that there were nuns who would find out, and that this would cause further disturbances in the community. The Missionary replied that it was necessary to go in the evening, after the community works, and when the nuns had retired to their cells, which happened at eight in the evening. He gave me permission from only eight until ten.

### **Persecution she experiences on this occasion.**

But unfortunately ! that the devil wreaked havoc! he raised six to seven

nuns to watch over me and keep watch in several places around the confessional. On the other hand, the demons filled my mind and imagination with fears and terrors, insinuating me that I offended the good Lord, and that I gave the opportunity to offend him. My confessor always made me continue, and the demon worked on his side to prevent writing.

The demons, by their artifices, made use of several worried and curious nuns who, as I said, joined some old women whose character was singular. The misfortune was that mine was against them. The demons then triumphed to see such a beautiful cabal working for their benefit, and they could not help showing me their satisfaction with their mockery.

One day when I had just written,

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## (21-25)

When I left the confessional's first room, I met two or three demons at the door, who were in ambush just like the nuns when they came to listen to me. When I saw the demons I was very surprised. I stopped in front of them to see what it would become. They started to say to me: You can do whatever you want, you are discovered and we will make you stop writing. It is such, which we use, that comes to listen to you. Then they laughed at me with a full throat and with such force that they rolled over each other. I withdrew from them contemptuously and said to myself that they were liars and that what they were doing was only to scare me.

### **Order to stop writing.**

I told all this to my confessor, who told me that I should always continue. The nuns I mentioned wrote a letter in the style of their character and unbeknownst to the Superior, and this letter was sent to the Major Superior. One day, before the answer came to the confessor, I met the old nun who led the cabal and whom the demon had named me as being the one who listened to me. I said it to my confessor, who replied: My sister, let's stop writing; I will send a letter to the Major Superior. In these, meanwhile my confessor was ordered to stop writing; for then everything was abandoned.

Although I was an object of mocking and derision for the nuns, of whom I spoke, I was delighted and I firmly believed that it was all over

forever. My confessor was dangerously attacked by a languorous illness; I feared that the papers he had in his hands would fall into those of her parents, who were people of the world, remembering that there were some passages in these writings which were not at all suitable for secular people.

### **Materials contained in the writings. They are burned.**

There could be two or more written hands of paper, which contained several things about the present affairs. There were also several things that looked to our mother the Holy Church, and that interested the ministers of the Lord in particular. There was also a treatise on the love of God, which explained the difference between pure love of God and his pure glory from glory and love of oneself. The pure love of God had something to do with the Song of Songs.

One day, when I was with my confessor, I told him of my fears, saying to him: My Father, I think it would be better to burn these writings. He replied that he had thought of it as I did, and that very evening he set them all on fire. Shortly after he died.

There was a priest from our town who knew about these writings because my confessor showed them to him. When he learned that everything was burned, he had a grief that nothing can express. He intended to take it after the death of my confessor.

### **What the Sister suffers on this subject from the nuns, her Superior and the confessors.**

Oh my God! is it possible to be able to explain the crosses, the mortifications and the humiliations that I had to suffer, both from the community and from that of the confessors. Then came a young priest as Director of the Community. The Superior of that time asked Monseigneur the Bishop. It was the one who had maintained, the pioneering of which, I spoke above, and who had written to the Major Superior to stop writing. She imprinted feelings against me early on at this new confessor, according to the opinion that she herself had.

One day when I had watched over a sick person in the infirmary, this Superior asked me to sleep in a bed in this infirmary. She thought I was sleeping, and unfortunately it was not. There were only the assistants of the past with her, who had listened to me at the confessional, and the new confessor, who had come to assist the dying. I had the misfortune to hear my

apology. Each of them related their story from what they had seen or heard; but the Superior knew even more, although she knew nothing real and real about what concerned the interior of my conscience, because God had forbidden me. I heard the whole conversation; but what was more sensitive to my heart, I heard my Superior recounting what she had learned on my account, despite that I had begged her to please, on both knees, face down, to keep the secret of what she had heard. If the confessor had been alone, it would not have been as sensitive to me as hearing him repeat to five or six nuns, who all made it a subject of derision. The Superior insinuated to the confessor that one should not conduct me in the same way or on the same footing as the old confessor, and that he should listen to me only to confess me; which the confessor put very well into practice. After hearing all these speeches, I was far from opening my interior to him, unless there was a great need.

I remained in this position for twelve years, without having the slightest confidence in either a confessor or a Superior, and

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## **(26-30)**

tormented endlessly by the demons, who seemed to be playing with me. Only God knows what I had to suffer from several nuns, especially while I was under the guidance of this Superior. But what was most painful to me was the reproaches of the confessors and the confusion with which they overwhelmed me: it seemed that my divine Savior was himself in the game, giving me orders on various things that he made me known. Go, said the Lord to me, I command you to report this to your confessor. I was very convinced that I was going to be very badly received, and that he would not listen to me with a good heart: what does it matter? I was going. The confessor listened to me then he said to me: Go and tell that to your extraordinary confessor. He was the confessor of a community of nuns: he was rough as a thistle, either in confession or when I gave him an account of my interior; which greatly weakened my confidence in him; I only spoke to him out of reason and out of pure faith. The demons constantly tormented me to leave him, telling me that the confessions I made to him were bad. If I consulted God, I saw that it would hurt to change him; that he knew souls perfectly; that he was an example priest by his piety, and that he must have known and experienced. This is why, in spite of the contradictions and

despite the temptations of the demon, I passed over everything, and I continued to go to him until the time when God ordered otherwise.

### **Our Lord obliges her to announce to her confessor the French revolution and the outrages that were to be done to our Holy Father the Pope.**

Here is what happened to me more particularly. Our Lord made me know the state where France would be reduced by the nation, and the oppression in which it would hold our Holy Father the Pope, until taking away its powers. Our Lord forced me to report to my confessor, who, after hearing two or three words, said to me: my sister, go and share this with your extraordinary confessor, who is to come here this day.

### **The confessor rejects it; she believes herself to be a Jansenist; she makes a general confession.**

I went on the marked day, and I spoke of this confessor of the desolation of France: but when I had mentioned the oppression of the Holy Father, from which the nation would take away its powers, he exclaimed in a way to frighten me: Depart, you have nothing but sinister things to report to me. Reflecting on what he had told me, namely, that I told him nothing but sinister things, I did not quite understand this term of *sinister*, and I thought he was telling me that I was Jansenist. I therefore made an examination of my whole life and of my conduct in the extraordinary ways, and I regarded them as the ways of the Jansenists, without however being discouraged. However, I looked at myself as a deceived person, who was unwittingly on the Jansenist path. Eh. well! I said to myself, God will have mercy on me. Here is my discovery deception, I recognize it; I am going to make a general confession of all the false lights which have led my mind astray; I will give it up, and do penance for the rest of my life. I went to find the confessor who was so rude and so severe, and who had scolded me so much for having told him sinister things. I told him that I wanted to make a general confession because I thought I was being cheated. He willingly agreed. I accused myself, according to my belief, of all the false lights, of all the extraordinary things, and of all that I believed to be error in me, well resolved to renounce all extraordinary things.

## **God gives her greater lights.**

Here is what happened to me after a general confession; but what can the creature do when the Creator commands and governs it! After my confession made, it seemed that God took pleasure in giving me sweeter impressions of his presence, and in making me see even more clearly on all the things that He wanted to make known.

Our divine Savior knew how to chase from my memory all the resolutions that I had made in my marriage, and all the thoughts that I was deceived by these extraordinary ways. When this divine Savior came, by an effect of his tender love, to call me his child, it touched me so keenly, that I gave myself entirely to him to act and to suffer all that would please him. This thought pushed me so strongly in God, that I found myself as everything to God, and God gave everything to me.

## **After twelve years of suffering, everything changes about the Sister. She has it written again.**

During the twelve years that passed under the guidance of these two confessors, one gentle and the other rough, I was always in suffering and fighting, having no one to whom to share my sorrows, and not daring to declare them: neither to my confessors, nor to my superiors. But suddenly God changed things about me. First, I found myself in the hands of a superior in whom I had great confidence. Of our two confessors, one left us, and the other fell ill and died. He came to direct our community with a missionary who had a lot of science, doctrine and experience: my superior undertook to give him my confidence and to make myself known to him. I had no trouble doing it, because God made me

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### **(31-35)**

to feel that it was his will, and that it was, so to speak, that which God had reserved for me. I wasted no time, after his arrival, in making myself known to him. The more I spoke to him, the more I found it easy to open my heart to him, and to tell him everything with the greatest confidence. First he wanted me to make a general confession. I showed her that I did not feel I needed it. He replied that it was necessary for him, in order to know me better. My confession made, he ordered me to give him an account of my

conscience, because he wanted to write everything I would say to him, and he added that I had no other care than to obey. Ah! I recognized then that it was the hour that the Lord had reserved for himself to do his work (1), God declared himself more openly than he had done in the past, by returning me, in my interior clearer, purer, sharper and more distinct lights on the subjects he wanted me to write.

**(1) This is roughly the story of M. Genêt, editor of the first three volumes. It will be pleasant for the reader to hear the Sister tell it herself.**



I went almost every day to find my confessor to advance our work; he was just taking notes from what I told him; after which, either day or night, he wrote and wrote the material I had explained to him. We were making great strides, in spite of the winds and thunderstorms which rose against us, and which the devil aroused by means of two or three sisters who were converses, who worked together to examine me and follow me everywhere. One of them, above all, would have lost her head out of jealousy and out of curiosity to know what I was going to do or say to the confessor. In addition, she spied on me when I went to the superior. All this was for her terrible grievances, which led her to make me discharge from the heart, not only in particular, but also in public. She vomited against me all that the demon suggested to her in the soul; but whatever! I always went my train by obedience, and supported by my confessor and my superior. When I went to find my confessor in the evening, my Superior led me and stayed at the door of the confessional, for fear that people would come to listen to me; if anything prevented her, she would put in her place a trusted nun who was in secret.

**The confessor is forced to flee. The work is interrupted; but she was passed on the writings that the Sister dictated to a trusted nun.**

In less than seven to eight months our work was almost done; but unfortunately! the upheavals of the nation forced our confessor to flee. He remained for some time in France, and he ordered me to have a nun of confidence write, and by the order of my superior; what we did. When we had written a certain small amount, we would pass it to him in the place where he had retired.

The nation having driven him from France, he passed to England, where we sent him our writings, as long as we found the means; but it soon came to pass that we could no longer pass anything, and we were told to send nothing more. Having then a small packet ready, our mother said to me: my Sister, I will not take care of this packet, I am too much afraid of the researches and the excavations of the nation, burn it, or keep it, do -in whatever you like. I kept it.

Here is a peculiar thing, which showed that God protected the work. A fortnight or three weeks later, a Saturday morning when I was before the Blessed Sacrament, Our Lord said to me in a firm voice: Go and take your package, and send it immediately. I leave immediately, I take the writings, I

go to my Superior, saying to her: My mother, the Lord told me such a thing; here is the package, please send it. My Superior does immediately what the Lord said. The package passed so happily that having marked our confessor that there were in the mailing a few sheets which we would be happy to return when he had transcribed them, some time after the sheets which we had asked him arrived without have encountered no difficulty in passing.

Seeing that it had been so successful, we said: We must still write down what we actually did. Eight days later we returned another notebook; but we learned that the seafarers had been obliged to throw into the sea many packets of letters, and other papers of consequence. Unfortunately our notebook was one of them: the confessor wrote to us that he had received nothing. According to this advice we no longer wrote.

### **§. III.**

## **Our Lord appears to the Sister in various ways and in different forms.**

I report here how Our Lord appeared to me in different ways and in various forms, without making almost nothing appear to the external senses.

I am still going back to my childhood, to make the Church better known in what way I was led.

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**(36-40)**

### **How Our Lord appeared to the Sister.**

When Our Lord appeared to me at the age of two and a half, this apparition was visible to the external senses as well as to the soul. I did not distinctly live Our Lord: I only perceived by the external senses the globe of light which surrounded the Divinity. In all the appearances, even from my earliest childhood, in all that Our Lord said to me, or made me tender, when he carried me in spirit here and there, and generally in everything that happened me extraordinary, the senses for the ordinary had no part in it, or at least very little. For example, when I saw Our Lord, it was not with the eyes of the body. When he spoke to me, it was not the ears of the body that heard him, it was my soul and my understanding, finally, all my interior.

### **He often appeared to her in the form of a priest.**

I will also say the forms in which Our Lord has appeared to me many times. For example, when the demon attacked me in my childhood, Our Lord appeared to me several times under the figure of a priest dressed in a dawn and surrounded by a cord, The stole crossed on the chest, finally like a priest who would dress to celebrate holy Mass. As soon as I saw him, I launched myself towards him. His clothes were of such finesse and whiteness, that they spread a great clarity around him. Our Lord told me about the battles that I had and that I would have to support against the demons. He warned me, and said to me, « Lift up your heart and your spirit towards me, the demons will not harm you. Use me, my child, I will protect you and support you in the fighting. »

I have seen it more than twenty times under the figure of a priest, as I have just said. This was significant. It was to inspire me, which happened indeed, great esteem, deep respect and singular veneration for the ministers of the Lord; and as Our Lord knew that I would have several business to deal with them, he wanted me to be preserved from all human affection and all human respect, I do not say only to the confession, but especially in the interviews that I would be obliged to have with them alone. God wanted me never to wear anything human, but to screw them into God, and God in them.

### **He often appeared to her in her natural form, and more often still, he spoke to her without showing herself to her.**

Our Lord has often appeared to me under his natural figure, and as he was in his mortal life with his Apostles. He spoke to me much more often, without appearing and without seeing anything, only hearing and feeling in my heart the approach of his sensitive presence, as we feel, for example, the presence of a friend who fully and tenderly loves to come and visit you at night. You have no fire, no candle, and neither does your friend. You recognize your friend by the accent of his voice, although you do not see him. Immediately you call him by name, and the love you have for him pours into your heart and makes you happy, because you feel that your friend is present, although you do not see him. This is what has happened to me with regard to Our Lord, in a few appearances which more or less resembled the example I have just cited.

## **Appearance of a brilliant cross, and then of Our Lord in the state in which he was presented to the people by Pilate.**

But here is something more specific. Around the age of seven to eight, I was usually the only one to keep the cows in the fields and the heather. One day I found myself in a vast field; suddenly I saw a great cross come out of the firmament as might be the one where Our Lord was crucified. It seemed to me all gold, gold so pure and brilliant, that flashes of lightning were like stars. This cross began to leave the firmament and descend to the earth as carried by an angel. She lowered herself to the corner of the field where I was. I ran, stretching my two arms up high, as if I wanted to receive it, and crying out loudly and with all my might: O the beautiful cross! which I repeated several times, until I was at the place where I had seen it deposited by the angel; but when I was in this place, it was no longer a cross: I saw a picture of the size of a man, where Our Lord was in the state where Pilate presented him to the people, saying: *Ecce homo* , voila the man. The angel was holding the painting upright, facing me. I remained like a person who is judged, condemned, and who almost lost his life, seeing on the adorable body of my Savior only wounds and his blood running: it was only bruises and big black tumors; his adorable chief was completely leaded and livid. Overwhelmed with sadness at this sight, I knew that it was sins that had reduced him to this state. Suddenly, and without knowing how, the picture disappeared and so did the angel; I saw nothing at all: I retired, much distressed, to the other side of the field from which I had left when I saw the cross.

## **Appearance of Our Lord in the heart of the faithful soul.**

Arriving at my first place, I suddenly saw appear before me a troop of angels dressed in white dresses

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**(41-45)**

like snow, with gold belts and shoulder straps with numbers written on them. These angels, arranged as round, supported a heart the size of a man, in which appeared an opening, where Our Lord sat as on a throne, the feet towards the point of the heart. He was dressed in royal clothes, having his

royal crown on his head and the scepter on his right arm. My whole attention was to consider Our Lord in this heart. A serenity so sweet and so pleasant was spread over her face that it inspired peace and the sweetest consolation. He looked down and kept a deep silence, like a King of majesty; he was seated on his royal throne: the angels carried him in triumph, singing hymns to his praise and to his glory. I was very surprised with this whole device. I asked the Angels what all these things meant; they answered me aloud: « It is our King who dwells in the heart of the truly faithful soul. See and consider, he is there like a King who governs and who governs all the powers of the soul; he is there as on his throne; he orders his angels to come to the care of this soul. There he rests in peace, he takes his dearest delights there. The angels stopped with Our Lord to make me hear these things, and when they had spoken, everything disappeared in the blink of an eye.

### **Appearance of Our Lord in the form of a Sovereign Pontiff.**

I pass to yet another appearance, it is the last that I will report. I would never have finished, if it were necessary, in the course of my life, to relate only the tenth part of all the appearances that I have had of Our Lord.

One day, finding myself alone in an apartment, I saw immediately appear before me, in the middle of this apartment, a Sovereign Pontiff seated in an armchair. I did not know him. It is only since I noticed in paintings the papal clothes of the Holy Father. I saw this Divinity clothed in this habit unknown to me. I was completely surprised. They were not the clothes of a simple priest; he had his tiara on his head; his face was majestic, white and ruddy; her shining, soft eyes imprinted love to the bottom of her soul. As he was dressed in his papal clothes, I was just looking at him without daring to approach.

This Sovereign Pontiff began to cast his eyes on me, then said to me with an air of kindness: Come to me, my child. To this word I go; but instantly a touching and terrible voice was heard above my head. *Humble yourself! humble yourself!* she cried, and she did not cease shouting until I was at the feet of the Sovereign Pontiff. I knelt at his feet; I bowed down, worshiped him, and then got up.

This Sovereign Pontiff seeing me trembling and seized with fear, began to take my hands and caress me like a good father caresses his child. As I heard this herald who is still *screaming*, *humble yourself!* I withdrew my little hands from hers to bow down at her feet, which I kissed with respectful love. This Sovereign Pontiff told me to get up, and began to caress me even

more tenderly, rubbing my cheeks with his sacred hands, and taking me by the chin. It imprinted on my soul such a great tenderness of love, that I would have found it difficult to support it, if God had not supported me himself.

I was a long time at the feet of the sovereign Pontiff, and I had prostrated myself there several times, as I have already said. I had an extreme desire to know which of the three persons of the Holy Trinity was with me: I suspected that it was the father; but fear and respect prevented me from asking it openly. However, the familiarity and the caresses that God gave me, gave me a little freedom. I say in a half-low and fearful voice, like a person who dares not speak: Who are you? The Sovereign Pontiff answered: I am one of your friends. I was not fully satisfied, and I resumed: are you the Blessed Virgin? The Sovereign Pontiff answered me with admirable gentleness: I am not the Virgin, my child, I am one of your friends, and you will one day know who I am. When he said these words, he disappeared: I saw nothing more. I was just hearing the herald still screaming *Humble yourself!* I spoke to that voice without knowing who I was speaking to, and said to him: Who is he who was with me, and who has just disappeared? This voice answered me in an even louder voice: *Ah! who is it ? it is the wisdom of the Eternal Father* . That said, the voice stopped, and it all ended.

Here is what our Lord made known to me after this apparition, in which he appeared to me under the figure of a Sovereign Pontiff dressed in his papal clothes. This form marks that our holy Father the Pope truly represents our Lord Jesus Christ; this herald who cried constantly *Humiliate yourself* , marks fear and respect, which must go as far

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## (46-50)

frustration, with which we owe obedience, love and respect to the head of the holy Church, and to the Church, as to J.C. himself. J.C. is in the Church, and the Church in God. We must listen to the word of the Church as if it were the word of God itself.

In the apparition I have just spoken of, our Lord sometimes mixed his voice with that of the herald, saying to me, humble yourself; which marks that the voice of the Sovereign Pontiff is that of God, and that all this is only one. Who contradicts the Church, contradicts God; who disobeys the

Church, disobeys God; who does not want to recognize the Church, ignores God; and who separates himself from the Church, separates himself entirely from God.

#### §. IV.

### ***Demons also appear to the Sister in various ways. Difference between the apparitions of the demon and those of Our Lord.***

I am going to make known here again the machinations of the demons about me, the temptations, the suggestions, the ghosts and the chimeras with which they disturbed my imagination; which happened quite frequently, that is to say when they attacked me by visibly appearing to me, and at the same time clouding my mind with black vapors, but the time when they caused me the most painfully, it was the day of my religious profession, During the ceremonies which took place in the choir, this frightful monster no longer knowing what to do, followed me everywhere; he was in front of me to scare and frighten me. Under the figure of a bear, he stopped in front of me, making even indecent contortions. He said to me: You are going to make your vows for me. It gave me fears, troubles and fears in the imagination, which made me very sad. As the *Suscipe* was sung, he accompanied me all along the choir; and as I came back from the bottom of the choir to the gate, he placed himself next to my Superior, who was seated on a seat, where she was waiting for me to receive my wishes. When I approached her at the end of the *Suspense*, I said aloud, according to the prescribed usage: Receive me, my God, according to your word, and do not confuse me in my expectation, my desire and my hope . In making this prayer, my intention, in the midst of my struggles, was to throw myself, as if with a lost body, into the arms of God's mercy, hoping with his infinite goodness that he would assist me in the practices of the new consecration that I was going to make him by my vows. At that moment the demon disappeared. I bowed to the knees of my Superior, where I took my vows with great confidence and great courage.

### ***Appearance of demons at the time of confession.***

On the eve of a big party, when I was at the confessional, I saw on a small altar three or four demons who were dancing and rejoicing with each

other. I knew in God that the demons had come there on purpose to make bad confessions. Each demon had his office: some were responsible for initiating conversations to prevent preparation for confession; the others were to arouse disputes between the sisters, who would pass before the others. Some had the function of making the nuns impatient at the sight of their sisters who were too long in confession. The greatest satisfaction of the demons was to see the nuns impatiently withdraw from the confessional, saying: I am not coming back to confession. The devil was then at the height of his joy.

I observe here the difference that I felt between the apparitions of Our Lord and those of the demon. It is easy to be mistaken, the demon knowing how to counterfeit the angel of light.

### **Demon illusions and deceptions. False visions and false devotions.**

The devil has his devotees and his devotees; he knows how to counterfeit ecstasies and certain gestures that appear outside, and in public the signs of true devotion. Since I have been on earth, God has made known to me several people who had been deceived by the demon without knowing it. God obliged me to warn them and to tell their confessor, which I did, among other things, in relation to one of them, who, without realizing that she was the demon's toy, was so strongly attached to her alleged revelations, her illusions, her raptures and her ecstasies, that she resembled these worldly women, who nourish their hearts only with sensual pleasures and the maxims of the world: when they are in their toilet for adorn themselves with their worldly clothes, they stand in front of a mirror to see themselves and adjust to fashion. « If they have succeeded in adorning themselves as they please, their hearts are all puffed up with joy; they present themselves a hundred times in front of the mirror, or rather they stay there a long time admiring and contemplating themselves. Such are these poor creatures who are deceived and who deceive themselves; for the demon cannot deceive us without our participation.

When he finds a heart willing to feed on sensual and illicit pleasures,



it is then that he throws his baits, and this heart eager for pleasures lets itself be caught quickly, what usually happens to the female sex; and, like our mother Eve, always curious to know and learn new things, these poor creatures get drunk, so to speak, with their beautiful devotions, and constantly look at themselves in their interior where the devil has raised his throne . It is from there that, according to their whims and their desires, he imprints on them all kinds of imaginary illusions and visions which fill their minds and their brains, where these fantastic thoughts come from which they are so busy with. . A vapor rises to the brain, and immediately there is the pretended saint who falls into ecstasy, but into a diabolical ecstasy and without any fruit: it does not resemble that of the beautiful Esther, who, by her ecstatic weakness, delivered her people; but, on the contrary, these deceived people lose their soul and put it under captivity and under the power of the devil; because the demon has no trouble convincing them that they are holy: they firmly believe it, they feed on all these pleasures that the devil paints in their imagination, which becomes like a picture of all these extraordinary things in which they look at each other, contemplate and start to their great satisfaction. The closer we get to general judgment, the more the devil will arouse false devotees and false devotees.

### **Difference between the apparitions of God and those of the demon.**

There is this difference between the apparitions of God and those of the demon, that the apparition of God carries with it a touch of his love and his majesty, which carries right to a sweet motion of love in the soul, which is filled with great knowledge in the majesty of God. This supreme majesty fills the soul with love and confusion: God shows his greatness to the soul, to whom he discovers at the same time his baseness and his nothingness. Finally she takes care not to believe herself a saint; when everyone and even her confessor told her, she would not believe it. The reason is that the more a soul approaches God, the more God unites with it; more also it becomes humble by the knowledge of its baseness and the vile nothingness of the creature. She is therefore not only humble, but also she is as if destroyed in herself before God, whenever she thinks of God.

In the apparitions of the devil it is quite the opposite; for the demon never carries the souls which he deceives to love God, that is impossible for him. He does not know what the love of God is. He never loved him, and he will never love him. If these deceived people believe that they love God,

they are in a real error. They may well experience, in truth, by the device of the devil, I do not know what enthusiasm for love of themselves and of their own excellence; as for humility, they are very far from it: on the contrary, there is in them only pretense, disguise and duplicity in their words, in their actions, and especially in their conduct. By this very fact they can deceive, the confessors; for their splendor carries them to the point of humiliating themselves in public, but of a hypocritical and feigned humility, and without any fruit, having for aim and intention only to appear humble in the eyes of men and their confessors, to gain esteem and reputation, and to be honored as saints. Their austerities and their bodily mortifications are sometimes greater and more cruel than would be those of true disciples of J.C., and all this is only the effect of ambition and a disorderly passion to appear, to satisfy their pride.

### **Ways to avoid the demon's illusions.**

A person led by the spirit of God is not always immune from the attacks of Satan; but in my opinion, and from my own experience, here are usually the weapons that a soul, who seeks only the glory of God and his love, who wants only die to the world, to all creatures and to herself for the love of God and who finally only wants to please his God, and serve only him, must oppose his enemy, who sometimes does not know where attack it, because it fears it and it trembles to be defeated: this soul which is in these dispositions and in the practice of these virtues, when God will approach her, and speak to her , certainly will recognize it; for there is I do not know what, which one cannot understand, and which one cannot explain, which comes out of this divine voice, penetrates the heart, and makes the soul quiver with sweet joy. She then exclaims in herself and silently: O here is the God of my heart, the only object of all my desires, and the one my heart loves! For then, if God asks her for something, she listens to it with a holy respect mixed with fear and frustration. She offers herself to him, either to act, or to suffer, to live or to die; his greatest attraction is to sacrifice himself in the hands of the Lord, according to the interest of his purest love and his greatest glory.

When my enemy attacked me and wanted to make me understand that he was the Lord, my poor soul could not recognize him; on the contrary, she

trembled with fear for fear of being mistaken. She was disturbed and attacked by several things that she could not understand. Therefore, by a lively trust in God I rose to him with all the affection of my heart and my love. Come, my Lord and my God, I said to him, run quickly to my aid, and hasten to come and help me. I thus abandoned the party of Satan, which disappeared like smoke. This is what I have experienced many times.

I will add here two or three very useful advices to fight the enemy. It is not to attach oneself to consolations at all, although morally they are believed to be of God; not to attach oneself, not only to extraordinary consolations, but even ordinary ones. If a soul wants to please only God, it must generally detach itself from all that is not God, from the spiritual as from the temporal, and even from good creatures as bad, to look at God in all creatures and in the charity of J.C., and see all creatures in God. Among those who will read this, there are those who will believe it impossible; but I answer that we can do everything with the help of grace. No extraordinary graces are needed for this, the truths of faith alone suffice; and you can do this in the secret of your heart, between God and you without the help of anyone. When it is even your next of kin, you can convey to God the friendship you have for them, and love God in them. O the happy practice for those who will persevere there until the end! We can say that they found paradise on earth, or rather that they began to love God on earth, as well as the neighbor, as they will eternally in heaven in the bliss of the blessed.

## §. V.

### *Sister's battles against the passions and natural inclinations of the heart, shortly after her religious profession.*

I was twenty-four to twenty-five when I had the good fortune to make my vows of religion. God had given me perfect health and great temper, which the nuns were charmed with, in the hope that I would be able to render service to the community. With this the good God had given me a good vocation with a good will to fulfill the duties of my state, and to render, for the love of God and by gratitude for the community, all the good services and assistance that I could to all the nuns, and especially the infirm, and to

those who needed help the most; which occasioned me with many too natural a friendship, which was contrary to the common charity that we owe each other.

### **Too natural friendships of several nuns for the Sister; what she suffers on this occasion.**

This raised jealous spirits, and caused me great pain in my interior, both on one side and the other. I saw in God that all these excesses came from the devil; and as far as I was concerned, as I knew from experience that this enemy almost always pursued me, and that he had done everything possible, both on the side of creatures and mine, to prevent me from being religious, I saw although I was still going to be fought. I made up my mind according to what I saw in the will of God. I went to my Superior and begged her, when some nuns asked her for permission to give me something, to refuse it, and to tell them that I did not need it, and that I would be aware of it embarrassed because of my vow of poverty. The nuns, despite this, brought me everything we had in our cell to make me happy. When I found it, I carried it to the Superior. As soon as they found out, they got angry with me, and I was very glad of it, because it pleased others, who were against me. Also, whatever I could do without God being offended, I did it to soften their mood. Sometimes, when they found me alone, they vomited against me whatever the demon suggested to them. I had great compassion to see them suffer so much because of me. When there were two patients in the infirmary, one of whom loved me and the other of whom was contrary to me, I did violence to myself for the love of God. I looked good on the latter, and even paid more attention to serving it well, even to the detriment of the former; which caused some coolness and discontent to those who appeared to be my so-called friends, and which made others very happy. In my interior I behaved according to what I saw in God to be the most perfect with regard to these two opposite parties. When I rendered service to those who were contrary to me, I believed that God had it pleasant, and my intention was purely for his glory. With regard to others, when I returned them

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**(61-65)**

service, I felt a certain repugnance that I did not make them appear, I feared

that in most of the services that I rendered them my time would be wasted before God. That is why I kept renewing my good intentions to do so only for the pure love of God.

### **During her novitiate, she was treated harshly by the spendthrift.**

When I was a postulant and a novice, I was always under the eyes of a nun who was a spendthrift. I looked at her as a true friend according to the spirit of God. She blamed me for all my faults, and worked to correct them with kindness and charity. She was teaching me what I should do for this; but when she was in public, and especially in front of certain nuns who were against me, she quarreled with me about importance, and reported all the mistakes I had made in the kitchen; she told me that I was a beast, and that I did not learn to cook well: in a word, she seemed to act harshly with me in all ways.

### **She had too natural a affection for this nun that she hastened to repress.**

It was for her that I felt the most inclination, because I saw in God that all his opinions and his manner of acting towards me, were only for my good. After my profession, she stopped quarreling with me in public; but the demon, who always watched over my ruin, perceived that I was accosting him, and that I was doing him a service in an affable and grateful manner. Indeed, I felt in my interior a certain penchant for her, which I did not feel for the others. When I was alone with her, I indulged in a few small familiarities, such as taking her hands. This good mother immediately withdrew them, and made me a charitable admonition, telling me that it was not convenient between nuns to take hands by familiarity or natural friendship; that I was religious, and that I should love only God and be attached to him alone. Everything she said to me led me to have esteem and friendship for her, seeing that God had given me to fight my faults.

In addition, to this too tender friendship which I felt towards her, the demon joined a strong temptation of unregulated friendship. In everything I did for her, I felt a certain love for her which always won out: it went so far that I felt jealous. When I perceived this impression, I hated it: returning to myself, I said to the Lord: Have mercy on me; this is what I can do. I resolved to go to confession, and accuse myself of everything I found myself

guilty of, and especially on this occasion. I resolved to speak in particular to the nun who was the object of my sentence. I said to her, Mother, pray to God for me. I ingenuously confessed to her all that I felt for her in my interior; and to prevent it, I begged her not to give me so much pain, assuring her that I was resolved, by the grace of God, to fight this passion whenever it was felt. I promised her that I would not give her any consideration, and that even I would neither look at her nor greet her, wanting that when she had something to do with me, or need something, she would ask me. Unfortunately we often had business together, she being a spendthrift, and I sister in the kitchen. I got down on my knees, and begged her to forgive me, and to pray to the Lord to make me win. This good mother promised me that she would do it, and told me to act towards her as the good Lord would inspire me, assuring me that she would have no trouble.

For then we parted; I only spoke to her afterwards when necessary. I dared not even look up to look at her while talking to her; I was doing so much violence that I trembled. Unfortunately she found herself very uncomfortable with side pain, without however being bedridden. One morning she came to the kitchen, complaining of the pain she felt; but, oh God! what sorrow I felt myself when I saw that my duty was to warn her and to offer her a broth, as the sisters used to do to sick nuns. This good mother had the humility to ask for one. I immediately gave it to her with great satisfaction, and thanked God for not breaking my promise.

### **Sister's fight to defeat herself. Means it takes. Her victory.**

My sorrows, compared to this passion, did not diminish, in spite of all that I did to overcome it. I was tormented day and night, always busy with her, worried about how she was, with extreme desires to be with her. When I was there, I was obliged to keep the promises I had made to God, not to look at her, not to speak to her, or to give her any consideration. It seemed that all these precautions only served to make me suffer.

One day this nun said to me: My sister, this evening, when you are in your cell, say your rosary for me. No sooner had I entered than I began to say in myself with sorrow, against this nun: I

would be very good to say my rosary for her! I suffer so much about it! I was almost determined to do nothing with it. On second thought, however, I thought that perhaps the good Lord would have mercy on me; I say my rosary in honor of the Most Holy Virgin so that she may obtain from me her dear Son the deliverance of this passion. When it was said, all these sorrows were taken away from me at the same time, and all these thoughts vanished so vividly that I did not think about them until the next day around noon. This cursed passion, so greatly increased by the demon, lasted just a month. This time seemed longer to me than if I had suffered several years. The disaster of my interior had become unbearable for me by the fear of offending God and letting myself go to the weakness of nature, and I was afraid that it would last all my life. I said to myself: If I had not made a profession in this community, I would never make up my mind to make it, as long as I felt in myself this movement of passion for this nun. In my pain, which was extravagant, I would have liked to be a religious more than a hundred leagues from her.

Here is how I behaved during this month. I obeyed my confessor blindly in everything he told me to do, submitting my own judgment and reason to him. I would have liked not to communicate because of the thick darkness with which my soul was surrounded. I feared, in communion, to make sacrileges, in the thought that God was greatly angry with me, because he had withdrawn from me this beautiful light which I have spoken elsewhere, and that he had abandoned me so much and left in the darkness, that I no longer saw there drop to lead me. Faith guided me without any sensitive devotion, and even all the sensitive was suspended in what concerns devotion. However, I renounced my own judgment to follow in all that of my confessor. He wanted me to have all the communions, and to go to confession only every eight days.

The good Lord gave me the grace to obey him. I could report to my mistress and tell her everything that was going on with regard to the nun, whom I named her. I received a lot of consolation, and she told me that it was purely a temptation. How, my sister, she added, could you be attached to a nun who scolded you so much, and who was so rude to you? My mistress also wanted me to have all the communions.

Here is again what happened to me during this month. I was almost all day long in silence, even with the other nuns, who saw that I had something. They came to console me, and tried to probe me to find out what I had; but I

kept my sentence too secret to speak of it to anyone other than my confessor and my mistress. The nuns could see that I was not behaving as usual; and I, fearing to attach myself to them as I had attached myself to the other throughout the whole month, I dared not, when they spoke to me, look up at them to look them in the face. I only answered them what was necessary, and I left them quickly, begging them to apologize, because I had to work. The nuns told my confessor that I was losing my mind, that I was not behaving as usual, that I hardly spoke to them, and that I hardly looked at them. He admitted that they had made complaints about me. He scolded me and said that I was pushing things too far. It was for me an increase of sorrows which made me understand that it did not come from God, since my confessor disapproved of it; that thus it was necessary to give up these mortifications in order to obey, and that I would be happy with it. However I support myself by the grace of God in what I had undertaken, because my confessor had not told me openly *do not do it*.

After my confession, the nuns observed that I continued my silence and my ordinary way of acting. There was one in particular who one day came to find me in the kitchen, and who, in the presence of several nuns, threw my fire at me and said against me everything she had in her imagination. I was very busy; I didn't answer him at all. She brought back to me several of the words that my confessor had said to me in particular: That I was losing my mind and that I was going mad. It circulated in the community: the nuns looked at me as a person who lost his mind.

The good Lord delivered me from this passion, as I said above. The nun in question told me nothing of what was said about me in the community; but as soon as I realized that I was entirely delivered from this punishment, I made her known, by acting with her as I did before, warning her in everything and rendering her service with pleasure and gratitude. As I had been so well chastised by this passion, I prayed to the Lord to kill me

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**(71-75)**

entirely to this natural love, to see creatures only in God, and to love them only in the pure charity of the heart of Jesus. This God of goodness fills me with so many graces, that it seemed to me to have come out of hell to return to the enjoyment of the presence of God and his divine lights.



## §. VI.

### *Other battles of the Sister against the passions, and especially against that of pride.*

The good Lord warned me that I had to give up the gate, die to my parents and to the world, and let me know what I would suffer from the devil, my passions and the world. He said to me: « My dear child, you must completely renounce the world, your parents, by making the sacrifice of going to the gate only out of obedience. Talk to your confessor and your Superior about this and do what they tell you to do. »

### **Resolution that she takes to go to the visiting room only by obedience. Whispers in the community against her.**

I went to find my Confessor and my Superior; I declared to them the plan which I had formed for the glory of God and the salvation of my soul. They both approved of my resolution. My Superior said to me: My Sister, you must not make a vow of it, because in a case of necessity I could judge it appropriate to make you go there. But, oh my God! it was still for me, with regard to several nuns, and particularly one of them, a further increase of sorrows. Some said that it was a kind of hypocrisy on my part, that I wanted to stand out by doing something singular, to impose on others; others claimed it was out of stupidity; that as well I did not have the spirit to speak to people of the world. There were some who took me in particular to give me their discharge from the heart, and who gave me an important soap. The good thing was that the Confessor and the Superior were for me, which made the storm pass.

### **One of her sisters absolutely wants to see her. Answer she gives her.**

But the devil seeing that his shot was missed, turned to the side of my parents, who became furious with the course I had taken; they absolutely wanted to see me, and in particular one of my sisters, who went to the confessor and begged him to bring me over so that she could see me at the confessional gate which gave into the confessor's room. He asked the Superior and told her to go get me for this time, so that my sister and I could

meet each other. My Superior came to get me, and, taking me by the hand, she led me to the confessional, where I found my sister waiting for me. The first hello she said to me was to overwhelm me with reproaches, and she unloaded everything that was close to her heart, in the presence of the Confessor and the Superior, who never left me. When she had said everything, here was the answer I gave her: Stay, my sister, in your household, and take care of your business; do not come here to disturb me in my dear solitude, where I have shut myself up for the love of God. I made him understand that I was completely resolved not to go to the gate for anyone, unless obedience ordered me to.

### **Visits of people of the world. How the Sister managed to get rid of it.**

I enjoy a little rest for a while; but here is a new flurry, worse than the others. The devil gave me a false reputation in the minds of the people of the world, and inspired them with vain esteem for me. He made them come and ask me at the gate, although I was nothing to them. Sometimes it was even the first in the city. My Superior seeing that these people asked me out of curiosity, made me go to the gate, and several times I was forced to do so out of obedience, which caused me a lot of pain. I saw the ploy that the demon was making with the world to bring me to vain glory and to lose myself. Thinking about what I had to do, I found an invention for when the fatal opportunity was to go to the gate, anyone, whether it was people of the world who asked me: it was to do the innocent on everything they would say to me, particularly on certain extraordinary questions, and to make them no other compliment than to tell them that I only went to the gate by obedience. When people of the world came to see their religious relatives, they also asked me: I refused them outright. This way of acting succeeded me very well, and for some time I did not go to the gate at all.

### **The demon tempts her by the pride. Her fights.**

But the demon attacked me with my dominant passion, which is pride, and he added strong temptations of complacency. I soon had to fight with knives against myself and against the enemy who constantly presented itself to my imagination and my mind. Look, he said to me, the fine reputation that you now have in the world and in religion; almost everyone looks at you and considers you a saint. He reminded me of all the different words that had

been addressed to me either at the gate or in the community. I had no other resource than the grace of J.C.; I saw sometimes

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## (76-80)

that I was close to being submerged in the abyss; it seemed that everything brought me to pride and served as weapons to the demon to fight me. I humiliated myself in the chapters before the community: all this only served to make me feel more pain.

### **She asks the Lord for humiliation and suffering. She is answered.**

One day that in the midst of my troubles I saw myself being fought to the limit on all sides, I raised my heart and my mind to heaven, saying: « Lord, you who see the violent state in which I am among my enemies, who constantly make war on me, come to my aid, only you can win. Please send me, oh my God, some great illness, infirmities and humiliations, which attack this body and this health so perfect that you gave me in my youth, and which serve only as bait to my passions, and a means of raising myself before creatures, and even before the community, which is so satisfied and so happy to have put me in religion. »

It was nothing but applause and jubilation, which always caused me two parties to the house, one of friends, and the other of jealous. On this occasion, I begged the Lord to strike this daring body, and I gave myself entirely to him to suffer all that would please him in order to be humiliated before creatures, rather than losing my soul... O my God ! never was a request so promptly granted. As I said this prayer to God, I felt a harsh assault from nature, which rose against me by making me hear: What are you asking? Do you know what sorrows and sufferings you will have to endure in a community that will perhaps keep you with so much pain in illness, that it took pleasure in possessing you in health? I found myself overwhelmed by the weight of affliction, seeing myself fighting against myself. Without dedicating myself from my prayer, I submitted to the will of God, hoping that my prayer would not offend him, because I did it for his pure love and for my salvation.

I was not more than eight days, as far as I can remember, without feeling the effects of my request. This divine Savior, very liberal and in love

with the sufferings for our love, honored me with the precious gift of his cross, by all kinds of habitual and perpetual infirmities, and humiliations before God and before men. It was a great way to fight and defeat my passions with the help of grace. But unfortunately ! the superb never leads except with ourselves. And I will again tell of a cruel assault that the demon delivered to me on the occasion of the favors and graces that God sometimes gave me even in the greatest pains.

### **God supports her with extraordinary grace in a very painful operation.**

One day I was in the hands of a surgeon, and I had to suffer from cruel pain by the extirpation of a magnifying glass on one knee, the size of the head of a child. He had to cut several times. This God of kindness favored me with his grace during this operation, which lasted about a quarter of an hour. I was seated in an armchair, without being held or bound, presenting my knee freely and without flinching, and that to the great astonishment and admiration of the assistants, and even of the surgeon, who said that, if he had been in my place , it should have been strongly linked. But unfortunately ! if one knew how all this was going on in my heart by the fire of divine love and the presence of the Most Holy Trinity, whose talks were so sweet, that they enchanted all my keenest pains! My heart, animated by these soft flames, could not say anything else to each piece of flesh that was cut from me, *even more, my God, even more!* and my heart wished that it had been to himself that these incisions had been made, to be the victim of the divine love which embraced him. But unfortunately ! the favor of God having disappeared towards evening my capital enemy did not fail. He came to seduce me with a strong temptation, representing to my imagination all the vain esteem that had been held of me, particularly in this circumstance. There you are, a saint, he insinuated me. All those who were spectators of the operation, have disclosed it in the community and in the world, and you are in veneration of their holiness.

### **The fear of vanity makes her ask God for great pain without any appreciable favors. She is answered.**

At that moment I had recourse to God with all my strength, saying: « Lord, this is the state I am in, and how my enemy is arming myself! I beg you, O my God, to give me sharp pains, which correspond to those which I

suffered in the operation. Confuse me with myself and with my self-esteem, supporting me with your patience, but without any appreciable favors. This God of kindness granted me my request.

### **Sharp sorrows of the Sister. Her patience.**

Some time after, there came to me a malignant and pungent mood in the interior of the body, and it was placed in very sensitive places. From there it sprang from such sharp stitches, that I can say that they equalized the incisions of the operation. He joined in a rude colic.

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### **(81-85)**

In the midst of these pains, which lasted about half a day without any noticeable consolation, I was always ready to get impatient. I would have done it a hundred times for once, if I had lost sight of Our Lord for a moment in his passion. I kept saying to him: Patience of J.C., have mercy on me! Oh my God ! how good and kind you are to give so promptly the remedies which are suitable for the great evils which passions make, particularly the superb!

### **Danger of pride. Need to fight this passion.**

O superb devilish and abominable! that you harvest souls for hell! what is man It is a vapor of smoke which dissipates in the air. O that all his projects, were they even for devotion and even for the salvation of souls, are useless, if the intention is not pure, and for the sole interest of the glory of God, by not seeking for oneself even nothing but his salvation and the will of God! Such will begin well with the spirit of God and with humility, and will end with splendor and pride. Then the whole building is overturned, and collapses in hell.

I tremble and shudder a thousand times thinking of the artificial tricks of this ferocious beast that kills and crushes, flattering and giving the heart illicit pleasures. What is this beast I'm talking about? It is none other than ourselves. When I consider myself according to the corruption of passions, and especially that of pride, I think that there is nothing in the world that one should not have suffered, avoided and sacrificed, to fight and destroy his

passions; that one must always have weapons in hand without letting go until the last sigh of one's life; for there is no one more in danger than he who believes that he is at peace with his passions, and having reduced them to nothing. That is to say, the servant of God must continually watch over himself, and support a perpetual battle against his enemies. If they give him some appearance of peace, alas! it is a false peace. They hide, these cunning enemies, to better surprise us. J.C. soldiers are always ready to fight. They only seek peace of the soul, and peace with J.C., who is the king of combatants.

### **Sister's sense of humility.**

If I wonder to myself how to do to humble yourself with a humility that is pleasing to God, alas! I do not know how to do it, nor how to do it, because I find in this center of corruption only vanity. The more I consider myself, the more I find that without the help of the grace of God, I am only capable of vanity, and in this I am similar to the devil who is capable of no act of humility that pleases God, and who can only argue that the superb. Alas! Oh my God! prostrate at your feet, covered with confusion that I cannot humiliate myself, I resemble the demon in that. O my God, I will humble myself for what I cannot humiliate myself. O holy humility of J.C., my model! it is you who, by your grace, communicate to me all the remedies capable of curing my ailments. It is from you that I await help and assistance; for after all I have placed my salvation in the hands of your infinite mercy. In spite of hell, the world and my passions, I put all my hope in you, and I hope with faith against all hope, leaning on your goodness, and on the infinite merits of my Savior, only by his holy mercy, despite my unworthiness, he will not lose me without resources, and will not condemn me.

I would never have finished if I wanted to make known to my confessors all the fights that my different passions, joined to the temptations of the demon, made me suffer. They attacked me from my childhood, and I foresee that they will not give me a truce until my death.

What I did write above about my passions, is to make known to those who lead me, in what sense and in what way I fight them, and to learn from them if I am not deceived of the demon in all matters of my conscience. I explained myself much more over the years, a few years ago, and even made myself known to my confessor, who made me write all the lights and knowledge that God had given me. I also made a general confession to him,

so that he would know for myself my sins and the corruption of my morals.

## **ARTICLE II.**

*Developments and instructions on various subjects already treated in the preceding volumes, hell, penance, the goodness of God towards sincerely converted sinners, the great number of reprobates, and the last judgment.*

### **§. I.**

*Details on the tortures reserved in hell for worldly and sensual souls. Corruption of a heart spoiled by the spirit of the world.*

### **In a great illness, the Sister is led in spirit into hell.**

My Father, I will give you an account of what happened to me in a great illness, where our Lord brought me down in spirit with him to hell.

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### **(86-90)**

The good Lord favored me every day with his holy cross, with a continuous fever, with violent repetitions and an unwelcome cough, which sometimes lasted for hours and a half of time. However, here is something very surprising: in the moment when nature was in all parts in discomfort and in pain, God seemed to take hold of the upper part of my soul, as if to draw me all to it. In this state, this divine Savior led me into the deep places of hellish abysses. I cannot explain myself here on the various terrible and appalling things that God made known to me: I will extend further thereafter, if God grants me a few days to be able to mark it in writing.

I say here only two or three words on what God made me see, and on the implacable hatred which he carries to all the worldly and to all the worldly. He made me know how he would delve into the folds and folds of

the heart, to see if he was not stained or gangrened with this spirit of the world. Then God showed me, in this dark place, like a certain space roughly drawn on a rock, and made me understand that he was taking away, for the present, the horrible sight of hell; so that I did not see a soul suffer, and did not see the demons.

### **Our Lord makes her see in hell a place intended for worldly souls after the general judgment.**

Our Lord's will was to make me see the horrible punishment with which the worldly will be punished, if they die without true conversion and without penance. Our Lord always spoke to me as if we were near judgment. « See, he said to me, this rock so rugged and so ill-constructed. After my judgment, the avenging arm of my justice will reap all the worldly souls united to their bodies. I will press them one on top of the other, more strongly than the bricks in the stove are. » So, God made me see how ardent were the consuming flames with which they would be kindled on top of each other for a whole eternity.

### **She sees another place reserved for heretics, schismatics, idolaters and sensual souls.**

God still made me see other deep places where was reserved like an abyss of muddy water which boiled unceasingly with big bubbles while rising above. Our Lord then said to me: « These are the unhappy places where souls will be precipitated who have given themselves up in this world to all kinds of passions and sensual pleasures. » I knew that this place was for all heretical, schismatic and idolatrous souls, and finally for all those who commit vices of all kinds, or who indulge, according to their will, in all their pleasures, as if they wanted to brave the omnipotence and majesty of God.

It was then that our Lord said to me: « In this deep Varvassière (1), which you see boiling in the fury of my anger, they will be trampled and kneaded under the press of my vengeance. » I will fill this lake with all kinds of suffering invented by my justice. I knew that there would be in this precipice fiery like fire, and boiling with corruption, an assemblage of infection, whose souls with their bodies would drink in long strokes for a whole eternity.



**(1) Kind of vast and deep boiler.**

Here are still other details on the matters of which I spoke previously, when our Lord made me descend in spirit into hell, where he made me see several particular things on the torments of the reprobates.

**Corruption of the hearts of worldly souls.**

Our Lord, lamenting the mundane, who, despite his love and all his research, will rush into hell, showed me several hearts animated and as alive, and which were of flesh, and said to me: « See and consider what gangrene these hearts are suffering from, there is almost nothing healthy. » I began to look and consider the most spoiled; I saw a black and leaden gangrene which had penetrated into the interior of the heart. Our Lord said to me, « Open this heart. » He was wrapped in a skin that made him take and keep the shape of a heart. As I was going to open it, it opened by itself; it was all rotten inside, and it made the greatest horror to see. I could see nothing but black, curdled blood, only a rotten pulp and mud. « There, my child, said the Lord to me, is the resemblance of these worldly souls; outside they appear alive and animating their bodies, living and nourishing worldly and sensual pleasures; but they died in my eyes, and for the eternal bliss that I had prepared for them; they are more odious to me by the crimes they commit every day, than is the horrible infection that I showed you in this rotten heart. Here, says my Lord again, in this first heart is the resemblance of all worldly souls who have given themselves up entirely to all sensual pleasures, and who cannot live otherwise. How would you like, he added, that I take for

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**(91-95)**

me a soul thus defiled, if it does not convert perfectly to me, and if it does not do a sincere penance? Look and consider the state of the other hearts. »

**Various degrees of corruption.**

I began to observe them. There were some that gangrene had started; it had penetrated so far that it went to the center of the heart. I saw others on whom the gangrene was imprinted and digging in the living flesh. The last

one I considered had gangrene only on the skin, so it was easy to remove and heal it. Our Lord explained to me what it meant what I had noticed in these hearts; with regard to the second, he said to me: « This one is almost similar to the first. His soul still finds it a little difficult to indulge in all worldly pleasures; but unfortunately ! his grief will soon pass. The heart that you saw there, and where the plague was still only digging in the flesh, represents, says My Lord, the souls who are beginning to give themselves up with good heart to the world. As for the last, who had gangrene on the surface, he represents the souls who hate the world, and who do everything they can to get rid of it, but who, by an unfortunate necessity, are sometimes engaged in it as if in spite of themselves. Just as you cannot put your finger in the fire without burning yourself, so also these poor souls cannot converse with the worldly, without receiving spots. »

### **Danger of trade with the world for people consecrated to God.**

Our Lord added: « There is another kind of people (such as, for example, people of the church, or people consecrated to God by solemn vows) who meet by chance with people of the world, either parents or friends, who only entertain them with worldly things, or their vain pleasures. If these people consecrated to God listen with pleasure, and maintain the conversation, they will sin much more than family people, who are forced from time to time to see themselves in family, and to hear speeches which are sometimes more worldly than other. These people hate the world and its maxims.

### **Conduct of souls who hate the world by living in the middle of the world.**

Far from enjoying it, they close their ears to the voice of enchanting snakes from hell, and instead of pleasure, they feel bitter sadness in their hearts. If they can adroitly withdraw under some pretext, or change this fatal interview into another indifferent one, in which God is not offended, they hasten to take advantage of it. »

### **Ease of removing the stain contracted by world trade.**

Our Lord told me that it was these latter who had gangrene on edge, and that it needed very little to cure it: and here is how he explained to me

what it was necessary to understand by this little thing . Good Christians who fear to offend God, and who hate the world, its maxims and its consolations, even in their parents themselves, need only a good confession and a review in their interior, with an act of contrition. Here is this gangrene on the skin removed, and the heart purified.

### **Need to flee the world.**

But, someone will say, these souls whom you say have gangrene on the surface, have not sinned; they behaved like saints; others will add: and even to scruples. Well ! I suppose that it is as you say, and that they did not sin in the conversation which they had with the people of the world: they nevertheless always sinned, whatever it is with repugnance, or by taking meals with these people, either by going back to their families, where they were certain to find people filled with the spirit of the world. Our Lord has no regard for these worldly civilities; on the contrary, he always shouts to us: *flee the world*. Alas! we believe we can be excused by this need to go to relatives or friends, without considering what is the spirit that possesses them. We go to them; they must then be received at home: is this observing the word of God? Instead of running away from worldly companies, they are brought into his own house. All those who will find no sin in this conduct, I call them to the judgment of God, and they will see if they will be listened to.

### **Danger of meals and assemblies of the world, especially for people of the Church. J.C. complaints about this.**

If Our Lord finds sin in secular people, even in those who hate the world, what will it be for church people who find themselves in meals, in assemblies of the world, and who then make them sumptuous at home , where they are obliged to receive all the people of the world? If I speak of people of the Church, I speak of them in general, without knowing any in particular; I only know what God has made known to me, and it is he who compels me to speak of it.

Would to God that all those who are consecrated to God, and who have committed faults by attaching themselves to the worldly spirit, can hear the complaints that J.C. spreads about the loss of their souls! Here is what he said: « I have fed and raised children, whom I treated as favorites; I pulled them from

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## (96-100)

this mass of the world which is the way of perdition; I fed and fattened them at my table; I mean that I gave them grace upon grace, and that I enriched them on all sides with my benefits and my favors: I entrusted to them and I put Israel under their care, so that they watch carefully on my vine; but the ungrateful have turned their backs on me; they have sided with my enemies, and are fighting with them against me. The columns I raised to support my church are shaken and knocked down. Is this the firmness that I expected, after so many graces that I had given them? Israel, my darling people, you are plundered and ravaged by the very people I gave you for support: ah! woe to these ministers of iniquity, who, instead of saving the souls that I had warned them, precipitate them into hell by their bad examples, their scandals and their bad advice! »

Our Lord made me understand that his complaints were addressed to all those who were in positions where there is a charge of souls; which unfortunately set a bad example; who, by their conduct, scandalize young and old, and who forget themselves about the duties of their state.

### §. II.

*Fears and frights of conscience that the demon inspires in the Sister to bring her to despair. Consolations and instructions she receives from Our Lord.*

### **Satan tries to bring the Sister to despair. She triumphs.**

My Father, this is another pain I have experienced in persecuting the devil. When, by the will of God, I came out of this place of darkness, this infernal monster, our common enemy, was transported with rage against me, seeing what the Lord had shown me, and knowing what he was asking for from me: So there he is, this armed fort, who rushes against me; overwhelmed by the weight of the most acute sufferings and pains, and almost daily reduced to hardship, I then suffered the fights of a bored nature, tired of suffering, and pushed to the limit; she would side with my enemy's

party to fight me. This infernal monster filled my mind with its malignant and stinking vapors, blackening my imagination with thick darkness, and making me remember a hundred things which I should not have been concerned with out of charity. In the strong transport of my fever, he played the ball to me, turning me around and turning me around as he wanted; but when common sense came back to me, I examined myself to ask God for forgiveness. So he redoubled all his efforts to throw me into the precipice, making me understand that I was on the point of dying, and that there was no appearance of being able to go to confession. I felt my confidence in God weaken, and a movement which brought me to despair when I saw myself thrown into the dreadful quagmire of my sins. Then, in the midst of my darkness, I had recourse to the good God and the Blessed Virgin; I begged her with all my heart that she would not allow me to die without confession.

It is here that I cannot admire the goodness and mercy of my God too much. In less than twenty-four hours a worthy minister of the Lord arrives, who administers me and gives me the holy Viaticum. By the merits and the grace of the sacrament, by the lights and the advice of the confessor, God, by his holy visit, removed all my doubts and all my sorrows, dispelled my darkness, and restored to me this sweet peace and this tender confidence of a child to his good father. Above all, he gave me back this beautiful light which lit up all my interior, and which drove out the darkness.

### **New demon assault. He throws trouble into her conscience.**

However Satan, this armed fort, was studying and examining by what means he could still disturb me. For myself, in the ignorance in which I was that this cruel enemy was watching over my ruin, I spent three or four days in thanksgiving of the benefits I had received from my God. One morning, suddenly, the combat began with a movement in the lower part which moved with difficulty to an examination on myself. My worried conscience said to me: You make yourself unbearable by your complaints, you mis-edify those who serve you, you become burdened and boring, you give them an opportunity to get angry: you will bring all this before God. At the same time it gives me a black vapor, I mean full of darkness that offended my understanding. So I recognized that it was this infernal monster who still wanted to lure me into its traps. God gave me the grace to have recourse to him quickly, and to cry out with all my strength to implore his help: Lord, I said, come to my aid, come quickly; do not delay, because I will perish! For a few minutes it pleased God to let me cry out and fight against my enemy.

## **Our Lord appears to her. He consoles and instructs her.**

But finally, after several impulses towards God, and several redoubled cries, behold that suddenly this amiable Savior (not by an ordinary grace, that is to say by a divine movement, or by the virtue of faith, never by an extraordinary grace of this God of goodness)

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### **(101-105)**

visibly appeared to me as a triumphant conqueror, and an armed strong who chased another who was below him.

These are the words Our Lord spoke to my alarmed soul: « What do you fear, my daughter? why do you grieve him I do not blame you for the slightest fault in everything that you are accused of; I have forgiven him all; I am not mad at you. » O God! who could conceive of the abundance of consolation and interior light with which these sacred words filled me! I could not find sufficient expressions to humble myself before God, ask forgiveness and give him thanks. My adorable Savior, by his pure goodness, and by his great humility, stayed with me for some time to instruct me in all the wiles of the devil, and in the ploys which he insinuated in the minds of people who had goodness and goodness. charity to serve me.

## **Mutual charity practices displease the devil very much. He makes an effort to prevent them.**

Our Lord warns me to watch over most of the people who approached me, both those inside and outside, because the demon was constantly on the lookout to make them put something into their speeches to bring trouble in my lower; so Our Lord told me to warn my mothers about him, that the demon resented them; first, because of the peace and union in the charity of J.C., that the three of us had together, and that he had resolved to break this peace and to throw discord and division among us, so contrary to charity, and which displease God so much; that what displeased the devil very much were, secondly, the charitable and fraternal warnings that we gave each other; and third, finally, the arrangements and preparations that we made, to return to grace with God.

## **Rule to follow in the conversations prescribed to the Sister by Our Lord.**

Here is what Our Lord recommended to me in particular to warn me against the demon's pitfalls.

« In conversations, he said to me, and in all your speeches, speak precisely only of what is necessary and of what can serve my glory, charity, and the education of our neighbor. You talk too much in indifferent things, especially where you believe there is no harm. Shut up. When you speak a lot in your presence, close your ears, humble yourself before me, and do not seek to examine whether the speeches are good or bad, or whether they offend me or not; but drop it all like a whirlwind of passing wind »

## **There is no sin in complaining when one suffers. Our Lord takes everything into account when the heart is all his.**

Our Lord made me know, with regard to the complaints of nature, that the demon imputed me to sin, that there was no harm, because it is natural to complain.

« If I wanted, he said to me, I could favor you with a grace that I gave to my saints, and in particular to my martyrs, who, in the midst of their great pains, triumphed over nature and all his complaints. They could not have done it without special grace. For you, if I had given you this grace, and if you had suffered your pains in silence and without any complaint from nature, the demon would have tempted you with vain glory and ostentation. This is why, my child, I know what is good for everyone, even in the distribution of my graces. Everything benefits the one who loves me. When a heart is entirely devoted to my love, I have regard to all the sufferings of the body and the spirit, to all the sighs and all the interrupted complaints that cause the failure of the dying man's life: all this is counted and pleases my love. »

Our Lord said to me: « Imitate my faithful souls, who cannot stop complaints of an always sensitive nature: they offer me the number of these complaints in place of the number of acts of my pure love that their hearts constantly desire make myself. It is also good to add acts of real contrition, which speak of my love. It is a very meritorious method for defeating the enemy. Here are the weapons I give you to fight it: Watch and pray. The means to triumph over this lion is to cling inviolably to me and to my love;

to tend with all your heart and with all your soul to love me more perfectly, and to add to the divine commandment of my love the perfect charity for your neighbor. »

Here is what Our Lord said to me: « Do not be afraid, my daughter, I will assist you with my grace; but I want you to work with it and through it with all your power. »

### §. III.

*Questions about Confession. Divine ministry, from priests to the penitentiary court. Kindness and love of God for truly penitent sinners.*

My Father, I give you an account of what I experienced in my interior,

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**(106-110)**

on the occasion of several questions on the confession.

**In the absence of a priest on the verge of death, one is not obliged, and even it is not appropriate to confess one's sins to a secular.**

I once found myself in a company where there was a dispute over confession. I am told: My Sister, if you were on the verge of death, and you could not go to confession to an approved priest, you would have to confess to a secular, and accuse your sins with humility. God would have it pleasant, although the secular had no power to give you absolution. I rejected this proposition, saying that it was not at all to be done: that, in this case, I would confess to God, and that I would ask forgiveness with all my heart.

When I was alone, I returned to my home between God and me, and considered the speeches that had been made to me. Here is what God made known to me: This action is not at all good to do, because its consequences would tend to error and to deceive souls. God does not want humility this way. Our Lord told me that from the beginning of his Church until now, the demon sought to destroy the confession that the faithful make to his



ministers; that for this he used all kinds of artifices and false pretenses to make them fall into heresy.

**A dying man can, and even has to discover to a friend all that is necessary to put his family affairs in order, repair his injustices, etc.**

Here, however, is a circumstance which I live in God and which God approves: for example, of two friends who are united by the bonds of charity in the Catholic faith, one finds himself surprised on the verge of death, powerless have no help from good priests; this poor dying man feels his conscience alarmed and worried about several family matters: it is then that he can, according to what I live in the will of God, discover the affairs of his conscience to his intimate friend. God pointed out to me those that he could entrust to him: the trials, the charges of minors, the restitutions, finally, generally any affair in which the conscience is engaged, and which it is necessary to discover to others; but what God forbids this dying man is to have no intention of confessing or accusing himself of his faults as a penitent would do at the feet of a priest. If he has stolen, he must not state this sin thus, but only say: I owe so much to such a person; I beg you to satisfy her with my good; and, for example, if they flew together, he can and must tell him, urging him to return with him. If this same dying man has slandered some people, and thereby contributed to the loss of their reputation, he must likewise discover his fault in his friend, by protesting to him that what he said about these people is false, and charge him with justify them on his part in any occasion he can find.

But all the hidden sins which this dying man has committed in secret, he must not speak of to his friend, or to any secular, whatever saint. He must be excited at great contrition, confess and accuse himself, in the secret of his heart, to God, and ask forgiveness, in the bitterness of his soul, for all the sins of his life, particularly of those for which he feels guilty since his last confession with a real desire to confess it to an approved priest, if the opportunity arises; and with firm resolve, if God makes him healthy, to change his life, more for the love of God than through the fear of hell. I see in God that with regard to all the people who die in these holy dispositions, in true faith, love and trust in the mercies of God, this God of goodness receives them with mercy, and takes them into account their good wishes, as if they were carried out.

### **Evil that would commit a man who, without much necessity, would discover his secret sins to another man.**

God made known to me the evil that evil that would commit a man who would discover his secret sins to another man, without a great necessity, as I explained above. I suppose that this dying man committed adultery, which is known only to God; if he discovered it to his friend, he scandalized him, and lost his reputation. Here is what God said to me: It is as much evil, and even more, to lose one's reputation with scandal, than to lose that of one's neighbor. God made it known to me that he rejected this humility; but here's something about the scandal:

### **The Sister closes her mouth to an impious man who spoke against confession.**

I found myself in a company where there was someone without religion, who spoke the language of the wicked. He never ceased to slander good priests, without anyone daring to interrupt him; he claimed in his wicked speeches that to confess to these sorts of priests was to lose one's reputation; that these men were subject to all kinds of faults like the others: he clearly declared his feelings, and showed the distance he had from confessing to them. Then he turned his speech to the angels, and said that he would confess well to an angel, because they were of a spiritual nature; he seemed, by his tone, to want to reproach God for not having given us angels to confess us.

I who suffered in my interior to hear such speeches, I interrupted him in a bold tone; and animated by this zeal which I cannot correct myself, when it is particularly a question of glory

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**(111-115)**

of God and of the salvation of souls, I said to him, To whom did angels, even seraphim, say God: Those to whom you forgive sins will be remitted, and those to whom you will retain them will be retained? God gave me the grace that such a powerful truth closed his mouth; and without daring to reply to a single word, he changed his speech.

## **Dignity, greatness and divine power of the priest in the penitence court.**

My Father, on the subject of confession, this is what happened to me by a supernatural light, or rather by the torch of faith, by which God enlightened my spirit and my understanding with regard to his ministers. At the time of confession, I saw them as transformed into God, I mean by the powerful all divine authority with which God had invested them in their ministry of jurisdiction. They positively represented the person of our Lord J.C. in their court of sovereign judge, holding in their hands the scales of justice and mercy of God, to examine and weigh all the sins they hear; which is called *the weight of the sanctuary*. What are these worthy ministers doing? They dismiss or absolve penitents, according to the good or bad dispositions that they recognize or that they discover in them. But, oh my God! what a miracle I live then! God showed me the ministers at the time of absolution; they go out as out of themselves to act in God, by all his authority and infinite power; they forgive sins in God; and like God, I cried out in my interior: O advice and speeches of the scoundrels and the wicked! open your eyes to the Catholic faith and religion, and you will see so many miracles and wonders in all our sacraments and our adorable mysteries! Our Lord made me know that this godless race is more incredulous than the Pharisees were; they take light for darkness, and darkness for light.

## **Sudden change that the goodness of God operates in the souls at the time of the absolution of the priest in the penitence court.**

My Father, here's something about confession, and mercy to good penitents in the penitentiary court. The spirit of the Lord led me to a high mountain; there I saw a pyre full of wood, which was very dry, to be caught on fire. It was prepared the way it was prepared in the Old Testament to consume the victims. Then I knew in God the Father the vengeance of his justice and his anger, which began to burst like thunderbolts, fire and thunder, which spread here and there around the stake. We were then a small number of people on their knees, not far from the stake; we had our arms crossed, raising our hands to heaven, and crying out: Mercy, Lord! mercy, my God! My God, we ask your forgiveness for us and for all your people; have mercy on us! We were only waiting for death, the moment of which was marked by the moment when the fire of the wrath of God would fall on the stake to consume it in a moment, and we believed that we would all be

consumed at the same moment.

But, O God! what change! we immediately saw a little lamb, about a year old, that was all white, without blemish. He appeared on the top of the pyre, exposed like a victim on the cross. Immediately the lightnings and the storms ceased; we saw the judge's anger changed into the love of a father's heart, which, from the top of the sky, like a gentle influence, and like a sacred and benign fire, spread over the stake around the lamb. Immediately, at the sight of such a great and so unexpected change, we felt in our hearts a sweet peace, a lively joy, and a great consolation.

So I addressed myself to God, saying to him: My God! what do all these things mean? We thought we were lost, and suddenly your kindness and mercy won out over your justice. God answered me: « The crimes of sinners have risen to my throne, and I would have spoiled everything by my justice, without the merits of the sweet lamb who appeared on this stake, and who joined his merits and his sacrifice the sacrifice of many contrite, humiliated and genuinely penitent hearts, who, like King David, are in the penitentiary court; like victims ready to suffer and be sacrificed for my love. My son immediately came to their aid through the ministry of priests who absolved them. This sudden change that you have seen, takes place in the penitence court in hearts which, truly repentant, want to convert. You have seen, added the Lord, my thunderbolts rushing here and there around the pyres; this is the way I make war on sinners. I terrify them, I make them fear, tremble and shudder; I make my thunderbolts and my thunders ring out in the bottom of their hearts, and I tell them that if they do not do penance quickly, they will all perish. I don't suddenly throw lightning on them; they see the arrows flying around two of my anger, and I wait, to see if they will turn back to me, shouting mercy.... »

### **What kind of a confession must make a scandalous sinner on the verge of death who cannot procure an approved priest.**

My Father, here is another kind of confession that God made known to me for sinners who have given themselves up

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**(116-120)**

during their lifetime to all kinds of crimes of which the public was

scandalized. If a sinner of this kind is on the verge of death without the help of an approved priest, and he is touched by an extraordinary grace of the pure mercy of God, he must be excited to a bitter contrition, and to a deep pain of all the crimes which tear his heart; and in the impossibility of being able to confess to a priest, he must, as God made known to me, thus make his public confession: He will gather around him quantity of people of all sex, of all ages, and before they will bow down to the ground with their bodies; if he cannot, at least of heart and mind. In this posture, intending to confess to the Father Almighty, and not to the creatures that surround him, and animated by the spirit of faith, leaning on the merits of J.C., and in the spirit of the Church, he must say aloud: I confess to God, Father Almighty; at him, I accuse myself of all the crimes of my life, in the presence of heaven and earth, and of all the people who hear me. I beg them to pray to God for me. He must then explain, as much as he can, all the public crimes of his life, even the greatest, in the eyes of the assistants, by making a public reparation for all the scandals he has given, and by restoring all the wrongs that he did to the next one. Here is what God made known to me: This sinner must not, during his confession, lose sight of the intention, nor the attention that it is to God alone that he confesses and accuses himself, in the presence of all creatures.

If this poor moribund, having satisfied all that was possible for him, spends the few days, and perhaps a few hours that remain to him to live, asking continually forgiveness to God, in tears of bitter contrition, I have known in God that despite his wicked life, he must hope in the mercy of the Lord, and that God will forgive him by the merits of J.C.. Yes, God will have regard to his public confession; he will receive it, when it would be the greatest schismatic, provided that in his general confession he has made all the retractions and repairs that the Church requests.

#### §. IV.

*Large number of worldly people who rush into hell every day. New graces of conversion that God grants to sinners, by making them especially warn that his judgment is approaching. Unrepentant death of the worldly.*

It may happen that in the world there are people who are neither

entirely mundane, nor entirely good Christians: for example, someone who passionately loves the pleasures of the world, will listen to a sermon , sometimes a good read; he will also be a good confessor who will show him the way of salvation. This person sees that he is damned if he continues to follow the world in its excesses. It is impossible for him to leave the world entirely without going back there and saying the last goodbye. Ah! what will we say, she said to herself, what will we say, if I don't go back to the ball anymore, and if no one sees me anymore in comedy? What will be said and human respect stop it; she finds a certain environment with which she accommodates; she will only go to the world from time to time, and as long as she only goes there three or four times a year, she will silence the world, but she will always carry in her heart the bond and the love for the world. She will go to confession; the confessor seeing that this person has greatly reduced the number of his visits to the world believes that it is only good that he is moving away from it, and that his heart wants to detach himself from it. He gives her absolution and makes her commune. We look at her as a very Christian soul who salutes or who wants to do it. But unfortunately! Alas! I leave it to God's judgment to decide what will happen.

### **Vision of animals that represent those who have affection only for the goods of the earth.**

The Lord led me into a large meadow where there were beautiful pastures and a large number of horses, mules and mules, which grazed and grazed the grass as if devouring it. I was worried about what it meant. God made known to me that under the figure of these animals were represented the greedy of the ground, which, in their passions, similar to these brute beasts which devour the grass, attach themselves only to the ground, and to amass of the gold and silver with the same vivacity that I saw in these animals grazing on the grass.

### **Wide way of perdition; large number of those who walk there.**

After this vision, God led me by small roads little beaten, on the edge of a big way in which I was forbidden to enter. I was stopped on the edge to let me see and consider the passers-by. It was a very beautiful path, larger than ordinary paths, and much better built; it was straight, there was no hollow, no height, no stones, nothing that could hit the foot. It was only fun for nature to walk this path. I, who was made to walk by small paths often

filled with brambles and thorns, I asked to go by this road. The one who served as my guide replied: Do you know

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## **(121-125)**

well where does it lead? It leads to hell; it is called the great and wide way; and the path to Paradise is the narrow path dotted with brambles and thorns.

At the same instant I saw a large band of passers-by, and a great confusion of people of both sexes, wagons, coaches, and cars of all kinds which can be used by man for traveling. There were some on horseback; most of them were on foot; there were so many that the path was full of them; I only saw the world. There were people from all states, all professions, and almost all ages. There were priests, religious, and up to children like the age of nine to ten years. Poor people were noticed there, but in small quantities, roughly similar to the small quantity of priests. The greater part of this unhappy crowd were rich people, worldly and worldly, finally of all which were attached of heart and spirit to the maxims of the world.

Here is their way of going: the carriages and all the crews were going so fast that they made a terrible noise. Those who were on horseback galloped out of breath; those who went on foot walked with all their might. This whole device shone like in the world. I saw a magnificent pump appear, carriages in front and behind, and beside these cars a number of people, of the world in the magnificence of their adjustments, and advancing with the same pump with which they go to balls and assemblies. It made a charming look, and their multitude covered almost all the way. We only saw brilliant things on all sides; but it was only those who were neither worldly nor worldly who saw them.

I asked who these people were, and where they were running so hard? Our Lord told me that these people were running to hell; that it seemed, to see these worldly people act during their life, and to see them chasing after the pleasures of the world which lead to hell, that they hasten to run to their misfortune, as if they were afraid of not being there arrive early, or as if they feared that hell would escape them.

« I have made you see, added the Lord, the torments which await them in this horrible fire: have you noticed in this great way as all sinners go on

the same side? » You haven't seen one coming back from hell; but all go there without coming back. »

### **New graces that Our Lord grants to the world to preserve souls from falling into hell.**

Here is what the Lord said to me: « I grant to the world, to the worldly, and to all my peoples, new graces to deliver them from the fury of my punishments, this is why I have given you several visions, that I have revealed several things to you, and that I have chosen you to publish all this in order to make it known to my Church; it is for these reasons that I obliged you to have it written. »

### **The chosen Sister of God, from her childhood, to warn sinners of the approach of general judgment.**

« I chose you from your childhood, and this out of respect for sinners, in order to stop the multitude that falls every day into hell. There are some who will be amazed at everything I tell them, and the warnings I make them give. Let them not be surprised; here is yet another warning: the general judgment is near, and my big day is coming. I am giving these warnings to sinners to convert, and that is why I am making this appear. I therefore repeat to you again: Yes, judgment is approaching; Alas! alas! Alas! what misfortunes upon his approach! how many children will perish before being born! how young men of either sex will be crushed by death in the middle of their race! Udders will perish with their mothers. Woe then to the worldly, woe to the poor, finally woe to all the sinners who will still live in sin without having done penance! »

When Our Lord says that judgment is near, it is because everything is near before God; and when he says that his big day is coming, it is not that he is coming so briefly; but here is what I have known in God about the last judgment.

I was in the presence of God. I heard a thunderous voice saying: Woe, woe, woe in the last century! I understood, by this powerful voice, that these misfortunes were those that would happen at the approach of judgment, and at judgment itself. I don't say a word; and as the Lord has made known to me that no man on earth will know positively what day or what year the son of man will come down to earth to judge all men, I asked no more.



## **The Sister judges, in the light of God, about when the general judgment will arrive.**

But here is what God wanted me to see in his light. I began to look in the light of God at the century which must begin in 1800; I saw by this light that the judgment was not there, and that it would not be the last century. I considered, with this same light, the century of 1900, until the end,

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### **(126-130)**

to see positively if it would be the last. Our Lord made me known, and at the same time put me in doubt if it would be at the end of the century of 1900, or in that of 2000. But what I have seen is that if judgment arrives in the century from 1900, it will only come towards the end; and that if it passes this century, that of 2000 will not pass without it arriving, as I saw it in the light of God.

## **The sinners who will be little affected by the announcement of the judgment, because it is still distant, are called back, by the Sister, at the time of their death which is nearer.**

The sinners will console themselves, seeing that the judgment still seems a little distant, and saying: we will not see those times; we will be delivered from the misfortunes which must precede them. Poor unhappy sinners who hardly ever think of the misfortunes of eternity, and who are so afraid of those of the time, alas! if you die before you leave worldly pleasures, and before you make a good confession, what hope can you have for death? It is not the world or sin that you leave, it is the world and sin that leave you. Right now, it is true, you feel yourself absorbing and disappearing this love and the pleasure that you have in your heart. But is it by bitter contrition? is it for love of God? No. This sorrow comes from the terror of death that sinners see approaching in spite of themselves. For then they despair of being able to satisfy their pleasures from now on, and it is the memory of these past pleasures which makes them enter into despair. All that they see on earth is only capable of raging them in the heart, because

everything becomes against them.

### **Portrait of a socialite on deathbed.**

Will it be a mundane, intimate friend of the patient, and his accomplice, or even several friends of this kind, who will come to surround the bed of this poor dying man to console him? But here is the language they hold about their poor friend: They should not, they say, speak to him about death, or warn him that he is dying, because that would upset him too much. This is what happens, and that damn language stands between close relatives even. Alas! they do not need to warn him that he is dying, he only feels it too well. We must therefore rejoice this poor dying man, we must recreate him. They will therefore talk to him and each other about what they know has made him happy during his life, balls, parties, finally everything that the imagination suggests, or rather the evil spirit. For this dying man, all the pleasures they tell him are as many swords as they throw in his heart; the pain he feels does not come from a bitter contrition of the sins he has committed, but from the regret of the pleasures of the world he is leaving. When his strength abandons him, and weakness overwhelms him, he frequently begins to feel the failings of death; his head is confused, and he says a few words that he can hardly articulate. So all his friends and compatriots abandon him and never return.

The parents bring in a priest to confess it: but the minister of the Lord draws from it a few words which he finds it very difficult to understand; finally he makes an act of contrition, which the priest makes him pronounce as he can; then, as he is afraid that he will pass, he gives him absolution and communion, the last sacraments which are the relief and the consolation of penitent souls, but which only become for him, and the sinners who resemble him, trouble and despair.

### **Despair of the dying sinner.**

This despair begins at the sight of the priest who comes to proclaim the word of God to him. This minister seeks to instill in his mind and in his heart faith, the love of God, hope in his mercies, and bitter contrition. But unfortunately! it is none of that; it's quite the opposite. The dying man begins his hell from this moment on with a rage of despair which is rekindled again by the fear which revolts his senses at the only word of love from God, because he sees in himself his conscience charged with all

crimes, which condemn to eternal misfortune; he seems to feel and glimpse the demons around his bed, who accuse him, and who make him know of the sins he had never thought of. It seems to him that they are waiting for his criminal soul, which is theirs, to take him to hell.

Ordinarily, these terrible approaches to demons only take place when the soul is soon to leave the body; the devil then throws his greatest venom at him to prevent him from returning to God. This poor dying man, in the midst of his troubles, has almost nothing but a sigh: he makes an effort to rise to his God; but, what am I saying? Alas! he is no longer his God; he is an avenging God who arms against him the thunderbolts and the panes of his justice, and who is ready to condemn him!

Poor soul! Who will you have recourse to, since the author of all help and all assistance abandons you? This dying man sees that there is no longer any cure for his loss, and, as if he were not damned enough, he damns himself even more: he enters in hatred and animosity against God himself, and, like to demons, he blasphemes against him, and, if he cannot do it by mouth, he does it by heart. In despair he gives himself again to

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## (131-135)

demon, and agrees that he will take his soul when it comes out of his corpse; he gives himself up to him to be forever with him in hell.

The hour of this poor soul has come; there is no more time for her, no more hope, no more mercy. She leaves her body in final impenitence, and she is carried by the demons before the sovereign Judge, who says to him in a thunderous tone: Depart from me; go to the eternal fire, which was prepared for the demons and for those who served them.

### **The Sister urges sinners to take advantage of this example and not to wait for death to convert.**

Now consider, worldly souls, and you sinners attached to your criminal passions, who live in impenitence, consider all these things and meditate on them. You console yourself on a good *peccavi* at the hour of death; death has arrived, and the good *peccavi*, where is it? Can you not die in reprobate, like this poor dying man whose sad end I have just told you? Ah! be careful! if you live in reprobate, you run the risk of dying in reprobate, and to receive,

with the judgment of God, the same sentence which struck reprobates.

Where is the consolation you have now, of not being witnesses to the terrible signs that must precede general judgment? alas! are you more sure of your salvation? are you more sheltered from the appalling misfortunes that will precede this general judgment? Consider the fears and evils of this poor dying man: in addition to the pains of his interior, which I spoke of, which are caused to him by the sight of demons, he sees outside all his closest friends and relatives, who abandon it; all this great universe, all its pleasures, even the light of day, vanish, and its darkened eyes only reveal to it thick darkness: it can no longer speak with anyone; even his ears can no longer hear. Alas! tell me, are not all these accidents, all these misfortunes, gathered together in one person, not worth much, or are they not even more terrible than those which will precede the judgment? Can not this dying man say with truth: Here I am at the end of the world! here I am at death! here I am at judgment! If it is not general, it will not be more favorable for the one who dies in reprobate.

What will it serve you to be fifty years or two centuries in hell, pending general judgment? you will only suffer more, and you will not be exempt from the fears of this judgment. It is reprobates that it is said: Rocks, mountains, fall on us, crush us, so that we do not appear before the sovereign Judge of the universe.

## **ARTICLE III.**

*On perfection and Christian virtues, particularly on faith and the love of God, fundamental virtues of salvation.*

### **§. I.**

*Vision in which the Sister learns what true perfection consists of.*

Here is an example that the Lord showed me for people who want to strive for perfection.

**The guardian angel of the Sister is responsible for leading her**

## **where God intended to fix her.**

One day, our Lord said to me, « Here is your Guardian Angel who will lead you to the place where I want you to go: obey him. » This angel appeared to me in the form of a young man between the ages of fifteen and sixteen. He had an air of heaven, and filled with great sweetness, charity and benevolence towards me. He said to me: Follow me.

## **Various places where it passes.**

He led me along paths and into completely unknown countries. We found a community; I wanted to see the nuns; I really liked them. I wanted to stay there: my good Angel strongly opposed it, saying: This is not where God wants you. I continued to follow him. On our way we met devotees, who urged me to go and stay with them. My good Angel still opposed it. We went further by deserted places. There was a hermitage for men and a hermitage for girls far from that of men. I wanted to enter the girls' hermitage and see their home. They had a small chapel which was adorned with all kinds of devotions, even curious ones, and lined with images representing the life and death of Our Lord. It was like a little paradise. I really enjoyed myself there, and I said to my good Angel: I am going to stay here; but he said to me again: No; it is not the will of God. So I followed him again.

## **The angel leaves her alone in a desert and gives her a book to meditate on.**

He led me into a dark forest which had nothing pleasant but silence and peace; it was so full of wood that in the middle of the day it was dark or very little daylight. In a small place in the forest, where the wood had been felled, and which was no larger than the location of a house, my good angel said to me: Stay there, this is where God wants you. I got down on my knees; he gave me a book and said to me, This is what God gives you to meditate in this desert; meditate well. And at the same time he disappeared.

## **Contents of the book. Conduct of the Sister and instruction of Our Lord.**

When I live alone, without knowing where I was, and without knowing anyone, I read in extreme sorrow and pain: A moment later I said to myself:

I must read my book; he

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will be my consolation: it comes from God; there will be beautiful things. I opened the book. At the top of all the sheets there was: *God only*, and nothing but these words, *God only*. Everything else was in white.

Night was approaching, which made me shiver with fear and dread. So I had recourse to God through tears and groans. Lord, said I, have mercy on me; see the state where I am! Our Lord came to my rescue and said to me, « My child, but read your book. » — Lord, there is almost nothing to read. Our Lord answered me, « There are many; meditate only on these two words; there are more than you will see. However you can with the help of my grace. Attach yourself only to me; leave all creatures, both good and bad: do not hold on to anything, not even this book, nor an image, nor anything devotional. »

## §. II.

***Importance of faith. From her childhood, the Sister took pure faith as the rule of her conduct.***

Faith is the last consequence. Alas! Alas! this virtue is the most neglected! for the greater part of creatures attach themselves to vain, not to say criminal, things of the world; forget and despise the catholic, apostolic and roman faith and religion: it is to it however that it is necessary to be attached, to be firm and unshakable against all the powers of hell, by which it is always fought.

## **Conduct of the Sister by pure faith.**

It is this precious faith that has always supported me in the course of my life. From my childhood, and as soon as I was told that I was a child of God and of the Holy Catholic Church, I became attached to her as to God himself; and holding on to it as if it were an unshakable column, I put aside all the extraordinary consolations, and even the ordinary ones, that is to say,

I used them only for the purposes for which God communicated them to me, and that I did not look at them, and that I examined them only in the light of faith. If I discovered something that was contrary to faith, as soon as I saw it I would throw it away from me so as never to think about it again, strongly convinced that everything that is contrary to faith is contrary to God. I preferred to converse with God, either by mental prayer or by vocal prayer, and always on the truths of the evangelical faith, the maxims and the mysteries of the holy religion. I had no sweeter consolation than when God left in my interior the pure practice of faith, and when I neither tasted nor felt any sensible consolation than that of naked faith.

God has given me the grace to favor me, in almost the whole course of my life, in the practice of this pure faith; and if God wanted to make me know several extraordinary things, it was for the purposes that he made me see: these lights were only imprinted in me to carry out the things that God had commanded me, and to obey. Once obedience was made, I was no longer attached to visions or revelations at all; it came out of my memory and my mind, as if nothing had happened to me, and I found myself in this happy practice of faith, a practice that I hope to keep, with the grace of God, and in which I want to live and die.

As I believe that it is by faith and love that one wins the heart of God, it is also by faith and love that one overcomes the hardest sorrows and the most dangerous temptations, all the afflictions of the spirit, of the soul, and even of the body, since it is by faith that it is his holy Providence which spares us and which gives us in time and place all the crosses that he intended for us throughout our life.

### **The Sister falls in great aridity and believes that she does not love God.**

I am going to report here a sorrow that it pleased Our Lord to send me, After I had given up the grid, and that afterwards, by a voluntary act, I also had, for the love of God, renounced all natural affection for creatures, wanting to love them only in God and for God in the union of the charity of J.C., in order to become attached only to God, I felt such a great dryness in my interior for everything what looked at God, and with it such a nakedness of faith, that I had to remember the vows of my baptism and the first truths of my religion, to revive and strengthen myself in the Christian and religious practices that I had to fill in my community. Oh! how painful and tiring this sentence was! I supported myself only by the pure spirit of faith; it even



seemed that I lacked faith, or that I held it only by a thread. As for the love of God, I promised myself that after having freed myself from all earthly and human affections, I would no longer find any obstacle to love God perfectly; and in that I still thought I was frustrated with everything

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## **(141-145)**

that I had hoped for; but I remembered faithlessly; it was only she who could console me; for, as I said to myself, it is of true faith that God is everywhere, that God sees me and knows me in the disposition in which I am. I made this thought my only support and my only consolation. Sometimes I had very sad thoughts: Well! now you have left the world, renounced natural friendships, which is the consolation and the pleasure of societies: you did this to better love the good Lord; see if you like it more. On the contrary, you love neither God nor creatures; you are like a dead member who no longer has any life action.

### **In this great sorrow the Sister has recourse to pure faith.**

These reproaches seemed to bring my death to the heart by thinking that I did not love God, and that all that I did or that I thought for God were only dead works. To turn around on the side of creatures, I was too disgusted with it, and I recognized too much the abuse, the nothingness of this purely natural love. So I turned around on the side of God saying, Lord, you know the miserable state I am in of not being able to love you; but, my God, faith teaches me, you are a powerful God in yourself, a God filled with glory and majesty, that angels and saints adore and love infinitely. You will be eternally a glorious God and filled with eternal bliss... .. At these words I said: O my God! with a great desire to love you, I have the misfortune not to love you; but, oh my God! you are, and that is enough for me. In my affliction, I repeated several times in succession: God is, and that is enough for me. I sometimes changed by saying: God is eternal, and repeating: God is eternally happy; I want to love him in himself and for himself. For me, I will become whatever he pleases. I meant by these feelings that I put all my strength, all my happiness, even my paradise, in the eternal Being of God; and in that my soul trembled with joy and joy, saying with all my heart: God is, and that is enough for me.

When the demon came to bother me and make me hear: You will be damned, all your actions are lost before God, because you do not love him, I found nothing to say, except to raise my spirit in God, and to consider all of his admirable perfections. My heart felt such great consolation that, forgetting myself, I said: God is, and that is enough for me.

### **Her generous and selfless faith.**

Once, while I was in this trouble, a nun told me about the business of my salvation, and told me that this business was the only one we had to do in this world, and that it should be taken strongly to heart. I thought that I did not love the good Lord, and that my salvation was in danger. Thereupon I answered him: My sister, I have left my salvation in the hands of God, so that I want and seek only the pure glory of God: may the good God do of me all that he will please him. Suppose God let me know that he has united a soul with mine, that he also lets me know that one or the other must be damned, and that, even, God, leaving the thing to my choice, tell me: I give you the choice; if you want, you will come to my kingdom, and this other will be damned. However, if this one came to my kingdom, it would glorify me much more than you. In this supposition, speaking to the nun, I answered her boldly that I would sacrifice my salvation for the glory of God, and for that soul which would glorify him more than me in paradise.

### **Her helplessness in prayer.**

This sentence lasted several years; I cannot positively say the number. What grieved me more was that I wasted all the time at prayer. When I was with the community in front of the Blessed Sacrament, and we were reading the point of prayer, I said to myself: I am going to apply myself well, in order to hold back the reading to try to do my homework well prayer. When the reading was done, I couldn't remember the last word any more than the first. I spent a lot of time researching what topic had been read. When I found something, I grabbed it, thinking I was holding it; it was in vain, it went like a flash, and I found nothing at all to which I could apply myself. When I saw this, I remained in the presence of God before the Blessed Sacrament, and I stopped there without saying anything, because I remembered nothing. When the superior gave the signal to finish the prayer, I got up like the others; I said to our Lord, Well! my Lord, I am going away as I came; I lost all the time at prayer.

## **Heroic sacrifice of the Sister, who finally frees her from this long sentence.**

Other times, in prayer, I reproached the good God, saying: Lord, it is however very sad for me not to love you! I renounce for the love of you, and to please you, all the natural love of creatures, and I do not want to get away from it; I only want to love them in pure charity. Well, Lord,

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I make you a sacrifice of the happiness I would have to love you; I offer you the sorrows that cause me the desires that I have to love you and not to be able. My God, I submit to spending the rest of my days in the trouble I am in, and I will never return to creatures; their friendships, the pleasures one tastes there are too bland and too bitter. If you don't want to, oh my God! that I love you, I will spend the rest of my life loving nothing at all. I hope, oh my God! that you will give me the grace to love you at least in eternity.

It seemed to me that this divine Savior was only waiting for this sacrifice on my part to take away my pain, so quickly was I delivered from my insensitivity and all the blindness of my mind, and that without knowing how. Suddenly the beautiful light, coming like the sun of justice, enlightened and penetrated my understanding, and rejoiced my soul, surprised by such a happy change.

### **§. III.**

***How the Sister made her prayer during her whole life.  
Method of prayer taught to her by Our Lord.***

I will report again on prayer, and generally on what has happened to me on this subject during my whole life. No one has ever taught me to pray; I believe that there was only God himself.

**From her childhood the Sister took care of God and meditated in the middle of the fields, without knowing that she was doing prayer.**

From my earliest childhood, when I was alone in the fields to keep the cows, I thought, without knowing that this was making prayer, and that it was pleasing to God. I talked for most of the mornings, sometimes on the mysteries of the passion of Our Lord, sometimes on the judgments of God; other times on hell, and on everything that came to my mind about God. I allowed myself to penetrate it as if I had been there, without knowing that it was a prayer or a prayer. I only believed that these were things that looked to God and the salvation of our souls, and that it was good to think about them and discuss them.

**Entering religion, she does not know how to go about praying.**

I was in this error until the time I entered religion. When I saw the nuns, after reading the prayer point, being on their knees in silence, I was very worried in myself about what they were doing. I asked it of nuns; they replied that they were praying. This does not satisfy me; I did not understand what this prayer was, and I did not know what to put in this prayer. I sometimes thought that it was these prayers that we find in the books, in which we put prayer at the beginning of prayers. I remembered that in the instruction of my catechism, which I had been taught, there were two kinds of prayers, the mental and the vocal; that mental prayer was made of mind and heart in its interior, without saying the words; but I thought it was like the *Pater* and the *Ave* that one said in his heart without pronouncing.

**She uses the method of prayer prescribed in books, but without success.**

With all that I was no more skilful. My mistress was so busy that she did not direct me. I had recourse to books. I found some who instructed me how to do it. I say to myself: O my God, I never prayed; you have to work and apply myself to do it. I wanted to learn the method I had found in the books to put it into practice. There were times that I applied myself, by the strength of my mind, to follow the practices; Finally, the prayer was over that I had not yet come to the end of following all this method of prayer that is found in the books; with that a dry heart like matches, a bandaged mind, and always in a kind of violence. I said to the good Lord, very dissatisfied:

This is how you want us to pray!

### **She is praying and thinks she is not doing it.**

It sometimes happened that when I started to pray, I invoked the Holy Spirit, and I put myself in the presence of God, our Savior made his presence so sensitive to me, that he drew my spirit and my understanding, and that forgetting all the methods of prayer, I no longer thought of it. When the Superior gave the signal to get out of prayer, which, it seemed to me, had only lasted me for a moment, I went out with the others, however, very unhappy with my fate. Ah! Lord, I said, I have not made prayer. Finally, Lord, I can only do that; I forgot the method, and did not think of it at all.

I returned to my work, where I used to speak very little, and I reflected on the main points that had touched me the most in the reading I had done in the morning. For the most part, my readings were about the life, death and passion of Our Lord Jesus Christ, and about the Gospel.

### **Our Lord teaches her a successful method of prayer.**

Our adorable Savior, seeing the embarrassment and the pain in which I was in relation to prayer, delivered himself from it, and let me know that I had to leave the method of books. He taught me himself, saying to me, « Think and think in your heart, when you

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» are at prayer, and meditate on it the way you do while working. » Then God said to me: « When you begin your prayer, either in particular or with the community, put yourself in my presence with humility, invoke the assistance of the Holy Spirit; I am responsible for providing you with and marking the materials on which you must pray. Ordinarily you must, when entering prayer, look within yourself which displeases my sovereign majesty, and always work to destroy your dominant passion, unless I attract your heart and your mind elsewhere. Continue during your prayer the destruction of your passions, as I told you. » I began to practice, as much as I could, these good lessons with the help of grace. Fortunately I stayed in myself to see what mistakes I most often fell into. I saw in particular that it

was pride and self-esteem that dominated me, and that it was through this passion that I committed other sins.

### **She receives the gift of tears to mourn her sins.**

The Lord left me about a year in this manner of prayer, and I do not remember that God favored me as much with the gift of tears as in these matters. At prayer I could not have defended myself; it was like gentle violence that I could not resist. Although I was in a secluded place, where the nuns could not even see me opposite, it happened that some noticed it. There were some curious ones, who, at the end of the prayer, came to look me in the face to see if I had cried, then they turned around smiling. They went to find my mistress, and told her that I had temptations and sorrows of spirit, that I was only crying at prayer, and that she had to direct me. Once, coming out of prayer, my mistress came to speak to me, and said to me: My sister, what have you to cry so much? what sorrows do you have? I replied that I had no other sorrows than those of my sins and in particular of my pride. She could not know anything else, except that I mourned my sins.

### **She meditates on mysteries.**

Our Lord made me continue this way of prayer for some time. Sometimes, especially in the great festivals of the year, Our Lord changed my prayer, and usually made me meditate on the mysteries that these festivals represent. Since then, I have left myself in his hands, especially for prayer. When we read the point of prayer, I listened to it like the others. When I began to pray, in the moment Our Lord drew me to him on another subject, in which, as much as I could, I made myself faithful to follow his attractions, without having received any advice or advice from anyone that of God on my prayer.

### **She is afraid of being in error; Our Lord reassures her.**

Sometimes it occurred to me that I had made a mistake, because I said to myself: The nuns all pray on the same point of prayer, and I do it on another. It seems that I am not the community. On this Our Lord made known to me that it was not necessary to make all the prayer on the same subject; that we did not all have the same needs, and that not all were called to the same degree of grace; that for me I had to follow him; that when it pleased him he would make me make prayer on reading, and that at this

mark I would know that the attraction of grace would fall on the common point of prayer. I therefore took the firm resolution not to deviate, in my prayer, from the advice and advice that God had given me, some pains and some temptations that could happen to me.

### **A confessor confirms her in her way of praying.**

Thirty years later I found myself under the guidance of a confessor who wanted to make me account for my conscience. I told him that when I came to religion I had had great difficulty in praying, and I told him something of what Our Lord had told me about it. He replied that I had done well to leave the method of books, and that he would not have wanted me to have followed it. I gave him an account of how God was leading me, and how I was praying; he replied that I was doing well, and that for him he did it in much the same way. I was greatly consoled by his approval, because I had a certain fear in me of being wrong, and I wanted to have the opinion of a Church person in whom I could put my trust.

### **Sentiments of the Sister on the books which deal with the purgative, illuminative, and unitive life.**

Here is again what I asked this good priest concerning the reading of books which deal with the conduct of souls, such as, for example, the purgative, illuminative and unitive life. I told him my feelings on this by telling him that I had never tasted the books which deal with the conduct of souls, unless there was question of the purgative life, and that, until my death, I would always have something to destroy, faults to correct and my heart to purify. The priest replied that in this I still had

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well done, and that without it the demon can easily deceive souls.

### **§. IV.**

***Whoever wants to return to God and walk in the footsteps of Our Lord must behave by faith and by the love of God.***

## **Faith and the observance of the precepts for love is the only way that leads to God.**

Here is what Our Lord has taught me, and what He wants all souls who want to walk after him to follow. They must take as a principle of their actions the faith which leads straight to God, and they must make themselves known particularly by the love of his holy law and of its various commandments. It is by this way that God withdraws the souls, even of the greatest sinners, from the quagmire of sin, and that he leads a soul faithful to the fundamental virtues of salvation.

From what I see in God for faith, hope and charity, it seems to me that a soul who practices these good works cannot perish. If she falls, she gets up by these solid virtues. God delivers her from all dangers and perilous opportunities to offend her. Finally, it seems to me that by fighting through these virtues, she is delivered from all the unfortunate accidents that can happen to her throughout the course of her life, and which would lead her to perdition.

## **Vision that confirms this truth. The Sister is in a deep lake and sees Our Lord on a height.**

Here is an example that will represent and retrace what we wrote above. The Spirit of the Lord once led me into a very deep lake surrounded by heights. On a height close to the lake, I saw Our Lord, in human form, walking along an alley that was on the height. Me, seeing myself on all sides surrounded by all kinds of dangers, without any help, I say to myself: This is the Lord, it is only He who can take me from where I am. I say this by the spirit of a lively faith which made me understand that you had to help me and do my best to get out of this lake and climb on the heights to reach straight to Our Lord. I was persuaded by faith, that Our Lord could instantly, by his power, pull me out of this danger without it costing me; but I also see him by faith that I had to work myself and try to climb, and that thus I could firmly hope to reach him.

## **Efforts she makes to ascend and reach our Lord.**

At that moment, using all my strength, I got out of this quagmire and went straight up to the height where I saw Our Lord. There were so many



accidents before I reached Our Lord that without the faith that supported me, I would have been completely discouraged, and I would have lost all hope. When I had taken three or four steps uphill, the land collapsed and I fell back down. So quickly I went up, and almost immediately I fell. I cannot say how many times these misfortunes happened to me. There were times that I had climbed, with a lot of pain, almost to the top of the mountain, taking on everything that I thought was capable of supporting myself, on small summits (1) that emerged from the ground ; instantly they came to my hand, I fell heavily almost in the middle of the precipice, and I saw myself in a worse state than before.

**(1) shrub tips.**

Overwhelmed with fatigue, and despite all my efforts, I noticed that, far from advancing, I was backing away. I felt in my interior a great despair which prevented me from making new efforts to go up. I confess that without the faith that came to my rescue, I would not have had the courage to climb up the mountain, it was so fast; but reviving myself with new courage, I resolved not to waste time and to work unceasingly to arrive at Our Lord, when I should have died in work.

**Test to which Our Lord puts the Sister before delivering her from danger.**

So here I come back with ordinary fatigue, and I reach the top; so that I could put my arms on the edge of the alley where Our Lord was. He passed by me without pretending to see me; I began to cry: Lord, have mercy on me; give me your hand, or else I'll perish. Our Lord approaches, stands before me with a certain indifference, and leaves me some time in the extremity where I was, without giving me any help. I, inside, kept saying, Lord, give me your hand; and begging him, I stood with one hand on the ground, and I held out the other to him. Our Lord comes to say to me, Do you love me? I answer: Ah! yes, Lord, I love you. But instead of giving me his hand first, this Divine Savior bends down, puts his hand on my heart and holds it there for a moment (as if to let me know that he was searching hearts), in order to see he was truly loved; then taking me by the hand, I found myself in the moment on the height, where I walked with Our Lord for about half an hour. Our

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## **(161-165)**

Lord instructed me in particular on the great commandment of his holy love; and I congratulated myself, feeling my heart in love with the fire of his divine love; and rejoicing to be in the presence of my God, I believed that all was finished and that I would not have to suffer any more.

### **New works of the Sister. She crosses narrow planks suspended over the water.**

But unfortunately! that I was mistaken in my expectation! When I had this thought, our Divine Savior turned to me and said to me, « All is not done; you still have a long way to go » ; and showing me a little road so rough and so narrow, that the brambles and the thorns intertwined touched each other from the side of the road, « Here is your way, said Our Lord to me; you have to walk there. » I say: Ah! Lord, I cannot; there is no way i can go there unless you come with me. Our Lord said to me, « Well! I will go with you » ; And immediately he passes in front of me. I was comforted to have Our Lord with me. At the end of this little path there were planks which were not half a foot wide, and which hung on the middle of a vast expanse of water, the end of which I could not see. When we got near these boards, Our Lord told me that we had to pass these boards. I say, Lord, I cannot step on it. Our Lord said to me, « Do not be afraid; if you have faith and my love, you will go through everything. » I say, Lord, please give me your hand. Here is the Lord who gives me his hand. I hardly felt walking; the Lord led me with such speed and lightness, that I had no pain, but pleasure.

### **The work of the Sister is an example for sinners who want to do penance.**

When we were well advanced on the waters, Our Lord said to me: “I must not always hold you by the hand, for you would not have so much merit; You must conduct yourself by faith and walk alone on all the boards that you have to pass in your path, especially since, by making you walk these paths, I want you to serve as an example for sinners, so that they may return to penance by my grace, and that it may serve you as penance for your sins. Have no fear; I will leave you, but my spirit will lead you wherever I

want you to go: I will be with you by my grace and my love. I say: Ah! Lord, in my affliction, at least walk two or three steps in front of me, to see if I can walk alone after you. The Lord granted it to me. I started walking alone, and I emboldened myself. Our Lord said to me, “Good luck, my child; you can see that you are walking well alone; And at the same time he disappeared, and I found myself in the middle of the waters, in a foreign land, and without the assistance of any person.

### **Generosity of her faith and her love.**

I armed myself with courage; I trusted in the grace of God and in his love, and I began to walk with great pain. The road seemed so long to me! my mind was so overcome with fear and boredom! The tiredness that my body felt overwhelmed me, and sometimes my legs even staggered and trembled with fear. If I stopped a little to rest, it was then that it seemed to me that I was going to be submerged in the waters. I regained courage and continued on my way with excess.

### **She passes through a muddy marsh.**

Finally arrived at the end of the boards, on the edge of a shore, the spirit of the Lord led me by a very difficult path which was like a swamp filled with so muddy waters, that it seemed that at any moment I was going to be swallowed up.

### **She arrives at the edge of a very narrow board, above a lake full of poisonous reptiles, the face of demons.**

This road was still long. It ends in a very long plank which was suspended on two stone pillars. This plank, which was no wider than three fingers, was in the middle of a path about fifteen feet wide, very deep and filled with the sewer of the marshes I had just passed. Its stagnant waters were filled with aspics, scorpions, snakes and several other venoms (1) which stuck out their tongues and stood up on the tip of their tails with rage and fury.

#### **(1) Venomous reptiles.**

I was then on the edge of the board from where I considered these great

dangers. I began to call God to my aid, to ask him to have mercy on me, saying that I would perish if he did not help me. So I found myself revived with great courage, and hoping that God would strengthen me by His grace.

God made me know, by an interior light, that this lake was not far from hell, and that the spirit of the demon was in the body of these snakes to animate and irritate them against all the people who, falling in this lake, they immediately lose their lives and fall into hell.

I was waiting for the presence of Our Lord, and I wanted to see him again in human form, so that he would save me from this awful danger; but no, I knew that the spirit of the Lord urged me to walk.

### **She is in great danger. Her courage. Our Lord delivers her.**

When I was a little advanced on the board, the fright of the snakes which were below made me stumble: I saw

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when I was going to fall under the board. God allowed me not to restrain my arms to the board, that I began to squeeze with all my strength, and I remained suspended under it for about a quarter of an hour, stiffening my whole body, in order to succeed in putting my feet back on Plate. I invoked the Lord with all my might; he immediately appeared on the board, and said to me: Good luck, my child, everything is soon over; you are above your pain; and at the same instant I found myself, by a slight effort, kneeling sideways on the plank on which I was held by both hands. I say, Lord, see the danger I am in; give me your hand; without your helping and all-powerful hand I cannot take a step. Our Lord, with admirable kindness, took my hand and said to me: My child, your penance is done; it will serve as an example to all souls who want to follow me.

Then Our Lord, with his mighty hand, lifted me out of danger and carried me by air with him to the great waters that I had passed, and on which there were boards. When Our Lord gave me my hand, I felt as light as a person who did not feel the weight of his body at all, and I found myself

walking dry on the water like Our Lord. He led me into a meadow and he disappeared.

### **Explanations of this vision which contains lessons for all, and especially for the big sinners.**

This is what the Lord has made known to me, in his light, about what looks at the journey of the path he made me walk; on the fatigue, the fears, the fears and the dangers to which I was exposed. All these kinds of things are significant and good to observe, as much for me as for all the others, and especially for the great sinners and for all those who gave in great deviations outside the holy catholic, apostolic and roman religion, provided that 'They return to the bosom of the Holy Church, making all the reparations which their crimes demand, as I see it in God.

#### **1° It takes great effort to get out of sin and come back to God.**

Our Lord wants me to say a few words about it. First, this great lake where I was, and from where I saw Our Lord on the heights, signifies, by the fatigue I felt to go to God, all the fatigue and mishaps of penance, and how much it costs sinners to return to God.

#### **2° There is no true conversion without the conversion of the heart.**

Secondly, the indifference with which God received me, asked me if I loved him, and examined to the bottom of my heart if I was telling the truth, signifies the examination that Our Lord will do when the sinner returns to him. , at the penitence court. He will probe to the center of his heart; he will delve into the folds and folds of his conscience, and he will see if what the penitent confesses in his mouth is really in his heart, if there is love, and if his heart is truly contrite and humiliated. If the sinner has these necessary and required dispositions, Our Lord will have mercy on him by giving him his hand and drawing him to him by the absolution of the priest. But, woe, woe, woe to unrepentant, deceitful and deceitful sinners who come to the penitentiary court without these provisions. I tell you, I see in God that he will overthrow them, instead of giving them his hand, and that he will make them fall into the deep quagmire of sin, from where they pretend to want to come out, making them more guilty and more criminal than before. They

can deceive the ministers of the Lord, but they cannot deceive God.

### **3° Joy and peace of conscience of the sinner truly penitent .**

Third, I see in God that all the way that the Lord made me travel, and the great waters that I passed with so much pain and difficulty, but helped and led by Our Lord, mean that the sinner, who returned to God by a good confession, is in jubilation and in a great peace of conscience. I see in the Lord that he says to him, as he said to me to myself when I thought I had done everything: You must still work; you still have a long way to go.

### **4° The work of penance must last until death.**

Fourth, it is then that he makes them walk by the painful and laborious path of penance, filled with the waters of tribulation, which can only be passed with the help of the grace and the fundamental virtues of religion. . I do not explain myself on this; we can understand that I mean all kinds of crosses and afflictions of body and mind that lead us to death, because the true penitent must spend the course of his life, until his last sigh, in the spirit of true penance.

### **5° The demon redoubled its attacks at the approach of death. Vivid confidence of the penitent soul.**

Fifth, finally, this board hanging above snakes and asp, which God made me pass in the vision reported above indicates the poor sinners, and myself the first, at the hour of death. It seems that at this moment all the demons are in motion and exert their malice to lure a poor penitent soul into the abyss of hell. I see in God that the more this soul did penance, and the more virtues it practiced, the more the demons redouble

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of efforts to delight it, saying to each other: If we miss it at this moment, it is done, it is lost to us for all eternity.

But take courage, good penitent soul, do not be frightened by the whistling of snakes and vipers; do not fear the bite of aspics; God is ready to help you.

If it takes a moment, it is only to test you more; so be patient and never get discouraged. It is certain that this amiable Savior will arrive, and that he will say to you these sacred words: “Do not fear, I am with you; take heart, you are at the end of your sentences, everything is soon over. So this poor soul, which sees itself almost lost, throws a surge of love towards its God, saying: Lord, save me from this danger and give me your hand. At the same instant this God of goodness said to him: It is done, your penance and all your sorrows are finished... And with his all powerful hand he takes it away from him, separating his soul from his body, and delivering it forever from the tyranny of the passions and the demon.

## §. V.

### *On the lights of Faith.*

#### **On the occasion of a canvas work, Our Lord makes known to the Sister what the light of faith consists of.**

One day I was working in the community hall, where a white cloth was used to be used for hairdressing the nuns. This involved making a large flat hem, one inch wide. The Superior of that time thought it appropriate, so that this hem was straight, that a thread be drawn along the canvas, in order to make the hem straight. I saw the nuns who had great difficulty in pulling this thread, and I admired in myself the skill and finesse of the human spirit to drive this little work to its greatest perfection.

In the evening, being in our cell, I began to pray. Instead of considering and meditating on the subject, I forgot myself, and suddenly I found myself thinking of this work that my Superior was having done, and in my mind I took care of everything who related to this work. In the twinkling of an eye Our Lord appeared to me and said to me: « You are well absorbed, my child, in thinking of your Superior's work. » I was confused, especially since Our Lord had surprised me at fault and to think of useless things; for, in particular, I said to myself: My Superior will not tell me to help with this work, because I cannot see well enough. I still said to myself: If she obliged me, should I obey her? I thought that yes, that it would be necessary to obey well, and that thus I would put myself in duty to do it of the best that I could.

It was in these thoughts that Our Lord surprised me. He presented me with a piece of white linen like snow, and of an extreme delicacy, saying to

me: « Here, my child, look if you can see the thread of this canvas. » I began to look at it and consider it; but unfortunately ! I say soon: Lord, it is impossible for me to be able to see only one thread, and I cannot draw a single one out of it in full canvas. I see this canvas as smooth as a parchment. Our Lord replied: « I believe it, my child, that you do not see it. I am going to give you a light which will enlighten you with the eye of faith, which you have not had enough pure. »

At the same instant he presented me a large candle, similar to a paschal candle, which shone with a flame which was not quite like the flame of a material fire. This flame was so pure and so heavenly; it rose with such vivacity, and in a manner so agile and so subtle, that it always seemed to act without consuming anything from the candle. So Our Lord said to me, « Open your hands, you must hold it. » I thought it was the hands of the body. I made an effort to move my arms a little and open my hands, in order to receive the candle. I thought I was going to grab a material candle; but no, my hands joined on nothing, and yet I saw the candle that Our Lord had put in my hands.

It was then that my soul was enlightened with a new light, all heavenly and all divine, on that which particularly concerns the truths of faith. At that moment, our Lord represented the linen to me and said to me, « See, my child. » I saw clearly in this fine linen, and it seemed to me to distinguish all the different beauties, and all the delicacy of this work.

### **Light of faith opposed to purely human light.**

Our Lord added: « My child, you admire your Superior the work which she has done; here is one which is indeed of another delicacy; it is the work of the Holy Spirit which is directly opposed to all the delicacies, to all the delicacies of the human spirit. The people of the world push their delicacy even in their clothes, in their drinking, in their eating, and in this they act by the worldly spirit. But among nuns, those who act in this way sin

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» against the perfection of their condition, and show that they still retain something of the ways of the world in their minds. When they would only tie a pin with an affected air, and by the spirit of the world, I dislike it; and



these are faults to be purified to say the least in purgatory.

» For you, my child, do not go wrong with your Superior, although I have made it known to you that her delicacy displeases me. Sin displeases me only according to the views and malice: and your Superior did not believe to displease me. It is these faults of blindness and ignorance that we put into forgetting. »

### **People consecrated to God commit many sins to atone for in purgatory, by acting through the human spirit.**

Our Lord made me know in his light that, even in people consecrated to God at the hour of death, there is a heap of faults which they have committed by human ignorance, by forgetfulness, and by their lack of fidelity to observe the little things. It is an abyss of faults that must be expiated in purgatory by terrible and long sentences. It is there that they see that they have hatched and fabricated a canvas that must be destroyed by penance, by undoing it thread by thread.

Our Lord said to me, « Arm yourself with the light of faith which shines within, and which purifies the heart. Have purity of intention in all words, in all actions and in all sorrows; for whoever gets used to being faithful to me in little things, I will preserve him by my grace from falling into great sins. »

### **Our Lord gives the Sister the torch of faith to conduct herself and fight the enemies of the faith.**

Our Lord said to me: « For you, my child, I give you the torch of faith to lead you through the various hazards, in bad encounters and in places of darkness where you will have to pass. You will be attacked and upset because of my Church and myself, defending my Gospel against the evil arguments that you will have to fight. But I tell you again: Be faithful to follow and practice the spirit of faith. »

### **The gift of faith is a completely spiritual gift.**

I asked Our Lord, in all humility, why the candle that I saw, and that he had put in my hands, was not felt by touch? Our Lord replied: « My child, this kind of grace is too holy and too divine to be sensitive to the senses. It is given to you to strengthen your faith, and to fight the enemies of the faith.

For the most part, the graces I give to strengthen or increase faith are all spiritual, and for the most part they do not fall under the senses. »

I also say: Lord, when you told me to receive the candle in my hands, why did I feel such great restraint throughout my body and in all my limbs, for having moved my arms and my hands a little with effort, in order to seize the candle that you presented to me? Our Lord replied: « My child, I did this on purpose to make you see and know that the gift I was making to you was all spiritual, that the senses had almost no part in it, and were as forbidden. »

### **Effects that the light of faith has operated in the Sister. Her obedience and submission to the Catholic Church.**

I am obliged to mark here the impressions that this gift of the torch of faith made in my soul. The moment I received it, he illuminated my understanding with a supernatural light, which made me see, almost in a single instant, how it was necessary to observe the truths of the faith and of the Catholic religion, to be subjected to it, and to obey our mother the holy Church, as to God himself! I saw (as by an I do not know how that I cannot explain) this light which traced me a shortened way to go straight to God.

### **Her zeal for keep her faith and defend it against those who would attack it.**

Here is what it still worked in me, when I had the misfortune to leave my community. It served me, in my interior, of driving and warning against all kinds of dangers, and of safeguard against my enemies by protecting me several times from falling into their hands. When I was attacked by my enemies, she put in my mouth what I had to answer to defend my faith; for God allowed me to be attacked by several enemies of the faith who had taken me to task, in order to convert, they said, and to lure me into their snares. It was then that I experienced how powerful grace is in perils; it put in my heart and in my mouth what it was about answering for God and religion. I had recourse to the book of the Gospel, asking the Lord to give me, by his grace, the intelligence, in order to explain it to them, and to take up arms to fight against the diabolical arguments that they liked to make me.

Sometimes, seeing that they were defeated by my answers, and that the people who were present laughed, they got angry, and their minds got confused. As for me, when I saw this, I withdrew until I was called back and brought back to a new attack, in which I had to fight on other articles of

faith, or on d other points of the Gospel.

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This God of goodness protected me so closely, that I found in the Holy Gospel, that I read and that I meditated every day, new graces and new lights, which served me as help against my enemies. When I was called back to battle, I returned there out of obedience to my confessors, who had given me the commission.

I cannot say the number of assaults I have had to sustain against them: sometimes they even came to probe me on some most important matter. This God of goodness never allowed me to stay once without answering them properly, and without convincing them that they were in error, and that by explaining to them what I had read in the Holy Gospel, and what that Our Lord had said there. I brought back the points of the Gospel to confuse many of their objections. Sometimes they made such foolish and human arguments to me, mixing the spiritual with the natural; other times they would tell me things so muddled over several doctrines intertwined with each other, that I did not know what to answer them. As they preached all this to me, I was only crying out to God: My God! assist me and rescue me!

### **The Sister receives special assistance from God. She converts several enemies of the faith.**

See here what grace can do in the weakest subjects, in a poor girl of plowman, who does not know what it is to have studied, or to have learned something, especially in matters of their diabolical theology, which launches its venom everywhere, and which turns good into bad. When it happened that God wanted to leave me empty when it was necessary to speak, to make me better know his grace, and to give him all honor and glory, it was in these moments that God allowed me to speak longer and more appropriate: suddenly the light illuminated my understanding, and whole hours and a half sometimes passed without my stopping to speak.

One day, several people came to the place where all our debates were taking place; I found myself in the case I have just reported; suddenly the light of God which I followed in my mind, and which made me speak, came to miss me; I no longer saw a drop, and I spoke a word without knowing

what I was going to say afterwards. But who will not admire the goodness of God! in the twinkling of an eye, without having stopped speaking for a moment, he put an admirable subject in my mind and in my mouth, which served to make me know how to get rid of heresy, who provided me with the means to fight it, and who gave me occupation for a long time. This God of goodness, by his grace, was victorious, and he derived his glory from it; and I was saved from heresy. There were three or four of those who listened to me, who declared themselves openly for good religion, but particularly one who was more stubborn than the others, and who, after being very troubled, became angry with me when he saw himself defeated, and he had only known what to say to me.

### **One attacks it on the mystery of the incarnation, and one objects to him the bad behavior of the priests and the monks.**

The subject that caused me more pain and difficulty was the mystery of the Incarnation of the Word. They only wanted to admit J.C. as a man, admitting that he had been crucified and that he was dead, but not wanting to believe that he had been resurrected.

There was one more thing which grieved me most; because I hardly found an answer to it; is that they threw themselves on the conduct of people consecrated to God, priests, men and women religious. They detailed their faults to me, slandering them false and true, blaming their libertinism, treating their heap of riches greedily, and saying a hundred other things that it is not allowed to repeat. They treated the confession of madness, and the confessions of ridiculous: I could answer all that only by the words which Our Lord said in the Gospel, on what concerns the Sacrament of penance and its ministers; and I added that if there was some Judas in the company of the apostles, that is to say, in all the holy Church, among his ministers, the authority of J.C. was not less estimable, respectable, to fear and fear through his judgments; and on that I quoted them to the judgment of God with all their falsehoods and their perverse speeches, and I asked them if then they would be listened to. But, by the grace of God, there were many who recognized that they had been mistaken, and who went to confession; so that, before I left the canton where I lived, many had the happiness of communing, were very firm in the faith, and set a good example by their piety.

## **An admirable trait of a simple and generous faith in a poor country woman.**

Here is one more word to show how admirable grace is in the souls who are faithful to him and who listen to him. One day I met a little country woman, who asked me to read the Palm Sunday Gospel to her, complaining a lot about the fact that there were no more priests, and no one to speak the word of God. I read to him

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with pleasure: after having read this gospel, before explaining it to her, and to find out if she was educated, I asked her what that point meant; she replied: My sister, I cannot know, I cannot read at all; I have no education except that which the priests gave me in my childhood to make my Easter, and that of the priest who preached us in our parish. I insisted: Well, my good friend, tell me what you think in yourself on this point. She answered me as accurately as possible according to the truth of faith. I went through all the other points of this gospel, and began to ask her again what she thought of it, and what it meant. She answered me, and (as far as I could know in God) she explained everything to me in the truth of faith, and in the lights of the Holy Spirit; and even on points where I wanted to instruct her, it was rather she who instructed me, and made me know the truths; that I did not know.

I began to question him on the truths of faith, and on the arrangements necessary and required to confess his faith, even at the risk of his life. I can tell you that this little woman enchanted me; I found in her, by her answers, that her soul was as firm as a rock, to support all the different persecutions and tribulations that it would please God to send her, or her husband or her children. I came up to him and said: But, my good friend, if it was a point of faith that had to be denied, otherwise your husband, your children and you would be condemned to a cruel death by a kind of terrible torture!... I even represented to him the tenderness of his grandchildren... Her heart blossoms with a feeling of seraph love; and she said to me: My Sister, by means of the grace of God, I will never deny my faith, and I will never yield to tyrants for all the tortures they could make me suffer... It was for the love of God that she enjoyed herself, and as a triumph, to see her husband and children die there and die with them for J.C. and for such a good cause.

I admired in myself all the good movements that grace had operated in this woman by her fidelity. Before I left her, I could only recommend perseverance to her, urge her to ask God for it for the rest of her life, not to look for any other path than the one in which the Holy Spirit had put her. , to always follow this beautiful path of the truths of faith and the gospel, and to teach it to his children.

## **§. VI.**

### ***On faith, hope and charity, fundamental virtues of salvation.***

#### **Faith, hope and charity, three virtues necessary for salvation.**

I must explain myself here on what I see in God concerning the virtues of faith, hope and Christian charity. For example, I see in God that to make a good Christian, he must have a lively and animated faith; I mean a faith that shows itself through works; that it is necessary that this faith be accompanied by a firm hope, founded on the merits of J.C., that this divine Savior put as in deposit in the bosom of the holy Church, and of a great confidence; that by lovingly observing the law of J.C., which we have all vowed to observe in our baptism, and that being faithful to the grace that J.C. imprinted in our souls at holy baptism by faith, hope and charity, he will achieve eternal salvation.

#### **Faith, hope and charity, principle and link of other virtues.**

These three virtues are supported and animated by each other, and I see in God that when they are well established in a soul which practices their acts with the Christian virtues which depend on them, these three divine virtues still have this power to attract to them all the other virtues in the soul, and to unite them still more closely, by a very divine bond, to faith, hope and charity. It is in this, and in this sense, that I see in God what makes the perfect Christian.

#### **Our Lord, during his mortal life, demanded an act of faith from those he wanted to heal.**

When Our Lord, during his mortal life, lived on earth, and traveled the

world to establish his Gospel and convert sinners by his holy word, I noticed one thing that gave me great courage to become more and more attached more to the truths of faith, and that by a lively faith which corresponds to the three theological virtues. Here is what I noticed in the Holy Gospel, preached by Our Lord. The first word he usually addressed to sinners, when he wanted to heal body and soul, was this: Do you believe, or do you have faith? These poor sinners replied: Yes, Lord, I believe. This adorable Savior did not need to question them to find out if they had faith; he saw the inside of their hearts, and he knew better than these poor sinners whether or not they had any. But here is what the Lord said to me: « I used this questioning with my people, to let them know that it was for this virtue of faith that I wanted to give them my graces and grant them their requests, and in same time

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» to show the coming centuries my esteem for the precious treasure of faith. How many times, says my Lord, have I used this term when announcing my holy word! *Whoever believes in me will be saved; but he who will not believe it is already judged.* »

### **Outside the Church, as outside the faith, there is no salvation.**

I see in God that there is no salvation outside the holy Church, as there is also no salvation outside the faith. Let us tremble, and let us always be afraid of not having this precious treasure of faith; I mean, this lively, animated faith, accompanied by hope and charity, and at the same time with all the virtues that God requires, and that he grants us by His graces to become good Christians. Pray without ceasing Our Lord that he gives us this precious treasure of faith; let us say to him, like that poor sinner of the Gospel, to whom Our Lord asks if he believed in him. As he felt his faltering faith, he replied: *I believe, Lord, but increase my faith.*

### **Momentum of love from the Sister.**

I see in God the reason why Our Lord almost always used the motive of faith, not to mention the motive of hope, nor that of charity, which he came to bring to earth to set fire to the hearts of all his followers. This God, who is

only love, made us the commandment so beautiful and so holy to love him. This divine love, according to good Saint Paul, is above all other virtues; he did not hesitate to say that charity was above faith and hope; and I see in God that love attracts to itself all the other virtues as in triumph, and converts them all into love. O love! O holy love! who always burn without ever consuming you: O love of all eternity! O eternal love which will never end, and which will last forever, yes, eternally as long as God is God.

I see in God, and the reason of faith even reveals it to us, that when a faithful Christian, at the hour of death, leaves the militant Church to go and unite, by the merits of J.C., and to the triumphant Church; then faith and hope will be nothing. The blessed will then see what they have believed by the divine virtue of faith; they will have entirely all that the virtue of hope gave them to hope; but for charity, she will flood them from all sides like a fish is in the middle of the sea; and for all eternity they will be plunged into torrents of delights of love, and of the triumph they will have of possessing this love: they will live only in love and for love.

### **Reason why Our Lord recommends faith without speaking of charity. Faith, the principle of charity.**

I see in God the reason why Our Lord recommends faith so much to his Church, that even he established it the first of the three theological virtues. I have known that it is the virtue of faith (this divine torch which lights the soul, as I said before), which has the admirable property of raising the soul to the knowledge of God, of his attributes, and particularly of his infinite kindness, his great mercy, and his inexhaustible charity, with which he suffers sinners in their crimes, to whom his infinite love always reaches out to receive them with penance.

This same faith still makes the soul see that this same God, so full of goodness, if the sinner abuses his patience and his graces, without sincerely returning to him by the merits of J.C. and by penance, this God all mighty will turn his love and kindness into implacable wrath and just punishment.

### **The conversion of sinners takes place by faith.**

When a soul lets itself be touched and opens its eyes to these truths so essential to its salvation; when the torch of faith, I repeat again, makes them known and understood; when she says, at the sight of these truths which struck and touched her: it is done, I surrender and I give myself to this



Almighty God for all that he will want to do with me; here it is a great act which it produces by virtue of faith. I see that this soul is like the poor fishermen who answered Our Lord, when he was on earth: Yes, Lord, I believe; and that Our Lord, over this word, poured out on them treasures of graces.

I see in God that this is what Our Lord still does every day with regard to so many poor souls who are buried in the darkness and the shadows of the death of sin. He first strikes them by the clarity of the beautiful truths of faith, and thereby he prepares them more and more to receive the abundance of his graces; for after this faith has made them know God, and they enter into this knowledge by a real desire to be all his, it is then that God pours his graces on these souls with both hands.

I see in God that this fortunate soul who still saw only the simple rays of faith, at the moment feels born in it, by the knowledge it has conceived by virtue of faith, a firm hope in kindness and the mercy of God, founded on the merits of J.C. It is on these holy dispositions that the sacred fire of the charity of J.C. ignites in

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this soul, and that it resuscitates it, animates it and makes it live in all the practices of good works, in the charity of J.C., and by the charity of J.C., when it is faithful to it.

### **Effects of charity in a soul.**

I see in God that this beautiful queen of the virtues of the love of God, when she entered a soul, she makes it live in her and through her; it converts everything into love and for love; she is never idle; it is always increasing until it has led the soul into the womb of God itself, which is eternal life; and I see in God that a soul rebellious to this queen of virtues, who, by her wickedness, does not want to follow her divine movement, and who forces her to leave her, abandons life to fall into death.

### **Deplorable fate of souls who live and die without charity.**

I still see in God, and I repeat, that a soul without the love of God is

lifeless, and that the love of God is more the life of our soul, than our soul is the life of our body. Alas! I tremble for myself and for all souls who will have the misfortune, at the end of their days, to die without love; for I see in God that these poor souls have no life, and died for the eternal and blessed life of this divine charity which makes one live in the womb of God himself. Ah! poor souls! they will never live except to suffer eternally. As a punishment for never wanting to love God during their life, they will never love this lovable God, and therefore deprived of this divine love, they will be dead for all eternity. Alas! Alas! I see in God that most of the souls are lost for having violated this great commandment so holy and so divine of the love of God!...

While they lived on earth they were only Christian in name, and allowed, so to speak, to extinguish in them faith, hope and charity, which are the fundamental virtues of religion and salvation ; they spent their lives in a certain cowardice, lukewarmness and indolence over what concerns the matter of their salvation and in a voluntary forgetting of the wishes of their baptism. In this way, faith in them was a dead faith which no longer had any force: their hope was vain; divine love died out and abandoned them, because this divine love cannot live in a heart where faith dies out.

### **The Christian who lives without charity soon indulges in sensual pleasures and loses faith.**

The saddest thing I see is that it is done in souls almost without them noticing it: after having dragged several years of their lives in limpness, nonchalance and numbness on what looks the service of God and their salvation, having activity and vigor only for their unregulated passions and pleasures, they end by attaching their hearts to all forbidden and even criminal pleasures.

I see in God that these souls feed and live only on nature, and on corrupt nature. These poor souls are blinded and as if absorbed by the pleasures of the senses; so that if they are considered closely as being united to a body of flesh, spiritual as they were, they become all natural and all carnal, so that they can only find nourishment in natural pleasures and sensual.

Whether we talk to them about holy religion, or about the truths of faith, they hardly know anything about it any more, because in the bottom of their hearts they want to believe only what they like; they reject several articles of faith and pretend to believe in others. And where does this

vicissitude come from in a soul so holy and so divine by its nature? I see in God that it comes from the fact that they no longer have faith, it is extinct in them, they no longer speak, they no longer act except by nature. What causes their complete blindness, in matters of faith, is that nature, accustomed to nourishing sensual pleasures, always wants to see or feel, to penetrate or know something in matters of faith: thus they can no longer believe in spiritual things, which do not fall under their senses. O woe, woe, woe to these blind souls who have blinded themselves voluntarily!

### **The loss of faith, the cause of all the evils of the Church.**

I see in God that it is these misfortunes that have produced and nourished so many schisms and heresies in the world, from the beginning of the Church until now; who have thrown so many souls into hell; who have shed so much blood, and who have been the cause of so many wars and carnage.

### **The Sister, in her childhood, heard an instruction from her parish priest on the certainty of the faith. Her thoughts on this.**

At the age of seven or eight, my parents took me to Mass with them. The rector preached on the truths of faith and religion, and what to believe and do to be saved. He tells us that we should not trust our senses which were deceptive; that faith did not fall under the senses; that he had to base his faith on the word of Our Lord, and believe everything he had said and revealed, and everything that the Church offers us to believe. This good minister of the Lord immediately gave us an example. The rays of the sun passed through windows, and went to the foot of the pulpit. Do you see, he says, these rays of the Sun? Yes. It is quite certain that

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**(201-205)**

the sun is shining, since there are its rays before your eyes. Well! what faith offers us is undoubtedly more true than it is true that we see the sun by the clarity of its rays; because our eyes, which see only what falls under the senses, can deceive us, and that faith can never deceive us.

I listened with great attention, and God gave me the grace to open my

mind to the great truths that had been announced to me. But the example of the rays of the sun greatly astonished me, and gave me much to think about in my interior, and I said to myself: It is quite sure that it is the sun, since it radiates; but I must focus only on what the Church teaches me through its ministers; I have to believe in the way they teach me. I came back to reason within myself in another way, saying: Our religion must be very holy, since the faith which makes us observe it, is so spiritual and so divine, that our senses can discover nothing; since the beautiful mysteries of our religion do not fall under our senses, and since I see nothing and discover nothing.

I kept repeating myself, being outside the Church, and reflecting on what I had heard: My God, have mercy on me, give me your Holy Spirit and intelligence, so that I may have faith, and that I believe all the truths that are taught to me; make me believe, not by a natural motive, but rather by spiritual and divine thoughts, since this holy virtue is all spiritual and all divine. I said to myself again: If my senses come to trouble me and lead me to reason, I will put them aside by an act of faith; I will despise them like an animal nature which does not know what it says, and which can deceive me.

### **Careful of the Sister to learn the truths of the faith, and to strengthen herself well in this virtue.**

From time to time, thinking of my religion that I was taught every day, I inquired if what I was taught was an article of faith, and I was usually told that it was, and that it you had to believe it to be saved. I took great care, in particular, to learn the three theological virtues, and to notice very well what they meant, and the explanation given by the priests. But what gave me the most openness was the light I received from God, by His divine grace, in explaining the articles of the Creed in French. I found it admirable, and I said: Lord! how holy is your law! I was taught to believe in God, Father almighty; and reflecting on myself, I said: Yes, my God, I believe in you, and that on your holy word.

### **Faith supports the Sister in all her temptations.**

My faith grew stronger as I got older; by the grace of God, I have always guided myself by the lights of faith, and of a naked faith, separated from all sensibility of nature. Throughout my life, faith has been my treasure and my consolation. In all my bad days, I mean in the course of the most violent and obstinate temptations, that God wanted to make me test, against

the faith and against the main mysteries of our holy religion, sometimes tired and bothered by the devil who always came back with his poisoned features, here, by the grace of God, the weapon that I always had in my hand. It was faith; and I said, raising my right heart to God: My God! I believe, and I am ready to suffer whatever you please, and to sacrifice my life for my faith. Because word, I believe, I said to God that my heart generally believed in all the articles of the faith, in those that I did not know, as well as in those that I knew. Thus in the very fortitude of my temptation, I found, by my faith, great help, and strength accompanied by new courage, to embrace and believe all the truths of faith, even at the risk of my life.

### **Faith guides in extraordinary things, in which one runs the risk of being wrong and getting lost.**

Faith was my consolation, not only in my temptations, but also in several extraordinary things that happened in me, like visions, revelations, and several circumstances which are not common, and which God wanted to afflict me. On this point, I have known that in these extraordinary things there is a great risk of being mistaken, of falling into illusion, and of losing oneself on this occasion. Faith was my guide and my consolation. It was in her that I put my strength and all the affection of my heart, looking at the extraordinary as if with indifference, not to say with aversion, and with such great opposition, that I sometimes feared going against God's will and offend him. All I did then was to attach myself strongly to the dear columns of our Mother the Holy Church, which are faith, hope, charity and good works.

### **She prefers the presence of Our Lord by faith, to his sensitive presence by appearance.**

For example, this lively faith makes me believe God more truly present in our holy mysteries and in the holy sacrament of the altar, than if, by an extraordinary grace, he appeared to me and let himself be seen to me, that is to say, with the eyes of the body. , by a sensitive sight, either from the eyes of the soul, by an intellectual sight, with an intimate conviction that it was truly Our Lord.

Here is how, by the grace of God, I used it in several circumstances where the presence of Our Lord seemed to me in an extraordinary way. When I was in the presence of Our Lord, before the Blessed Sacrament, always fearing to be deceived, I had recourse to faith, and I said to myself: if this is the good God, I do not will not displease him by faith. I bowed down and worshiped Our Lord in the Blessed Sacrament, by an act of faith, saying: Lord, I firmly believe that you are true God and true Man; that you are at the most Holy Sacrament of the altar; and it is there, my Lord, that I see you and contemplate you with the eyes of faith. When I experienced or heard some revelations, I took great care, by the grace of God, to examine them immediately, with the torch of faith; and when I saw something that was against faith, I rejected it, and I gave it up in horror. Without faith it would have been a long time since I was lost. This faith was my light in the time of this darkness that Satan threw so many times in my mind by means of my passions, and the temptations that he aroused me.

**A true Christian must be prepared to lose everything and suffer everything for the faith in the unhappy times we are in.**

I see in God that a true Christian, in all states, must be in the disposition to lose everything, to suffer everything, and even to give his life for the faith. To be a perfect Christian, and to be able to keep our faith in the dangerous steps of life, and especially in the bad days when we are, and where all Christians will be, in all the misfortunes that are happening and that will happen from here to end of the world, we must have recourse to hope and charity.

**ARTICLE IV.**

*On the perfection to which people consecrated to God are called. How far does the obligation of religious vows extend? Abuses that have crept into communities, both of men and women. How should the nuns whom the revolution put outside their communities behave in the world.*

## §. 1.

***Religious communities deprived of their fervor, and perverted by the lack of vocation and by the spirit of the world that has entered it. Who are, in the Church, the souls most dear to Our Lord.***

This treaty speaks of the Lord's vineyard, I mean communities of men and women religious; the difference between good and bad; the examination that vocations for religious life must be made in order to be able to distinguish those of God from those of the devil; for the greater part of men and women religious lose themselves in religion by abuse, bad customs, and particularly by the spirit of the world.

### **Our Lord's complaints about communities perverted by the spirit of the world.**

Our Lord said to me: « My vineyard is very sorry, thieves have entered it in secret and in the silence of the night; they completely ravaged it; they destroyed or took away all that I had put more dear and more precious there; it degenerated into wild and bitter fruit in my heart: the good grape that I expected is no more than verjuice; it has become the laughing stock of my enemies, and the passers-by have trampled on it. I allowed it thus, says the Lord, in my anger. »

I knew in God that these night thieves, who had come in secret, were the cursed spirit of the world, which had cleverly insinuated itself, and under the pretext of piety, in the greatest number of the religious communities of one and of the opposite sex.

### **Spirit of the world introduced into communities by bad vocations.**

Here is what the Lord said to me: “See these worldly communities, and how their minds are filled with the spirit of the world. God even made me see, in their interior, how the spirit of the world had entered it by bad vocations, I mean by vocations engineered by the devil. When the demons see a good community, empty of the spirit of the world, filled with the spirit

of God, and in which souls are tied together to fulfill their duties and to please God, they become enraged; and finding no opening to attack it, they say to themselves: we must bring in worldly girls, making them believe that they have a vocation to be religious, and that God call to such community.

### **Young people of the world who become religious out of spite.**

There are girls who are so worldly, that sometimes, at the end of the ball, where they have experienced some disgrace, they will come, in a spirit of murmur and spite, to the community to ask the superior, to speak to her

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### **(211-215)**

in secret of their vocation, which is accompanied, they say, good wishes; but basically they have only false plans of virtue. They claim that they are called of God; they request the entry of the community with authority and from the same day.

### **The Superior admits them, deceived by their apparently good dispositions.**

This poor Superior is delighted to see such good dispositions; she believes it is a conquest of grace. When the devil sees an entry, it does not remain there, he brings others from neighboring cities, and even distant cities, and in a short time we will see in the community more than seven to eight postulants, all of which are led by the spirit of Satan in their vocation.

These are the thieves who, according to the Lord, will, in the secret of the night, ravage and uproot his vineyard. The devil takes great care to foment their vocation, and to make them appear good, both in the eyes of the nuns and in their own eyes. He makes them understand that if they return to the world they will be damned by the pleasure they feel for all the maxims in the world. He shows them the good examples that the nuns give outside, and persuades them that they will do the same; that the rule is not that difficult, and that they will practice it well. The devil takes great care to keep them united in the same spirit, and in the same natural harmony and friendship. Their companions in the world, as well as their parents, do not fail to come and give them long talks about the pleasures of the world, and tell them all



that is most interesting and most likely to please them.

### **The new nuns, after their admission, form secret bonds and prepare for pleasures.**

This is how the demon begins to breach this community, by introducing the spirit of the world by frequenting the grid. These so-called postulants are already shuffling together, driven by the spirit of Satan; and when they are out of the presence of the mistress, it is then that they open their hearts, and reciprocally share their feelings.

There will be someone who will say: How, my good friend, can we sacrifice so much pleasure and so much entertainment that we enjoyed ball, play, with such and such a person? Others will encourage it, by answering: How, my good friend, the nuns of this community did not sacrifice all these pleasures well? Do not fear, they add at once, we will always be your good friends for life: we will compensate you with all that we can for the pleasures that you will have lost. United together in heart and mind, we are capable of making our own happiness. In addition, we will see on the grid all our friends and relatives who will speak to us and rejoice our hearts by telling us about the conquests that the world is making. We will make friends, they still say to each other, of those who will come, and we will unite with young nuns who are not unpleasant: they form diabolical bonds together, and promise each other to be make nuns.

### **They conceal and deceive their mistress and the Superior during their novitiate.**

They teach each other how to respond to the teacher when she makes them realize their vocation, and they keep each other the secret of the projects and plots they have formed together.

This poor mistress questions all these postulants: she asks those she knows to be worldly, if they still feel an attraction for the pleasures of the world, and what is the reason for their vocation. Each of these postulants, who learned so well from each other, replies: My mother, the pleasure I felt for the world is what made me give it up to come and make myself religious, because I reflected that if I stayed in the world, I would damn myself there and could not make my salvation there: that is the reason for my vocation; and all, one after the other, have the best vocation motives. They are given the holy habit, which they take with reluctance, and in the course of their

novitiate they usually cabal together; they only obey by constraint; they bind as with chains to be captivated by observing the rule of the community into which they have entered, to abstain from all the pleasures that they may later take, either among themselves or at the gate; and they say to each other: We must be on guard, my sisters, because if we often go to the gate, our good mothers will persecute us; they will always be after us: it is better to captivate us for some time.

### **After their profession, they freely give themselves up to the spirit of the world, break the rules, and evil spreads to the community.**

Here is finally the day when the profession is made: here they are all religious, only by name and habit. They are not rather guaranteed not to go out any more, that they give the impetus, as much as possible, to all their worldly inclinations, and that they take flight towards the grid, where await all kinds of people of the world. In these visits, we speak of all illicit pleasures and worldly maxims; these nuns are loaned several novels and books conforming to their inclinations.

These bad nuns don't obey

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### **(216-220)**

only when things don't bother them outside. They evade obedience in everything they can hide from their mistress and the superior. They make parties to watch the night, to give meals between them, and to make bombance with delicacies and prepared to their taste, that their relatives and friends brought to them in secret and against obedience.

I would never finish if I reported everything I see in God about these nuns, their own spillovers, and those for which they are the cause. Soon the spirit of this cursed world spreads over the whole community, and here it is, holy as it was, almost all perverted.

### **Good example of some nuns for the confusion of others.**

However, there are still some nuns who stand firm against the torrent, keep the right order, and set the right example. God allows it to confuse

cowards who are unfaithful to him. God made me know many things about the bad example of this community. I have already said that God did not give me this knowledge in particular, and that it was not, for example, such or such community, such order, or such congregation.

### **Communities that belong to Our Lord, and those that are to the devil.**

God made me know that if the demon had his nuns in the communities, Our Lord also had his own, and that if the demon had almost all of his communities, Our Lord also had his; that he knew how to recognize them, and that he would one day sort them out himself. But what grieved me a lot was that the communities, both men and women, who belong to Our Lord, are in smaller numbers than those of the devil.

### **The spirit of the world still enters a community through worldly boarders.**

Our Lord again made me see that the spirit of the world enters some communities through the gate, and in others through worldly and unreserved boarders who become familiar with the nuns. By this they make them lose the spirit of their state, so that their religious spirit soon changes into the spirit of the secular world. These nuns had started well, and were truly called of God, but unfortunately they let themselves go to the torrent of the spirit of the world which entered the whole community. These poor nuns end badly.

### **What are the marks of a good vocation.**

I saw in God that if the girls who come to enter the holy religion want to know if they are really called of God, and if their vocation comes from the Holy Spirit, they must examine in the bottom of their hearts what is the motive that dominates there.

The first point of a good vocation is hatred of the world. So see if you hate the world and the maxims of the world like sin. Second, see whether the desire for penance inspires you for the love of God and for your salvation. Third, if, for these reasons, the desire for penance is born in your heart. Ah! therefore seize it, and give thanks to God for this precious gift, because it is not given to all; do not do like the nuns of Satan who are deceived, and who deceive themselves by the suggestions of the devil who makes them all

boiling with the desire to be religious, and enthusiasms them about their vocation, while they seek only 'to launch into a community, without considering whether their vocation comes from God or not, without making serious reflections on their hearts to see if their intention is pure.

### **Various kinds of bad vocations.**

The devil deceives many. Some will have no other reason than the fear of becoming poor in the world, having only a very small fortune, and so mediocre, that they see that it will not be enough to keep them going. the way they would if they stayed in the world. Then the sorrow and the spite makes them take this resolution: I will make myself religious in such community, because it is very rich and very in vogue; the nuns treat each other well, they have a lot of freedom of spirit and of trade with the people of the world. If I was talking to my little income, surely I would not be as well fed as I would be there. They have wine almost every day, always good cider, coffee and liquor from several species. I cannot miss the rest of my life.

There are others that the devil deceives by another reason. On the occasion of a jealousy that they cannot bear, they will throw themselves into a community to be religious. In others, it will be the loss of an inclination that escapes them. Others, finally, will have entered religion by other bad motives. They then recognize their error; but human respect prevents them from confessing to their parents. They prefer to show their salvation than to leave the community. This is how the demon gives girls all kinds of unfortunate accidents, which they use as pretexts to become religious.

### **Evil what the nuns who solicit their relatives do to enter religion.**

It is still a great evil for nuns to solicit girls, to warn them, or to urge them to become religious in their community. Sometimes

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it will be an aunt who hires her niece, and sometimes a sister who attracts her sister. They are young ladies who have only human views, and they need

no more to be religious.

Girls who are carried by the demon to become religious, always choose the most deregulated community, and filled with the spirit of the world, because this spirit is according to their inclinations.

### **Portrait of worldly communities. Our Lord's complaints about it.**

Our Lord made known to me that there were communities of Satan, which were in abundance and filled with wealth; which gave rise to their worldliness. The nuns pushed things so far that they spent almost all their days in softness and good food with the people of the world, both outside, at the gate, and inside; that he was making coffee parties with several of the most sensual desserts; finally, that they served snacks with wine and several kinds of liqueurs; that people of the world, of both sexes, came there to amuse themselves with the nuns, who did not give in to them for anything to drink, eat, laugh and rejoice in concert with the mundane men and women.

Our Lord said to me: « Look at these worldly nuns, how they insult me, how they are bound and tied with gaiety of heart with my enemies! What were they left in the world? Their misfortune would not have been so great; for they only came here to make their hell doubly unhappy. »

Our Lord then said to me: « How about these fat abbots who, under the title of religious, have their hearts full of the spirit of the world? Glorious and puffy with vanity, self-esteem and the dignity of their office, they command like little kings to the religious who are under their obedience. Looks like they're talking to lackeys. They must walk at the slightest sign of their will or their bizarre mood. It is the worldly spirit that rules them all in these damned houses. You can hardly find one or two good Israelites. The mundane companies we see there, and the sumptuous meals which are given in these houses, sometimes have more apparatus than in those of the people of the world. Then this fat abbot, and several religious whom he usually follows, must go together, to their great satisfaction, to the meals and feasts of the worldly. What will I call these so-called religious? How will I name their houses? A thieves' hut, or rather the castle or the demon, meets its citizens destined for the underworld. Whoever wants to love the world hates me; he who lives in this world with affection moves away from me, and I move away from him. People of all stripes who cling to the world, who indulge in it with gaiety of heart, turn their back on me. I say to them in my anger: I also break with you; I turn my back on you; I have for you only

coldness and rigor. If they do not convert, they are as already condemned to the torments of hell, and never to have a share with me. »

### **Our Lord consoles the Sister by making her aware of the souls that are most dear to her heart in her Church.**

Then Our Lord addressed myself and said to me, « I have afflicted you, I have saddened your heart, making you see all the desolations of my vine; but all is not yet lost. Come, see and rejoice in me; let me show you the flower of the fields and the lily of the valleys. I want to start by showing you the souls dearest to my heart in the Church; and it is undoubtedly all my faithful ministers, who, for my love, spend their lives in the painful and laborious work of their apostolic ministry for the salvation of souls, without thereby neglecting themselves in the matter of their own salvation. »

Here is what Our Lord said to me: « I will receive them into my kingdom like kings, and they will be the dearest favorites of my heart. At my judgment, I will have them sit on thrones, where they will judge with me the twelve tribes of Israel. I will share with them my glory and my happiness during eternity. They will be closest to my sovereign throne. » It seems that God, for all eternity, will take pleasure in spreading his adorable womb on them, as his dearest favorites, the sweetest favors and all the delights of his heart. He will flood them and set them on fire with such a pure and sweet fire that all the blessed in their bliss will rejoice and glorify the Lord, saying: Glory, thanksgiving and blessings to the Father, to the Son and to the Holy Spirit! Glory to the august Trinity for all the love, for all the glorious rewards that you pay to your ministers. They will exclaim in jubilations of thanksgiving: Ah! Lord, you go to excess, and to an eternal excess, which will never end!

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**(226-230)**

### **§. II**

***Fervent and regular communities. To what degree of perfection rises the religious soul by the faithful observation of the vows. Formation of new communities in very small numbers.***

## **Portrait of a holy community. It is the object of the Lord's indulgences.**

Our Lord said to me: « Will you come and see my vineyard, this beloved vineyard? It is like a beautiful orchard planted with all kinds of good trees, which produce exquisite and abundant fruit. I am talking about religious communities of both sexes. They are mine, and I am theirs. They walk in my love and under my protection. Worldly spirit and worldly love have no entry there. Consider and see, says the Lord to me; I am going to show you their interior, as it is in good order, and in conformity with the dignity of their state. »

## **Inner and outer perfection to which good nuns constantly tend.**

Then my mind was enlightened on the inner and outer perfection of the religious saints, who tend with all their heart to the perfection of their state. I have known in God that a good nun, who tends with all her heart, for the love of God, to be perfect, God already holds her as perfect, because he sees in his heart this great desire for perfection, and that his actions respond to this desire. I have yet seen the world crucified for her, and she crucified for the world, and absolutely dead to all her vanity and all her lusts by the hatred she carries for her.

## **Their exterior perfection. They never go to the grid except in absolute necessity. Conduct they hold then.**

In these communities there is no grid, not even for postulants, unless it is for pressing matters of their families. We do not know what it is to go to the grid for particular nuns; but there are cases of absolute necessity to go there for the Superior, and for those who take care of the deposits, and who are responsible for the temporal affairs of the house. I was made aware of how they behaved there. For example, a Superior who is asked at the gate, goes there with the modesty of a true wife of J.C., the low veil, the lowered eyes, not throwing glances of curiosity here and there, weighing her words in such a way that he escapes none unnecessarily. After a humble greeting, she asks the people who called her what subject brings them, and what is it about? The people of the world make her understand that they have come to visit and see her. Immediately this good nun replies: A good wife of J.C.

does not know what it is to receive visits, or to return them. I leave that to the people of the world; we no longer have a share with him; our death knell is struck (1). We have given up on ourselves and all things on earth; we are dead to the world, and buried with J.C., and for the love of it. Leaving them, she begs them not to bother to come back for the same subject, and declares to them that she only goes to the gate for the affairs of her community.

**(1) Expression known in the countryside. To sound the death knell is to warn, by the sound of the bell, that someone has just died, so that people will pray for him.**

### **The depositary also goes there only for the affairs of its deposit, and it goes in the same spirit as its Superior.**

When it happens that they are forced to go to the grid, and the people of the world are ready to bring them some news or some stories, they do not fear to impose silence on them, saying to them: A wife of J.C. does not know how to talk about world affairs, she does not want to learn new ones; she died at all this. She wants to know only the life of J.C. crucified.

### **The Superior in fear of the spirit of the world, carefully examines and tests the postulants.**

They are so afraid to introduce into their community some sparks of the fire of the spirit of the world, that, when there are postulants, the Superior questions them and does not trust their words. She asks them if they have given up on the world, and if they hate it. These young ladies answer that they want to give it up, and that is why they are asking to join the community. But the Superior said to them, Ladies, will you still experience it; go and do penance; the wounds of your sins are still all bloody. Go ask for opinions, and report your vocation to your confessor; and when you hate the world, and have a real disgust in your heart, you will come back, and we will see what we do.

Have they entered the community, the Superior observes with gentleness and prudence the desires, the inclinations and the inclinations which they have for evil, and especially at the grid and for the grid, and she sometimes lets them go there, to see their closest relatives; apart from that, no grid point. She observes attentively, but without putting rigor, the mine they make, when they are frustrated with the grid. When she sees a sad air, to the point of showing a few strokes of humor and shedding tears, this good nun sees that in this heart there is still love for the world, since she sees



addiction in it and love for the grill. So she

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## **(231-235)**

said to this postulant: My daughter, return to your parents, and purify your heart of the love of the world, until you feel aversion and hatred for it, instead of this love that you have still for him. Then, if the vocation continues to be felt, you can come back, if you want.

### **J.C.'s charity unites all the nuns with one another.**

The charity that the nuns had among themselves was all holy. They all had only one heart and one soul in the union of the charity of J.C.; they all formed together the same desire and the same desire to please God. The Superior had the sweetness and the benevolent love of J.C. which served to govern all these daughters as a good mother. Finally, all together, they made up an anticipated paradise. It seemed that they were starting here below, which they will do forever in the bliss of paradise.

I finish what concerns their exterior; but Our Lord wants me to say something about their interior here.

### **Their inner perfection. They make it consist in the fulfillment of the duties of Christians.**

Their duties, as religious, do not prevent them from looking at their duties as Christians, as being perfect religious. These two points of perfection serve them as two wings, on which divine love almost always takes them away towards their homeland, empty of the world and far from the hassle of the century and all its pleasures: their souls are filled with the spirit of God; a pure and innocent heart animates them, and the presence of God drives them in all things.

### **Perfection of the four vows of religion.**

But let's see how these chaste wives view the perfection of their vows in general, and the perfection of each vow in particular. But unfortunately! who could say it, much less understand it? only the divine spouse, witness to

the perfection of their works, and the fruits of divine love, can speak of it. However, God wants me to say a few words about each particular vow. Thus, I will briefly deal with the perfection of the four vows of religion.

### **Perfection of the vow of obedience. They obey in God and for God.**

*Vow of obedience.* - These chaste wives, by a tender and affectionate love, consecrate themselves to the divine husband, and consider, by the vow of obedience, what he asks of them, and what must be done to be more agreeable to his divine heart. Then they obey God by the movement of love and their will; they obey God down here on earth, much like angels obey him in heaven. They obey for God the divine inspirations, the movements of grace, their confessors, the major superiors, and their superior. They obey everyone as well as God himself, looking at them only in God, and God in them.

### **Perfection of the vow of poverty. They take that of J.C. as a model.**

*Vow of poverty.* - They examine whether they have any natural love or self-seeking. What will I say? they are poor of all the goods of the earth, deprived even of the most innocent pleasures. Without attachment to anything, and separated from all that is not God, they take as an example the holy poverty of their divine spouse, whom they contemplate as their model.

From his incarnation they follow this divine lamb of God wherever he goes, I mean in all the mysteries of his life, his death and his passion, in all the hard work he suffered to proclaim his Gospel, and in all the torments he endured at the end of his precious life on the tree of the cross. These holy wives meet with him several times a day: they contemplate him in all his mysteries; they see that the beginning of his life responds to his death, and that he expires in the arms of holy poverty, as he received at his birth in a manger between two animals. It is there that these holy wives get drunk and ignite with desires for her holy poverty, her holy abjection, her inconveniences, her labors, all her contempt and all her reproaches.

### **To what excess of abjection, suffering and stigma, J.C. was**

## **reduced out of love for poverty.**

I would never have finished if I had to say all that follows and everything that accompanies the holy poverty of J.C., and all that must be done by those who want to imitate him and walk in his footsteps. But let us listen to what J.C. himself says when speaking of the goods of the earth, the comforts, the conveniences and the pleasures of life, which are the first objects from which one detaches oneself from holy poverty. « Foxes have their dens, and birds their nests to receive their young, says our Lord, and the son of man has nowhere to lay his head. » Our Lord also said through his prophets, « I am an earthworm and not a man; I have become the reproach of mortals and the scum of the populace. »

These are precious companions to holy poverty and holy abjection. O holy poverty of J.C., that you have power and charms! you enchanted the king of kings, you intoxicated him with the desire and the love to possess you. It was to death that he made love appear more for you: you reduced him to the last of reproach, by leading him naked, like an earthworm, on the tree of

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## **(236-240)**

the cross, as he said. Holy poverty of J.C., in what way have you satisfied him for so much love that he carried you during the course of his very holy life, to the point that he always wanted to have him for companion? so here is the reward you give him for death! It is J.C. who says it himself: « I am full of opprobrium. »

Such is the excess of love that J.C. carried to holy poverty, and to holy abjection which is like his eldest daughter. What! Lord, was your love for holy poverty therefore like a hunger and a thirst that dried you up? she satiated you, but satiated with what? Alas! Lord, stigma. Was this then the goal of your desires? well, Lord, alas! Alas! you are satisfied! and that is why you say that everything is consumed, as if you wanted to say that all your desires are fulfilled.

## **Strong exhortation to embrace the detachment from everything and the abjections of J.C.**

Come, oh holy wives of J.C., come and contemplate your husband and

your model! come and receive, at the time of his death, his last words, and the desires of his holy will! The desires that urge him are that you imitate him, by walking, as closely as you can, on the tracks he has marked for you, to go with him to the mountain of Calvary. But rise with him on the cross, so as not to touch the earth; because that's what he wants. He wants to attract you to him by the general detachment from all that is created; you, especially who made the vow of holy poverty and holy abjection. When he says with his lovely mouth, « When the son of man is lifted up between heaven and earth, he will draw everything to himself. » To whom are these words addressed, if not to all souls who want to imitate him and walk in his footsteps, and especially to the people who are devoted more particularly to his service? Come then, souls of the elite; it is you whom J.C. awaits, and who he wants, from the top of his cross, to attract to him.

### **Vivid desires of J.C.'s wives to suffer for him and to unite with him on the cross.**

It is there that his holy wives are absorbed in contemplation of the death and passion of their husband that they get drunk on the desire of his love that ignites them, and that they burn with the desire to unite. to him, not only in time, but also in eternity. This holy drunkenness makes them forget everything that is created and detaches them from everything on earth. They see their husband who suffered for their love throughout his life, and who only ended his suffering on the cross. Following his example, they are ignited by his love, and burn with the desire to suffer like him. They cry out in themselves: To love and to suffer, and to suffer for my husband, these are all my desires and all my delights. Their hearts are tied to the cross, and their souls are united to J.C. They say then: I rested in the shade of the one I loved. What does it mean to rest, according to the idea of this holy wife, in the shade of the one she loved? This means that she feels that she is holding on, and that she is attached and as if crucified with J.C., and for her love, on the tree of the cross, and that this is where she wants to make her remains the rest of his days. This is what makes him say: I will rest in the shade of the one I loved. What does rest mean? The holy wife understands it well, she wants to say: When I will be pursued by my enemy, and that I will be tired of the combat, I will flee towards my celestial husband, and there I will rest in the shade of that which I liked it.

This holy wife inquires of her husband where he leads his flocks to graze, where he rests them at noon, and where he rests himself. Then she

recognizes that the noon of her most ardent love is on the cross, that it is there the noon of the sun of justice, and that in dying for us, it is from there that he launches on souls the most ardent rays of his divine love. It is then that in her transportations, this holy wife exclaims: Let the contemplatives seek as much as they want their consolations and their pleasures: they will find them on the Thabor; let them say with the apostle: It is good here, let's stay there. For me, says this holy wife, my decision is made, and my choice is made: I want to establish my stay on Calvary, and I will rest in the shade of the one I loved. But seeing that her husband died of love for her, that love subjected her master to death, and that it is for her that he dies of love, Alas! she said, if my husband dies of love for me, I can no longer live. In its transports of love for our Lord, this love seems to give it the blow, and deliver it to death. She can say with truth: I no longer live in the world, nor in its lusts; I died to all this, and died to myself: no, I no longer live, it is J.C. who lives in me, and I no longer act by any movement of life except for him: since J.C. died for my love, I want to die from the love of his love.

### **Perfection of the vow of chastity. They are similar to angels in their purity.**

*Vow of Chastity* . — But what shall I say about these pure and spotless virgins? I will say that they are beautiful lilies, and the lilies of the valleys by their whiteness and their purity; you must not even touch them with your fingertip, nor pass your breath over them, because you would spoil them.

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### **(241-245)**

These virgins wear for ornament the lily flowers of their king Jesus, who is their husband and lover of virgins. They imitate, these pure virgins, on the earth, what the angels do in heaven; but what do I say, the angels are jealous of it, seeing that virgins imitate them so closely in a mortal body and in the midst of so many dangers, and that they are, by virtue and by love for their husband, also pure that they are by nature. It is on this subject that the angels in astonishment and in admiration exclaim: O miracle of grace! O miracle of love! glory to the Most High in all centuries of centuries!

### **Perfection of the closing vow. Loneliness of the heart, and**

## **intimate communications with J.C.**

*Closing vow.* - This is what the Lord of nuns who strive for perfection says: "I will lead my beloved in deep solitude, far from the world and noise. Our Lord, speaking thus, indicates the solitude of the heart. When he says: far from the world and noise, do not think that the divine husband makes his wife a slave to a multitude of vague and useless thoughts, not to say bad, and that he allows his imagination to transport her here and there there without her being the mistress. This suits a bad nun or an unfaithful wife; that is why the holy husband says: « I will take him away from the world and from noise; and there I will speak to his heart. »

What loneliness! what silence of heart and mind! or rather what sweet conversations of the holy husband with his wife who lives in the closed garden, and whose husband alone has the key! Nobody enters it except his wife and him. He enters when he likes, and whatever time of the day and night he wants.

## **How Our Lord takes up and corrects the faults of his wife. Her penance.**

He sometimes enters to see if his wife is not idle or asleep, or if the fruits of his actions have reached maturity, if there are no dives or crooks; if there is not something in all his actions which hurts the heart of the holy spouse. Then he examines whether all his actions are carried out with perfection; he kindly shows him his faults and humiliates him deeply; he lets her know that the love he has for her does not allow him to see these spots in his heart. This is why I say that the holy husband leaves and that he returns when he pleases: for then he retires to mortify his wife and to serve for her purification; he leaves her in the sighs and the tears of a bitter contrition to have offended her husband. She thinks he is angry with her, and she only seeks opportunities to reconcile with him and to please him. For this she redoubled all her fervor in a spirit of penance and love.

When she sees the holy husband return to his garden, she addresses him these words: Come, my beloved, in your garden! Why, she says, in your garden? It is because this garden is her heart that she gave to the Lord with all its fruits, all her works and all her productions; this is why she calls it the garden of the husband, which is closed by him inside and outside, so that no one enters except the husband. Come, she said, once again, come and visit

all my actions; come and see, oh my beloved, the faults which I would have committed by my little love and my little vigilance. Then the saintly husband hugged her arms, and gave her the holy kiss of reconciliation, saying to her: My wife, my beloved, your heart resembles a garden filled with roses, lilies and all kinds of flowers, which all delight my heart with the good smell that they spread.

### **Favor reported that Our Lord did to his wife. He purifies her heart and imprints a touch of love on it.**

Our Lord did her a great favor to reward from this life the love and the penance of her contrite and humiliated heart. Previously he made her see the faults she had committed and that she was prone to commit, although these faults were very slight, and were even, to put it better, only imperfections. But as there is only God who can know and fathom our hearts perfectly, this divine husband saw in the heart of his wife like the fibers of something attached to nature, which one could compare to a hair, and which displeased the husband, because it was this hair which caused some slight faults on certain occasions. At the same time, our adorable Savior saw in this heart so much love, so much humility, such a great desire to please her husband, and such ardor to do penance and to purify herself, that she ceaselessly asked for this thanks to her husband. This divine husband found himself charmed with all the good wishes of his wife. He knew well that she did not know that this hair which was in her heart, came from the excess of love which this divine husband carried to his wife and it was this very excess of love which obliged him to communicate a very great grace in tearing off himself this hair and making her heart pure and spotless at his eyes. This divine Savior made this beautiful operation in her heart, without her having knowledge of it.

### **Mysterious effect of this great favor.**

This grace was too great for it not to have its effect. In this operation the wife immediately felt the touch of love that Our Lord had put to purify her heart. At the same instant she exclaimed,

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**(246-250)**

in deep humility: O my husband! my heart is hurt by your love; now I'm all

yours. Our Lord replied, « Give yourselves to me, my wife, and I will be yours forever. »

This holy wife found herself at the time as lost in herself, without knowing what she had become, and seeing herself as transformed into God alone. This is what led her to cry out with joy and joy: God alone! God alone! I used to say: God and me! but now that I see only God alone, and that I have lost myself, I can no longer say anything else: God alone in all my actions: God alone in my life: God alone at my death, and God alone in eternity. This is the reward that God gives to his wife from this life, and this is the effect produced by his operation in the heart of his wife. When Our Lord saw them correspond to his grace with such great fidelity, this divine husband kissed him again in the kiss of his holy love, and said to him; « You are beautiful, my beloved, and you will be eternally the beloved of my heart. »

Our Lord also said to her, « O beautiful daughter of Zion, how pleasant are your actions! daughter of the prince, how I like your steps! It will be up to you, my wife, to whom I will say soon, when I withdraw you from this place of exile, to place you with me in my kingdom: Come, my dove! come, my beloved! come, my sister! come, my wife! winter has passed, the rains have stopped in our cantons, there are no more fogs or frosts. Spring has started, the dove has been heard. Come, beloved of my heart, enjoy the beautiful day of eternity, where the sun of justice always shines and never sets! »

Our Lord made me know that a good community where all the nuns, filled with the zeal of their salvation and the glory of God, animate one another to observe their vows and their rules, and to sanctify themselves together, is as pleasant to him as a melodious concert of music, which, animated by his love, is united with the songs of the angels, with the honor and the glory that one gives him in the heaven.

## **New communities, in small numbers, that Our Lord promises to his Church.**

Our Lord said to me: « My desolate vine has destroyed itself; but when I showed it to you all defeated and without ties, all broken and trampled underfoot, did you see that I would give birth to small young vines, which would be attached and planted at the foot of the walls, and that I would give commission to winegrowers take great care of it? I will give them my spirit,



which will bear fruit in them. But as the communities that will be identified will be very few, as I showed you, the winegrowers will only cultivate vines here and there, and very far from each other. Most will last until the reign of the Antichrist. Those that the Antichrist will find under his power will immediately suffer martyrdom, and all the communities of one and the other sex will all be crushed and finished. »

### **§. III.**

#### ***On the nuns who lead a lukewarm and imperfect life. Causes and punishment of their lukewarmness.***

#### **Our Lord makes known to the Sister the lukewarm life of imperfect nuns.**

Our Lord said to me: « I made you see completely evil nuns, and afterwards I made you know the nuns who constantly strove for perfection, among whom there are some, with the help of my thanks, become perfect. But here are others that are not as bad as the ones I showed you, nor as good as the ones who are my real wives. Work to their perfection. These are imperfect nuns who degenerated from the primitive spirit of their fathers, and who gradually fell into a conduct which made them lose the spirit of their state. There are communities where the greater part of the nuns fall, over the matter of their salvation, into discouragement, lukewarmness, cowardice, finally into all the negligence which accompanies a lukewarm and soft life in religion. »

#### **Causes of this lukewarmness. Heart ties, jealousy, self-esteem.**

I dared to ask Our Lord: Why, Lord, have these poor nuns fallen into such a pitiful state? He replied: « It is not to my grace that it should be imputed. I gave them grace on grace, particularly in the time of retreats and missions, where I more particularly opened their eyes to the soul. I made them see their faults, and especially these little idols that they carry in the bottom of their hearts. I made them aware that it was from there that all their faults and the bad state of their soul came. My grace touched them, struck their inclinations, and made an effort to penetrate their hearts. But all that was for nothing, they preferred to obey their idols than to obey my grace. »

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## (251-255)

Here is what the Lord has made known to me in relation to these idols. In some, it will be a friendship and a bond for some religious of the community, or for some person of the world, with which one does not want to break at all; in the others, it will be a secret jealousy or envy against some of their sisters who will have been placed above them, and whom they see more honored and more esteemed than them. This other will have a small esteem and a certain love of herself, because she sees herself in the charges, and because she is honored as having spirit, and as being capable enough to fill her place.

### **Example of a novice who makes a profession with a certain attachment of heart to the world. Her imperfect life, and vice of her confessions.**

Oh! what will i say? There are a hundred kinds of things in which the demon can deceive. For example, an inexperienced novice of the state she wants to embrace, makes profession with this cursed spirit of the world, which is not yet stifled or dead in her heart. This is the evil; and this is what the nuns must pay close attention to, especially the mistresses, who must know their novices thoroughly and instruct them well. How can they hope to have a good subject in a person who still has the spirit of the world at heart? for the friendship and attachment that this young professed still has for the world proves much that she still has the spirit.

But, you will say to me, this good novice has great piety; she is approaching the sacraments, she has made a good general confession. It is believed that she has confessed to all her sins, and in particular to everything that concerns the world. Probably yes; but has she confessed this idol of pleasure and friendship for the world that all this still leaves in her heart? She went to confession! and that's what puts her in a false peace! She will have declared how many times she has been to the ball or to meetings of night vigils; she will even have told everything that happened to her on this occasion, and she thinks she is done with it. A confessor who sees her accusing herself with such accuracy, would not have believed that she still retained in his heart pleasure and attachment for the manners of the world.

She makes a profession, and, after her profession, instead of trying to stifle this idol, she takes her pleasure and satisfaction at the gate. Then, in confessions, she accuses herself of having lost too much time on the grid, of having spoken there too long with the people of the world, and things of the world; but she takes good care to accuse herself of the attachment to the pleasures of the world that she still carries in her heart, of the satisfaction that she finds in thinking about it and talking about it, and in making known that it is from this pleasure that his love for the grid and for interviews with people from around the world comes.

I say nothing of what I see in God concerning the confessions and communions of these nuns. I dare not say what I see in God, and God will excuse me from doing it. But they are like all the other people who, like them, would have hidden their little idol, and hidden in their confessions against the reproaches of their conscience, and against the fidelity that we owe to grace.

### **Punishment for lukewarmness. Blindness of the mind and hardening of the heart.**

God customarily punishes these people according to the greatness and quality of their sins. They fall into a certain blindness of mind, particularly on the inside of their consciousness, with regard to what they owe to God. The light of faith dims, their hearts become almost as hard as stone. They abandon themselves to nonchalance and lukewarmness, so that they observe their wishes and their rules only by routine. It is the same with confession and communion. Finally, of all their obligations they only practice the exterior, that is to say, the bark; but for the marrow of their wishes and their rules, they know absolutely nothing about it, for the reason that they have never studied their obligations as to the substance and the interior.

### **One can only get out of such a deplorable state by an extraordinary grace that no one should promise himself.**

They would spend the rest of their lives in this unhappy state, if God, by his pure goodness, did not give them extraordinary and strong graces which lift them up and bring them out of their blindness. But those who are in such a deplorable state must not count on these extraordinary graces, because God does not give them to anyone; and if he sometimes grants it, he does so only with regard to those whom he pleases.

## §. IV.

*On greed and harshness towards the poor, more condemnable still in the men and women religious than in the people of the world. Persecution suffered by a religious faithful to his wishes, in a community which violates them. How God wants communities to be reformed.*

### **Anger of God against the miserly.**

Here is what God forces me to have written. I have seen the Lord, in his anger and in his righteousness, pronounce with his sacred mouth and fulminate judgments of condemnation against the miserly who sacrifice everything to amass goods of the earth, treasures and riches,

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**(256-260)**

without thinking of those in heaven, and whose hungry hearts are like those of the starving people who cannot get their fill. Are their bags and chests full of gold and silver, their land considerably enlarged, they are still hungrier than ever. Lust, an evil passion, continually warms their hearts: the more they have, the more they want to own. I see in God that these unfortunates are as tight as the poor who are greedy to get rich.

### **Misery and suffering of the poor.**

While the miser keeps hidden in the bosom of the earth his immense treasures that rust spoils and eats away, God sees on the other hand the widow and the orphan moaning and lamenting over the deprivation of the necessities of life. He sees them languishing and suffering so badly that they drag on a dying life which after several months, or if you want several years of famine, imperceptibly leads them to death.

## **Their premature death caused by the harshness of the rich attracts divine vengeance.**

I see in God that these poor people die suddenly, and as if from sudden death, from hunger and misery, which rarely appears to the eyes of the world. But God who penetrates everything, who suffers everything, sees that the secondary causes, necessary for natural life, have failed in the subsistence of so many poor people, and even that of so many poor innocent people who are still in the cradle, and who feel the need to eat and drink rather than to think that they were born. He sees a grieving mother mixing her tears with those of her child. O tears of the child and the mother! you go up, you go up to the throne of God to bring down the thunderbolts and thunders that God will throw on the head of the greedy, and on hearts hard towards the poor whom they can assist.

I still see in God that these little innocents, and many poor children, suffer from a young age by the deprivation of the food necessary for life, and that this deprivation, after so much suffering, leads them for the most part to death next. Sometimes even, when they are found to have the necessary, as the natural conduits are shrunk, and the stomach is weakened, it happens that, as the effect of food is to produce inside and outside the faculty and natural power to grow and gain strength, when they reach the age of a strong and robust man they perish.

This God of goodness who limited our days and our years, and who fixed the hour of our death, is willing to allow the secondary causes of which I have just spoken to act on the poor; and to make sure that the natural powers, having always suffered, cannot regain the upper hand; so that the slightest fever, or a slight illness, causes them to decline from day to day, and cuts them off the thread of life at the height of their age. It happens without the world seeing that famine is the cause of their death. We will say: It is a fever, it is a disease which killed this poor man. But unfortunately ! how different are God's judgments from those of men! I see in God that he will judge them and condemn them, if they do not convert, as murderers and executioners of the poor who are his members. But his wrath will fall particularly on the greedy and on the rich who had the power to assist them, and who have not fulfilled the duty of charity that God so much recommends towards the poor.

But unfortunately ! alas! I see in God that if, in the rigor of his justice, he treats the people of the world so severely for their greed, will he treat the

avaricious religious in the cloister with less severity? Here is what I see in God, and what seizes my heart with sadness and horror is that greed reigns in all its fury; and if this cursed passion takes hold of several religious; particularly of those who have temporal goods in hand, like those who are responsible for the spiritual, it is then that under the veil of holy poverty they amass, by means of the great incomes of their profits and their rents, heaps gold and silver. What will I say? In all kinds of ways the vow of holy poverty is violated; flights, robberies are increasing every day.

### **Their hardness for the poor.**

If the poor come to moan at their doors, alas! their cries are unwelcome and expensive. If the prosecutor accidentally gives them something, it will be to dismiss them and boldly order them not to come back to bother them again, adding that it is the Superior who has the property of the community. ; that for him he is only the thrifty; that they are not his, that they belong to the community, and that he has taken a vow of poverty.

### **God threatens them with his vengeance.**

Such is the language that this avaricious sounded in the ears of the poor of J.C. O damn language! that you offend God! and that you bring misfortune! O hypocrite, says Our Lord, you cover yourself with the mask of virtue by the vow of holy poverty! You are nothing less than a thief, an assassin and a murderer of my poor; murderer even of the souls who are under your guidance. You are fattening, unhappy, from the goods and pleasures of the earth

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**(261-265)**

are your prerogative and your god in this world, while waiting for the day of your judgment, in which I will cast the wrath of my anger on you and on your accomplices during all eternity.

I also see in God that a community thus spoiled and corrupted by the violation of the holy commandments and all wishes, and still that an entire community which has given itself up to the devil by this lust of greed, and to all passions with which it is blinded, become so execrable in the eyes of the Lord, that they must have recourse to his goodness, that they conjure him to

use patience not to launch fire from heaven on them, and the rush to the bottom of the abyss of hell before time.

### **In the bad communities, there are some good religious who resist the scandal.**

In these abominable communities there are always religious more criminal and more guilty in the eyes of God than the others. For example, there will be in these bad communities a league of certain religious associated in their diabolical passions, who will be of the same way of thinking and the same way of acting; they will seek to unite with them all the religious of the community, and by the device of the devil they will succeed only too much. But God allows that there are always some who turn their backs on them, and who do not want to follow their reprobate sense.

What is happening from there? I see in God that a good religious will support himself alone in the midst of the corruption of others. An arrogant and puffy superior of the pride of Lucifer will command him, against the law of God or against his wishes, to do or not to do such and such things; this religious saint, filled with the spirit of God and his state, resists with all his strength to such orders, without fear of all the disgraces which threaten him.

### **Persecution experienced by a faithful religious. Abuse of blind obedience.**

This good religious is no longer regarded as anything but an apostate of the vow of obedience; for it is necessary, as they say in these bad communities, to obey blindly, without considering whether there is sin or not. I can say here something of what I saw in God on this alleged blind obedience. In the bad communities of which I have spoken, the religious, in order to better gang up on themselves, assert and exercise obedience a great deal, which they call blind obedience to their superiors. It is in this alone that they make all their alleged holiness consist; and that is why they imprint in the minds of their disciples and their novices this hypocritical virtue which counterfeits the true and holy obedience of J.C. on the cross. But I see in God that this pernicious stratagem will be discovered on the day of judgment, and that we will then know that this false blind obedience only served as a plan to disobey God and our mother the Holy Church.

## **Young novices with a narrow mind that lets itself be seduced by a false application of what is only suitable for true virtue.**

In the young men who come to enter religion, there are certain small, limited minds who allow themselves to be taken with satisfaction by this blind obedience, because they are told: Never obedient has been damned; if you want to be holy, be obedient to your superiors blind, for they know all that it takes to be holy and perfect.

I see in God that there are subjects so limited, that they only attach themselves to follow the example of their superior, to applaud him in all his actions, and to obey him blindly . The devil adds to it a certain illusion which calms and flatters their conscience, by making them hear, this evil spirit! that the most essential of their obligations is to obey blindly in everything. Finally, they let themselves go to the torrent and the common train of this bad community; they obey in time and out of time, day and night, to go to games, dance, feasts and assemblies of worldly entertainment, both at home and in the world: finally they obey blindly against the law of God and the Holy Commandments, against their vows and their constitutions; which does not prevent them from sometimes still doing their religious exercises to save appearances.

## **Result of this evil: the loss of faith and the forgetting of the most essential duties.**

I see in God that especially these young religious of whom I have just spoken, lose so strongly the spirit of the faith of the Catholic religion, and forget God and the Holy Church so much, that they put aside all their most important obligations , and that they imagine that, provided they obey, without examining whether there is evil or not, they will become saints, and that they make this little religion all for them, so that they go to heaven. These are very crude illusions.

But, you will say to me, are there not major superiors to correct such great abuses? Alas! Alas! I see in God that these major superiors were elected by the superiors of these bad communities, not by the spirit of God, but by the human spirit, so that they serve to promote their disordered passions.

## **Conduct of major superiors in their visits.**



Also I see in God how these major superiors make their visits, and how they reform the abuses of these bad communities. Upon their arrival, there was only applause and jubilation on the part of the provincial and his assistants, towards the

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superior and all the religious of the community, whose superior does not fail to make the praises and submission to all his orders ring out. He extended in particular the praise of these young religious, whom he had raised and bent under the yoke of obedience, and he hoped that one day they would be great subjects.

But here is the opposite side: If there is a subject or two who observe the rule and who refuse to obey the superior in all that they know to be against God and the rule, it is against these that declaim the superior and the other religious of the community. What atrocious slanders! they are stubborn or rebellious spirits, who violate their wishes with impunity, and who have devotions apart. I would never have finished, if I said all that the devil invents to fill the ears and the head of the major superiors who listen to all these reports with indignation against these poor and good subjects. All their concern is to know what penance or what punishments will be fairly proportionate to the crimes of these unfortunates; and when there is only one good religious, as I said above, he would be punished as if there were several.

### **The faithful religious condemned and punished.**

I see in God that these major superiors order that this religious be brought before them. What a painful representation I see in God of this sad victim! ... But, alas! what am I saying!... .. O happy victim! O wealthy victim! you represent me in this J.C. fight presented before Caiaphas, Pilate and Herod. I see this victim prostrate on his knees, face down, as if he were charged with all the crimes of the community, and that she judged herself guilty before God. She asks forgiveness of God, of her superiors, and of the whole community, for all the faults and all the pains that she has done them; she receives with patience and submission the insults and slanders that come out of the angry mouth of her superiors. This innocent victim, following the example of Our Lord, answers nothing and keeps a deep silence: She

realizes that all her excuses would be useless, neither for the glory of God, nor for the salvation of their souls, nor for her own justification. This is why she is silent, and submits in advance to all the punishments and the different penances that will be imposed on her. We deliberate, before leaving the chapter, on the penance that must be imposed on this rebel, on this apostate. All the superiors are of the same opinion, and say that it is necessary to interrogate him, and ask him if he wants to be subjected to blind obedience, that is to say, everything that his superior will demand of him. If this rebel wants to become a perfect obedient, his penance will be light and fleeting; but if he wants to persevere in his rebellion, his penance must be as long as his life. We then question this good monk, who is as firm as the anvil: the more we hit her, the harder and more firm she becomes to receive the blows, without returning any. We solicit this religious, we take him by rigor, we show him the severe penances that will be inflicted on him, if he does not want to change his feeling. A few words of sweetness and mercy are mixed with sour words; we make him understand that we will use indulgence towards him. This good monk, firm as a rock, protests that he will only obey J.C, the Church, his rule and all his wishes.

Then there arises a unanimous cry of fury from the superiors and the monks against this victim, seeing himself defeated by the answers of this hero of the Lord; and feeling their conscience themselves reproach them for their crimes, they say to the major superiors: Take from us before the eyes this infamous and unworthy object of appearing among us in the community. Then these merciless superiors who are like kings, lords and judges of those who are under their authority, pronounce against this innocent the decree which condemns him to be castigated a certain number of times by the community, at one life imprisonment, sometimes to be thrown into a low pit or into a dark dungeon, and to be reduced to having, for all food, only a big black bread which their dogs would not want to eat, and water for his drink. This penitent saint would still be happy if he had enough.

Community superiors triumph and overwhelm their major superiors with blessings, telling them that they are worthy of governing, that they know how to correct vice and support virtue, and that they have delivered them from an awful burden which was unbearable to them. I see in God that this good servant is happier to be withdrawn alone with God and condemned to die, than to spend the rest of his days among these ravishing wolves.

**God manifests to the Sister his will on the reform of**

## **communities.**

Here is what I saw in God, and which God absolutely obliges me to put in writing. It is the will of God that all religious and that all religious should not be under the government or under the jurisdiction of the provincials, definers and major superiors of the religious of their order, except

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because of the inconvenience that has happened, and that can happen again. God's will is that they be under the government, jurisdiction and discipline of the bishop of the diocese where their monasteries are located. Several years ago that the Lord had made me know this: I had not dared to have it put in writing but now we had to yield to the will of God and obey him.

## **§. V.**

***The vow of poverty does not exempt a religious from assisting the poor. In some cases they are forced to. Some practical rules to observe this wish with perfection.***

## **The Sister hesitates to assist a poor woman because of her vow of poverty. Lesson given by Our Lord on this subject.**

Here's what happened to me recently. A poor woman, affected by several large crosses, with which she was overwhelmed, told me the story, which drew tears from my eyes, and pierced my heart with pain. With all these crosses, she was still in shortage of bread, and lacked clothes for herself and her children. I could not assist her according to the desire of my heart, because I did not have the permission of my Superior. A few hours later, finding myself alone, I thought in my interior of what I could give for the relief of this poor woman. I said to myself: I have two or three yards of canvas that I would like to give him; but my Superior will not allow it. As I rolled these thoughts in my mind, a voice that I heard over my head, as coming from Our Lord, said to me: « If she does not want it, tell her that the Lord has need to cover its members who are naked. »

Surprised and astonished by these touching words, I began to lift my

head and to bring my eyes to the place from which this voice had gone. I hadn't noticed that there was a painting above my head where I had heard this word. It represented Our Lord nailed to the cross, and the executioners working to raise the cross standing to put it in the hole they had made, and to subject it. I began to reflect and fix my eyes on the representation of Our crucified Savior; behold, in the moment Our Lord spoke to me a second time. I saw and heard that this voice came positively from the picture of Jesus crucified; and here are the words he addressed to me while I looked at him: « I suffered, said this amiable Savior to me, that I was nailed naked to the tree of the cross. Those who, for the love of me, will cover and clothe the naked members of my poor, will give me more pleasure than if, on the day of my passion, they would have done me the charity of covering my nudity on the cross. »

**A nun who has made a vow of poverty must, with permission, share, in certain cases, what she has with the poor.**

Here is what this divine word made known to me in my interior, on what concerns me, with regard to the practice and the perfection of the vow of holy poverty. First, God made known to me that I had several pieces of linen and clothes, and that he wanted that with the permission of my Superior I share them, and that I share them with the poor; that I had to, and that I should not say: I am poor and charitable. Because there are occasions when the poor do each other charity. Compare, our Lord made me hear, your poverty and your need with those of this poor woman. This put me in great confusion within myself, and even I was agitated with fear for my salvation about my vow of holy poverty. Alas! I said to myself, I must be absolutely poor, I have made a vow, and yet I lack nothing. Charity takes so much care of me in my illnesses and in my infirmities, that I do not miss more than in another time. This caused me a concern for conscience.

Our Lord made me understand that he did not ask that his true wives, to observe the vow of holy poverty, be reduced to begging like the poor who ask for their bread from door to door; that he did not even allow this to happen; and that, when that happened, they would not be more perfect in his eyes. But one thing that displeases God is to see in his wives a certain greed which always makes them fear need and need for the time to come, and a certain lust which leads them to complain unnecessarily; so that there are some who are always ready to receive, even out of charity, and never to give.

## **Extraordinary circumstances in which a nun is obliged to assist the poor.**

God made me understand that, according to the vow of poverty, and the charity which he commands on occasions of present and pressing necessity, the nuns were obliged to give alms small or large, like other Christians; like, for example, in extraordinary times of famine or famine. I see in God that to save a person's life, a nun must share with her his piece of bread, when she has only that: she should share, so to speak, bite by bite, to save the life of her brother; this rarely happens.

## **The religious soul must have a heart free from all greed, and count on the attentive care of Providence.**

« Drive out of your hearts, says Our Lord to his wives, all greed and all

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lust, as soon as you notice it. You are poor volunteers, you left everything to follow me; surrender without reservation to my divine providence. What did I miss you to complain about me? the mother would rather forget her child in the cradle, than I will forget you. »

## **Poverty in food, clothing and bedtime.**

I saw in Our Lord that to practice his vow of poverty and live there in perfection, the religious, every day of his life, has the practice of voluntarily abstaining from something his ordinary food. It's not that God wants us to expose ourselves to making ourselves sick, but that we stay on our appetite a little, and that we abstain, even if only from a mouthful of bread, or something on the table. It is unworthy before God that a person who professes poverty, indulges in the intemperance of food and drink; that is to say, to be satisfied and to be satisfied according to what the plenitude of nature and its appetites requires, as the worldly do. These people sin much more than they do; and if it is usual at every meal and every day, they violate their vow of poverty, and do not practice it at all. On this point a nun must still have in view to wear every day some mark of holy poverty and holy

abjection in her clothes, and even in her bed, in order to have something that represents holy poverty, and which reminds him of it. She must make the visit, or have it made by her Superior, to make sure that she is not dressed in a way to shock holy poverty, and to examine again if there is anything more than is necessary to be able to make a small contribution for the poor.

### **Exhortation to the practical perfection of poverty. What is this perfection.**

Here is what the Lord said: « You are poor and poor volunteers; but it is not enough, to practice this vow, and to be in the way of perfection, to be poor only in the will: the will must also act. This will must therefore put the hand to work and practice the actions of holy poverty. The other poor are really poor, and poor by absolute necessity, and often against their will; but for you, who are poor volunteers, you will never be good poor, nor perfect in my eyes, if your will acts for my love almost on all occasions. If this will does not act, even though it is full of good desires that can easily deceive us, the practices of holy poverty immediately fall. »

Here is the prerogative, or rather the standard of J.C. crucified and his holy poverty. It consists in carrying every day of his life the cross of penance of holy poverty and the mortification of the interior and exterior senses in a holy abjection, contempt and annihilation of oneself, at the sight of J.C. crucified. This is the standard after which we must walk; this is the path to true perfection of all virtues.

### **How a nun should use the money given to her for her subsistence.**

Here is again what God makes known to me. When the community and the Superior put in the hands of a nun some money for her subsistence and for her maintenance, this nun must, to be in the perfection of her vow of poverty, to spend and use this money according to the ends for which it was given to her. As long as she has money for her subsistence, she must not receive alms, because she is not in the present necessity to receive it, and that it is due only to the true poor. To be in the perfection of the vow of poverty, we need a present necessity to be able to receive, for the love of God, the charities which are given to us. If you have only ten ecus, and put them in deposit by the spirit of greed of which I have spoken, and in fear of the needs to come; if after that you live at the expense of the charity of good

souls, and receive all the alms that are given to you, you make yourself owner against the vow of poverty, and you sin seriously without almost noticing it. If it is a large sum of money, you must first spend it on your wants and necessities, before receiving alms. If it is a small sum that is not enough to feed you half a year, you must mix this little money with the alms you receive, and spend it lest you happen to offend God. For example, nuns who earn their living, either by their work, their science or their talents, have a great advantage. However I see in God that the most perfect for them would be if, having little or a lot of money in reserve, or as in deposit, they mixed it with that which is given to them for their current subsistence, lest the greed comes to take them. In times of obvious necessity, where entire families of the poor are in short supply, they must first take this reserve money, without fear of diminishing it, to assist the poor. If they don't do that, and they

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keep money on deposit for several years, they own this sum.

### **The Sister must admit having committed against poverty.**

Here is the fault that I made, and that God made known to me. Unable to make a living because of my age and my infirmities, pious people have given me, out of charity, one hundred pounds a year, to help feed me for the people I live with. I also had one hundred and fifty-three books that my Superior had given me to help me live: I kept this money as in deposit, and without the knowledge of the people who fed me out of charity. My good Superior said to me one day: My Sister, I want you to take the money that you have put in reserve, fifty pounds a year, that you will add to the hundred pounds that charitable people give you to help those who feed you . You will have it for three years; it is much better that you spend them on your food, than to take alms from the poor, because it is certain that those who nourish you out of charity give less to the poor. How do you think you will be received before God, by saving this money for the nuns after your death?

I received this order as from God; I was even very glad of it, and I promised my Superior to execute it. A quarter of my pension fell due, and I added to it what my Superior had prescribed for me. But unfortunately! here is a cursed reflection which came to me on my needs in my illnesses and on

my maintenance. I found myself lacking clothing for the winter; I spoke to my Superior about it, and I represented my needs for them to come rather than present. This good mother yielded to my representations by telling me that it was necessary to use this money as and when I needed it, either for clothing or for my necessities in my illnesses.

Here is what God makes known to me and what He forces me to do. He orders me to return to those who feed me the money I should have given them since the time when I had given a neighborhood. I find myself indebted for fifty pounds out of sixty-three pounds that I still have. God wants that with this money I pay for the present what I owe, because I will be in a perfect poverty of temporal goods. However, as I made the vow of obedience, I will act only on the advice of my confessor and my Superior.

## §. VI.

***Conduct which must be held in the world the nuns whom the revolution forced to leave their monasteries. Costume they must wear. On this occasion the Sister reports the circumstances of her departure and the rules of conduct that Our Lord gave her.***

This treaty looks at the people consecrated to God, particularly the nuns, in the times of revolutions and persecutions against the Church, during which the violence of the persecutors drove the nuns from their communities to put them in the world like wandering sheep and without pastor.

Here is what the Lord obliges me to have written on the conduct to be followed by nuns who find themselves forced to live in the world, according to what he had made known to me some time before this cursed disaster, by which we were threatened with leaving by force and by violence from our community.

***Alarms of the Sister when she learns that she will be taken out of her community. She resorts to prayer.***

This incredible misfortune seized my heart so that I did not know what to answer. I immediately turned to Our Lord, praying to him in union with the holy prayer he made in the Garden of Olives the day before his holy



Passion. Here is what I asked the Lord: My God, if it is possible, let this chalice pass without us drinking it. I repeated this prayer every time we were told the cruel news that it was certain that we would be taken out of our community. When I could have the time, I went before the Blessed Sacrament to cry mercy at the feet of Our Lord, always repeating the same prayer.

### **Our Lord declares to her that her exit is ordered in his justice. She submits to it.**

Our Lord said to me, « Yes, you will go out, I have ordained it in my justice. » And God made me understand that his orders were not only for me, but also for almost all the communities, which threw me into alarms worse than death.

Nevertheless, I resigned myself to the will of God, and I sacrificed myself to his justice in the union of the sacrifice that Our Lord had made and offered to his Father by accepting his holy Passion. I said: Alas! Lord, in the sacrifice I make to you, everything revolts my senses, nature and my own will; but nevertheless I sacrifice it to you. May your holy will be done, not mine. Then I represented to Our Lord all my alarms, saying to him: Lord, this sacrifice costs me more than death. How, my God, go to the world that I hate so much, and that I left with such a big heart? how will I observe vows other than

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in a community? And with redoubled groans, I said: My God, where will you lead me, where will you put me to fulfill my obligations and to keep the spirit of my state? Our Lord calmed my alarms by saying to me: “Do not grieve so much, my daughter; have recourse to me, I will always be with you and I will put you in my heart. ”

### **How the nuns were removed from their community.**

Then here is the fatal day when our disaster began. A large guard of armed soldiers appeared: some detached themselves, climbed the walls, and had the locks lifted by a locksmith; then they went up to the windows of the

choir where we were all gathered. Two went through the windows, and opened all the doors inside: then all went into arms in the choir with us, without however touching us or insulting us, not even words. The parents of several nuns brought in cars which were brought into the fence.

### **Sister protests before getting into the car.**

Holy Providence allowed me to be the first to get in the car, and this is what happened to me: I felt a strong impression in my interior from Our Lord, who said to me: « Speak to the assembly , and let him know your pain and the feelings of your heart. » Immediately, without deliberating or reflecting, I say: Gentlemen, permission to speak; they gave me audience. I say to them in a strong and animated voice: Know, gentlemen, that if the law which puts us outside our community, had rather attacked our life, it would have been for us a grace and a great grace. And immediately I got into the car with two of our mothers, who had asked their brother to take me with them out of charity.

### **Effects of his protest.**

When we arrived, our Lord made me understand that if, in the sight of so many people, we had all gone out without saying anything, like sheep, there would have been soldiers who would have been greatly scandalized. , thinking that they had given us more pleasure than pain. But instead of being scandalized, several of the most fiery soldiers began to cry. Our Lord also made me understand that at the general judgment, to show its fairness, he would use some of the words he had put in my mouth, in order to express the pain that had been done to his wives.

### **Rules of conduct that Our Lord gives to the Sister.**

Two or three days after we left the community, imploring in my prayer the help of God to assist me and to lead me into this valley of tears; Our Lord, by his pure goodness, instructed me in the way that I should be led, and this is what he said to me: « Arm yourself like a soldier who enters a battlefield, take offensive weapons and defensive; have a lively faith, a firm hope, an ardent charity; it will be my great love that will make you win over all your enemies, and triumph in all your battles. Keep the solitude outside, as much as you can. For the inner solitude of the mind and the heart, it is absolutely necessary for you. Walk in my presence in the way that the

shadow follows the body, it is the way to become perfect. Flee the world as I fled; hate his maxims and his speeches, like sin; practice silence and prayer; love prayer and work; do penance in tears and in the pain of seeing me so offended, with the groans of a contrite and humiliated heart. » Our Lord added: « This is the conduct of interior life that I command you. I urge you to observe it as much as you can. I will be with you in all your tribulations; and where you will be taken, I will accompany you. I will observe all your steps, I will serve as a guide on all unknown paths. I am the good pastor. I know my sheep, and my sheep know me; so I will call them by name, I will walk before them, and they will follow me. »

### **By this test Our Lord will know the nuns who are his. Take care of them.**

Then the Lord said to me, « Now I have put all the nuns to the test, the good as well as the bad, and we will see those who belong to me. The nuns who are mine will always have the spirit of their state at heart through the love they have for me: so I will never abandon them. As they will have their hearts almost always turned to me, I will always have their eyes on them. In urgent needs, and in the sorrows they will experience, I will always be ready to help them. The mother would rather forget the children she carried in her womb, than I will forget them. I will be their God, their father and their husband, finally their king. »

### **Our Lord consoles the Sister in the pain she feels in being deprived of the sacraments.**

One day, being in a great pain to be deprived of the sacraments, Our Lord reproached me with this sweet reproach: « What are you complaining about, my daughter? Am I not your pastor, your confessor, your director? How can you complain about me? I am your all in all things. »

### **Graces that Our Lord promises to all nuns. Those who will benefit, and those who will not.**

Then the Lord said to me: « I will take care of all the nuns, I will teach them all in general, the

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» good as bad; and in the court of my justice, they will have no reproaches to make me: on the contrary, they will judge themselves on the unhappy behavior which they will have followed, to the prejudice of my grace. I will teach them and I will teach them by good books and by the instructions of my ministers. A hundred times, in secret, I touched their hearts with lively and penetrating movements of my grace, which made them know what to do and what to avoid. My faithful wife will listen to me, and, obeying my inspirations, will execute as much as she can what I order her about her duties and obligations. But will it be the worldly nuns who will obey me? No. I will go a hundred and a hundred times to knock on the door of their hearts, without what open to me. Instead of doing like the prudent virgins who, by the attention they have on themselves, avoid all the bad opportunities which can bring them to sin, these, on the contrary, seek them and go to them. 'themselves. In my turn, I will withdraw from them, as they withdraw from me. What can I expect from these worldly and unfaithful nuns in their community, except that they trample on all my benefits, and that they take pleasure in seeking worldly conversations, instead of being faithful to my grace. I will abandon them in their reprobate sense; I will let them run the pleasures and seek the satisfactions of the world; and instead of building up the world, they will scandalize it.

» My wife, on the contrary, by the attention she has on herself and on her obligations, will make herself respectable to all, even to her enemies, and everyone will look at her and recognize her as a good and true nun. . And what I say about this good nun, I say about all those who are mine and who are faithful to me. It was to them that I said: Be perfect, as your Heavenly Father is perfect. Be holy because your Heavenly Father is three times holy.

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### **Costume to be worn by nuns around the world.**

I am obliged to declare what God has made known to me in his light concerning the costume of the nuns who have been thrown into the world, and who have been stripped of the holy habit of religion to put on secular clothes.

## **Their hairstyle.**

I see in God that it is messenger to a chaste wife of J.C., to have the head and the collar dressed in the fashion of the people of the world. The will of God is that every nun wears a wimple at her head which tightens her around the face and which goes around the neck, that what falls from the wimple on the chest and on the shoulders, be raised around the neck; let the headband of religion be put on the head over the wimple; whether it is a third or a half of the forehead, below a rolet headdress which extends a little beyond the strip, falling on the forehead; whether the collar handkerchief is of linen or bleached linen; that the cloth of the headdress be of the same kind as the handkerchief which they will put over the circumference of the wimple, tightened with a pin at the top of the collar; that the two legs of the headdress are also attached below the chin, and not raised on the head; that the hood is of wool, without border of silk; that it extends the cap the width of a finger towards the eyebrows; that the nuns wear it daily to supplement the veil; but when they are forced out, they will lower it, if they want, to their devotion.

## **Color and simplicity of their clothes.**

Here is what I have seen again in God about all the secular clothing that nuns can wear. There are three colors: the first is brown, of the simplest woolen material, to imitate the wise virgins who live in the holy Church by renouncing the world and all its maxims, and which, to show that they keep celibacy, wear brown; the second garment is black, to imitate that of ecclesiastical clothes; the third is white, in imitation of the white robe which was given to Our Lord at Herod's house. This white garment can only be stranded linen or linen, or the simplest wool.

I see in God that the poor nuns who cannot afford a full dress can use the religious clothing of their community, unstitch it and put it in secular clothes, whatever color they may be; it is supposed that they are not of worldly color. All the nuns can wear clothes of one of the three colors indicated above, and even gray, which was used in their community, provided that these clothes are of the simplest fabrics and according to the modesty, the holy poverty and holy abjection.

## **Their shoes.**

Flee all the fashions of the world, even in shoes; that the shoes should

be as close as possible to those worn in the community; that it is the same for the stockings, and that there are never scratches either in the flannels, or in the fabrics. If a few people, out of charity,

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give some striped clothing to the nuns, who must have them dyed before wearing them. They are also forced, when they go out, to wear over their clothes a black woolen mantle, in no mundane way, for greater modesty.

### **Their bedtime.**

All the nuns are obliged, as much as they can, to sleep in beds, as in their communities, wearing their hair as they were. Those who slept dressed must put on their dress and their belt, as in their community. I know several who do so. In times of terror, any religious can disguise herself to get the sacraments.

## **§. VII.**

### ***How the nuns who are in the world should observe their vows. Vows of obedience and poverty.***

### **The nuns are obliged to strive for perfection by observing their vows.**

I am still obliged, with regard to the nuns, to report something on the observance of their vows while they are in the world. There are so imperfect nuns, who imagine that being outside their communities, they have almost nothing to observe either their wishes or their rules. It seems to them that everything is canceled and that they are no longer obliged to anything, since they are no longer in their community. This blindness comes from the fact that they do not strive with all their heart for perfection, to which they are nevertheless obliged to strive, under pain of mortal sin.

For if Our Lord said in his Gospel: « Be perfect as your Heavenly Father is perfect. » I see in God that it is not a question of having the presumption and the audacity to want to reach the holiness of God who is

three times holy. Our Lord thus marks that every Christian is obliged to strive for the perfection of his state, but particularly that any person consecrated to God by the state of holiness to which God calls him, is obliged to strive for the perfection of all his heart and whole soul for the love of God, and under penalty of mortal sin; and that if it ceases to strive for perfection, and if it forgets this great point, either by contempt, or by neglect or fear of becoming scrupulous, it is a mistake.

### **Illusion about the vow of obedience.**

I see in God that such nuns move away from God and forget him; that they forget themselves and forget most of their obligations. For example, regarding the vow of obedience, imperfect nuns, who are forced to live in the world, will find that they are out of the yoke of obedience, no longer under the eyes of the Superior; and as they have had general permission to leave the community, they form a plan of life in the world, according to their pleasure and according to their own will; they say to themselves: I am quit before God, my Superior has given me all permission. They make everyone who wants to listen to hear that they act with the permission of their Superior.

When they go to confession, they find almost nothing on which to test. If they have any permission to ask their confessor, they will not address those who have more experience in religious life; they will go to find one who, perhaps, will never have made any study of the monastic vows: they will ask him permission to walk and take the air for their health. This confessor, who does not know well the extent of the obligation of the vows, allows them all at large and wide. The poor girls! that's all they want.

If the Superior learns that they are giving themselves too much freedom, and if she wants to take them back and make them charitable admonitions, they answer him: My mother, I have the permission of my confessor. This good Mother Superior replied to them: My sisters, the gentlemen priests do not all say the same; I have found some who see evil where others do not. These nuns will answer him: My mother, you are going to seek the most scrupulous: for us, we obey our confessor, and we are on the way of salvation. In, so that the Superior is obliged to yield and to withdraw.

### **Character of true obedience.**

All the evil comes from the fact that one does not return enough in oneself, and that one does not meditate on one's obligations. The nun who strives for perfection finds many subjects on which she can examine herself. Walking in the presence of God, she will take no steps, no steps, she will not form any project without consulting God and her conscience to know if there is anything in it against her wishes or against her obligations. Remembering that Our Lord was obedient, and obedient until the death of the cross for our love, she will do everything possible to make him love for love, and she will do nothing in all her actions that could be contrary

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### **(301-305)**

to the will of God. Almost always busy examining herself, she said to herself: Is this the will of God that I am doing? am i where god wants me? She obeys her holy grace as much as she can, thinking that it is God Himself to whom she obeys. She obeys her Superior punctually, either by letters, if she is too far from her, or by voice when going to find her. This good nun asked him exactly for his permissions, and gave her an account of his behavior not only for the exterior, but also for the interior. She engraves long before in her heart the charitable opinions and admonitions that her good mother gives her, considering that she holds the place of God Himself.

### **Faith and love of God, offensive and defensive weapons of a good nun.**

This good nun is continually wearing her offensive and defensive weapons, as we have already said. These weapons are faith and love of God. The torch of faith leads it in all its steps, and enlightens it in all its actions. The love of God ignites her so keenly and unites her so closely with her husband, that it seems that she is more to God than to herself; that God is like the life of his life, and the soul of his soul. Accustomed to act by the truths of the faith which leads her straight to God, without any bad detour, she has no other occupation than that of pleasing her husband and living under his dependence and in his presence. She meditates, as much as she can, on her holy law, her divine commandments and all her obligations, convinced that this is the path that God has marked out for her to enjoy in heaven. Happy the nuns who will behave in this way!



## **Character of a nun who used to have the presence of God.**

In my community, I knew a nun who, speaking to me of the good Lord, suddenly said to me, in a way to show that it came out of the abundance of her heart: Ah! my Sister, it is a great misfortune to lose the presence of God only the length of a pater and an ave! I asked her without curiosity, but to instruct me, how she behaved with the nuns at the workhouse, where it was allowed to speak while working in the afternoon. She answered me simply: My sister, as the presence of God is in my habit, I sometimes happen, after having said a few words to the nuns, to lose all attention to the creatures and all that they say; so that I could not account for everything that was said and everything that happened.

## **What is true religious poverty. Its extent.**

Let us also say something about the vow of poverty that nuns must observe in the world, in times of persecution. We must practice exactly the holy poverty, which is inseparable from the holy abjection, his eldest daughter. This virtue contains three things: absolute poverty of all temporal goods, poverty of spirit, poverty of heart, that is to say, of all desire, even of all consolation.

## **Poverty of J.C.**

I always come back to this divine model, our adorable Savior, who practiced such great poverty from birth to death. We see this holy poverty and this holy abjection shine in his person. Ah! what an abjection for this Savior God, to be born on manure, between two animals, and to be lying in a manger! He begins to embrace poverty, and it accompanies him during his whole life up to the tomb, as we see in the Gospel, which he came to tell us to teach us about his holy law. This divine Savior created heaven and earth. All goods are his, and yet he had no temporal goods, no house, no land, no rent, and lived solely on the alms of charitable people. He was in this world like a passing pilgrim, who has nothing else but his life, and to make his journey only the charities that are given to him. He does not only have this divine Savior to pay tribute to Caesar. He must do a miracle; he does miracles for his creatures many times when they are in need and they lack food, as happened to the multiplication of loaves. Alas! this divine Savior does not do the same for himself, nor for his apostles; for it is said that one

day when they were in need and in need of eating, without having enough to eat, this amiable Savior had no recourse to a miracle; but he began, he and his apostles, to cut ears of wheat from a field, to crush them in their hands, and to put in their mouths a few pinches which they ate to appease their hunger a little. What! divine Savior, you have worked miracles so many times to feed hermits at the bottom of deserts! you sent them bread by your angels, and sometimes even by beasts!

O holy poverty! O holy abjection! that you are loved by my Savior! he takes you as a companion throughout his life, and remains attached to you until death. He wants to die in your arms. It seems to me that heaven and earth have agreed and competed together to afflict and cause suffering from

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### **(306-310)**

anyway this kind Savior. He is deprived of all divine and human consolations. It looks like the sky has become brazen to deny him any help. What! he prays to his Father, and this divine Father no longer listens to his Son and his only Son! This was the subject of the just complaint of this amiable Savior on the cross: My God, why have you abandoned me? He complains of thirst, he is drunk with gall and vinegar; they refuse him a glass of water. O holy poverty! you stripped him of his own clothes to leave him lying naked on the cross! O what destitution! O what abandonment! what a sacrifice of everything! O my divine Savior, in what state are you reduced for our love!

### **The cross of J.C. is the pulpit from which he preaches to souls the most sublime perfection.**

I see in God that this divine Savior, true God and true man, attached to the cross, made of this cross a pulpit, from where, like a divine preacher, he shows the example, preaches the most holy doctrine, and shows all the virtues in their most sublime and divine perfection. To see him in this state, where he works the greatest miracle that ever was, and which never can be understood by men; to perceive something of this miracle, it is necessary to consider this divine Savior on the cross as on a throne of justice, from where he pronounced this word which he says in his mortal life: « When the Son of man will be high between sky and earth, he will attract everything to him. » I

see in God that he attracts everything to him by living faith, by an ardent love and by the desire to strive, each in his state, to perfection.

### **Souls consecrated to God by vows which do not tend to perfection, retreat without noticing.**

I see in God that all souls who have made solemn vows and who have devoted themselves to God more particularly than ordinary Christians, are obliged, by their profession, to strive unceasingly for perfection; if they move away from this point, where they forget themselves by leading a soft life and trying to hold the middle, that is to say not to be entirely bad, for fear to create scandal, but also to put aside the desire and the means to strive for the perfection of their condition; if, in this disposition, they live contented, believing that they are doing their salvation, these souls forget these words: He who does not advance recoils. I see in God that they recede in such a way, that they fall from blindness to blindness, almost without noticing it; they do not even realize that they are on the road to perdition.

### **Faithful souls, on the contrary, who constantly strive for perfection, advance a lot without noticing.**

I also see in God that the faithful souls listen to grace and put into practice what it inspires in them, which do not limit the activity of their desires; who constantly tend to purify themselves and to sanctify themselves, and who work in the light and in the spirit of faith and of the pure love of God, in order to please more and more their divine Savior by the practice of the virtues; I see in God, I say, that it often happens that these good souls take great strides towards perfection, almost without noticing it. I see in this adorable Savior graces of sanctification which flow continuously on these souls, and by which he attracts them to him, who is the author of all perfection.

### **Poverty practice. Having nothing of your own; receive everything in alms.**

Here, in relation to holy poverty, what must be practiced for the exterior and for the interior all the nuns who are forced to live in the world.

They must strongly believe that they are among the poor and that they have made the vow of poverty. The poor who ask for alms at the gates can

dispose of what is given to them, and say: this is mine; but the nun cannot say it, or even think it, she must look at herself as a pilgrim, a foreigner who lives at the expense of the holy charity that Providence gives her, and receive everything, even if it is only a pear or an apple, or a glass of water. She must receive everything out of charity as alms; she will have no trouble doing so, if she is truly poor in heart, mind and will.

But, certain nun will tell me, I am of family and of great birth; I am with my close relatives, I cannot stand out because of my vow of poverty, I am forced to eat at their table. Here is what I see in God, Every nun is dead to her parents; she must receive from them all the good they do to her out of pure charity and for the love of God.

### **Conduct of a nun with poor parents.**

When God puts a nun at the table of holy poverty, and tests her by famine, what happens when she stays with poor people who can barely give her the things necessary for life, then this good nun, who carries in her heart her vow of poverty, will suffer the dearth with joy and with consolation, and will bless the Lord to see himself able to practice his vow of poverty. And this is what every religious must do, when God gives her the opportunity.

### **Stroke of love for poverty in a nun today.**

This is how a good nun did today. They housed her in the poor hovel of an old building. There were several openings that were only blocked by cobwebs and dust. She loved herself in

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### **(311-315)**

this hovel. Or wanted, out of charity, to house her elsewhere. No, she said, I cannot leave this accommodation which has so much to do with the stable in Bethlehem where my Savior was born. To make a living, she took small children to teach. For his wages, some brought him small pieces of bread, and others small sings (1); so sometimes she had too much at once. She ate it moldy; but for fear of letting him lose, she agreed that she would be given bread only once or twice a week, and in certain small quantities. God, who still wanted to test him, allowed these good people to forget to bring him bread on the marked day. It was even in a time of fasting. This nun did not

even think that she had nothing to eat. When the hour came, at noon, she went for dinner. She finds only a small crust of bread of two or three bites. It was then that his heart bloomed with joy and consolation.

### **(1) Quarter of a loaf.**

Ah! she said, here I am at the table of holy poverty. My God! I give you thanks for what you put me in a position to practice my vow of poverty.

At that moment it came to be remembered that its founder, following the example of Our Lord, had begged his bread. I must not, she says, tempt God, and think that he is going to work a miracle to feed me. I'm going to get bread at the doors, for the love of God. Her heart, full of love for God, was in jubilation, and was delighted to find this opportunity to practice humility and holy abjection. She leaves, and goes to the nearest neighbor. In the spirit of a good poor man, for the love of God, and out of charity, she asked for a piece of bread for dinner. These poor people, very astonished and surprised, gave him for his dinner what they could have, and said to him: Madame, when you need, come to us, as long as we have bread, you will have it; but, please, do not ask it out of pure charity, nor in this way, it causes us too much pain. When you come to look for it with us, if there were only children there, this is where we put the bread, enter boldly, as if it were in your house, and take as much as you want will. The nun replied: No, my friends, I will not do that, and I beg you not to be sorry whenever you see me coming to ask you for alms out of charity and for the love of God. I will do it, because I have to and I have to do it through my vow of poverty. I beg you not to stop me from practicing it, because you would cause me great pain. All that I ask of you, I ask of you out of charity, and all that I receive, I receive it out of charity and for the love of God. That is why, my good people, I beg you not to find it bad. I cannot do otherwise. I got used to it out of respect for my vow of poverty, and I am truly poor.

### **Conduct of a nun with wealthy parents.**

I see in God that the nuns who are in the world and with very wealthy parents are more to be pitied than those I have just mentioned. However they can observe their vows, at least internally, and strive for perfection, if they practice outside what God makes me write. If they are forced to eat at their parents' table every day, and they cannot do otherwise, they must have in mind holy poverty, and the presence of Our Lord, who sees and considers them everywhere. By this means, they will gain courage, and they will have

great confidence in God and in the love of Our Lord.

Being at the table, they must have a modest air, clothes suitable for a nun, and in conformity with poverty and holy abjection. They, must have nothing mundane, neither in the clothing, nor in the words, nor in the maintenance; to have the eyes, lowered without affectation, to speak very little and only out of necessity; take care to give their attention to worldly or profane speeches, and to those who attack several virtues all at once. They must keep a deep silence, without mixing any words into the conversation, except that, when they are resumed from their silence, they must answer simply: I have nothing to say to these speeches, they are not my condition and do not look at me; and returning to themselves, they will remember that Our Lord considers them and watches them take their meal. If the table is well served in the ordinary, they must not forget the holy poverty and the holy abjection, inseparable from humility, which lives only on mortifications.

**Nuns should only use wine, coffee and liquor as a remedy and out of necessity. They must refuse any invitation to a meal and not attend any.**

I see in God that the nuns must not use wine, liquor, or coffee, unless they take them for remedy or by great necessity. If it happened that a nun was asked, in her family or elsewhere, to go to lunch, supper or snack, she must not go at all; this is absolutely contrary to his wishes and obligations. She exposes herself

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**(316-320)**

poses herself in the world, against the defense that God makes of it. She must answer the people who invite her to come and eat at their house: I am obliged to you, I cannot go there, my conscience does not allow it, in relation to my duties and my obligations. She should not be afraid to make it appear that the spirit of her condition prevents her from showing herself in the world.

**Nuns should be careful not to cling to what is given to them,**

### **what they earn from their work, and money.**

If a nun who lives with her rich or poor parents arrives, whether they give food to their parents or to other people, she must absolutely exempt herself, and do everything she can not to attend the meal. , should she eat in the corner of an attic. She must also retire in solitude, as much as she can, and there recite her mental prayers, her office, do her readings, and her work at times when she did them in her community.

May all nuns take care to attach to themselves an affection specific to what charity and their work can produce for them: let them think that the spirit of poverty forbids them to say: this is mine; and even that they cannot stop voluntarily at this thought, because they have nothing but as a deposit which must be used for their use in necessity, and which should not for that reason be used to provide them with superfluous things, neither clothing according to the worldly spirit, nor too delicate food, which would be contrary to the spirit of poverty and mortification.

Like the nuns, in the unhappy state in which they find themselves, cannot dispense with having some money, let them take care that this cursed money does not make them commit many faults. The devil will make every effort to inspire an immortalized nun with desires and affections that lead her to satisfy her lust. A hundred times she will think of her money, and feel the desire to have everything that can satisfy her, either in clothes or in food. Other nuns, on the contrary, would prefer to lack the necessities, than to squint at their money. They will work day and night, leaving aside their prayers, readings and devotional prayers, which were customary in their community, to the detriment of their salvation, and this to earn money and increase their purse. Look at your money only while groaning; think that it is a snake that you keep with you, and that, if you misuse it against your obligations, this snake will devour you and lose you.

### **Trait of a nun that the demon tries to tempt by the lure of a purse full of gold and silver.**

A nun saint being on a road with his companion, saw the demon who set a trap for them, by putting a purse of money on the way by which they had to pass. This purse was untied, and you could see gold and silver inside. The good saint passes without touching this purse, and observing the nun who was with him, lest he touch it. Precisely this monk bent down to get his hands on the purse. The other quickly prevented him, saying to him: my

brother, what are you doing? It is the devil who sets us a trap. If you touch the purse, the devil is inside under the figure of a snake that will devour your hand. At this moment the devil, seeing himself defeated, disappeared like smoke.

### **Religious must avoid down beds.**

I see in God that the nuns who are with wealthy parents must take care not to sleep too softly on the down. If they live with Republicans who contradict them on religion, they must of necessity leave their homes, and seek another asylum with some good Christians.

### **§. VII.**

*Continuation of the same subject. Vows of chastity and closure. Conclusion on the obligation to strive for perfection, and on the deplorable blindness of the nuns who neglect their vows to follow the maxims and customs of the world.*

### **External way of observing the vow of chastity in the world. Simplicity in clothing. Modesty in everything.**

Now let's move on to the vows of chastity and closure. The vow of chastity, for the outside, consists in the fact that a chaste wife of J.C. is as much on guard to preserve his treasure, as the miser keeps from thieves, in fear that his treasures will be taken from him. A good nun must have modesty for prerogative; she must be modest in her clothes, as I have said so many times, and as I repeat again; she must have nothing in her fashion in her fashionable way, not even a fold or a needle point. On the contrary, she must, in her dress, thwart the fashions of the world, so that everyone who sees it, can say that she is not in fashion. She must walk with downcast eyes, when she is accompanied by seculars, and even when she is with nuns. In all her words, in all her actions, in her maintenance, in a word in all she must show the example of a holy modesty, and carry everywhere the image of a wife of J.C. She must particularly take care to kiss anyone, especially men, not even their brothers, and



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## **(321-325)**

show even very reserved towards people of her sex, unless they are sisters who live far from her, and whom she rarely sees, or small children of her close relatives, or even of others. But as for boys, she should not kiss them above the age of twelve. She must never sleep with seculars, not even with nuns, unless there is a great need, and it was only once in passing. Alone or in company, a nun should never cross her legs one over the other. This posture is a custom of the world, indecent for a nun.

### **Do not receive visits.**

She must never be visited by people of the world, especially about a marriage, unless it is by surprise, and that she has been able to avoid it. You can always apologize honestly and politely, saying: it is against our state to receive visits from people of the world, because it is forbidden by our rules and obligations, to receive visits, or even to return it by tickets. I see in God that these visits displease him greatly, because it is like having a certain correspondence with the world; which provides people in the world with interviews which are sometimes against the obligations of a nun.

### **Trait of a nun who, forced to be present at dangerous talks, was assisted and instructed by Our Lord.**

I know a nun who, after leaving her community, stayed with people who received visitors. This nun, very embarrassed, and suffering in her conscience to hear, in these conversations of the people of the world, several speeches which were against her obligations, represented to the people with whom she lived, that it was useless for her to be in the conversations of these people of the world, and that his conscience was too embarrassed. She begged them to be good enough to allow her to retire alone to an apartment. But these people replied that it would not be, and wanted her to stay with them. This nun believed that she had to obey, and made up her mind when she saw that she could not do otherwise.

One day, among others, there came a visit from people of both sexes. This nun was at work; and as he was not allowed to leave and leave the apartment, one cannot express how much their conversation made her suffer. She couldn't voluntarily afford to look up to look at them.

One gentleman, in particular, began to make speeches not of a Christian, but rather of a pagan. This nun tried more and more to raise her heart to God, seeing that it was not permissible to answer him, saying: Lord, have mercy on me, and do not let me perish. This God of kindness came to his rescue, and in a very special way, saying to him: « My daughter, here I am, I am going to talk to you. » This nun found herself so attracted to God that she lost all understanding of the ears of the body, without however ceasing to work. She does not know how the conversation ended. She saw and heard nothing more of what was said, and they withdrew without her noticing.

Our Lord made known to this same nun that she was not obliged to obey the people with whom she lived, and that even, for the future, in whatever house she was in, when we wanted to keep her for him to make things do contrary to its obligations, or which would hold with the maxims of the world, it was not necessary to obey, and to be firm in its refusal; that if the people persisted, she had to look for another house, where this same disorder would not reign. The Lord always assists those who have recourse to him, and who have a good will to please him.

### **External way of observing the closing vow in the world. The error about this wish.**

I still have something to say on the outside of the closing vow. I do not speak of what concerns the interior of the vows, because I have dealt with it above. There are many nuns who believe that they are not obliged to the closing vow, and even several ecclesiastical gentlemen think the same. I knew one who had this feeling. There was talk of going for a walk in the countryside. This priest said to me, that I had to take a walk with the company. I replied that I could not do it because of my closing vow. He replied that I was no more obliged to the fence than he was. The gentlemen priests hear that in order to observe the closing vow, one must be in community and in closing, so that the people of the world can only enter it when they are brought in for necessary things; and taking it that way, they are right.

### **A nun must not go out unnecessarily.**

A nun who does not have the spirit of her state, will easily believe that she can no longer observe her closing vow, and for the reason that she is not

in community, she will believe it canceled. But a good nun who has the inner spirit and the love of her obligations in her heart, even though she is outside her community, will do everything she can to keep her vows there, and especially that of closure. She will abstain

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### **(326-330)**

to come and go, and any visits she deems unnecessary or unnecessary.

### **In which cases the nuns can go out.**

Here is what I see in God. The nuns can legitimately go out when it comes to approaching the Sacraments, either far or near, or to change confessors, when they have no confidence in the one they have. Similarly, they can go out to satisfy the precept of our mother, the Holy Church, by attending the Holy Sacrifice of the Mass. In this case, the good nun will go straight on, always having in view her closing vow. After hearing Mass and fulfilling her obligations, she will return directly to her home, without doing any tricks either here or there. On the contrary, a dissipated nun, who will have forgotten her closing vow, will go to Holy Mass, and after hearing it, will have no other care than to take walks and visits in the world. She will dine once in a house, and another time in another. I see before God that this nun does more harm than good, and that she had better stay home to hear Holy Mass. It seems to me, according to what I see in God, that the nuns are not obliged to go to Vespers, or to Salvation, even when they are near the Church, and that they are more obliged to keep solitude in their particular and to satisfy their wish. If the world builds it up, and it reproaches them for it, they answer that they are united to the Church by their prayers, but that their vow of closure prevents them from going out and dispenses them to attend. I even see that in the days of the week when Holy Mass is not a precept, they are obliged to keep their vow and to hear Holy Mass at home, unless there is a need to to approach the Sacraments.

For the nuns who are gathered together to earn a living, and who cannot afford to have a servant, they can leave legitimately for all that is necessary for life, and for all other needs. The nuns can still go out to report to their superior on their interior, and to know how they should behave in relation to their obligations. If the superior has sworn (1), no doubt we should not ask her for any permission, nor recognize her for her superior. The nuns can still

go out to see their community sisters, inquire if they are not lacking, either in the spiritual or in the temporal, and assist them in their needs. The nuns who are housed in cramped conditions, and who have no garden, can go out to go and get some fresh air in the gardens closest to them and the most secluded; but they must choose the moment when there is nobody there, especially no men.

**(1) Take the oath required by the Convention.**

### **The most pleasing work to God that nuns forced to earn a living can do is to teach little children.**

For the nuns who are forced to earn a living, I see in God that of all the works they can do, the one that is most agreeable to God, is to teach little children. God will draw from it his glory and the salvation of these good nuns; and if it were a question of confessing one's faith at the risk of one's life, one would see these nuns as firm as a rock in the midst of the waves of the sea. I see in God that nuns can teach little boys as little girls, and teach them the main truths of the faith, to enable them to make their first communion. They must teach them neither to read nor to write, but only catechism. If there were seculars or seculars close enough to them, who had schools, then they should teach only girls.

### **A nun must fulfill exactly all her obligations for love.**

The nuns must also not omit anything from their main obligations, and in particular those which are of precept, unless the Church dispenses them from them. Our Lord says in the Gospel that those who love him are the very ones who will keep his commandments. Doubtless the good God looks in particular only at love; it is love that makes everything do and undertake everything. Love is never idle, it always perseveres without ever saying: Enough is enough. There will only be the true, wives of J.C. who will love him in this way; who will keep the holy commandments of God; who will tend with all their heart to observe all they can of their obligations, and who will persevere with their love to love her more and more: for a faithful wife of J.C., the more she loves, the more she wants to love.

### **God easily forgives the faults of fragility for the soul who loves him.**

It is not that those who truly love make mistakes: yes, they make mistakes. Love does not make impeccable, especially in the time when we are, where the path of virtue is so difficult, and the not so slippery. But if you fall, chaste wife of J.C., do not lose courage, our adorable Savior is ready to raise you and to forgive you, provided that your heart is very angry, and that your will has a great desire to do better. This God of kindness knows our weaknesses and our infirmity, and knows that we can do nothing without his grace. We will not miss it;

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**(331-335)**

so let us try to correspond to it and be faithful to it.

**What the Sister wrote about perfection comes from God.  
Obligation to correspond to grace and to strive for perfection.**

If I had written above on the monastic vows in their perfection, I could not dispense with them; it does not come from me. Believe what I see in God touching grace, Actions, Christian and religious virtues; for I see in God that, as it is infinitely perfect, all graces and virtues are intended to bring us to perfection, and I see in the blink of an eye that everything that comes immediately from God is perfect. I also see in God that there are graces which demand greater perfection, one than the other. We are all obliged to correspond according to the graces that God has given us. You don't put on perfection like a dress; it is a very narrow and very difficult path. We fall several times, but we have to get up and not give up the path of perfection for missteps and for falls.

**These rules of perfection do not concern worldly nuns. Their deplorable conduct.**

What I did write above concerns particularly the good nuns who have their salvation at heart and who will observe, by the grace of God, all they can of the obligations of their state; but that does not concern the worldly nuns. I name them so, because they run in the wide track of the worldly people by abandoning all the practices of their vows and their obligations, by deluding themselves, and by saying that, no longer being in their community, they are no longer obliged to anything.

Oh my God! you said in the Gospel that you were the good Shepherd and that you knew your sheep, and that they knew you; that you walk before them, and that they follow you. Ah! No doubt bad nuns make themselves known because they don't follow you. On the contrary, you have called them many times with your graces, but they have turned their backs on you and have run away from you by running to the sensual pleasures and the deceptive vanities of the world. They still qualify as being among your wives; but unfortunately! they are wives who resemble foolish virgins who have no oil in their lamps, that is to say, who have neither faith, nor love, nor desire to please their husband. We see them running in the path of perdition and exposing themselves without fear to a thousand occasions to commit sins, against their wishes and their obligations, by seeking the companies of the worldly, by following their corrupt maxims and by imitating them in their fashions . Alas! Alas! what can we think and say about these poor lost people? The day is not enough for them to seek unpleasant pleasures among the worldly, they still spend part of the nights there. Even in their clothes and ornaments they make themselves known. What would I say about these fashionable dresses, of silk, muslin, batiste and Indian? lace and linen headdresses, with the big cockade of the most fashionable ribbons, and the watch on the side? From the feet to the head, everything in them imitates fashion. What a scandal these nuns give by receiving visits from the people of the world and by rendering them in this way!

### **Different kinds of unfaithful nuns. What they are in the eyes of God.**

I still see in God other nuns, and in greater number, who taking as a certain environment, want not to be entirely neither as bad, nor as superbly adorned, nor as worldly as those from which I come to speak; but nevertheless they imitate the bad nuns more than the good. I still see in God that the worst of all are those who have sworn and those who have married. They are looked upon before God and before men as monsters of abomination. There are still a number of other nuns who have not sworn, who have not married, but who are so superb, so proud and so worldly, that God hates them and puts them in the rank of those who indulge in their reprobate sense.

For the nuns who hold the middle between the good and the bad, they are, by their inconstancy, sometimes to God, sometimes to the devil. They make several deviations, and when they notice it, they try to get up with the

help of grace. But the scandals they give are completely pernicious and do harm to all nuns, except to good and exact nuns. This is the name God gives them. These good nuns who strive for perfection do not examine how others act; they listen only to God and their conscience. But as for the imperfect or bad nuns, I see that the devil sets traps for them and makes them tempted to reflect on the bad conduct of other nuns, by making them hear: Such a nun and such another do well this, do well that. For example, the companies of the world, conversations with worldly people, errands and visits which are useless, what shall I say finally? a hundred other faults, serve as bad examples to each other, and they say: Since nuns do well these

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things, I can do them too. This is how they communicate to each other this evil which spreads like the plague. So many evils happen only because one fails to come back in oneself and to reflect on the state of one's consciousness.

### **A founding saint appears to a nun of her order. Lesson he gives her.**

I report here what happened to a nun who is still living when she was in her community. One day her holy founder appeared to her and made herself known to her. Transported with joy and consolation, she throws herself on her knees and begins to say to him: Ah! my Father ah! my Father, please tell me something for my education. This good saint answered him: You call me your Father, and you are right, because I am it. Come inside, see and consider if you are my child. Instantly he disappeared.

At the moment the nun asked God for the grace to know the state of her conscience. Then she received an interior light which made her discover many faults on her vows, on her rule and on all her obligations. At the same time this light made her see the state of perfection in which she must strive to achieve the sanctity of her state. She also saw how far she was from it by her faults.

## **ARTICLE V.**

*Some details on the agony of Our Lord Jesus Christ in the Garden of Olives, and on his resurrection. Practical for the relief of souls in Purgatory. Warning that the Sister of the Nativity receives from Our Lord and the Blessed Virgin.*

**§. First.**

*Circumstances of the agony of J.C. Causes of his pains. Greatness of his love for men.*

**Inner state of J.C. in the course of his mortal life and during his passion.**

I report here what Our Lord told me about several points of his holy passion. Our Lord told me that throughout his mortal life the eternal clarity of his divinity, as being God, was revealed and united to his holy humanity, as being man; so that, like God and man, he enjoyed it in himself, without dazzling outside, and that on Mount Thabor he left only a faint ray. But in the days of his passion, from the last supper to the resurrection of his sacred body, Our Lord was deprived, as a man, of this divine clarity of his divinity. Our Lord said to me: « It was drawn like a black crepe on my mind and on my understanding so that my dear soul was as if surrounded and veiled: it saw only the cross and the torments of my passion; but in particular, the greatest torment with which it was overwhelmed was the weight of the number and the enormity of the crimes committed and to be committed from the beginning of the world until the end of the centuries, which came to unload on her, and the justice of God my Father, who asked that they be expiated by the blood of a God. This was what made me make this just complaint, approaching the Garden of Olives: My soul is sad until death. »

**First vision of the place where Our Lord suffered his cruel agony. The shape of his body imprints on the earth.**

I found myself one day, for the second time, in the Garden of Olives, at the very spot where Our Lord had suffered his harsh agony. The first time I saw this place, Our Lord did not show himself to me. I was alone; however I



saw in the light of God that it was the place where my Savior had suffered so much, and this is what I noticed. The impression that the sacred body of Jesus made on the place where he was on his knees, sank there little by little, when Our Lord prostrated his most holy face against the ground. I saw his sacred printed portrait, his arms and shoulders, and the shape of a body on the ground. I saw that by the sweat of his precious blood, which had penetrated his robe, the place where he was was red, and that even this earth had taken a certain color, as if it had been kneaded and trampled with this precious blood . There were places which were more marked with blood than each other, and particularly the place where he had prostrated his most holy face; and we can believe that our divine Savior had cried tears of blood. At the place where the edges of her dress had worn, there were large tears of blood stuck together and frozen on the ground, which had fallen from her clothes. This is what I saw the first time, a Holy Thursday evening.

### **Second vision of the same place. Our Lord appears to him and explains to him the meaning of the prayer which he addressed to his Father.**

Some time after having seen what I have just said, as I used to watch Holy Thursday night, and spend it almost white before the Blessed Sacrament, in honor of the holy passion of our divine Savior, meditating that night on the painful mysteries of Our Lord, I reflected on his agony in the Garden of Olives. Suddenly I found myself by the spirit of the Lord in the same place that I had seen some time before. I recognized the same place, that I had seen, and that I had been told to be the one where Our Lord had suffered

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his holy agony. At the same instant, Our Lord appeared to me very close to me, and said to me: « My child, this is the place where I suffered so much for your love and for the love of all mankind. I fought and I was alone to fight against all my enemies.

» I want to teach you that the first time I bowed down before the majesty of God my Father, it was to ask for mercy by the feeling and the movement of my holy humanity which was overwhelmed on all sides. In this

humiliating posture I made this representation to the holy majesty of God, saying: My Father, if it is possible, that this chalice of reproaches and humiliations should pass without my drinking it. But at once my love for the human race, more powerful than the executioners and my people to kill me, at once this divine love, eternal and infinite, answers me in the union of the holy will of my Father, than he does did not want him to oppose it, that he would gain victory, and that it would be he who triumphed over death, and over the death of the cross. And I answered: My Father, let your will be done, not mine.

### **First prayer of J.C.**

» My first prayer, effect of nature, was caused by the sight of the desolation and abominations committed in the holy places, of all the sacrileges and all the desecrations of the holy mysteries, and again by the sight of my chosen people, which I had drawn from the pagans and the barbarians, and who was the very one who, among all my creatures, had chosen and elected himself to crucify me like a scoundrel and a thief; still had he joined him all my creatures, my ministers, priests, men and women religious, all those who by solemn vows became my beloved and favored people, and many of whom then turned their backs on me, and me betrayed like one of my apostles, Judas... Ah! my people, why are you betraying me like this? If at least you did not lose your soul! ... On which side will I expect help, since those on whom I should have relied, have abandoned me! ... So all my people, that of the old and that of the new testament, come together to give each other support: to the scribes and the Pharisees, to put me to death; to Pilate to condemn me, and to the executioners, to crucify me. They separate from innocent and faithful souls, in order to consult with Judas to betray me. All these misfortunes joined together are like a torrent which draws me and overwhelms me before the majesty and justice of God my Father. »

### **Charity of Our Lord towards his apostles.**

Our Lord said to me: « I got up the first time to go and revive the courage of my apostles, who were asleep. The charity I had in my heart for them and for all my ministers of the new Church did not allow me to abandon them. After having awakened them of the body and the soul, I returned to my prayer, where I envisioned the offense done to God my father, by the great number and the enormity of the crimes with which I was

charged and made guilty , to repair, like God, the majesty of God my Father, who was outraged, and to suffer, as a man, the torments, the agonies, the annihilation, and finally the death, which the sins of my people had deserved.

### **Second prayer of J.C.**

» I bowed again, saying, Father, since it is your will that I drink this chalice, I consent to it; may your will be done, not mine. » Our Lord returns a second time to awaken his apostles, but he simply awakens them without saying a word to them, and then returns to his prayer.

### **J.C. the good shepherd. Take care of his apostles. Example he gives to the pastors of his Church.**

Here is what Our Lord said to me: « I am the true and the good shepherd. I never abandon my sheep. » Then Our Lord looked at me, saying, « My apostles are brought down by the gravity of nature which is afflicted, and which keeps them slumped in a sort of drowsiness. They represent the cowardly, lukewarm pastors, weighed down by the love and affection they have for themselves. They fall asleep cowardly, and lose sight of the care and vigilance they must have for their herds. Do you see the example that I give them by going to awaken my apostles, who are only asleep from a natural sleep, and out of infirmity; you see how I watch over them, and as through the love I have for them I forget all my tiredness and all my pain, and that in the very midst of my blood sweat, which puts me in weakness and in languor, and almost reduce me to agony? However, without regard to my holy humanity, my charity carries me and makes me act to go to them.

### **How grace works in a soul. The first stroke of grace that awakens souls is stronger than the second.**

» But notice one thing here, says My Lord, and learn what the gift of grace is. The first time I went to wake them up, I scared them. I took them up a bit in the strictness of my

» Charity, especially the one I chose to be the head of my Church; I covered him with confusion, as did the other apostles, and said to him: What! Pierre, are you sleeping? can you not stay awake for one hour with me? At the same time, by my word I made him hear in his interior: What! Pierre, don't you know that the devil is trying to devour you and to screen you as you screen wheat? I already warned you. But what! you sleep! I warn you again: watch and pray, lest you fall into Satan's temptation and traps. Don't trust yourself. I warn you again. The mind is quick, and nature is crippled and weak. Our Lord told me that he said the same to the other apostles. "Do you see now, continues Our Lord, how grace works, by the example I give you of my apostles who fall asleep instead of watching and praying? When I awaken the sentries of Israel, who sleep spiritually by the drowsiness of their souls, my grace does not fail to come to wake them up, to make them hear that the enemies are chasing them, and to make them see the dangers where they are, the perils that threaten them, and how they must watch over their flocks, which they must answer for; finally, this grace frightens and inspires fear: it resumes, it thunders, and then it withdraws to see if the pastors will benefit from its advice. If they fall asleep again, she comes to wake them up only, and present themselves to their minds and their hearts, and in the moment she withdraws, without making more impression on them. »

According to this example, here is again what our Lord tells me: « Believe, my child, that the first stroke of the grace which I give to a soul for its conversion, has much stronger impressions and movements than the second stroke. When this soul does not benefit from the first warning and unfortunately falls back into its ordinary vices, grace cools down in its regard, it simply presents itself to it, awakens its spirit, makes it see the faults in which it has still fallen ; and then, without giving any fear or terror, she withdrew, and that was the conduct I held with my apostles. The second time I come to them, I don't say a word to them. I simply showed myself to them and woke them up, and quickly returned to my prayer. »

### **Third prayer of J.C. Immensity of his pain caused on the one hand by the greatness of God's offense, and on the other, by the small number of sinners who will profit from my death.**

Our Lord said to me, « I bowed down for the third time before the majesty of God my father, and asked him for mercy and mercy for all mankind, saying to him: Holy Father, just Father, adorable Father, since your love will save all of mankind, I want it too. May your holy will be

done; I want whatever you want, because your holy will is mine, and we are one. » Here is what Our Lord added: « This was the most painful moment for my soul. On all sides fell an impetuous torrent, caused both by my love and by the justice of God my father. I found myself engulfed on all sides, without finding a moment of consolation. I saw the justice of God my father, irritated against all crimes of the human race, which demanded revenge and satisfaction. The offense of God which had ascended to the throne of the supreme majesty of my father, made me tremble and shudder from all the parts of my holy humanity; and my heart, through so much pain and anguish, penetrated what was the offense of an infinite God in all his holy perfections. »

### **Neither men nor angels will ever understand what God's offense is. J.C. alone understood it.**

This divine Savior, throwing me a very sad look, said to me: « Do you know, my child, do you know what is the offense of God? No, you don't know, and you will never know. The highest seraphim will not know, and will never be able to understand how far the horrible crime of God's offense extends. To understand this crime and to know it, one would have to understand and know God himself; what is impossible, and what will be forever to be created everything. There is only God alone who knows himself, and who understands himself in all his attributes and in all his divine perfections.

» For me, my child, I know what God's offense is; it penetrates my heart, and it seems that the pain divides it into two parts, at the sight of one side of the outrage done to God my father, and on the other, of the awful situation of sinners, whose there will be so few who will want to take advantage of my redemption, my graces and all my sufferings, and this dreadful multitude of reprobates who will be forever, for having been not only unfaithful to my grace, but also for the " to have despised by violating my commandments and my precepts, and which will make themselves more criminal, by the very fact that they will render useless all graces and

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» All the merits that I acquired for them by my passion and by my

death. This is what makes me say again:

### **Ardent desires of the heart of Jesus who wants and asks his Father for the salvation of all men.**

O fair Father! must we suffer so much and needlessly for so many souls! O adorable Father! my love wants them all, but they don't want them; my love calls them all, but they turn a deaf ear, and do not respond to the tenderness of my heart and of my love which runs after them, urges them, urges them to come to me and to run away; but they run away from me, turn their backs on me and despise me. O Father, full of mercies! I am God like you; see how their crimes have reduced me; see my pain! I am a man like them, and I have compassion for them. I am the head of the human race, and I feel in my heart all the pains and all the misfortunes of all my members. »

### **Sharp pains of J.C. His sweat of blood, his agony.**

Our Lord continued thus: As the pains pressed me on all sides with a great violence, my blood sweat started again by crises almost at all times. My holy humanity fell into weaknesses, weaknesses and deadly languors; my whole body trembled; it seemed to me that my holy humanity was about to fail; and so many pains would have led me to death, if my hour had arrived. I was alone in supporting all my fights; I fought myself against myself, by the love I had for all sinners, but in particular for all penitent sinners and all my chosen ones. I was then prostrate, my most holy face on the ground, and bathed in my sweat of blood. My body was weighed down by weakness and failure. My love wanted to make me suffer a harsh agony in which I could not rise from the ground, neither stir my limbs, nor even raise my head, which you see the impression of, as if I had just risen from my prayer. »

### **In his agony, J.C. resorts to his Father.**

Then this divine Savior said to me: « When I saw myself at the last extremities of my agony, a livid pallor spread over all my limbs, my heart which throbbed with pain and love, my deep breathing which grew bigger and bigger weakened at intervals, I had recourse to my Father, and said to him: My Father, have mercy on me; see if there is pain like mine. I want whatever you want, O my Father! but see the excess of my pains. I am

submerged in a sea of afflictions and anguishes. See my blood which is soon all spilled on my clothes and on the ground: my forces have abandoned me all my body is in a failure which seems to reduce me to death. »

### **His Father sends him angels to console him. Lesson for those who suffer.**

Our Lord turning to me said to me, « It is here that I give a great example of the need to have recourse to God in the greatest afflictions and tribulations of life, and even in the anguish of death, and ask for help. Anyone who has recourse to prayer will be comforted, as I was myself from my divine Father. As soon as I had said my prayer, he came down from heaven, by order of my Father, several angels who came to console me in the excess of my affliction. These angels lifted me up from the ground, where I was stuck by my frozen blood. They took me in their arms, and made me rest on their breast. My limbs, cold and stiff, began to regain some movement, and my strength gradually returned. Then I saw around me several beneficent angels, whom my Father had sent me to console me in my affliction, and these angels said to me:

### **Speeches of the angels to J.C.**

« O Lord, king of heaven and earth! we are sent by your Father to console you, my God, who are the consolation of all the afflicted, the joy and the bliss of all of paradise, of all your angels, and soon of all your predestined. See, O Lord, son of the Eternal Father, what glory you give to your Father! he is satisfied, his heart is happy. You are today this sweet lamb of God, who erases all the sins of the world. Yes, you have satisfied God's offense; you have satisfied in God and as God, and satisfied with God. Yes, your Father is happy, because it took nothing less than the blood of a God to satisfy his justice. Yes, your Father is satisfied, divine lamb of God, divine lamb so pure, so holy and so innocent! your Father is satisfied, but your love is not: he wants, this divine love, to gain victory over all his enemies. He wants, this powerful conqueror and this armed fort, to strip the death of his empire, and to conquer you I do not know how many millions and billions of blessed souls, who would have been the prey of hell, who will take advantage of your merits , and who, faithful to your graces, will follow in your footsteps.

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» Consider, O my king! what triumph will produce your holy passion, and what glory will win this beautiful triumph of your love! This is the cross and the chalice that the Eternal Father sends you; it is the present which he gives you today. But, divine lamb, it will be, this holy cross, after you have expired on it, it will be and will become the subject of the worship of all Christians. O divine lamb of God! I am obliged to tell you, on behalf of God your Father, that you are condemned to die, and to die on a cross. It is not your enemies who condemn you, it is the sins of all men, of whom your love has given you security. The Eternal Father has judged and condemned you to death, and your love condemns you to it: he demands it from you, O sovereign and adorable God, to whom all creatures owe honor, praise, adoration and obedience! Your heart is ready, O divine Jesus, your heart is ready to obey, not only the will of your Father and your love, but also the persecutors of justice, and the executioners who will tie you with nails to the cross. »

### **J.C. after his agony, regains his strength and his beauty. There is no sign of his bloody sweat.**

Here is what the Lord said to me: « When my strength began to return, and I had regained a new vigor, I knelt down, and letting myself go, leaning a little on the angel who supported me , my blood sweat stopped, and the pores being tightened, my blood circulated according to the ordinary course of nature. This good angel, with a white cloth, wiped my holy face, my hands and my clothes, so that I regained my first natural beauty, my strength and my vigor. At the same time my clothes took on the same color as they had before, so that neither my head, nor my limbs, nor my clothes retained any stain of my precious blood.

### **The agony of J.C. and the forces he regains afterwards. Effect of his immense love for men.**

» My love for suffering more for men had deprived me of all my natural strength, and reduced to nothing by the end of a sad agony, which my holy humanity had suffered. The discourse that the angels held on this same love told me nothing new. I knew it from all eternity; I saw and knew



all things in my Father in his eternal decrees; but my heart was very satisfied to hear of divine love and the reproaches of my holy passion, and even more than on the Thabor in my transfiguration. Moses and Elijah, who came to visit me to honor me more, spoke to me of nothing but the various torments of my passion. Likewise my angels, by their speeches, represented to me the image of my passion, and the glory that my Father would receive from it. This zeal for the glory of my Father, which comes from the love I have shown him from all eternity, is like a consuming fire that is in my heart, and that will never end. This same love gave me back all my human strength; and after having, so to speak, taken everything from me, he returned everything to me, and put me back in possession of my sovereign power. My heart was all kindled with this devouring and sacred fire. There appeared to my mind only the sufferings, the humiliations, the reproaches, the whips, the crown of thorns, the nails, finally the cross and death. A deer warmed and burned with thirst, does not run so hard at the fountains, that my heart, altered with the desire to satisfy the glory of God my Father and the salvation of souls, ran to the death of the cross.

### **With what strength J.C. rises to go to torment and death. His thirst caused by the love of the salvation of souls.**

Animated by this new flame of my love, I rose instead of my prayer, like a lion that rises to run and devour its prey. My heart, during my passion, drank in long strokes of this bitter chalice that my Father had given me. I drank according to the alteration of my thirst, which led me to drink to the dregs; and again on the cross, my love forced me to say that he was still thirsty. »

### **The way to quench J.C.'s thirst is contrition of the heart and penance.**

Our Lord, turning to me, said to me: « My child, it is you, with all the human race, who can satisfy this devouring thirst: it is true that so much suffering that my sacred body endured was capable to give me a great natural thirst; but the desire I had within myself for the ardent love of the salvation of souls and of the glory of God my Father, caused me much more thirst and a much more cruel torment. It is you, dear souls, who cost me so much! ... Ah! all my sorrows I will forget them, if you satisfy my thirst, by giving me water from a contrite and humiliated heart for the love of God for

having offended me so much. This is all I ask to quench my thirst for fire (1) which always causes my thirst. What is lacking in my passion is

(1) Unusual expression, abuse of words, bold thought, which takes the style of Scripture, and which one would necessarily have weakened by trying to express it otherwise. Besides, the reader must remember (and he has been able to notice so far) that it is the style of the Sister that we give, and not ours.

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» to be quenched from this spiritual thirst, which is the eternal salvation of your souls: it is true that I have accomplished everything in my mortal life by my sufferings and by my death; which made me say on the cross: All is consumed. Yes, no doubt, everything is done on my side, everything is accomplished, everything is consumed for the glory of God my Father and for your salvation; but on your side everything is not done, all is not accomplished, and all is not consumed. You must cooperate with my grace; that in union of the merits of my holy passion you walk in my footsteps; that you carry my cross every day of your life for my love and for my glory, in penance for your sins and those of sinners. »

### **J.C. ready to suffer again, for one soul, all the torments of his passion, if it were necessary.**

Our Lord said to me: « I have so much at heart all this for the glory of my Father, and for the salvation of souls that, if it were still to suffer for one soul all that I suffered, and that my Father allow me, I would suffer it with all my heart to make her blessed for all eternity. »

## **§. II.**

***Resurrection of J.C. and its circumstances. Wonders that operated at the sepulcher of J.C. at the moment when his soul meets his glorious body. Impossible to explain and even understand God's excessive love for men.***

**Our Lord appears to the sister and teaches her what time he is**

## **risen.**

I report here the triumph of the resurrection of Our Lord J.C., according to what he made known to me. The night of Holy Saturday, before Easter Sunday, an hour after midnight, I woke up. Being in my bed, awake, I heard the big clock ring an hour; in the moment Our Lord appeared to me and said to me: « My child, this is the hour when I am risen and came out triumphant and glorious from the tomb: come let me take part in my resurrection. I have afflicted you by letting you know the agony of my passion at the Jardin des Olives: this is why, my child, I want to rejoice and let you know something about my triumphant resurrection. »

## **The Sister is transported to the sepulcher of J.C. She sees there the meeting of all the just souls out of limbo, and several troops of angels.**

In the moment I was transported to the garden where Our Lord had been laid in the tomb. Our Lord said to me, « This is the place from which I emerged triumphant from death; my glorious soul brought with it limbo the troop of the blessed righteous of the Old Testament. Arrived at the tomb, I showed them all my sacred dead body deprived of life, covered with wounds and completely sealed by the bruises from the blows I had received. At that moment, the air was shining with clarity from the troops of angels who descended as fast as lightning, and who came to melt in the garden to honor my triumph. »

Of these angels there was a part of each of the nine choirs; they arranged themselves in good order around the sepulcher, where they formed only a choir, of which the archangel Saint-Michel was the head. The patriarchs did the second choir. The prophets, the martyrs, and all those who had suffered the most for J.C. were arranged with the choir of the patriarchs: the rest of the righteous made up the third choir; they were arranged in very good order in the garden, around the Holy Sepulcher.

## **Resurrection of several holy patriarchs.**

Several bodies of the ancient patriarchs, like those of the prophets and many others, were resurrected with Our Lord, and in the twinkling of an eye their souls were joined to their glorious bodies; and there was no living man at the resurrection, except those who were beatified, and who, by the merits of Our Lord, were in condition and worthy to enjoy his triumphant glory.

## **Songs of joy from angels and saints at the time of the resurrection of J.C.**

After this whole troop had seen its sacred body, in an instant, in the presence of angels and saints, this beautiful soul reunites with its sacred body, and Our Lord appeared in the midst of this beautiful assembly, as it is in the sky, filled with glory and in the radiance of such high majesty, that splendor was reflected from all sides. The first choir of the holy angels sang the *Gloria in excelsis Deo*, and the other two choirs responded in turn, and all together, with a concert of melodious music, which resembled that of Paradise. I heard that they were singing: This is truly the day the Lord has made; rejoice! let heaven and earth tremble with joy and joy, because J.C. is truly risen, and he will no longer be subject to death. May honor, glory, power, homage and worship be forever returned to the Lamb of God, who suffered death for the redemption of mankind!...

## **When J.C. rose from the dead he was worshiped by all the angels, by all the saints, and by Mary, his divine mother.**

Our Lord told me that when he appeared in body and soul truly risen, and in all his glory, the whole assembly, with the angels who had remained in heaven, bowed down, worshiped him in spirit and in truth, and recognized it as

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true God and true man, like the king of heaven and earth, like the redeemer of the human race, and like the sovereign judge of the living and the dead. Then he added: « My divine Mother, who from the upper room, by my clarity, saw everything that was happening, bowed down first with all the spirits of angels and saints, to adore me and to set an example to all blessed spirits and all of humanity. »

During these songs of joy and this magnificent triumph, the most holy and very adorable Trinity, always indivisible unity, appeared in the middle of the triumph, with the same glory and the same majesty which is shown in the sky, and she made herself seen to all the angels and all the saints. Here, according to what I have known in the light of God, is what the Eternal

Father said to his beloved Son: « You are my Son; I have begotten you from all eternity in the splendor of my glory. I beget you today true God and true man, immortal and immutable king, and God like me: I beget you God and man, who suffered death in your holy humanity. You are victorious over death and all your enemies, and you are truly risen in your glory. You are my Son, my Word, and my beloved Son in whom I have placed all my indulgence and my eternal bliss. All power, all authority is given to you, both in heaven and on earth, and to the bottom of the abyss. »

### **Beginning of the triumphant Church, and fullness of new graces spread over the militant Church.**

Then Our Lord made it known to me that the triumphant Church began its resurrection, because, being risen, he made the glorious bliss of all the blessed who were present. Here is yet another wonder, it was the sight of the new militant Church, filled with graces, sacraments and infinite merits, which were the fruits of the passion and death of Our Lord and of his holy resurrection. All these adorable mysteries were shown to me in God by the beatific view, which the whole assembly of the new triumphant Church had had through the vision of the most holy and very adorable Trinity in its glory.

### **Vision of the whole militant Church in general, and then in particular, of the whole troop of elect until the end of the world.**

These blessed souls still saw in God the whole militant Church gathered before them, and knew the predestinated and the reprobates, all those who made good use of the graces and merits of Our Lord, and all those who would abuse them. But above all with what joy and with what joy these glorious souls were not filled, when it was represented to them the troop of predestinated, composed of so many pontiffs, apostles, generous martyrs, confessors, anchorites and virgins, not to mention an infinite number of faithful Christians of all states and all ages, and so many holy penitents who have whitened under the yoke of penance, imitating the example of their adorable Savior! They seemed to see these generous combatants advancing in troops to unite with them, and to pass from the militant Church to the triumphant Church; which makes in God only one and true Church. Then, filled with a transport of joy at the sight of the merits of Our Lord, they all

began to intone this hymn: O happy fault which merited us such a Redeemer!

### **The Eternal Father gives his blessing to all the elect.**

At this time the voice of the Eternal Father is heard from the whole assembly, He gives blessings to all those who made up the triumphant Church, and at the same time he blesses all the blessed whom he saw, in his eternal decrees, to have to do penance, to correspond to the graces of the redemption of his Son, and to imitate his example. « Yes, » he said, « I bless them in time and in eternity. I will bring them into my kingdom by the merits of the passion and death of my Son: I will receive them in my kingdom in the name of my Son and through my Son. »

### **Sister's reflections on the love of J.C. to which we must respond with love.**

It is you, O Word incarnate, true God and true man, who, by your death and passion, opened the door to heaven for them, closed for four thousand years. It is you who are their way and their life, and who lead them to the truth; finally you are their salvation. Your love for your people has triumphed and won a glorious victory; but this divine love (1) wants as a reward for love, it wants to be loved; he will be salvation only of those who love him. It is for them that this divine love has won so many victories; that he has, by his labors and his triumph, overcome death for all. I say for everyone, because this divine love wants everyone to run away, and everyone likes it. This is where they will live forever. What is called death is eternal death: the death of the body is counted for nothing; it is only a little dust that will resuscitate on the last day; but what is called real death is eternal death. It is

**(1) We have already noticed several times, and we will still notice, especially in these reflections of the Sister of the Nativity, that she personifies the love of J.C. for men, according to what Saint John says, ep. 1, ch. 4, v. 8: Quoniam Deus charitas est; because God is love. Hence these expressions of the Sister: Love wants to be loved; love love, etc., etc.**

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that which love has overcome for all souls who will want to correspond to it

and love it with all their heart with all their soul, with all their mind and with all their strength.

### **Our love for J.C. must be constant and boundless. He must be free and of our choice.**

He wants no limits to our love for him. Divine love is infinite, and will always burn forever, never to be consumed. Also this divine love wants all those who will want to love him and do good for his love, to persevere until death. Whoever dies out of love will die in death. Divine love, by its triumph, has not only brought death down, but it has also closed the doors of hell to us, and opened those of his kingdom to us. Love is the key to the kingdom of heaven; we will only open to those who love and who have done good works for his love.

This divine love which loved us so much, and which still loves us with an infinite love, which wanted, by its free will and by its own will, to descend from the top of the heavens and embrace all kinds of crosses, sufferings and humiliations, and finally death, without being forced to do so by his too great kindness and by his too great love, wants those who love him, to love him by their free will and their good will. He made a command to love him: he showed us the way to heaven, which is to follow his example and observe his divine commandments. This divine love even obliges itself to provide graces more than sufficient to make our salvation; but he will only save those who want to save himself, he will not force free will. After showing us the way, it is up to us to follow it or not to follow it: our fate is in our hands. If we want to give ourselves up to eternal death again, to reopen the hell that he had closed to us, and to renounce the kingdom that this divine love had prepared for us, we are free. If you are damned, it is you who want to damn yourself for not wanting to make a good choice. You preferred to follow your lusts and your disordered inclinations, and you love yourself in your own nature corrupted by your passions; this is why this divine love will say to you: « I do not know you; you are not one of those who love me; you got lost, and you wanted to. »

### **Vision of the countless number of reprobates. The Eternal Father curses them.**

The Eternal Father, in a new light, showed the new triumphant Church made up of the elect, and the happiness of the blessed in eternity. He showed

at the same time the reprobation of the unfortunate in hell, whose number was so appalling, that if these blessed souls had been capable of trouble and affliction, their joy and their triumph would have been altered. But no: everything contributes to the glory of the Lord. If it is not in his love, it will be in his eternal justice that we will glorify him in spite of the obstinacy of the will of the impious always rebellious to God.

The Eternal Father, after having exposed the formidable number of the reprobates to the knowledge and sight of the blessed, said in their presence: « For you, godless, I curse you, I cursed you in my eternal decrees, and in which I knew from all eternity your malice and your black perfidies, and how you would play with me; but my power and my justice will play with you forever. »

### **The Eternal Father constitutes his son king of the universe and sovereign judge of the living and the dead.**

Then the Eternal Father addressing his son, said to him, « You are King, and the King of glory; I establish you the sovereign judge of the living and the dead. You will be the glory and the happiness of those who love you; but for your enemies, you will rule them with the rod of iron, and you will crush them under your feet. Your power will triumph over them, and will confound them in the abyss. »

### **God sees everything as a point from all eternity and in all eternity.**

I make known here what I live in God. On the day of general judgment, when Our Lord says to his elect: Come, blessed of my Father, to possess the kingdom which has been prepared for you from the beginning of the world; and likewise he will say to the wicked, « Away from me, you evildoers, go to the eternal fire which has been prepared for the devil and those of his party. » I know in God that Our Lord will speak thus, because from all eternity and in all eternity all that God created, as all that he will create, the past, the present and the future are always present to him like a point.

### **The way in which the Sister lives all the mysteries that she has just related.**

When I relate here all that I saw in God in the adorable mystery of the



resurrection, do not believe that I saw in this mystery, any more than in all the other mysteries, distinctly and in the manner of the blessed. Alas! I am very afraid and I fear very much that I will never be worthy of it. For example, when I said that the Most Holy Trinity was in the Holy Sepulcher, among the blessed, and that she showed herself in her glory and as she was in heaven, well! I saw only a globe of light that surrounded the three divine people, and I saw none of the three adorable people. I confess that no living man is capable or enough

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pure to never see God as he is in his glory; he is not even able to see a single blessed in the glory of the Lord. I confess that if it happened, it would be by a great miracle. I do believe that God works miracles when He pleases; but for me, all I can say is that man could never see such holy and divine things without losing his life. I also declare that when it pleased our adorable Savior to make me see something of his divine mysteries, for example that of his holy resurrection, he spoke to me, and that when he spoke to me, his voice lit up all my interior, and formed in my understanding like a shortcut table, in which I saw all that this God of goodness wanted to make known to me, and of which he obliged me to put something in writing; which I did out of obedience.

**What she does write is far below what she saw in God. It is impossible to explain it.**

What I have written is far below and does not come close to what I have seen and known in God. I beg forgiveness of Our Lord for having explained myself so badly, and for not being able to say or develop what I saw or what I saw. Our Lord made me know that it was not in my power, and that we should not even try to explain clearly what he showed me in his divinity; that it would be wanting to tempt God.

**Above all divine love is inexplicable. The blessed in heaven will never understand it perfectly.**

For example, Our Lord made me see in the mystery of his death and his passion a small sample of the triumph of his love. I did not know if the Lord

would oblige me to put something in writing, and I knew in his light that he did not ask for it from me. « How, my child, he said to me, could you have such holy things written and explain the little that I have shown you? do you know that the triumph of divine love is the work of God himself? The blessed in heaven will be occupied for all eternity to contemplate, see, admire and love this beautiful triumph of my love, this beautiful triumph of my love in all the mysteries of my life, of my death and passion, and in everything what I have worked in my Church by my grace and by the sacraments; but in particular this beautiful triumph of my love which by my grace enters hearts with gentle violence, and which attracts them to me without interfering with their own freedom. How could you explain all this which is the effect of an immense love, which lives only by victories and triumphs, and which death itself could not resist? All the blessed in heaven will be eternally delighted in love, without being able to understand it perfectly. » Here Our Lord added: « The silence of a heart which loves and worships this divine love, pays more homage to its majesty than words, knowledge and explanation. »

### **Our risen Lord leaves the garden with the troop of the righteous and the angels, and goes to visit his holy Mother.**

Before Our Lord left the garden with all this blessed troop, the whole assembly sang a hymn of thanksgiving to the Lord. This triumph lasted about an hour; so that I knew it was about two o'clock when this beautiful assembly disappeared from the garden. At the time of the resurrection of Our Lord the dawn appeared, and when Our Lord left the garden, the sun had risen a few minutes ago. He had moved forward to witness what was happening at the Savior's resurrection.

The first visit that Our glorious Lord made on leaving the garden was at the cenacle, where he went faster than thought, to visit the august and divine Mary, the Blessed Virgin, his mother. He visited her as a true God and true man and immortal. The joy that Our Lord gave her of her triumphant resurrection was proportioned to the great pains she had suffered at the foot of the cross. During the forty days that Our Lord spent on earth, most of the time he was with her in body and soul. It was not necessary for this that the Blessed Virgin was always alone and without company, because Our Lord made himself invisible, and also made invisible to the Blessed Virgin the whole assembly of angels and blessed, who followed him everywhere .

## **Appearance of J.C. to his apostles.**

He did not make himself invisible to the apostles. He made several appearances to them, as the Gospel says, in which he made himself visible to them in a human way, suspending the splendor of his majesty, making them know his holy humanity, conversing with them in a familiar manner, assuring them, in truth, that he was truly risen, telling them that they were not afraid, that he was clothed in his sacred body, his flesh and his bones, and thus proving to them that he was truly resurrected. Our Lord made them all these visits to plant and root in them faith, which in some was still very weak.

## **The holy women go to the tomb. Angels remove the stone. Fright of the guards. The angels announce to the holy women that J.C. has risen.**

When this illustrious assembly left the garden, the women who were on their way to the tomb, and who proposed to embalm the holy body of our divine Savior, were soon to arrive. God sent angels to their

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### **(381-385)**

announce this great and beautiful news of the resurrection of our adorable Savior. He allowed one of his angels to appear visibly to the guards to frighten and frighten them. At the same time these guards heard a great noise coming from the stone, which the angels rolled out of the entrance to the tomb. To this noise was added an earthquake, which was so great, particularly in the garden and in Jerusalem, that no man could have stood. The guards were overthrown as half-dead. As soon as they had recovered a little from their fear, they fled from the garden, and the holy women arrived there. It was there that the angels said to them, Do not fear anything for yourself, and do not be afraid, because we know that you are looking for Jesus of Nazareth; but he is no longer here, he is risen as he said; go and tell Peter and the other apostles, and assure them that they will see him in Galilee, as he had promised them.

### **§. III.**

***Practice taught to the Sister of the Nativity by Our Lord, and drawn from her Passion, to contribute much to the relief of souls in purgatory.***

Our Lord made me know how to relieve the souls of Purgatory "It was by short prayers and even by aspirations made to his heart, for the intention and in honor of the merits of his holy death and passion. God makes known to me only one aspiration made with love and with care in honor of the five painful mysteries, by taking from time to time a mystery with each aspiration, and by offering all that Our Lord has suffered and endured and all its merits, for the relief of souls in Purgatory, or one in particular, was of infinite merit in obtaining their prompt deliverance.

**On what occasion Our Lord teaches the Sister this practice.**

This is the occasion on which God gave me knowledge of this devotion. An old nun died. The one who was to occupy her cell after her was afraid of the deceased, and asked me to go to sleep there for a month. One night, I got up at midnight, by permission of my confessor and my Superior, and began to pray, facing the Blessed Sacrament, uniting my heart and mind with the nuns who were then to be recited matins. Usually the nights that Our Lord had marked me for praying, especially the night from Thursday to Friday, he used to warn me to get up; and I stayed up in prayer until Our Lord let me know that I had to go back to bed. It was in one of these nights that Our Lord taught me this devotion, drawn from his holy passion, for the souls of Purgatory, and this is how it happened:

**A deceased nun appears to her and asks her to pray for her.**

After receiving permission from Our Lord to go and resume my rest, I got up from my prayer and turned to the side of the bed to go to bed. I saw with eyes of body and soul the deceased with her face, as in her lifetime, and in her nightwear, which always stood before me to prevent me from getting into the bed, reproaching me that since I was up, I hadn't prayed for her. I turned around the bed to go to bed; she was always in front of me to prevent me from going up there.

When I saw this, I spoke to Our Lord and said to him: Lord, allow me to stay in prayer for a while for this deceased woman, before going to bed.

No, replied Our Lord, I want you to go to bed. As it was always before me, Our Lord said to me, « Touch it with your hand. » She still had her back to me. I stretched out my hand with great fright, but with faith, and putting all my trust in God, whose presence seemed to me to be sensitive, without my ever seeing him. I only saw the deceased. When I thought I put my hand on her back and touched it, I didn't touch anything at all, and as fast as the thought there was next to me, who gave way to me. I went to bed quickly, and when I was in bed, in the light of a beautiful moonlight, which gave in the cell, and which made a light almost like that of the day, I saw it turning all around our bed, and make efforts to get on it. It was at this moment that Our Lord taught me this short prayer for the souls of Purgatory of which I have just spoken. This God of goodness said to me: « Offer to my Eternal Father, for this soul, all that I have suffered and endured in the painful mystery of my prayer in the Garden of Olives and offer it by love and in union of the love with which I suffered. » I fell asleep while praying, and when I woke up it was daylight.

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#### **§. IV.**

***Strong repugnance of the Sister of the Nativity to make write extraordinary things. Warning that she receives on this subject from Our Lord and from there very Holy Virgin.***

#### **Obedience of the Sister, despite her reluctance to write.**

My father, I am making known to you the more than natural repugnance that I have, and that I have always had, to write down the extraordinary secrets that God has entrusted to me, and that I carry in the secret of my conscience. In spite of the pain I feel in having written, I have always, by the grace of God, without which I can do nothing, have written as often as my divine Savior and my confessors have commanded me; although the repugnance and pain is joined by the demon's temptation, which always leads me not to have writing written, for the reason that this writing will be the cause of my loss.

**She flattered herself with the hope of no longer having to write. God's will is against it. Reproaches made by the Blessed Virgin.**

Since I have written, my divine Savior has pleased me to give me a lot of time apart, even for several years in a row, so that I have believed several times that it was over, and that the good Lord did not require more of me to write; which consoled me a lot. In the present time, where I write, there are only four to five days that I thought more than ever never to do it again; which consoled me greatly, seeing me thereby freed from my punishment and several other sentences that come from there. But unfortunately ! what is the use of man? This God of goodness disposes according to the decrees of his holy will, and as he pleases.

Here is what has happened to me these past days, touching the will of God on what concerns Scripture. God made me know more than ever that it was his good pleasure and his holy will, that I should have it written again. On this subject, the Blessed Virgin announced to me that she would have liked me to have had certain peculiarities written that she had made known to me on her mysteries, mainly on that of her glorious assumption; and making me like a sweet reproach: How, my daughter; she said to me, you made no mention of me in your writings! you have done nothing to write about several different things that I have made known to you, me, who took you under my protection from your childhood, and who have so many times diverted the hard fighting and the temptations that the demons wanted to arouse against you! You will know only in the next world, my daughter, the special care I have had of you, and the graces of protection that I have obtained for you from my divine Son.

I was dismayed with shame and confusion in the presence of the Blessed Virgin. I asked forgiveness of Our Lord and the Blessed Virgin for all the ingratitude and infidelities that I had committed throughout my life, and for the little recognition that I had had for the love and tenderness of such a good mother. I promised to be more faithful; I dedicated myself to her so that she would do with me what she pleased; and I begged her, in spite of my unworthiness, not to abandon me, and to pray to her dear Son for me, that he might forgive me all my sins. I promised her that I would be obedient to her until the last breath of my life, and that I would write on what concerns her, and on what I know will be most beneficial to the glory of God and the salvation of souls.

## **Appearance of Our Lord who reproaches the Sister on the same subject.**

The same day that the saint appeared to me, several hours after Our Lord appeared to me for the same subject. He let me know that there were several things in my interior that had come from him and that I was hiding, on the pretext that they were not necessary. He pointed out to me, article by article, the different subjects he wanted me to put in writing, as well as the graces and several favors that his holy mother had granted me, and he told me that he had entrusted me to its protection.

## **She promises all obedience to Our Lord, by humbly representing his repugnance to him. Response from Our Lord. His repugnance is a great grace.**

I promised our Lord all submission and obedience, representing to him, with great confusion and profound humility, the sorrows and repugnances that I had to have written down. Here is what Our Lord divides for me: « Do you know, my child, that this repugnance is a grace that I have given you, and a special grace that I have given you, at the prayer of my Most Holy Mother, and who you made, with my grace, merit by your obedience. Without this pain, without this grace that accompanies you every time you write, the demon, who from the beginning was on the lookout to deliver you a terrible temptation, excited by the passion of pride and vain glory, would have swelled your heart and your spirit of vanity, on the occasion of the extraordinary things that I have made known to you. He would have given you the temptation and an extraordinary desire to make write and to make known curious things, with which, by the lust which would have always been agitated in you, he would have mixed with his, and would have made you see new things. See, my poor child, where you would be!

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» What fights, what alarms, and how many dangerous assaults would not have delivered this spirit of perdition! This pain that I have given you, which is still accompanied by a certain confusion, this aversion to all things that seem extraordinary, and the desire that you have to be hidden from the

eyes of men, all this protects you from the unhappy temptation that I have just announced to you. »

### **The Sister, penetrated by pain, makes an entire surrender of herself in Our Lord.**

I fell more than ever before the Lord, in an increase of shame, confusion and pain, to have been so ungrateful in verse God and the Blessed Virgin, and to have complained so many times of the pain that I felt to write. I make an entire abandonment of myself in the hands of Our Lord, for all that he will want to have written despite my repugnance.

## **ARTICLE VI.**

*New details and supplement to what the Sister of the Nativity had written in the first volumes on the revolution, its aftermath and its progress. Continuous trials of the ungodly until the end of the world to destroy the faith in J.C. and overthrow his Church. Intervals of peace for the Church, still subsisting despite their efforts. His triumphs, and brilliant conversions among his greatest enemies and among the accomplices even of the Antichrist. Some circumstances of the reign of the Antichrist. His fall. Fate of his accomplices.*

### **§. First.**

*Death of Louis XVI. His happiness in Heaven.*

### **The Sister knew of Louis XVI's death two years earlier. Her prayers to divert her.**

Here is what I will report here on the death of our dear and beloved Monarch Louis XVI, King of France, and on the happiness his soul enjoys in heaven by the grace of God. One day when I was praying before the Blessed



Sacrament, the Lord told me that the King would be put to death. Me, on hearing such sad news, I very humbly begged Our Lord not to allow this to happen. Since this distressing news, which I knew two years before his death, I have kept in my heart a deep secret about such a great misfortune, without telling anyone. I constantly prayed to God to divert this chalice from me and from all of France; but my prayers were too weak for God to hear me.

### **After the King's death, she knows that he reigns in heaven.**

More than two years later came this fatal and cursed blow, which pierced my heart with a sword of pain and bitterness; but a few days after this sad news, Our Lord appeared to me and said to me: « Rejoice, my daughter! I afflicted you with the death of your King, but I come to console you with this good news: he is glorious, triumphant, and King in my kingdom; he is crowned. I gave him a scepter and a court that will be eternal: his scepter and his crown will never be taken from him. »

### **§. II.**

*Vision and description of a prodigious tree, with four large roots, a figure of impiety which threatens to oppress the Church. Efforts of the children of the Church to cut down and uproot this tree.*

### **Vision of a large tree with four roots.**

Here is what the Lord made known to me about the revolution: the spirit of the Lord made me see a prodigiously tall and very large tree; he held on to the ground, in which he was rooted by four roots as big as barrels: three of these roots appeared on the ground and formed like a tripod, or three struts, to support this large tree; the fourth root was in the heart of the tree, and so deeply entered the bowels of the earth with the other three roots, that it looked like they drew their strength and vigor from the evil malice of hell, as the spirit of the Lord told me.

### **What the hardness of its bark means, and its branches**

## **partially cut. He is inclined on the Church to crush it.**

This tree had neither leaves nor greenery; its bark resembled the metal of a cannon, and was also hard. I was told that this meant that his spirit would always be warlike. This large tree was so high that I could not see the cup (1); it was leaning to one side, so that by its prodigious size it presented as a great path by which one could walk on this tree. There was, under the inclination of this tree, a large and beautiful Church; this tree bent over it as if to crush and destroy it. The spirit of the Lord tells me that it would not be so, that he would keep his Church, and that he would support it until the end of the centuries; that it could well be oppressed, but that, despite the persecutions, it would only become more flourishing.

(1) **The crown.**

This tree had the branches cut; but we left two or three feet

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branches, so that they were not cut flush with the tree, nor were they all cut in the same way. Those which were on the top of the leaning were cut short, which formed the passage on this tree. I saw several people of piety, and even some of my acquaintances, who went up and down from this tree. I still saw workers around, with picks, axes and several other tools, as in the disposition to uproot it and cut it down.

Here is what the Lord told me: these cut branches represented this war which he had allowed in the interior of France, as if to avenge, in his justice, the impious of which this tree is the image and the representation. I saw in God that by this internal war, joined to that of the foreign crowns, I do not know how many souls, the most proud and the most cruel in malice, were precipitated in the bottom of the abyss of the hell. Here, says the Lord to me, as I play the impious; I derive my glory from it by my very justice.

## **Useless efforts of the whole Church in action and in prayers to cut down and uproot this tree. He will be slaughtered, but not uprooted.**

I asked Our Lord what these people who came up and down from this

tree wanted; he replied: « They go up to arrange and arrange large cables, which are attached to the cup of this tree in order to draw it out of the place where it leans over the Church. » Then Our Lord made me more clearly aware of everything concerning this tree, saying to me: « The whole Church is in action to cut down this tree; we would like to uproot it, but I don't want it. The faithful solicit me by their prayers and by their groans which touch my heart; their tears will be heard. I will advance the time to cut down this tree; but, it is my will, it will only be cut to the ground. You see, added the Lord, as all these poor people are agitated, several of which are at the foot of the tree with tools to uproot it? but you see, their efforts are useless, they can do nothing. It is my will that stops them. I know the ferocity and harshness of these evil spirits, which are harder than the bark of this tree into which the ax cannot enter; but I will work a miracle by my grace. Without me men can do nothing. »

It was then that I knew in God that all of this would come to an end. But when? I don't know at all. God will shorten the time for the prayers of the Holy Church; but I do not yet know whether it is near or far.

### **Who are the souls whose prayers and battles touch the heart of God and lead him to advance the moment when the tree will be felled.**

I saw in God the people whose prayers touched the heart of God, and made him like a holy violence, by which this God of charity, who is only love, allowed himself to be touched. I know in particular that it is the good priests who groan and who pray under the yoke of penance, by uniting with the holy martyrs of our days, who pray in the ardor of divine charity, which is pure and perfect. Prostrate before the throne of God, in union with the lamb of God who suffered for us, they cry mercy for the militant Church.

I still see in God that these workers, with their tools, represent wars made for a good cause, with good intentions, and following legitimized rules. But God forbids murders and assassinations committed by treason or animosity, finally any kind of robbery. These excesses, instead of advancing our deliverance, delay it.

I still see in God the peoples of the holy Church, who are still in grace, getting in motion, and in great silence act and fight with spiritual weapons, to cut down the tree by their prayers, which are figured by these cables with which they draw the tree from its inclination, so that it does not further

oppress the holy Church. I see in God as a very holy militia, which acts in two ways, but in the same agreement. On the one hand, the priests, the men and women religious, and all the people of God, who fight with spiritual weapons, and who have united at the same time with the armies of the people of God, who, on the other hand, fight for a good cause. I still see in God that they must all fight together with the good fight of faith, but of a lively and animated faith, which does not lose courage, which always has the weapons of hope in its hands, and the charity of J.C. in the heart, for whose love it fights.

**You must have patience and work with courage, until the hour of the Lord has arrived.**

Let us be patient for a long period of time. If the Lord is slow to come to our aid, let us submit to his holy and adorable will, and firmly hope that sooner or later he will come. Yes, he will come, I repeat to you: let us wait for the Lord, not in idleness but in working and fighting for his love. Although we cannot do anything without him being with us, and that we can only hope for success when his time comes, he does not want cowardly servants, who lose heart, and whose idleness would be able to

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**(401-405)**

delay his work rather than advance it. Let us console ourselves once again; when the hour of the Lord comes, as he promised he would do this beautiful miracle, everything will be fine.

**§. III.**

*After a fairly long time, the tree is finally felled. Triumph and peace of the Church for a time. Conversion of several of his persecutors. Faith spreads in several countries.*

**In a moment God will cut down the big tree. Joy of the Church, which will spread in several countries.**

I see in God that there will come a time when this big tree, which we now see so wrong in mischief and corruption, and which produces only poisoned and plagued fruit, will be cut down. When the hour of the Lord comes, he will stop this fortress armed with Satan in a moment, and overturn this great tree on the ground, faster than little David overthrew the great giant Goliath. Then we will cry out: Let us rejoice, the workers of iniquity are overcome by the strength of the Almighty arm of the Lord. I see in God that our mother, the holy Church, will extend into several kingdoms, even in places where it has existed for several centuries. It will produce fruit in abundance, as if to avenge the outrages it has suffered by the oppression of impiety and by the persecutions of its enemies.

### **Effects and causes of the persecutions of the impious against the Church.**

I see in God how the persecution has spread far away, and how, like a devouring fire, it consumed everything in certain places, and caused, by its sparks, many fires in several other countries where it seems that she should not have entered. But what am I saying? God is admirable! he lets the wicked act for a time wherever his damnable mischief guides him, and even from his mischief the Lord will draw his glory from it. I see in the light of the Lord, that faith and holy religion were weakening almost in all the Christian kingdoms. God allowed them to have received blows from the godless, to awaken them from their drowsiness; and after God has satisfied his justice, he will pour out graces in abundance on his Church; he will extend the faith and revive the discipline of the Church in all the regions where it had become lukewarm and cowardly.

### **Fervor of the children of the Church after their deliverance. Conversion of several persecutors.**

I see all the poor people, tired of the hard work and hardships that God has sent them, startled by the joy and joy that God will pour into their hearts. They will say: Lord, you have poured into our hearts the joy and strength of youth; we no longer feel either the work, the fatigue, or the persecution that we have endured. The Church will become, by her faith and by her love, more fervent and more flourishing than ever. This good mother will see several brilliant things, even from her persecutors, who will come to throw herself at her feet, recognize her, and ask forgiveness from God and from her

for all the crimes and all the outrages they have done to her. . This holy mother will receive them in the charity of J.C. Yes, this good mother, touched by their promises to be true and sincere penitents with a contrite heart; humiliated and broken with pain, all the rest of their lives, will receive within its bosom these poor penitents. She will no longer regard them as her enemies, but will put them among her children.

**Duration of this peace of the Church, which will be accompanied by a certain fear. Frequent wars. Changes in civil laws.**

I see in God that the Church will enjoy a deep peace for some time, which seems to me to be a little long, the truce will be longer this time, than it will be before the general judgment, in the intervals of revolutions. The more one approaches general judgment, the more the revolutions against the Church will be abridged; and the peace which will then be made will also be shorter, because we will advance towards the end of time, where there will hardly be any time left to use, either for the just, to do good, or for the ungodly , to operate on evil.

I see in God that the Church will be restored, and I said that she will enjoy a fairly long peace, but always a little in fear, because she will see many wars, repeatedly, between several kings and princes of the kingdoms. The truces of these wars will be short, and there will be much unrest in civil laws.

**§. IV.**

***The four large roots suddenly grow their offspring. Vision of the beautiful tree of the Church and the four trees from the roots of the first. New assault on the Church, which triumphs over it.***

So I said above that the tree will be cut down; but since it will be cut only at ground level, the four roots will grow their ordinary malice, which will be even worse than before. I also said above that the peace of the Church, when it is restored, will be a little long this time. With regard to the

four roots, I saw them, about thirty years ago (1), in this way.

**(1) The Sister dictated this at the latest in 1798, the year of her death. The vision of which she speaks therefore took place, around the year 1768.**

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**(406-410)**

### **Vision of a beautiful tree that represents the Church, and four large trees from the four roots of the first tree, a figure of impiety. The Church makes them saw by the foot.**

The spirit of the Lord led me to a high mountain, where I saw a large tree well furnished with branches, and loaded with flowers and fruits of several species, its beautiful greenery, its great vigor, and the varied beauty of its fruits presented at sight an admirable glance. Fifteen or twenty feet from this beautiful tree, I saw four jets emerge from the ground, facing each other, in a square, and four or five feet apart from each other. In an instant the four of them also grew, pushing their cups up above this beautiful tree laden with fruit, and became as big as the thigh, very green, and straight as arrows. Immediately I heard several people speaking, who were in the tree laden with fruit, and who said: These are wild creatures who are going to offend our tree; they should not be spared, because they are bad and their fruits are very bitter. At the same moment there appeared workers who sawed them flush with the ground.

It was made known to me that this large and beautiful tree, so laden with fruit, represented the Church, and that these four jets that I had seen growing, and immediately destroying, were the enemies of the Church, which, after having formed in secret their plans and their plots, would hasten to arrive in all diligence to attack our mother the holy Church, represented by this beautiful tree. I still see in God that the four roots of this tree are the figure that represents the nation. (1)

**(1) The Sister clearly distinguishes two things here: 1 ° the four jets from the four roots, which represent the enemies of the Church or the heads of the ungodly; 2 ° the four roots hidden underground, which designate the multitude, the people (or what they call the nation, according to the term commonly used in their time), who lets themselves be seduced and deceived by the ungodly. This remark will serve much to the intelligence of all that follows.**

### **Development of the prophetic vision. Clandestine conspiracies**

**formed against the Church in underground passages. The enemies of the Church suddenly show themselves. She rejects them from her womb.**

Here is again what I See in the light of God, on the times to come, that is to say, in the course of the centuries, from here to the general judgment. The Church will still have much to suffer. The first assault she will have to sustain after the one she is currently suffering from will come from the spirit of Satan, who will stir up leagues and assemblies against her. There will even be some who will hide in underground places to form their evil projects. They will even use the devils, the art of magic and enchantments, and all this in their fury and malice, to attack the Church, and to abolish and destroy religion. They will then appear suddenly, and almost as quickly as I saw the four jets come out of the ground, where they were hidden. They will then show their work, and by this we will recognize their projects and their evil malice.

However they will show themselves in an apparatus which will charm the curious spirits and the men of little religion. Through their ploys they will strive to creep into people's minds, and show everyone that their ways are straight and reasonable for any human spirit. This is represented by the four jets that I saw, which became four young trees of such a beautiful appearance, straight, well aligned, and of a beautiful greenery. They will all appear to succeed in deceiving, and they will believe they are making great progress through their mischief. But what can the spirit of Satan against God, when he wants to overthrow him!.... I see in God that their reign, or rather that their project will not be long lasting. The Holy Spirit, who governs our mother the holy Church, will make known to his children that they are enchanters and deceivers who want to seduce them. Then the Church will decide by the light of the Holy Spirit, that they are bad trees and wildlings, which will only produce bitter fruit, and that it is necessary to cut and fell quickly.

**However, they have enough time to win several parties for their party.**

By this I see in God that their plans will be quickly overturned. But when I say promptly, it's not that I mean to imply that it will only last a month, a year. I see in God that it can last for several more years, and I do not see that the Church is oppressed in its ministers, or in their sacred



ministry. But unfortunately there will be a lot of people, of both sexes, who will be deceived by their enchantments. They will add so much faith to their false maxims that they will follow them.

## §. V.

*The ungodly once again hide in underground passages, and compose pernicious books. Their rapid and hidden progress. Devilish hypocrisy of their associates. Proud of their success, they come out of their retreats, and deceive the people with their false and apparent virtues. Astonishment and affliction of the Church, which assembles in council and finally discovers their hypocrisy.*

### **The wicked retreat back into the underground, and compose works to seduce the people.**

These satellites will withdraw and will no longer appear in public: but they will make nocturnal assemblies, and, like wild beasts, they will withdraw into the depths of the forests. I see in God that their pernicious maxims will lead them to compose several brochures, which they will pass on to those of their bad party, with whom they will have

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## **(411-415)**

matches. These people will be everywhere; there will be several in the cities and in the villages; there will be some in the countryside and almost everywhere around the place where they will be quartered. These bad people, out of interest, will serve them a lot in their mischief, by providing them, in these hidden retreats, with food and all the necessary things. They will bring to their accomplices all that will be proper for the execution of their projects, and they will bring back all the brochures that they will have composed by the spirit of Satan and which will be filled with all kinds of beautiful devotions, novelties and 'false stories that they will advertise as real. These stories will always be critics of religion. In addition to the

brochures which they will circulate in the beginning by the cities and by the countryside, when they see the world in love and enthused by their beautiful devotions, they will start to compose quantity of works, which they will have printed by their associates, and that they will distribute to people they know how to taste it.

### **What these books do wrong. Hidden progress of seduction.**

Oh! how they will do evil with these cursed books, which they will praise out of mischief to all those who read them or who hear them read! badly more contagious than the plague! All this bad trade will last a long time without appearing outside; everything will happen in silence, and will be enveloped in an inviolable secret: like a fire which burns while dying (1) from below, and which spreads without raising its flame, this evil will spread in a large space and in several countries, and it will be all the more dangerous for the holy Church, that one will not soon notice all of its fires.

(1) **Noiselessly, gradually, imperceptibly.**

### **People seduced, in fear of being discovered by the Church, form between them an abominable plan of hypocrisy.**

During this stratagem, which, as I repeat, will last a long time, they will do everything they can to hide from the Church. But when some priests perceive, either in the cities or in the countryside, some smoke from this cursed fire, they will rise up against the people in whom they will notice some peculiarities of devotion, and who will be distinguished from the good customs of the Holy Church.

Here then is the trick that Satan will employ, and the cursed instruction that these unfortunate associates will impart to one another: Let us be very careful, they say, of being seen and discovered. But if we come to perceive something and worry, let us be very careful, even at the risk of our life, to say what it is about, and to discover our secret to anyone. But rather let us make ourselves obedient to the ministers, like little children without resistance and without defense. Let us be apparently submissive; let us confess what we like, and approach the sacraments in the way our confessor sees fit. If he worries us about something that concerns our secrecy, we must represent to him that we are completely ignorant on this point, and make strangers, as if this affair were absolutely foreign to us. If he convinces us of something, that we have been seen to do, or some word that we have been

heard to say, and on which we could even find witnesses, we must not debate, but act in peace and gently; even admit the thing if we are obviously convinced of it; to say that we are wrong, that it comes from our ignorance and our lack of education; that we do not think we are hurting; that we submit to the Church and its ministers, as to God himself, and that we are ready to do all the penances that will be imposed on us: by that we will avoid their prosecution, and they will take good opinion of us. For that, it will be necessary to mark in appearance a great contrition of our faults, and to increase even on the penitences which one will have imposed on us.

I see in God that Satan's satellites, which, hidden, as I have already said, in underground places and in unknown places, will be the leaders of all this bad nation of which I have just spoken, will establish a false law that they will call inviolable: they will instruct and govern as legislators of Satan.

### **The seducers finally come out of their retreats. Great affliction of the Church.**

When they see that they have won almost as many disciples as they need to populate a kingdom, they will then say to themselves: We must appear and put our good intentions to light. Then these ravishing wolves will come out of their caves, covered with sheep's skin; they will be real rabid and hungry wolves, ready to devour souls. O how I pity the holy Church! O that she will have to suffer from her enemies! it will be undertaken and attacked from all sides, by strangers, idolaters, and even by its own children, who, like vipers, will tear its entrails, and will side with its enemies to fight it.

O grieved holy mother, more because of the loss of her children than because of herself! Yes, in spite of the godless, her cunning and her evil treachery, this good mother, supported by the Holy Spirit,

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**(416-420)**

will remain until the day of judgment, as I knew it in God, and that I made it write, by obedience, in the other volume, several years ago: this is why I do not put here than what I believe I did not put in the other, and what I have known since in God on this matter.

## **They are deceived and seduced by their false virtues, and keep their cursed doctrine hidden.**

I report here how this bad nation will show itself in its approach to the holy Church. One will see, one will hear about devotional practices, and the austerities of a large number of people. We will see city dwellers make large sweeps to the poor, and even give considerable sums of money to the Church. This is not all, they will sell even the goods of their heritage, and this to make known to the public that they strip themselves almost of everything to exercise charity. They will give permission to build hospitals, monasteries, some in one city, and the others in another. They will establish congregations and communities; which will do great harm to the Church, by the appearance of piety and charity that they will affect. Several rectors (1), both from cities and from the countryside, will be their intercessors to the bishops, in order to obtain all the necessary permissions to make their establishments of piety. Several priests will applaud their zeal: even bishops will be deceived. In the beginning they will keep hidden their cursed law, which will be written, signed and approved by all their accomplices. They will not publish this cursed law until several years before the arrival of the Antichrist, as well as the bad books in which will be marked the manner of observing their law. They will hide all their writings from the people of the Holy Church; it will be only this bad nation which will read them, and still in secret and underground places, that these hypocrites will have reserved for this reading.

**(1) We know that in Brittany the priests bear the name of rectors.**

## **Astonishment of the Church which assembles in council, orders to supervise them, and finally discovers their hypocrisy.**

I see in God that the priests and all the ministers of the Lord will be amazed at such a change, without there being more missions and sermons than usual. There will, however, be ministers of the Lord, who, more enlightened by the Holy Spirit, will be seized with fear, in the uncertainty of how it will all turn out, and what will result in such a great fire, which will spread with so much speed.

I see in God that good ministers, always led by the Holy Spirit, archbishops and bishops, will hold a council to take advice among themselves. I see in God that it will be decided by the Holy Spirit, to observe the most famous characters of their nation; to have guards secretly sentry to examine their conduct, both day and night. We will not be long without

discovering a lot of suspicious things, which will prove that they wanted the Church, and we will be convinced that they are impostors and hypocrites. Particularly by the address and the vigilance of the people responsible for monitoring them, some books will be seized from individuals who kept them so well hidden. Thus, God will allow them to be entirely discovered, and one will no longer doubt, as Our Lord says in his holy Gospel, that the enemy did not come at night to sow the tares among the good grain in the field from the church. O God! in what sorrow and in what agitation will be our mother the holy Church, when she suddenly perceives their progress, their extent, and so many souls that they have drawn into their party!

### **Large number of souls seduced; because of their seduction.**

I see in God that from the moment they began to announce themselves to the Church, until the time when the Church notices it, it is a bad nation. I see in God that from the time they come out of their caves, until the time when the Church recognizes their malice, there will be a lot of time, maybe half a century, more or less, I cannot not say it exactly. During all this time their diabolical profession and their pernicious hypocrisy, which will make them look like saints, will attract a great number of souls after them; so that this work of iniquity will always increase, and will last until the end of the world, always persecuting our mother the holy Church.

I still see in God that the people most prone to be deceived by the artifices of the demon or by the wiles of the wicked, will be those who, faltering in faith, will have only a dead faith in their hearts, it is that is to say without vigor and without activity, and which moreover will let go to the feelings of corrupt nature, to a spirit of curiosity, to an itch, and as to a certain anxiety of natural lust, of knowing or of learn everything that goes on in these beautiful novelties of religion. As, as I have already said, before the judgment we will never have seen so much deception under the guise of religion, so much devotion and holiness in appearance and in reputation, as also I see these hypocrites, whose I spoke, mounted on the superb, and filled with pride and ostentation of

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**(421-425)**

Lucifer, make beautiful speeches; they will attract to them all the vain souls of which I have just spoken, and which bear almost only the name of

Christian. I see in God that they will run for all these novelties and that they will let themselves be caught more easily and in a stronger way than the fishermen do not take the fish in their tarpaulins (1).

**(1) Fishing boat.**

### **Means of avoiding seduction.**

I still see in God that in order to avoid so much misfortune by the help of grace, we must attach ourselves inviolably to faith, never tire of fighting against our enemies, support ourselves firmly like a rock in the middle of a sea. in fury which strikes him on all sides with his waves, always remembering his first beliefs, so that the holy and divine law of J.C. is always our support and the rule of our conduct until the last breath of our life.

In the name of God, let us drive away from our mind all curiosity and all lust for all the extraordinary devotions which look good outside, and which shine in the eyes of the world under the color of piety and holiness. For the love of God, let us reject all these extraordinary novelties and peculiarities, and advance the matter of our salvation with fear and trembling. Let us put our faith, our love and our hope in God and in our mother the holy Church, and we hide, like little chicks, under the wings of her holy protection: she will never abandon us, and she will always help us in the saddest and most dangerous occasions, unless we are the first to abandon it ourselves, like ungrateful and rebellious children, to run to join its enemies and fight it with them.

### **§. VI.**

***Spiritual means used by the Church in such great desolation. A great number of seduced souls are converted. Rage and spite of the hypocrites; their abominable doctrine. They will consult their leaders. Dazzling conversions of many of Satan's chiefs and deputies, who become saints and even martyrs.***

**The Church orders fasts, processions, public prayers, missions,**

**etc.**

Here is what will happen when the hypocrites perceive that the holy Church has discovered their malice. As soon as the Church will have perceived this perverse nation which will deceive the faithful under the appearance and the colors of devotion, there will arise in the Holy Church a certain agitation, and an emotion which will not however burst forth outside. But I see in God that the Church, to make the subject of her affliction known positively, will arm herself entirely with her spiritual weapons. Fasts, processions and public prayers will be ordered; missions will be made in almost all cities and countryside, the forty hours will be established in several places; preachers will be tired of proclaiming the word of God; and, on this point, it will seem that the grace of God will support them, as if they were tireless. I see in God that in their sermons they will often touch this unfortunate point of hypocrisy, without however naming anyone; however, they will cite a few specific facts, avoiding giving anyone any opportunity for scandal.

### **Jubilees in all Catholic kingdoms. Conversion of several deceived and seduced souls.**

The Holy Father the Pope, who is the head of the Holy Church, will ordain a Jubilee in all the Christian kingdoms. So many prayers and so many good works will not be in vain. I see in God that this will remove from the illusion a quantity of souls who, believing to follow the most perfect, had thrown themselves into the wrong party, and who will renounce it by the sermons they will have heard, and by the prosecutions good confessors who will examine them thoroughly in the penitentiary court. It is through these so beneficial practices that the confessors will arrest many souls who will be tottering and ready to give themselves to the wrong party, and who will stick more than ever to faith and to Holy Religion.

### **Rage and spite of the hypocrites when seeing themselves completely discovered.**

The bad nation, without exploding anything outside, will die of vexation in itself: it will notice this change without being able to say anything; but when these hypocrites, gathered together, know positively that they have been discovered, they will be enraged in their underground passages. I seem to see them as a bunch of lions in anger and in despair,

stamping their feet on the ground, gnashing their teeth, tearing their hair out, and beating each other, saying: it is an indiscretion is a betrayal. In a sense, they will be right, because I see in God that the souls who will convert and abandon their party, will denounce them to the Church, and will declare to them their errors and their bad faith; so that the holy Church will no longer be in any doubt about their

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### **(426-430)**

bad maxims. All J.C. ministers, as they make new discoveries, will arm themselves with new spiritual weapons to combat all vices.

### **Their mistakes, and their plan to destroy the Church.**

God made known to me several errors which they will put in their law, in particular that which looks at the holy Incarnation of the eternal verb, which was incarnated in the bosom of the blessed Virgin Mary, who became man in s uniting with our human nature, and which thereby is true God and true man, God and man all together. It will be this adorable mystery of our holy religion, which will be attacked more violently, and which they will claim to abolish entirely. O happy souls to whom God will give the grace to suffer persecution and martyrdom for the truth of this adorable mystery! I see in God that there will be a lot of blood shed in the Holy Church for these great truths. I say for these great truths, for how many holy mysteries are enclosed in the adorable mystery of the incarnation! Alas! Alas! Alas! it would be necessary, if God were the grace, to cry tears of blood, or rather die of pain, when one thinks that the impious wants to abolish this beautiful mystery of the incarnation of the Word.

I see in God that they will pretend to abolish and entirely destroy our mother the holy Church. And indeed, if God, as he promised us, did not support and govern it by his Holy Spirit, would not our good mother the holy Church, wife of J.C., be abolished? and could it subsist against the fury of hell and men? On this point, I see in God that their purpose will be to completely abolish our holy religion. This pretended Messiah, they will say, became the head of the religion of the Christians; we must destroy all that he established and ordained in their law for their conduct. I see in God that all these satellites will no longer want to suffer in the Holy Church, no priest, no sacrifice, no altar, no confession, no communion, no sacrament. They will want there to be no sign of our holy religion, and they will not even be



able to suffer a sign of the cross from good Christians.

### **Conspiracy of the wicked in their despair. Resolution to go and consult their chiefs in the most famous city.**

I still see in God that after the rage and the despair of these impious assembled in their undergrounds, as I said above, here is the pernicious plot that they will form: They will say among themselves: We cannot no longer do anything good according to our law; the ministers have discovered us, and even we can no longer use their ministry; they refuse us absolution. We can see that they no longer want us to go to commune with others, and that they have lost the good opinion they had of us; so we are soon lost in honor and reputation by everyone, and with us all our families. We even realize that the common people, instead of honoring us, as they did before, flees us with a certain air of contempt. Here is the resolution they will take: They must, they say, take advice and advice from our chiefs, who are the authors of our law and our legislators. The case is quite large.

### **Troubled and frightened by the chiefs and the whole assembly.**

As a result, they will go to find their masters and their chiefs, who will be hidden in the most famous city. There, they will find a large number of their associates, who will have gone to their chiefs for the same subject. Each of them will tell the news of their country, and will express their concern and their affliction about the obstacles that the Holy Church has put in their plans. I see in God that the different reports which they will make to the chiefs will confuse and frighten them; fear will seize their hearts, and, joined to the disturbance of their conscience, will upset them, and fill their imagination with ghosts. They will no longer know each other what they will say to each other and what they will ask themselves. God will allow them to have a terrible fear of our mother the Holy Church. They will dread it, and say to themselves: What are we going to do? We are discovered! We will no longer allow us to live among the faithful, and, moreover, we will want to punish us.

### **Grace inspires many to desire to submit to the Church.**

Grace, which by the mercy of God always watches over even the greatest sinners, will then seek if it could not find entry into their troubled

and alarmed conscience. What I see in God is that there will be several, in this troop of satellites, who will speak by an effect of the holy grace, which will operate in them without them knowing it. Here is the language they will use in this unhappy assembly, where everyone will speak without solving anything. The subjects, as well as the leaders, will be divided in their evil feelings. Various parties will be formed, according to the various feelings. We will make small cabals, even in the presence of the chefs, who sometimes will neither listen nor respond to requests. It is this point that grace will grasp to triumph, by putting in the mouth of many this language: What shall we do? we're going to be the stigma of the Church, if we don't surrender

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**(431-435)**

with a sincere heart: even our chefs lack courage, and no longer know what means to take.

**They generously separate themselves from the others and flee to go and throw themselves into the bosom of the Church.**

In this fatal assembly, those who will have the happiness of having these feelings by the effect of grace, will seek each other, and will stand apart. They will encourage one another, saying: Let us not waste time, let us go just now, and do not listen to them any more; let us not be worried about what they will become, nor of the means which they will take.

I see in God that her grace produces admirable effects when she finds a way to enter the heart of a sinner. I see that in this troop, in which grace begins to triumph, there will be several leaders, several wizards and several magicians, who will at the same instant leave this unhappy assembly. This divine grace will already inspire them with such great courage that it will make them say an eternal farewell to the wicked; and as if they had nothing more to fear, they will say to them highly: Do as you please: for us, we are no longer yours, and we are going from this step, with a sincere and penitent heart, to the 'Church. Then they will flee with great speed, for fear of being stopped by the satellites.

**Sincerity of their conversion and their penance.**

I see in God that this happy troop, so strongly united by grace, and in such a short time, will go straight where grace will lead it. I even see that she will have no difficulty in being recognized by the Holy Church to be truly penitent, because the Holy Spirit will enlighten the ministers of the Lord. When the converted sinners have thus separated from this evil band, and when they have withdrawn from their underground places, these poor penitents will carefully avoid the meeting of their accomplices, in fear and in fear that they will take them back .

I see in God that these true penitents will be faithful to grace; so God will continue to protect them. The Holy Spirit will enlighten the ministers of the Church with a miraculous grace, and will warn them by saying to them: Do not be afraid to receive with penance these poor sinners who will come to address you. They are no longer, as in the past, ravishing wolves, covered with sheep skins; they will no longer carry you purses of money to cover their hypocrisy; but they will put at their feet their contrite hearts, humiliated and broken with sorrow for having offended God.

**Their zeal to repair their scandals. Many conversions effected by their example and their words. Second harvest, almost as abundant as the first.**

I see in God that each of these penitents will first go to present themselves to the rectors of cities or countryside; they will not be afraid of making known, even publicly, what they were before; they will be received very mercifully from the ministers of the Lord. These good penitents, seeing that God graces them so much, will be so full of gratitude and love for God, that, to answer them, each of them will return to their family to exhort their wives, their children and their servants . They will not stop there, they will go, like preachers who preach in a low voice, to teach their parents, their friends, and all the people they know to have given in hypocrisy. Grace will be made so fruitful on this occasion, that admirable conversions will be seen on all sides, and sinners will fill the churches to come to the tribunal of penance. I see in God that it will be like a second harvest of the grace of the Holy Spirit. He will be converted this second time, by the austerities and the prayers that the Church will make, almost as many sinners as he will be converted the first time by the missions, the fasts and the jubilees of which I have spoken. above.

**They become saints, they, their children, and their grandchildren, and God gives them the grace of martyrdom.**

I see with God that these true penitents will become saints, and that they will have the happiness that their children, and the children of their children, also become them; and God will give them the grace to suffer martyrdom, near the arrival of the antichrist, this alleged messiah.

**Admirable conduct of grace towards the greatest sinners. True conversion takes place through faith, hope and charity.**

This is what our mother, the Holy Church, will produce, who, by her spiritual weapons, will attract to the Lord an innumerable crowd of souls. Besides the multitude of sinners who will be converted by means of missions, sermons and the tribunal of penance, what mighty grace will it not obtain from this troop of which I have just spoken! Yes, what I admire here more, and what puts me outside of myself, is to see poor sinners who, by their wickedness and by their accumulated crimes, will have a foot almost in hell, who will find themselves in the midst of a criminal assembly like them, where they will hear only devilish speeches and projects, swears and blasphemies against God and the Holy Church, and where all will be enraged with despair, it is to see these poor sinners converted by grace. What a wonder! It is in the midst of this infernal assembly that grace will come to present itself to them, and to try, amidst this trouble of hell, if it can be made to penetrate their hearts. This divine grace, by the merits of J.C., will succeed so skillfully, and will have so much force on several of them, that of the greatest criminals it will make them good penitents.

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**(436-440)**

How many victories will win grace from the first fight! Those who submit to it will thus find themselves already united together to work for their perfect conversion.

I see in God that the first movement of this grace will lead them to renounce their bad law with all their heart, by showing them that they were wrong with their accomplices. Secondly, I see the virtues of faith, hope and charity, taking hold of their hearts: I see in God the operation that faith, this virtue so above the senses, so spiritual, so holy, and so divine, and which

produces such beautiful fruits, will do the interior of these poor sinners, as soon as they have opened the door of their hearts to him. In the midst of the darkness of hell and the demons with which their hearts are surrounded, this living faith, like a victorious grace, emerges, and brings clarity and light wherever it goes, I mean throughout the interior of the soul and in its upper parts, and drives out demons with darkness: it gives peace, enlightens the spirit, and raises the understanding to the knowledge of God. By this knowledge it touches the heart, and establishes its seat there with hope and charity; for ordinarily these three virtues are inseparable, or, if they are divided, they become so tottering and so obscure, that they lose, so to speak, the name of virtues.

## §. VII.

*After the conversion of several of them, the leaders of the impious assembly devote themselves to the service of Satan. He announces to them and, promises them to be chief the antichrist. Excrimatory oaths against J.C. Anti-Christian law sworn and signed. Horrible uprising of hell against the Church.*

### **The desperate wicked call Satan to their aid. Protection of God over new converts.**

I keep writing what will happen in the future, and I come back to what the satellite band will do, when the holy penitents I spoke of have left their assembly: these ministers of iniquity will be banned, desperate and out themselves. I see in God that they will be unable to undertake and execute their evil projects by themselves. Therefore, not knowing which path to take, they will say: Let us have recourse to Satan; as well it is himself who is the master of our businesses, and who makes us successful everywhere. They will use magic, and bring the devils with them. I see in God that the demons will devour each other, and will experience an infernal confusion about the new converts. They will feel the protection of God so much on them, that they will not have the power to tempt them as they would like. They will even be prevented from appearing in the assembly of their satellites, while the new converts will be there. God will not want demons to come and cast

their poisonous traits against hearts in which grace will only be born.

### **Appearance of demons. Their fury. Bitter reproaches they make to their supporters.**

Thus the demons, full of anger and fury against their subjects, will melt in their caves like a thunderbolt: the impious who are not used to being approached in this way by the demons, will be struck with terror. The demons will make them feel the full weight of their anger, and will say to them: Is it so, cowardly and indolent, that you are busy supporting the affairs of your homeland? The great magicians will answer: What did you not come yourself? The demons will reply to them: If we could have come, we would not have lost so much of our subjects: everything is almost lost among our own; there is not a day, or even an hour, that someone escapes us by the reputation and the solicitation of these apostates. The demons will add: Don't waste time. I can, by my courage, my strength and my value, pull you out of the abyss into which you have all fallen; raise your courage, faint-hearted that you are; you make me ashamed to have such soldiers following me! ... I see in God that the demons will throw upon them fiery features of pride, of superb and presumption, and that they will animate them with a diabolical courage; so that their hearts and hearts thus inflamed will take the feelings, the wickedness and the malice of the devils.

### **Speech of Satan. He promises them the antichrist for chief, and develops their talents and his power to them.**

Then Satan will say to this assembly: Let us not waste time, it is with this blow that I want to make you triumph. I want to ruin from top to bottom all the nations which will be against us; I want to make you masters of all the earth. You will be worshiped as Gods; you will be rich in gold and silver, you will have it on command and in as great a quantity as the sand of the sea: it is I who take care of providing it to you. I will give you a leader who will be powerful in works and words, and who will eminently possess all the sciences; it will be myself who will be his master. I will teach him and I will take him under my leadership from his childhood: he will not be ten years old that he will be more powerful, more knowledgeable than all of you, and that by his great spirit and his brilliant actions he will show more value than you all have together. At the same age of ten I will take him by air, I will make him

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**(441-445)**

see all the kingdoms and all the empires of the earth; I will make him master of everyone, and I will give him all this in his possession. He will be a perfect scholar in the art of war; I will make him a brave warrior and a great conqueror, who everywhere will gain victories. Finally, I will make him a god, who will be worshiped like the expected messiah.

He will not act in all his full power, and will only break out his victories and triumphs at the age of thirty; but before that time he will show off his talents in secret. I will make it known to you, who are my subjects. From childhood, you will come to recognize him for your king, and to worship him as your god and your messiah.

**The demon, for the price of its promises, demands that all sacrifice themselves for its service. Abominable contract with him.**

The devil will say to the assembly: Unfaithful to your country and to your law, see what you are; see what I have already done for you, and how many conquests I make you acquire every day, and despite this you are infidels and ungrateful! I want and I claim, as master, that you give me your signature, as proof that from now on you all sacrifice yourself for me, in time and for eternity, with unreserved fidelity to serve me, to serve your country, and to win me subjects.

They will make a contract, in which the demon will force himself to keep the promises he will make to them, and even to go beyond them. Do not fear, he will tell them, you will lack nothing in my service; whatever you want will be given to you: if you need troops to wage war, I will supply you promptly. They will go on all sides to make you triumph and gain victories, provided that you keep your promises with an inviolable fidelity, and that you never make yourself guilty of an ingratitude similar to that which you have committed towards me. I can only forgive you for it as long as I see you faithful in the future.

**Excrimatory oaths against J.C.**

The demon will then add: Let everyone come and put his hand in the contract, and take the oath to be faithful to me until death. I see in God that these poor unhappy people, transported with joy and enchanted by the promises of demons, delighted and enthused by visions and illusions that they will form in their imagination, and whose flattering image will amply compensate them for fears, frights and troubles they will have experienced before, will, of their own free will and with great heart, sign the contract, and take the oath of loyalty to the devil for their whole life. They will even say to this enchanter: If we had a thousand lives, we would sacrifice them to you. The demon will answer them: You do not have a thousand lives, as you wish, I would deserve them; but instead, I still want and demand from you that you love me and absolutely hate Christ whom you name the Son of the Most High; that you renounce all the maxims that he established in his Church; that those of you who have been baptized absolutely renounce your baptism and all the commitments which you contracted by oath; that all those who have not been baptized, contain in the oath of fidelity, that they will take me, that they will never be. I absolutely want and I claim that you hate as much as I do this alleged God who makes war on us, and who makes us suffer so much, even by his own. Like me, you must hate him and hate him, as well as everything that comes from him; so that you no longer pretend to expect anything from him, and that you recognize that it is I who am your King and your God: and I pretend that you give me back in the future, and even now, the cult of adoration and love that he demands for him. I deserve it more and more rightly than he does.

See, my subjects, what a difference there is between my subjects and his. He imposes a law hard on his senses and on nature; he puts them in continual embarrassment, and as a reward he overwhelms them with diseases of body and mind, and makes them endure all kinds of suffering; and I see how I treat you. You cannot say that I am a hard and rigorous master at nature. I console you and I support you in your weaknesses. I do not leave you in poverty, nor in the humiliation of famine, as he leaves his. On the contrary, I give you and I will give you everything in abundance.

In this moment, the demon, by his speeches and by the flaming features which he will launch in their hearts, will do so well, that they will conceive an implacable hatred against God, and that in their fury and their rage they will be ready to destroy and to annihilate God and his people, if they could. Finally, their hearts and minds will become like those of demons. They will feel for them an ardent zeal, an affection of love, and a great desire to be faithful to their service; so that those of the assembly who will not yet be



from the society of great magicians, will hasten to enter it instantly with the

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## **(446-450)**

greater satisfaction, and to the great satisfaction of demons.

When the contract has been written and signed, and the oaths have been taken, the assembly will then become like the chief of the great magicians; and the demon will say to them with an air of joy and satisfaction: It is now that you are my true friends, and that the pain that you have done me in the past is forgiven you. I establish you masters of all creatures and of all my authority; I give you full power to enroll on this contract all those who will want to make the same promises as you made. I will then be obliged to grant them the same graces and the same favors that I have promised you, provided that in their commitments they take the prescribed oath and give their signature.

### **Anti-Christian law added to contract and oaths to be observed. What it is.**

Now, my friends, we must all act together. Show me your law, which must be attached to the contract we have just made, and which must be placed at the head of this law, so that it is the first observed and put into practice. I see in God that this law will be brought by the heads of the assembly. The demons themselves will put this contract at the head of their law, and they will add to this law whatever they please, according to their evil spirit.

Here is what I see in God: In this cursed law, the longed-for Messiah will be announced, and it will be said that he is the only one in whom one must believe, and who must be worshiped. He will be announced by prophets and by angels a few years (I see in God that it will be like two or three years) before his birth. I cannot mark here all that one will say of the most flattering and the most accomplished on his person, on his beauty and on his riches. He will be surrounded by divine clarity, brighter than the rays of the sun. He will appear accompanied by a celestial court of angels, who will walk after him; whole legions of angels will pay homage to him as to their king, and will worship him as the true almighty God, and the Messiah so longed for and awaited since the beginning of the world. But in all this I

see in God only abominable errors and execrable impostures. These will be as many demons who, under the figure of the angels of light, will prophesy the coming of this man of iniquity; as also will be legions of demons who will come to court him and worship him like the Messiah.

What gives me the most pain is that I see in God that this cursed law will contain many blasphemies and curses against our adorable Savior. If I was not afraid of offending God, I would never think of putting such abominations in writing; The scoundrels will make themselves known by their impious and deplorable language. Here is what they will say about the Incarnate Word. They will claim that it was a false Messiah and an enchanter, who was possessed of the demon; that it is an assassin who has been condemned to death for his crimes and for his false law; that many people did not want to recognize him for the Messiah; that is why they judged him and sentenced him to death and killed two brigands at the hands of the executioners; that it is this criminal who is called the expected real Messiah; that thenceforth several persons, under the title of Christians, have professed to observe this harsh law, which seems to be established only to destroy man, rather than to make him live; that a considerable number of these Christians were blind enough and foolish enough to believe in him and all that he prescribed in his bad law; that from generation to generation they have supported each other in this false and vain belief, and that some of them have been so obstinate in their opinions, that they have preferred to suffer death, and to shed their blood in defense of their false beliefs and their false Messiah.

### **Terrible uprising of the precursors of the antichrist, against the Church and the Christians. Publication of their abominable law.**

These scoundrels will overwhelm good Christians with insults and hoots, by taking oaths and imprecations that will shake heaven and earth. It is no longer time to quibble, they will say, we must embrace this new law, which promises us in a few years the real messiah so desired, who has so much love for men, and who will fill them with so much of graces and favors: if you do not want to surrender with good grace, you will be forced to do so by force, because the time has come that we will do, the conquest of the whole earth by power and by virtue of the true Messiah. Let us destroy, they will say to each other, all this so-called Church, and let there be no more talk in the world of this false messiah.

I see in God that after having preached the people with an appearance of gentleness they will post copies of their false law, in the crossroads and at the posts of the cities, and that they will make them read publicly, both in the cities and in the countryside: then they will decry and cancel all the mysteries of our holy religion, particularly that of the incarnation of the Word; they will ridicule and mock the ceremonies of the Holy Church; they will deal

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**(451-455)**

of fables the holy mysteries and all the sacraments; then they will publish all the kinds of punishments that will be inflicted on those who persist in following the law of J.C., and who refuse to obey their command.

But before using rigor, the demons will appear in the form of angels of light, to announce their promised true messiah; they will exhort the people to believe in him, and to renounce this false prophet who calls himself Jesus.

All their devices and their stratagems will last several years, before they use de rigueur with their devilish troops of soldiers.

**The Sister ends her story here, because in the first volumes, she reported the persecution of the antichrist. God will miraculously protect his Church until this last day of the world.**

It is impossible for me to be able to write down all that I see in God, about what is contained in this cursed law: this is why I will only mark here only the most essential and necessary things, d 'All the more so than in the other volume, which I had written eight or nine years ago, it is more clearly marked how, since the coming of the antichrist in the Church, this holy Church will last until day of the last judgment, despite all the fury of hell and all its satellites. As furious hell rises against the Church, Our Lord will assist and protect it: there will only be the number of martyrs that the Lord has ordained, not one more or less. If hell has false prophets, the Lord will have his true prophets who will proclaim the divine truths, and who, by the divine torch of faith, will imprint them on the hearts of the true faithful. It will be then that God will not spare miracles, even to support and support the children of His Church, who will be in a great shortage.

## §. VIII.

### *Terrible and frightening fall of the antichrist and his accomplices.*

#### **Archangel Saint Michael is sent to the head of the Church. Our Lord himself appears to his Church to strengthen it in combat.**

When the antichrist, triumphing over his victories in the war he declares against the Church, will arm himself to crush and abolish it, as he believes, God will send the great archangel Saint Michael to the head of his Church, with troops of angels who will surround him; and in the days when the Church has had more martyrs, Our Lord will appear himself to his Church; he will strengthen the faithful with a double faith, and will say to them: « Courage, my dear children; here you have fought well: a large number of martyrs are crowned in the sky today; there will still be a prodigious quantity marked in my eternal decrees, which I am still awaiting; and when all the martyrs whom I have intended for myself have come to me, I will make you invisible to all your tyrants; my mighty hand will hide you in secret retreats, where you will subsist until the end of the world, while I will rush and crush this man of sin and that cursed race of Satan to the bottom of the abysses of the hell. »

#### **The antichrist and his accomplices rushed from the clouds into hell.**

As a result, I see in God that demons will no longer have power on earth; they will be thrown into hell with all their sorcerers, their great magicians, and all the leaders of this cursed law. Yes, they will all be precipitated almost from the height of the clouds, on which they will believe ascending to heaven like gods with their leader, whom they will believe to be more powerful than all the other gods.

God has made known to me the superb and evil intentions of Satan and these satellites. They will rise to heaven with great joy and in great triumph, purposely to go to war against the Eternal Being, to raise their thrones above his own, and to destroy him if they could, striving for a glory similar to that of Lucifer. It is at this moment that God will send the great archangel Saint

Michael, clothed in the strength and justice of God, who will come from the sky above them with a threatening air, and who will bring terror among the hell spirits.

Our Lord will make his voice heard by the breath of the archangel Saint Michael, and will say: Go, damned, descend to the deepest depths of hell. At once the earth will open, and will present a frightening pit of fire and flames, where will fall pell-mell this innumerable cohort, as well as its cursed law, which it will carry with it, and all will go to the bottom from the abyss of hell.

### **Mercy of God towards many who fall near the abyss, whose flames rise up in the air.**

This God, full of goodness and mercy, even in his very justice, seeks to make thanks to sinners. There will be some who will not be as criminal as those I mentioned, and who will have made the cursed law. This divine Savior will deliver them, and will allow them to fall near the abyss, and even without doing themselves any harm; which cannot happen without a miracle.

As soon as the rest of the wretches have fallen into the abyss, God will burst forth his justice by the flames, which will rise as high as Satan's satellites have risen. God will mark by this that he will want to purify the air of the filthy filth with which he will have been infected by the crimes of these scoundrels, and at the same time terrify

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**(456-460)**

those who have fallen near the abyss, and dispose them for the purposes of grace and mercy that this God of goodness will have on them. When the flames have flown for a few minutes, they will sink again into the bottom of the abyss, and the earth will close. But this earth will become a horrible fire; it will always be covered with thick darkness, in which hideous specters will take refuge, snakes, aspics, finally all that is most hideous in nature.

### **Consternation of unfaithful Christians. Conversion of part of the accomplices of the antichrist who fell near the abyss. Perversity of others.**

The poor Christians who will have been surprised, either by fear or by the demon's illusions, who will have signed this cursed law and renounced J.C., to commit themselves to the service of demons, will be in consternation. They will run terrified, one on one side, and the other on the other. In this dreadful disaster, the Lord's grace will seek those who want to receive it; she will find those who have fallen near the abyss, and whose number may rise to a third. The other two thirds will have fallen into hell. More than half of the remaining third will be converted to the Lord, and the rest will refuse grace. A few days later, they will gather like miserables. They will eat, drink, eat well, and will think only of spending the gold and silver they will have in abundance. In their intoxication, they will say: It is true that we have lost our leader; but whatever, we did not perish, and we make good food. What can happen to us?

## §. IX.

### *State of the Church and of the World after the fall of the antichrist.*

#### **The world will still exist several years after the fall of the antichrist.**

When the antichrist and his accomplices have fallen into hell, judgment will not yet come soon. There will be some who will wait for it day by day, and with so much impatience, that they will tire of boredom while waiting. It will be the Holy Church which languishes in this expectation; but no man can know and will never know the year or the day when the son of man will come to judge the living and the dead. I see in God that it may still be several years before the son of man comes; but I don't see how many years there will be.

#### **Punishment of rebels for grace.**

The scoundrels that the Lord will have left for their conversion, instead of converting, will all assemble in a big city: they will still raise troops to persecute the Church. But this is what the Lord tells me: « Those who will rise up against my Church, I will crush them in my righteousness, and I will not spare them any more than fire spares the straw. » So these unfortunates will perish in their obstinacy, and the holy Church will subsist on the earth in

great peace and in deep tranquility.

### **Perfect conversion of those who will be faithful to grace.**

I see in God that the poor sinners who will have opened their hearts to grace will be in the greatest consternation. These poor sinners will remember some remnants of Christianity and faith, which grace will revive in their hearts; but not knowing what will become of our mother the holy Church, they will seek it and will not be able to find it. Then Our Lord will send his angels, who will teach them that the holy Church is by no means destroyed, and that it never will be; that God wants them to join her and that they convert perfectly to the Lord. It will be then that the holy Church will see penitents running from all sides towards it to return to its lap. We will hear from all sides only tears and groans of the most bitter penance, both from the new converts, and from the faithful of the Church, who will offer themselves to God to do penance for the poor sinners, who will then be so contrite, that there will be many who will die of pain. They will all be saints, and the congregation of the faithful will ring in thanksgiving, praise, and blessings they will give to the Lord.

### **§. X.**

#### ***Circumstance of the reign of the antichrist forgotten by the Sister, and which she reports here.***

#### **Rome invaded. The Martyr Pope and his seat prepared for the antichrist.**

Here is a circumstance that I failed to report in due time. I see in God that when the accomplices of the antichrist begin to make war, they will be placed near Rome, where they will triumph by their victories of all the empires and all the kingdoms which will be around this city. There is one thing about this that I am not sure of. What I do know is that Rome will perish entirely, that the Holy Father the Pope will suffer martyrdom, and that his seat will be prepared for the antichrist. But I do not yet know if this will be done a little before the antichrist by his accomplices, or by the antichrist himself, when he enters the course of his victories.

I will not say more about these kinds of subjects, especially since I have

extended more in the other volume, which I had written there

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**(461-465)**

is nine to ten years old. I have reported in this notebook several things, which are not in the other, because God had not given me knowledge then, and especially of everything concerning bad law.

## **§. XI.**

### ***What the Sister has known in God in relation to the present time.***

#### **Vision which makes known to the Sister the great graces that God grants to his Church through the prayers and the merits of J.C. crucified.**

I will say here, to finish these matters which concern the enemies of the Church, what I have known in God at the present time. One day the spirit of the Lord led me to a high mountain. I saw below the clouds a large thing stretched in the air, which began on the side of the east of Paris, and which was going to end up towards the south. I could not see the whole length or the end of it on the east side of Paris. Its width was about four yards; it was covered from end to end with stars of fine gold and silver, much brighter than the stars are usually. The background was crystal clear, so I could see above and below as well. All this was bordered by a belt as wide as the hand on both sides, which was also covered and strewn with stars, and several figures, as well as many other things that I could only admire, without being able to do anything understand. All this spread a light of great whiteness of great purity and such clarity, that it resembled that of pure crystal ...

This matter seemed to me very light and quite celestial. It was not agitated by the winds, and always remained stable. I was turned towards Paris, and so occupied in considering with admiration so many things so different and so beautiful, that I was not paying attention that the Most Holy Trinity was by my side. Turning around around noon, to see where it all ended up, I saw a big and beautiful picture hanging in the air, at the height of this thing so beautiful and so brilliant, which ended at the foot of the picture.



This table represented the most holy and very adorable Trinity, The Eternal Father held in his arms his dear son tied to the cross, and the Holy Spirit on his chest. God made me know that his dear son was praying him now and always for his holy Church, in the name of his cross, his holy death and his passion, and that what I saw was the figure of the graces and blessings he granted to his Church, in view of the prayers and merits of the death and passion of his dear son.

I threw myself on my knees. Prostrate at the foot of the Most Holy Trinity, I adored him; and uniting with Our Lord, I began to pray for the Church. I found myself dismayed and damaged in the depths of my nothingness, in the presence of God; and when I got up from my prayer, everything was gone. It happened to me three and a half years ago (1).

(1) In 1794, or at the latest at the beginning of 1795.

### **The Sister has no knowledge of the particular graces that vision designates. She just says what she thinks.**

God did not let me know when he would pour out his graces on his Church, and he would bring about peace. Here is the thought which comes to me here, and which is quite natural, that is to say, it is not the effect of a divine inspiration, or of any extraordinary way. It seems to me that this could herald the freedom of worship, and the happiness one hopes for, to see ministers exercising their holy ministry in the churches. God be blessed! I give thanks to God.

*Note . - I saw in God that we would form the plan to recall the exiled priests, with the intention of sacrificing them and putting them to death, by exposing them by violence to the assaults of war; but I hope God won't allow it.*

I also saw in God, Vendée several years ago, and I was there. I saw it as a dreadful and uninhabitable desert, which presented only the horrible remains of the carnage that had been done there.

I had these two views at about the same time; and as I see that one has been accomplished, I am afraid that what concerns the priests will unfortunately come to pass.

**END.**

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# LETTERS FROM THE SISTER OF THE NATIVITY,

*To M. Genêt, and to M. le Roy, Dean of the Pélerine, his confessors. (1)*

**Long live Jesus! Long live Jesus! Long live Jesus!**

(1) M. le Roy was, as we know, the confessor of the Sister of the Nativity from the start and during the absence of M. Genêt.

These letters, which we found without date, by comparing what they contain with the sequence of events and with what M. Genêt says in several places of his work, seem to us to have been written, the first in. 1793 (See first volume, p. 99 et seq.); the other two, which are obviously of the same date, at the beginning of 1798. (See second volume, pag. 492 et seq.) Furthermore, it seems certain that these three letters, at least the last two, are not reached M. Genêt. (See third volume, pag. 376 et seq.)

## FIRST LETTER.

**To Mr. Genêt.**

The Sister urged him to hide well, and asked him to send him what she had given him. She announces to him that a counter-revolution, if it takes place, cannot take place as quickly as one imagines, and that God is angry with France.

My father,

I learned with pleasure from the news of your health. I beg you

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**(466-470)**

to take every possible means day to hide yourself well, because I fear that times will get even worse than they are. For the rest, we must abandon ourselves all to Holy Providence, and to whatever it pleases God to do with us.

My Father, you have indicated to me that you were in pain to know if you should send what I put into your hands. Here is what I will tell you: Send, if you find a safe route, and trustworthy people who can, by their address and their vigilance, get things there. I know that no one is exempt from the dangers and accidents that can happen; but also put our trust in the Lord, and believe that everything he keeps will be well kept. So, Father, if such an opportunity arises, do not delay the thing. I think that if there is a stir, the dangers will be even greater at sea than on land.

Father, I have a word to tell you about what I see in God. I cannot explain myself well, because God makes me see obscurely. If there is a counter-revolution (I do not know if it is next or distant), I believe that it will not be done as quickly as one might imagine. There will be a lot of debate between the opposing parties; and even, when we believe the appeasement has subsided, there will be appalling uprisings on one side and the other: there will even be among the Christian princes.

Father, here is another remark: God, showing himself irritated against France, said to me in his anger: « I will divide it. It will be shared like an old coat that is torn and thrown away. » I don't give you that for sure. It can happen better or worse, or nothing at all, because I see this in God only vaguely (1)....

**(1) It is obvious, by all the context and by the very uncertainty of the Sister, that these words: I will divide France, etc., are those of an irritated father, who, in his anger, strongly threatens for not be forced to punish. The conversion and penance of many sinners, the prayers of the holy souls, and even more the miracles of mercy that God has worked in favor of France since this threat pronounced over twenty-six years ago, must, it seems, reassure us.**

## **SECOND LETTER.**

### **To M. le Roy, dean of the Pilgrim, to then pass to M. Genêt in England.**

*The Sister consults him on a trip she intends to make in Saint-Malo; shows him the desire she still feels to join M. Genêt in England; tells her all that has happened on this subject between her and her Superior and marks in particular all the proofs that she believes to have of the will of God for this trip, among others a vision, in which Our Lord makes known that this journey was prevented by an all too natural affection which the creatures had for it, and which would have been very harmful to itself, if it had not been preserved by a special grace; finally, she begs him not to give his*

*Superior any knowledge of what is contained in this long letter.*

**My father,**

I have a piece of advice to ask you about our mother. I plan to go to Saint-Malo next spring, with the two nuns with whom I live; but I have the certainty that my Superior, when I ask her permission, will openly oppose it, and I fear that instead of granting it to me, she will absolutely forbid me. However here is what I see in God: His will is that I go there to retire with these two nuns in solitude, with this holy widow who promises us not to interfere in anything, and to provide us with all the means to 'observe our rule as much as possible. We will be withdrawn in a countryside, and we will have for enclosure a large walled garden. My Father, you know that we are not here as we will be in the country: we are here as in the world, especially at dinner, where we eat with the people of the world. As for our rule, we cannot observe it. When it is necessary to make skinny, one makes us make fat. We are, moreover, despite having them, exposed to the visits of people of the world all day, and even in the evening; what makes us lose

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**(471-475)**

almost entirely the practice of silence. My Father, according to this presentation, God and my conscience force me to get out of here, where I am only by constraint and by necessity. I would prefer, if it were possible, to have only bread and water, and be withdrawn from the world. Please ask your opinion: tell me how I should do it, if our Mother forbids me to go.

My Father, in addition to the obligations of my vows and my rule, which I have just told you about, I have still other reasons on the side of God which oblige me to follow his will, and the conduct of his holy Providence, wherever she sees fit to lead me. Here is a secret for you: A year, or maybe more, before I left my community, God had let me know that MG was going to go to England, and that I had to go there later to go join, and live under his guidance, for the arrangement of the work he had in his hands.

One day when I entered our mother's cell, she came and said to me with a smile: My sister, do you want to go to England? some nuns and I would love to go. I answered: My Mother, I saw in God that I must go there, and go to find MG She took my answer seriously; but that I go there without her,

that's what she doesn't want. Also all the opportunities that could meet to make me go that way, she hid them from me, and was careful to conceal with me. That is why she does not find it appropriate for me to go to Saint-Malo.

My Father, I need to explain myself more clearly. Here is how the good Lord allowed me to discover what our Mother thought about hiding from me and hiding from me. One of the nuns with whom I live, and in whom I have a lot of confidence, said to me one day innocently, not knowing that our Mother had hidden nothing from me: My Sister, Mr. G... has a lot of respect for you, since he found you a lady in England, who is willing to receive you at home for all your life, healthy or sick. This speech surprised me very much, all the more since the opportunity had passed for more than three years. I asked this nun how she learned this. She replied that our mother had received a letter. I tell this nun that I had no knowledge of (what) she was telling me. I dropped that, not knowing if it was true. However I say to myself: I will know from our mother what it is. The affair was forgotten. I was over a year without talking to him about it. Finally, one day being with her, I begged her, if she thought it appropriate, to be good enough to tell me the truth about something that was my business. In the first place, she did not remember what I asked her; but when I had reported to her what the nun had told me, she made a sincere confession to me, and said to me: My sister, this lady who wanted to have you with her was a Frenchwoman who had sold all her goods to spend in England; M. G... had spoken to him in your favor; she accepted you out of charity, and she proposed to have M. G ... as chaplain in England. When I heard these things I remained completely forbidden, seeing that I had lost such a beautiful opportunity to accomplish the will of God, as he had made known to me above on this subject My Mother, answered him- I, I have no knowledge of that. See and consider what an advantage it would have been for my soul to have been under the guidance of MG, to whom God had made me entrust all the secrets of my conscience! Our Mother replied: My sister, the lady wrote me two letters in two weeks, to find out before his departure if MG had passed. But since she was my Superior, I dared not ask her what was in my letters about me. She also said to me: If you had gone to England, and I had also gone there with you, the Superiors would have dismissed me because of the community. Realizing that this interview was not pleasant for him, I changed my subject, telling him that the thing was done, that it was no longer time to think about it, and that the fruits were no longer in season. Since that time, I have never spoken to our Mother about it. I only talked about it with the nun who first

taught me. I suspected her of agreeing with our Mother: she frankly admitted to me that she hadn't entered it for nothing, that she was absolutely unaware that our Mother had concealed it from me and that she was I said, because she thought I knew it.

My Father, in spite of the resolutions that I have taken to sacrifice everything to God, to forget everything, and to put the thing in his hands, all the better since all this concerns my superior, on the will and government of which I have neither to reason, nor to deliberate, and that it is to me, little subject, to submit myself and to obey, I confess to you, my Father, that in spite of these resolutions, if God had not assisted me his help would have been an opportunity for me that would have greatly offended him. When I considered the painful and dangerous state of affairs

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of my conscience, unable to find any help except in the pure goodness of God for the salvation of my soul, in spite of myself I felt depressed, and by two or three times this thought so deeply penetrated my heart, that I remained without it speech; and that I almost fell in weakness. Seeing that nature dominated me, penetrated with pain, I raised my heart to the sky. How many times my adorable Savior himself came to console me with his holy word, telling me above all that he was capable of compensating me for what the creature had done me wrong; how he was my director, my Savior and my salvation!

In the midst of these sorrows, it pleased God to console me in another way. A letter arrived from Saint-Malo from the holy widow from whom we were to retire. She urged us to come and stay with her. I felt in my interior a great consolation, and a movement which made me know that it was the will of God that I made the trip. So God raised up in my heart a certain hope that all was not lost for me, and I was told that I had good courage in the practice of zeal for the glory of God and for the salvation of souls, and in particular of the one I had to take for the salvation of mine for the love of God; finally, that I should abandon myself to the conduct of holy Providence, which would never abandon me. Here, in this light which I have just spoken to you, the first clue by which God makes me hope that I will be able, with his grace, to find M. G...

Here is yet another clue that I recognize in God. My Father, may you

remember that when you came to M. de la Janiere's house, I gave you a little note in the evening, which contained a secret of my conscience. I marked the will of God and that of his holy Mother to have it written. Here is what the Lord said to me concerning this note: « Keep my secret as a deposit in your heart, and do not discover it until you speak orally to my minister. » Here again is what the Lord said to me: « You will no longer give an account of your conscience to the woman, not even to your Superior, unless I mark it precisely in great need for my glory. » So here, my Father, is the second clue that gives me great hope that I will speak to Mr. G.... before dying.

Here is another third that surprises me a lot. I found myself carried by the Spirit of the Lord to a certain place, with two or three people. They put in my hand a candle of white wax which weighed about two and a half pounds, and which was more than half burned; but it was off, and no longer burned. I am told: This candle is yours, it belongs to you. There was a check mark, which took from the bottom to the top, and which was deeper at the bottom than at the top, so that at the bottom a man's thumb could have entered, and that in the high there was only a small trace. This check mark, which was not in a straight line, went warping from right to left in places. I asked the people who were with me what it was and what it meant. One of them replied, showing me the candle: This tick is made like ivy, which, when it attaches to a tree, attaches itself so strongly to it, that it would penetrate to the heart, if that were possible.

In the meantime, Our Lord appeared to me, and the people who were with me disappeared. I found myself alone with Our Lord, holding my candle in my hand. In my concern, I addressed him with all humility, showing him my candle, and saying to him: Teach me, Lord, please, what does this candle that I have been given mean, and in particular what does this tick mean, which makes it so misshapen? Our Lord, turning to me, said to me: “My child, you see this tick, which does such a great harm to this candle; it signifies the natural love and affection that creatures have had for you. They have done more harm to your soul than this checkmark does to your candle. Our Lord made known to me in particular that it was on the occasion of what had been hidden from me the means which presented themselves to go and join my confessor. I began to grieve, and to mourn over the deprivation of so many lights and so many graces for the glory of God and for my salvation, which I thought I had lost and which were extinguished for me, in the manner of my candle that was extinguished.

Our Lord said to me, « Do not grieve to see your candle extinguished. By my grace, if you are faithful, it will come back on. Know that without my

grace, which preserved your heart from the attacks that the creatures would have brought you by the device of the demon, they would have been more than enough to lose you. But since you devoted your heart to me from your childhood, I have always drawn it to me, by a

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» special grace which makes me master of it. You do not know this grace; but I'm making it known to you now. It is not given to everyone; this is why you must give me a great recognition and a great obligation. It is this grace which has sought to always withdraw you from creatures, and to always turn your heart towards me. It is this same grace which has so many times, in the course of your life, preserved you from the pitfalls that the demon has held out to you with love and hatred for creatures. See, added the Lord, as the checkmark of your candle is printed. Nothing is more dangerous than this natural love, which attaches like ivy, and which prints in the same way as the tick on this candle. But all the battles you've had to fight against creatures, never reached your heart, because I've always drawn it to me. »

Our Lord, before leaving me, made me see, by a supernatural light, on one side something of the grandeur of his pure love and of his pure glory, and on the other side the nothingness and the horrible emptiness of the corrupt and disordered natural love, which is separated from this divine beauty which is God. It seemed to me that from a point of view God was showing me an abyss of creatures who live only on this wanton love of themselves and creatures. Without speaking here of this profane and criminal love, I saw that most of the creatures separated from God and his love, living only in their pleasures and for all their natural and worldly pleasures. Our Lord made me know that if I spoke with his ministers on this matter, which seemed to me to be inexhaustible in the greatness of God, it would be necessary to report to them only in person.

My Father, here is finally one last clue. I have been dangerously ill several times, and especially in my last illness I had a severe attack of dropsy of the chest; but God by his pure goodness delivered me by the help of an abundant sweat which lasted more than a month. Now I find myself a whole different person. My fevers have stopped; I regained my natural strength both inside and outside. Eat it, drink it, sleep it all. I find myself in good health. I am surprised, and I do not know how long the Lord will leave



me in this provision. This is what the sequel will show.

To Mr. Genêt. - All that I have just written was for the Dean; I beg you to pass it all on. My Father, please do not give any knowledge of what is written here in these twelve pages to our Reverend Mother Abbess, because she does not know anything about it, for good reasons. If you are kind enough to write to me, send your letters to Mr. le Doyen, who will send them to me...

### **THIRD LETTER.**

#### **To Mr. Genêt.**

*The Sister expresses to her the great consolation which she experienced while learning from her news; congratulates him on his zeal for the glory of God, and communicates to him his concerns for conscience and the distressing fear that she has of being reprov'd by God. Despite her need for help, she begged him not to risk going back to France until peace was restored. Finally she renews her keen desire to go to England, and exposes on the one hand the difficulties of this journey, and on the other her strong determination to undertake everything to accomplish the will of God.*

#### **My Father,**

It is now to you that I intend to speak, pending if I ever have the pleasure of speaking to you orally. The last two letters that you wrote to our Mother consoled me greatly, and helped to restore my health, by telling me that you were still alive and in good health. Alas! when I prayed for you, I didn't know if I was praying for the living or for the dead. It made me make sacrifices of resignation to the will of God over a hundred times. You recommended that I not forget you in my prayers. Alas! how would I forget you, my Father, since the Lord speaks to me about you? I have entrusted to you the secrets which the Lord had kept as a deposit in my heart; you have shown the talents of the Lord, and on the day of his visit you will render an account to him, and your talents will have benefited one hundred for one. The Lord has united you by a bond of his purest charity, in the interests of his pure love and of his pure glory, and in the zeal of the salvation of souls, without any mixture of humans.

My Father, you told me that my trial was going well. But unfortunately! I have another trial which is much more worrying for me, and whose

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lawyers are against me. They accuse me, they condemn me, they judge me even before being judged by the sovereign judge. The crimes of my life, all my infidelities towards God serve them as coins that they argue against me. Such a bad cause in my lawsuit is found, according to their evil malice: also they have as sworn my loss. My afflicted and alarmed soul resembles, in this state, a vine where passers-by and thieves have entered, and in which they have done much damage and devastation: the foxes have made their dens there, without me even be aware of it; the ties of this vine were missing, which caused it to fall in several places; it badly needs to be pruned, and nobody is there to do it; it bears no good fruit, and it only grows branches; my enemies rejoice at the sight of my misfortunes, and I see in God that they make me a subject of derision, saying to themselves: Let us snatch her from the arms of her beloved; let us precipitate her into our abyss, and let us forever blame her for what she has done to her God. O terrible and lightning words, more to be feared than the most cruel dead, more terrible than all demons, and worse than hell itself!

My Father, here is my cross and my true cross. All the sorrows and the sorrows that the demons have caused me, and that they could make me for all eternity, even if God would allow them to be unleashed together against me with all the torments of hell; yes, my Father, I can say that this would not be my greatest cross. But, the real cross that grabs my heart, and that dwells on me, is the fear of being separated from my God, it is the fear of losing my God. This thought alone would be capable, it seems, of taking my life, if my divine Savior did not come to my aid, by raising my courage by a lively faith, by strengthening my heart by a sweet hope, and by consoling him with the love of his charity. Thus, sustained by grace, in spite of all my disasters, I throw myself headlong into the arms of pure mercy and the pure goodness of God, hoping that, though by my sins I deserve only hell, he does not will not lose me without resource, and that he will not condemn me forever.

My Father, I do not need to tell you so much, I believe you see the sad state of my conscience: I pray that this does not oblige you to expose yourself to come and help me and assist me with your charity . If it were God's will, I would rather die and lay out my life a thousand times, than be the cause that the life of any minister of the Lord would be endangered. Never think of going back to France until you are assured that peace is well

established.

When you will have read what is above (1), you will see the marks of the will of God on me, and the desire which I have to carry out it, please with the holy Providence to me give the means.

**(1) The previous long letter, addressed first to Mr. le Roy, and then to be sent to Mr. Genêt.**

Alas! the first opportunity, more than five years ago, escaped me, and perhaps never will be found. However, my Father, I beg you for the love of God, and for the salvation of my soul, to make a new attempt, in order to see if Holy Providence would make me by your protection and by your good care such great grace, than to find me some poor asylum, when it would only be the corner of a stable. Ah! Would to God that I was there, even if I only had bread and water, and only to support a life which, I believe, will not be long.

My Father, what I would like to do is to stay with Catholics, and in a place where you would have the charity to come and see me without any danger in your life. But unfortunately! when I think of this affair, at first glance I regard it as impossible for a poor person, who is so devoid of everything, that she depends in everything on Providence and pure charity. Where would we find a nautonier who would pass me for nothing, because hardly I could have enough to feed me during the trip? These thoughts absorb me, and I sometimes believe that it is folly to want to execute this enterprise; however I leave it to your prudence, and I surrender myself to the holy will of God and to your wise advice. If you believe or if you see that this is impossible, ah! it is finished: to the impossible no one is held. One should never tempt God, but rather follow his will gently and with patience, according to the natural course of things, and without having the temerity to expect from God miracles; However, my Father, if you know that it is the will of God, do not be discouraged: I can tell you that if my health continues to be good, I am in as good condition as I was when I left from my community; and do not doubt my courage, by means of the grace of God, who animates me, provided

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may God bless me that your warnings reach me. Yes, my Father, I can tell

you what I say to the Lord: My heart is ready, my heart is ready to go where the will of God and obedience will lead me. Should I leave just now, nothing would stop me: the rain, the snow, the frost, the harshness of winter, the dangers both on sea and on land, I don't care, and I am also ready to go in all these bad times, provided that it is the will of God, as if it were in a pleasant spring when the weather is more favorable.

My Father, if the good Lord gives me the grace to have this little work in your hands, I beg you to acknowledge receipt of it, you will give me great pleasure. I pray to the Lord that he will keep you more and more in his love and in the zeal for the glory of God and the salvation of souls, with good health, which is very necessary for your work. Let us pray to God that everything will be accomplished over the whole Church, according to his holy will. I beg you, my Father, to continue to pray to God for me, as you see that I have such a great need for it; I do it for you, and I am,

**Your very humble and very obedient servant, Sister Of The Nativity.**

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**Certificate of Madame de Sainte-Magdeleine, Superior of the Sister of the Nativity.**

I certify that this supplement is copied with the greatest accuracy, and collated with the original, as I was able to obtain it. In witness whereof I sign,

Marie-Louise Le Breton De Sainte-Magdeleine, Nun of Sainte Claire, Town Planner, in Fougères, last Superior of the Sister of the Nativity, who has knowledge of the facts, having learned them from her mouth, and usually long before the events.

End of the fourth and last volume.

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