

BIOGRAPHY  
OF  
REVEREND MOTHER MARIE ANGELIQUE  
OF THE INCARNATION  
RESTORER OF THE MONASTERY  
OF THE INCARNATE WORD  
AND MOST BLESSED SACRAMENT  
OF LYON

(Chapters 5, 6, 7 and 8)

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\* Not included in this translation.

## CHAPTER V

### Spirit of Mother Marie Angelique of the Incarnation -

#### Love of the Rule - Zeal in Having It Observed

The zeal and exceptional qualities with which the Lord was pleased to fill the Reverend Mother Marie Angelique of the Incarnation, and the faithfulness with which she had responded to it, rendered her like the strong Woman of which our holy Books speak. All of her acts were stamped with living faith, wisdom, virility, prudence, and integrity. She went about her duty without any fear for what people would say, without thinking if her actions would please or displease people, without any other view than that of God, whose pleasure she sought in everything. The events, sometimes crucifying as they were, did not at all shake her confidence in Divine Providence, and more than once she saw that invincible confidence rewarded in a surp[ri]sing manner.

She had a remarkable aptitude for worldly affairs, and knew how to treat them with a just view, loyalty and an unequivocal rectitude. Her speech perfectly reflected her thoughts, with no mental reservations or vague or evasive words which could give rise to diverse interpretations. Her penetrating spirit was serious and tolerant, little susceptible to the fantasies of the imagination. In succession, it siezed the question, saw immediately the danger or the advantage of what was proposed to her, and thus did not allow herself to be tricked.

She accepted responsibility for her decisions and her actions, and never changed her mind unless she was aware of having made an error prejudicial to someone or harmful to the general good of the Community, her courage faced struggles and difficulties with vigor. She recoiled only in face of the impossible, but then accepted it with peace, seeing in these obstacles the manifestation of the will of God.

Since she was of a consistently even disposition, her face never betrayed the worries, the sadness or the sufferings inherent in her calling. In all circumstances the tone of her voice was moderate and without inflection. Her bearing was always dignified; her gestures, though sober, were energetic and resolute; her laughter was sincere and she had a lively, but kindly regard. Her manner was modest, affable and open, revealing a soul which admirably combined strength and graciousness.

Mother Marie Angelique, invested with the authority of Superior, as we have noted in the preceding chapter, hastened to have the Rule observed as fully as was in her power to do so. The religious spirit with which she was animated made her, from the beginning, take literally the Article of the Constitutions which ordered the Superior to make herself the model for her flock. Therefore, she was always, until her dying breath, a living Rule.

Thus, when serious illness kept her in bed, she never dispensed with getting up at five o'clock at the first sound of the bell and, a quarter of an hour later, making her Way of the Cross, an exercise to which she was deeply devoted. It was only two months before her death that she gave up rising at the regular hour.

This worthy Mother had an extraordinary devotion to the Holy Sacrifice of the Mass; she said that she keenly felt a great consolation in plunging her soul into the pool of Divine Blood which she contemplated at the foot of the Cross after the raising of the Holy Chalice. In spite of her advanced age, she assisted at the entire Mass on her knees, as the Rule required, and she remained in that posture during the prayers of thanksgiving. Except in the case of a serious illness which obliged her to remain completely in bed, she never abstained from attending the holy Mass. During the last six months of her life, when the terrible cancerous tumor from which she died was making frightful progress, her strength declined rapidly. Nevertheless, not wanting to renounce the comfort of her daily Communion, she had the courage, for four more months, to get up every day at five o'clock and go down to the Chapel to attend the Holy Sacrifice. On August 2, 1881, she went there, and to the refectory, for the last time. It was just two months before her death and she was almost 80 years old. However, she still could not resign herself to no longer enjoying the benefit of attendance at the Sacrifice of the Altar. Unable to go down to the Chapel, she went to hear Mass in the Conference gallery, from which she could see the altar and most of the choir. The priestly vestments, the companionship of the ceremonies, especially that of Communion, and the meditation and piety of her daughters entranced her. Weeping with joy and gratitude she exclaimed, "Oh, my children, I didn't know that God had used a poor instrument like me to do such beautiful things. How wonderful it is!"

Mother St. Pierre, Superior of the Sisters of Charity of the Incarnate Word of San Antonio, Texas, had given the Community a passage of a chant in parts, entitled "Angelus." The reverend Mother wanted it learned and sung on the Feast of the Assumption. During that Mass, she was overcome with violent vomiting; nevertheless, she didn't leave the gallery and continued giving deep and pious attention to the chant. It pleased her very much because it responded to her ardent love for the mystery of the Incarnate Word.

In reward for her dauntless generosity, God didn't permit her even once to be deprived of daily Communion until her last day when the rules in effect then didn't permit her to receive Holy Viaticum. The worthy Father Galtier, who was 83 years old himself, rose at midnight in order to carry her celestial food to her.

When Mother Marie Angelique returned from the holy Table, the love with which her heart was aflame was reflected in her whole person and gave her the majestic bearing of a queen. It was not only her daughters who loved to contemplate that imposing manner; the boarders also experienced her charm and found themselves calmly recollected.

If the Eucharist was her happiness, drawing new strength from the divine Blood in the blessing of Absolution was no less a consolation for her soul. She resorted to it often through devotion and made frequent general confessions which lasted barely two minutes. In spite of the desire she felt to purify herself more and more, it often happened that she didn't have even the smallest lapse of which to accuse herself. One day she said to her confessor with her normal candor, "My Father, by the grace of God my conscience reproaches me for nothing this week." "Go," he replied, closing the grill, "God didn't loan you his glasses."

For fifty-six years she had no other guidance than the holy priest to whom the Lord had intrusted her on her entry into religious life. On the day ordinarily designated for the Confession of the Sisters, she invariably confessed first. At the times required by discipline she never failed to present herself to the extraordinary confessors in order to accomplish the will of God. She always said her morning and evening prayer on her knees. These were exercises she never missed, and went to punctually at the sound of the bell.

During the recitation of the Office and her meditation, her bearing, the piety and seriousness with which she made the bows prescribed in the ceremonial, her tone and manner of reciting the psalmody, all revealed her personal union with God. When she officiated on solemn feasts, her "Deus in adjutorium" had such vibrance that it raised up, as if by force, any hearts that were cold or agitated. Only exceptionally serious reasons could convince her to absent herself from the Office.

Until her last illness and in spite of her great age, the valiant Mother observed all of the fasts of the Church and of the Order. She was such a respectful observer of what our Constitutions prescribed that when circumstances arose which prevented the Community from keeping the weekly fast, she didn't take advantage of the right to grant a general dispensation, but called on one or two souls of good will to accomplish that penance in the name of all. The ecclesiastical authority had given permission to have soup after Mass; in order to compensate a little for this departure

from the Rule, she had established the custom of taking this comfort standing, each in front of her place, in order to recall that it was only a favor that she had obtained by reason of the feebleness of her health. Those sisters who were ill or tired had to ask permission to be seated. This custom continued in force until her death.

She frequently practiced self-flagellation and used a hair shirt. Almost every day, and often several times a day, she practiced strict disciplines. Whenever she wanted to obtain something from God, she resorted to this method. At the time of the assassination of Monsignor Sibour she assigned the scourge for the sake of discipline and for the conversion of the unhappy assassin. Hardly had the penitential exercise begun when an invisible but irresistible force snatched the scourge from her hand and sent it flying to the far end of the chapter room where it was found only the next day, hidden in a corner.

The worthy Mother regarded regularity and the common life as among the most perfect mortifications. She herself, while giving continual example, arranged the duties of her office in such a manner that no obstacle, except in unforeseen cases, prevent her presence at the common exercises, even the most ordinary, because, she said, keeping even the least rules is the salvation of the Community.

She never absented herself from the refectory; and even if she found herself occupied by some business, she made the effort to be on time for the blessing of the meal. She didn't accept any food other than that which was served to the Community, and energetically rejected anything which seemed to her to be any kind of distinction. When she finished eating before her daughters, which happened rather often, she would replace the reader, seated at the lectern like a simple religious, or she would remain standing on the first step until the end of the meal.

After the prayers, she required that all of the sisters be present for the "Praised be" which she always recited herself. Only the religious who had served in the refectory, the reader and those who took care of the children were dispensed from being present for the opening of recreation. However, even they had to rejoin the Community as soon as possible and without going anywhere else.

Mother Marie Angelique gave the sign to go for a walk when the weather was nice, or for meeting in the Community Room if rain or the temperature didn't permit going out. She concluded the joyous procession surrounded not by dignitaries, but by those who knew how to seize the place, be they the youngest of the Convent. But, whether they were indoors or outdoors, she didn't allow them to go repeatedly with the same companions. She liked to see her daughters relaxed in spirit, each one taking part in the communal joy.

Her sprightly character contributed to making the recreation enjoyable. Never departing from religious modesty, her laugh was contagious, chasing away melancholy and lightening hearts. She was, indeed, the Mother in the midst of her children!

Exacting though she was in giving the extraordinary recreations prescribed in the Rule, she only rarely granted any additional ones. Except for the feast day of the Worthy Founder and her own feast day, when she authorized recreation in the refectory during lunch and dinner, she never wanted to allow conversation during the meal. She dispensed with the Reading only on the days of Investiture and Profession when the ceremony had taken place in the morning and they had just heard a sermon; but they kept silence during the meal. When, as an exception, they had coffee at dinner, she permitted only that they tap their cup with a knife to applaud the coffee maker. Everything else, she insisted, was against the Constitutions.

Mother Marie Angelique was not content to refuse herself all exceptions, be it for eating, for clothing or for bedding; she didn't exempt herself from any chore. Leading her daughters she carried rocks, leveled pathways, dried grasses, raked, gathered apples, picked grapes and washed linens. On days when the Community did laundry she had her tub placed so tht she could see all the Sisters and also receive, without disturbing her work, anyone who had something to say to her. At the usual hour, she herself did the Reading. If it wasn't a fast day, she allowed recreation during the light meal they brought to the laundry room. With her daughters she tasted apples from the pots, ate a spoonful of white cheese from the common plate and took the first bit of welcome bread from the basket. This ordinarily made up the menu for the snack. She took her turn doing dishes on the evenings before feast days; and on these days, after giving recreation to the Community, she headed toward the kitchen with charming simplicity, her wooden shoes in hand and her apron under her arm. She carefully made sure that all of the Sisters, in their turn, practiced this act of humility. The sick and the infirm were excused.

Until the last year of her long life she was seen each evening visiting the bedrooms a quarter of an hour after sunset. When a storm arose during the night, she was the first one up, going up to the dormitory to pray with her daughters, with arms crossed, in front of the altar of Our Lady of the Seven Sorrows. She was heard sometimes saying aloud that heroic offering, "Lord, if you have need of victims, we are here. Strike us!"

There was no circumstances which would prevent her from holding the weekly Chapter of Faults. When she anticipated some obstacle to having it take place on Friday, she moved it to the most favorable day. When she was confined to bed, the whole Community gathered around her bed for the general confession. Two months before her death, when she could no longer go down to Mass in the

chapel because she was too weak in the mornings, she still returned to the Chapter room on August 5 in order to hold Chapter! The following Friday, August 12, her strength betrayed her courage and she was obliged to hold it in the Community Room which was located next to her cell. At this Chapter she made some observations and even some reprimands which revealed that the love of our holy observances was still dear to her heart. A week later, on August 19, she again left her bed at the hour required for her to preside over the Faults; that time she was able to do so only with the help of some cologne which Sister Assistant made her breathe. It was indeed her last Chapter; on the 29th of August she expired.

The Chapter of Faults had a true attraction for her daughters, for whom it was a comfort. They loved to hear her energetic and motherly words; and at the same time, her brief and concise exhortations were without affectation in tone or gesture, and always dignified, justified and fruitful. Their theme was invariably the short reading which she did at the beginning from either the Constitutions, the Directory, the Ceremonial or the Explanation of the Rule, according to the need. She was devoted to giving examples of the infractions she observed, assigning the blame and indicating the practical remedy. Very rarely did she point out a fault by using vague terms and implications. If the warning wasn't understood by the delinquent, and if she hadn't corrected it by the following Chapter, she then spoke point blank and ended all equivocation. She carried out the same regularity in holding Council each Sunday. At the appointed hour, the Counselors, without delay, entered her room together. No one, whatever the duties she had to fulfill, left before the Council was finished.

Mother Marie Angelique had a great aversion for interviews with seculars in the parlors. She had the habit of calling them the downfall of the inner spirit. She sent to the gate only to deal with urgent matters with notaries or others, to console grieving souls who had sought out her counsel, and to see the desperately poor who came to ask her for charity. Outside of these few cases where she needed to represent herself, she shortened the purely conventional visits, alleging as an excuse the sound of the bell which called her to an exercise over which she needed to preside.

In those relationships with religious of other orders or with secular Priests which were required by virtue of her office, she was cautious concerning their manner of thinking, guarding her appreciation of the religious life. While listening to them with deference and respect, she accepted only those opinions and counsels concerning practices which were in perfect harmony with the spirit of our Institute and with our customs which, for her, were unchangeable. She said that a change of minimal importance could lead to lamentable disturbances in the life of religious Order.

She was rigorously firm about not allowing any religious to be alone in the parlor. The Assistant of the parlor had to be at her post on the arrival of the Sister who had been asked for. One who had matters of conscience to deal with needed to warn Reverend Mother if she didn't want to expose herself to having the Assistant, who could not leave, hear the secrets of her conscience. Mother Marie Angelique often subjected herself to this rule, and took with her sometimes one, sometimes another of her daughters, young or old, and had her take a conspicuous place nearby.

The same aversion which she felt for the parlors she also felt for correspondence, and her letters are extremely rare. But, since she couldn't abstain from all written correspondence, she delegated responsibility for this to the Secretary of the Chapter and to the private secretary she had chosen and on whom she imposed absolute secrecy.

Mother Marie Angelique, thus freed from secular hindrances, could devote herself to Community life, to the family that she considered one of the strongest motivations for religious life. When, for serious reason, the Chapter conferred on her the duties of Mistress of Novices, her practical sense made her foresee immediately that these duties were incompatible with those of Superior. The former imposed on her the obligation to be habitually present with the Novices, and the latter that of living in the midst of the Sisters of the Community. She resolved the difficult question with her usual wisdom by choosing an Assistant, not like the one called for in the Rule and used in numerous novitiates simply as an aide to the Mistress of Novices, but to assume her position and duties. She gave her all authority and left to her the entire responsibility for the Novitiate, though under her supervision. That religious was only twenty-six years old. To the objections that were raised to Reverend Mother regarding the youth of the one she had appointed to replace her, she replied that the Sister's qualities and abilities were well known to them, and that if she left something to be desired, it was still less inconvenient and less dangerous to give her complete authority than to keep her simply an overseer with the obligation of giving an exact and detailed report on the conduct of the Novices. To have to judge facts on the basis of reports would have been to expose herself to being unjust, and it would be impossible to know and to guide the Novices using this method. "Moreover, my children, it is not required by the Rule."

A few days before her death, feeling pained while reflecting on her long years of leadership, she gave this warning to her daughters: "My children, in keeping me in the office of Superior for forty-five years without interruption, your affection believed it was well to do so. But now that I am on the verge of appearing before God, I see that you and I were wrong. You must never do this again. Change the Superior when the Rule requires it - follow the Rule. Believe me, the blessing of God is there for you."

Faithful observer of all of the manners and customs which were observed, according to the testimony of former Mothers, at the Monastery of Gourguillon\*, Mother Marie Angelique introduced no others except the prayers which she added to Evening Prayer. In 1843, during the month of March, the Community experienced great trials, including the loss of worldly possessions and the loss of a number of members during a few months. A faith less robust than that of the Worthy Mother would have been discouraged. She was impelled by an inner voice to have said each day, after the supper grace and with arms crossed in presence of the Blessed Sacrament, an Ave Maria, an Ave St. Joseph and five Gloria Patris with the intention of honoring St. Joseph, the sorrows of Mary at the foot of the Cross, and of adoring the Word made Flesh through Mary. She asked permission of Monsignor De Bonald to make a vow to recite these prayers for a year. The blessings obtained during that year were such that the Cardinal, full of admiration, ordered them established henceforth as a custom.

The valiant Mother had at heart that her daughters, like her, would never be absent from canonical prayers without a serious reason; even the disabled and the sick had special times planned for them by her for meditation and for dedicating themselves more fully to God. Those Sisters who, for legitimate reasons, didn't rise until 6:00, had to make their meditation during the time between the first Little Hour and Mass. And those who had not been able to attend Evening Prayer made it up after Recreation and before Lauds.

She required that all of the Sisters be on time for Exercises. She saw in that punctuality a preventative to dissipation and to lapses of silence, which never went unpunished. She showed herself very severe toward even the smallest infraction of grand silence, be it by whispering or in action. No one was ever heard speaking during that time; the House seemed empty. But if she required them to stop immediately at the first sound of the bell and go where they were summoned without any distraction, she corrected those Sisters who, anticipating what they were about to do, began to put aside their work a minute or two before time. "This isn't order," she said, "but disorder. And if everyone acted this way, it would not longer fulfill the requirements of discipline."

The requests that Sisters made of her to be absent from recreation under one pretext or another were invariable refused, except in cases of exhaustion. The sick and infirm who could not be with the Community were required to relax together. If there was only one, the good Mother designated sometimes one sister, sometimes another to go to Recreation with her.

\* Spelling of name unclear in manuscript.

However timid a Sister was, or whatever aversion she felt for doing the readings in the Sanctuary, Refectory or Workroom, she never exempted her unless that religious had a serious disease of the lungs or throat, or of vision. She didn't like to see her daughters make use of exceptions too lightly. But once she determined that they were generous, she herself foresaw their needs with a maternal tenderness and gave them all the dispensations they needed, even restraining them from being too strict with themselves.

The strictness with which Mother Marie Angelique governed did not prevent her from being tolerant of human weaknesses. She knew how to sympathize with miseries and failures, especially of those who were humble; and she was aware of the smallest efforts.

"My children," she said, "if I see you fail the Rule every minute of the day, if you humbly redress your faults I would have no fear. But, if I saw you violate it even once without being penitent, I would tremble for you - I would tremble for the Community because the door would then be open to relaxation of the Rule."

## CHAPTER VI

### Vows - Humility - Holy Virtue

The vows were solemn in the Order of the Incarnate Word before the great Revolution. The holy examples and the teachings handed on by the former Mother, Sister Marie of the Holy Sacrament Savy, made Mother Marie Angelique determined to have her daughters observe them as if they were still recognized as such by the government. She made the Vows the frequent subject of her spiritual instruction to the Community and of her private directives. She had the habit of saying "My Sisters, it is with God that we make our commitments and not with men. Nothing prevents us, when we take our holy vows, from having the intention, the will, to swear poverty, chastity and obedience in the manner our Constitutions require, in order to have the merit of solemn vows and to witness in this manner our love of God by the solemn renunciation of worldly riches. But we are required to observe the letter of that to which we have committed ourselves. If we are called to make and to sign some civil declarations, let us make them according to the wishes, the will of our Superiors, but in this let us regard ourselves only as figure heads, as typewriters. Let us guard with jealous care and in all its splendor the primary spirit of our Institute which requires us all to aim for the most perfect."

The first novice from whom she received Vows, Sister Marie Therese of the Sacred Heart Galtier, gave her the joy of seeing her teachings followed in an exemplary manner. That dear Sister had brought, along with a pension of 1200 francs per year, a dowry of 30,000 francs. A few years after her profession, at the death of Madame Galtier, another 24,000 francs came to her, which for appearances only passed through her hands in presence of the Notary, and which she turned over to the Community without asking what use would be made of it. She had claim, moreover, to about 40,000 francs from a property located at Cassin which had not been sold. On the occasion of the marriage of her youngest brother, she gave an admirable example of her absolute renunciation of worldly goods. He married a girl whose family had suffered great financial reverses. So that he would not suffer financial consequences from the marriage, his brothers and sisters agreed to supply a sufficient dowry for Mademoiselle Dupre by including him in the final disposition of their interitance. They came to submit that agreement to Sister Marie Therese of the Sacred Heart and begged her to join with them.

"I have given everything to God," was her only reply. "I have nothing anymore. Make your arrangements with my Superior. It is no longer my business, but hers." She then left, not wanting to

meddle in any way, leaving Reverend Mother and the Community entirely free to grant or not grant what her family asked. She didn't even want to know the outcome. It is superfluous to say that the House cooperated fully with the wishes of the Galtier family.

Only once during her long tenure did Mother Marie Angelique have the sorrow of seeing one of her daughters become estranged from her teachings. The results of that lapse were so fatal to the guilty one that one could recognize in the situation God's approval of the devoted Mother's views on the perfect practice of the vow of Poverty. The Sister had been received without a dowry; she had lived an exemplary religious life for twenty-five years when she lost her mother who, to her surprise, left her an inheritance of 40,000 francs. Some time afterwards the Reverend Mother, as was her custom, announced to the Community how she was thinking of using the money. How astonished she was to see the poor Sister rise from her chair to protest that she was opposed to their disposing of the money in that way. In vain, Mother Marie Angelique tried to lead her gently back to her correct role. She resisted with such stubbornness that her Superior then spoke to her with such authority that the Sisters present shuddered with fright:

Well, since you are obstinate in wanting to dispose of that inheritance, which really is the wealth of the Community since it pays your dowry and your support for 25 years, as well as your other expenses, you oblige me to say to you the words St. Peter spoke to Ananias and Sapphira: 'May your money perish with you!' I will not allow such an example and such scandal in the Community."

Even this language didn't bring her back to her senses. The next day she asked to leave the Cloister and return to the world where, shortly afterward, she was stricken with madness.

The worthy Mother had an unshakable confidence in Providence and divine aid never abandoned her. Attentive as she was to assuring a solid future for the Monastery by procuring for it the necessary resources, she never departed from the spirit of reconciliation and impartiality which the Rule required. Should a dispute arise between a family and the Convent regarding a dowry or inheritance, Mother Marie Angelique would abandon her claim. If the subject whom she had admitted died shortly after having made her profession, and her family was not well off, she returned to them a large part of the amount of the dowry or inheritance without their asking for it. When postulants were presented who couldn't furnish a dowry, she didn't refuse them for that reason, but only required that they belong to an honorable family and that they have a good spirit and a serious vocation. Talents and outward advantages were not as pleasing to her as a pliant character, energetic and without pretention. God so visibly blessed her supernatural detachment that some years before her death she was able to say in an outburst of gratitude:

"Thanks to the Incarnate Word, the destiny of our Monastery is now strengthened as much as it can be from a worldly point of view. And if we are faithful and never allow laxity and love of ease and well-being to enter in, and if we keep ourselves more and more to the spirit of poverty and regularity, God will always supply what is necessary for us."

A few days before she died she again advised her daughters not to make it too difficult to receive new subjects who would present themselves with a good vocation, in order to snatch from the world the greatest possible number of souls. She also recommended that they always take special care to keep holy Poverty and to maintain the spirit of simplicity, unity and sisterly charity which she had the joy, on leaving this world, to see reigning in the Community. She often repeated, with great enthusiasm, "Have what is necessary, but never anything excessive or elegant; never seek exceptions, precedence or exemptions; never have two groups."

This worthy Mother required that her daughters make the sacrifice of their family portraits. She didn't require that they destroy those which were in their possession on entry into the Convent, but she did ask them to turn them over to the treasurer. One day a Postulant gave her a letter in which she begged her brother to send her his photograph. After noticing this, Mother Marie Angelique went immediately to the Novitiate. She met the Postulant in the corridor. "Get down on your knees, my child," she told her severely. "If you want to give everything of value to God, you must renounce the childish and worldly satisfaction of keeping the features of your brother." Saying this, she tore up the unfortunate letter she held in her hand, and then added, "There is what I make of your request. Kiss the ground, then get up and go immediately to begin your letter over again."

When Mother Marie Angelique noted in one or other of her daughters the tendency to ask for exceptions, her charitable condescension made her close her eyes two or three times to these little whims of taste or of will. But when necessary, she didn't delay in firmly returning to the correct path one who was straying from the common life.

Her love of poverty didn't permit her to tolerate anyone's keeping something in reserve in the drawers of the tables in the refectory. All surplus had to be left on the table or returned to the dispensary. Each drawer could contain only the place setting and a cup - no little spoon or egg cup.

She didn't permit anything extra in the cells, which were uniform in appearance. All of the beds had to be made the same way, in the traditional manner. It was sufficient to see one cell to have seen all of them. Her own was no exception. Only the pictures were replaced by three modest statues representing the creche, which she put into a little niche cut into the wall. There

were four straw chairs used by the Council, and a desk on which she placed her little basin and pewter pitcher which had come from the former Mothers. This simple desk served as her table, and inside contained only our Rule, Directory and the Sacy\* Bible. These were the only furnishings of her cell which she herself cleaned as long as her strength permitted.

She insisted that perfect order reign in all of the rooms. For fear that any of the Sisters become attached to her cell, she required that they change rooms frequently, and always at a time when it was least expected. Each was permitted to take along only her mattress and bedding, her blanket, her yellow or green earthenware pitcher, and the small personal objects contained in the drawer of the table and in the little chest below - personal objects that she often inspected. The straw mattress, chair, table, chest, crucifix, pictures, basin and branch - all remained in the cell one was leaving. Even the broom was not exempt from this renunciation.

For work she authorized the use of only the indispensable things; a thimble, a pair of scissors, the needles necessary for the task on which one was working and another for mending and some strands of thread had to suffice. When one or other of these things was lacking or if she needed other supplies, each Sister had to explain the request on her knees and then go to either the Mistress of the workshop or to the Treasurer, depending on each case. She didn't want anyone to use an object which was for the use of another Sister without having asked her permission to do so. She didn't permit the anticipation of a need that might come up, or anyone having two of anything. "Nothing put aside for a rainy day," she said. "That is contrary to Poverty."

Mother Marie Angélique didn't allow anyone to remain idle, and she herself, as always, gave the example of the good use of time. Unless her duties momentarily called her elsewhere, she remained in the Community room, at her place, and surrendered herself invariably to the humble work of altering or mending the blouses of the religious. She never worked for herself. If someone wanted to share a confidence with her or ask her advice, she welcomed her with maternal kindness without interrupting her work.

In purchasing for the Community, she wanted them to select neither the best nor the worst, but something in between. She had a horror of anything which could give either a proximate or remote appearance of luxury, worldliness, or any desire for ease, well-being or comfort, and of expressions of language which didn't conform to simplicity or which tended to make a show of knowledge or learning. "How far this is from the spirit of Poverty," she wrote.

\* Spelling of name unclear in manuscript.

When she had the most important building of the Monastery constructed, she watched over the work very closely, and used her apron to check the measurements because she considered superfluous the measuring device she had been able to procure. She recommended handling all things this way. Each had the duty of imposing on herself some small privation, some slight displeasure which went against taste, favor, inclination or desire, in order always to assure oneself of the advantages of poverty.

On their entry into the House, the Postulants in whom they recognized a true vocation were put through the school of renunciation. The wearing of a watch or jewelery was prohibited. Pictures, mementos, little trifles were turned over immediately to the Mistress. Mother Marie Angelique was happy when she saw a young girl submit herself generously to these first renunciations, because she then foresaw in her a great religious.

However, while she, like a good Mother, inexorably rejected the superfluous, she looked after the needs of the Community with great care, and even went beyond that. As for the nourishment of her daughters, it was abundant and substantial while being frugal and without luxury. At lunch there was soup, as much as any of them could eat. In season there were fruits - peaches, pears and apples - as much as desired. On work days they had cheese and bread. For dinner there was soup, a meat dish, two vegetables - each one could take either or both, whatever suited her - and a big dessert. On feast\* days they added a salad and a second dessert. The Sisters of the Community who needed an afternoon snack obtained permission for it; but unless they were ill, this snack consisted of a little bread soaked in wine water, the same as what the Novices had. At supper, a big plate of soup was served, as well as a plate of vegetables and some cheese. A second plate of vegetables or green salad was passed around and all could take as much of it as they wanted. Chocolate was practically unknown.

The sick and firm were exceptions to this common diet and were the object of Reverend Mother's particular attention. Nevertheless, they used whatever comforts were granted them only under the supervision of the nurse who gave them or procured for them any exceptional items. Without a bad cold or flu, one took nothing between meals, except some strengthening tonics which were dispensed to the weak: quinine water, rose preserves and Lichen paste. To those of her daughters who had fragile lungs and throats, the good Mother frequently gave the comfort of uncured milk in the morning, and to some, donkey milk for two weeks or more.

While Mother Marie Angelique was so attentive to maintaining in her daughters the true religious spirit of poverty, she was no less attentive to removing from her nest whatever could tarnish the

\* Reads "on fast days" in the manuscript.

purity of her dear doves. She tried to instill in her Sisters the repugnance she felt for communication with strangers. Nothing pained her as much as the slightest satisfaction shown from a visit received from other than one's immediate family. The length of visits was the object of scrutiny or reprimand. If a friend appeared too often, she wouldn't send for the religious. Letters were the object of keen surveillance; if they contained worldly or too-tender expressions, she didn't give them to those for whom they were intended. She demanded of all her daughters a very great reserve in their bearing, in words and in their relationships. She said that one must always be like a soldier under arms in order not to allow oneself to be trapped. Her severity was inexorable regarding particular friendships or anything that would create suspicion of their existence. Once a Novice was the object of the affection of two or three boarders, and she was not exerting much effort to put a stop to it. After being warned several times by Reverend Mother, she was finally told either to withdraw, to leave the Convent or to go to the American Houses; she chose this last option. When it involved only one student, and the religious was not cultivating the relationship, Reverend Mother removed the child if she failed to correct herself.

The exact and perfect practice of the vow of Obedience attracted her unflinching vigilance. She quickly discovered whether a subject's judgment was submissive to authority. One could respectfully raise an objection to her, which she received favorably if it was well founded. If, on the other hand, she recognized that temptation, one's own will or any kind of passion was the source, she firmly held to the order she had given. If it happened that someone violated an order or even a recommendation that she had given, a penance immediately followed the fault.

Mother Marie Angelique was not afraid to give her attention to even the smallest details to train the individual's will, to free one from the impulses of independence. To that end, she often changed the responsibilities which were not designated by the Chapter of Elections. The Treasurer, those in charge of linens and clothing never kept the same function for very long.

When someone began a new charge, she wanted her, in a spirit of dependence, to change none of the customs that had been established by the one previously in charge; she wished her to take care to act in the same manner as her predecessor in everything that had been approved by the Superior. Through these frequent changes, the vigilant Mother trained all her daughters in various responsibilities. If a subject was absent, the ordinary order of the Community was not disturbed. She showed no partiality in the choices she made among the Sisters, and appeared to have as much confidence in one as in another. In this manner she avoided the little intrigues of self-love, and petty jealousy. Her daughters knew from experience that they were equally loved by their good Mother.

She showed herself very severe toward acts of independence, and she wanted each one to make herself request permission for the smallest favors, even for saying a few whispered words during silence. The eldest must, if the case arose, ask permission of the youngest. "If you have no one who can authorize you to leave the common room," she said, "there is always some statue before which you must bow and speak inwardly with your good angel. If there is no religious symbol, present yourself to the broom rather than follow your independent impulse." She didn't permit them to move any furnishings, even in their cells, without her authorization. The bed, table, chair, chest and pictures, all had to remain in the same place.

In this as in all the rest, the worthy Mother gave her example. One time the Novices, especially, had a chance to be enlightened by witnessing an act of dependence which filled them with admiration for their venerable Superior. Because of the large number of postulants who had joined the fold simultaneously, they were obliged to move the furniture in the Novitiate. With the enthusiasm of youth, the Novices had already picked up the altar to move it somewhere else when Reverend Mother arrived unexpectedly and stopped them. "Wait, my children. Our good Father placed it in that spot, and we must ask him where he prefers us to put it." And immediately she went to look for him.

In all circumstances she also gave many examples of a rare humility. Someone in great distress had come to solicit her charity in a pressing case. With the consent of the Community, she immediately gave a thousand francs for that good work. The first time she saw the ecclesiastical Superior, she told him what she had done. Monsieur Richard reprimanded her quite sharply, in presence of the Community, for having acted without his authority. The humble Mother fell to her knees immediately, accused herself of independence and asked for pardon and a penance. The Superior was so edified by that act of deep and sincere humility that all the prejudice he had felt toward the Monastery vanished and he became its true protector.

Several times it happened that the venerable Father Galtier seemed indirectly to address some reproaches to Mother Marie Angélique in his conferences. She would promptly fall to her knees and thank him for the warning he had given her. Then she would get up again without betraying any emotion.

Her humble submission did not, however, rob her of the force that was sometimes needed in defending and preserving the older traditions of the Order. One day of Investiture, when the ecclesiastical Superior had to sign the official Act, she noticed that it was written in a way that did not conform to the guidelines and had to be corrected. The courageous Mother said to him, "I am very sorry, Reverend Father, but I don't recognize your right to change one iota of what was approved by the founder of the Order."

Since copies of the Constitutions were extremely rare, the Community of Lyon, with the approval of Cardinal de Bonald\*, had them copied, as well as the Rule of St. Augustine. The worthy Father\*\* had an important part in this work and spent many nights giving the Constitutions a less-antiquated style. This deeply affected Mother Marie Angelique and put her into a state of inexpressible agony. On the one hand, her conscience gave her the urgent duty of not consenting to changes of any kind. On the other hand, she was sorry to ignore the great trouble the venerable Father had gone to to perform the transformation. Incapable of compromising her duty, her conscience won out and she allowed no changes in the rewriting of the Constitutions. She did agree to accept only the modification, presented by Abbot Salignact\*, of softening some expressions in the Rule of St. Augustine.

Faithful observer of the Rule, she made herself its dauntless defender when necessary. The family of a young Novice wearing the white veil regretted not having had her photograph made before her entry into the Convent, and wanted one at any price. Reverend Mother's well-known zeal for the observance of the cloistered life convinced them that it would be useless to request of her either to allow a photographer to enter or to allow the Novice to leave for a few minutes. So they appealed to Monsignor Caverot\*. Without making any promises to the family, the Cardinal came to the Monastery and, taking Reverend Mother aside, told her of the request that had been presented to him. Mother Marie Angelique straightened up and, looking the Archbishop in the eye, made a forceful negative gesture which she accompanied with the words: "Eminence, you have made me guardian of the Rule; as long as you leave me in this position, I assure you that I will never consent to such an infraction." The Cardinal, amazed at her resistance, replied with touching kindness. "Oh! my little Mother, how I love for you to speak thus to me! I, too, am a guardian of the Rule, and it makes me happy to see that you are in agreement with my feelings. I will refuse the authorization."

\* Spelling unclear in the manuscript.

\*\* Reads "Founder" in the manuscript.

## CHAPTER VII

### Charity - Vigilance - Special Devotions

The Monastery had been in existence for only three years when Mother Marie Angelique, wishing to imitate the Incarnate Word in her love for souls, began, with the approval of her ecclesiastical superiors, to work for the salvation of those whom heresy had snatched from the bosom of the Church. Young girls who belonged to the reformed religions and who wanted to be instructed and baptized, found in the Convent an asylum and the means to do so. But, since the work required contact with the outside world which was incompatible with the spirit of cloistered life, the Community had to renounce the work in spite of the great consolation it brought them. As soon as space and the number of Religious permitted it, the valiant Mother substituted for this work the Boarding School.

Her noble heart was sensitive to all suffering, to all those in misery. She lent her charitable assistance secretly to numerous families. All of the indigent who presented themselves at the Monastery received help. She came with untiring generosity to the aid of the Communities of the Order who were in distress. She furnished them not only with all of the money she could, but gave them loans and even gave them some of her own religious. For many years she secretly provided for the houses in Texas. Before sending them postulants or novices she often kept them at her side for more than a year in order to form them in the spirit of the Order and to provide them with the knowledge they would need on arriving in America. One of the last occupations of her life was gaining entrance to the Minor Seminary, and something of adoption by the Community, for a young boy whose aptitude seemed to indicate a call to the Priesthood, but whose parents because of their modest resources, would have been unable to provide for the cost of his studies. "In ten years," she said to her daughters, "you will be no poorer and you will have given a priest to the Holy Church."

Her zeal in removing innocent souls from the world and in procuring for the Incarnate Word the glory of being loved and served by faithful spouses led her to admit to the Novitiate young girls who, in the opinion of the doctors, were already exhibiting symptoms of fatal illnesses. These repeated bereavements for which outsiders and even the sisters, except for two or three, didn't know the real cause, drew blame and calumny upon the charitable Mother. They attributed the quick deaths of young subjects to an insufficient and debilitating diet. Mother Marie Angelique, fortified by the heroic intentions which moved her, didn't worry at all about the evil and slanderous rumors which circulated about her.

That charitable Mother had the gift of expanding souls and attaching them to herself. Though she could correct her sisters with uncommon vigor and strength, she always showed the maternal affection which guided her in these circumstances. If she had been obliged to admonish a sister, she made it a point to meet her casually in order to give her a smile and judge by her expression the impression left by the reprimand. If she saw the traces of vanity still in revolt, she passed by without saying anything. But if she noticed a great sadness, a feeling of fear or shame she stopped, put her hand on the shoulder of her humbled child and told her in a tone touched with goodness, "How can a daughter be distant from her mother? Come, kiss her quickly and for your own greater good do all in your power not to fall again into the same error." With such behavior it was impossible to remain upset or to keep even the slightest resentment.

It was a happiness for her daughters to approach her. They could do so at any hour of the day or night, sure of being welcomed with affectionate and comforting words. All of their moral or physical problems found an understanding response in her soul. The unexpected death of a young religious had thrown the Convent into panic. Fearing the negative impression which that event could produce on another sister the same age as the deceased, the good Mother had her sleep in her cell for several nights in order to reassure her. It was during Holy Week. She noticed that her daughter was coughing frequently while she was in bed. Despite the severe fast of those holy days, she had a glass of whole milk brought to her dear daughter every morning including Good Friday. These manifestations of maternal generosity were common for her.

Her vigilance in maintaining the spirit of charity in the Community was extreme. The most severe penances were reserved for sisters who were negligent, even in the slightest way, on this point. She tolerated no digression in words or actions among the non-cloistered sisters, religious employed in domestic service, the choir religious or even among the novices. The novices, under penalty of being deprived of Communion, could never allow themselves to make remarks about the sisters of the community or to speak of them without respect and deference. The religious were forbidden to blame each other, criticize each other or to meddle in each others' affairs. All of their relationships had to be imprinted with a religious respect. Even the appearance of a dispute had to be atoned for by a penance in the refectory. If a slightly sharp word or an impatient gesture had escaped a sister, Mother Marie Angelique deprived the guilty one of Communion, unless she had, on the very same day, asked pardon on her knees of the one she had offended. When an older sister or one of the sisters in charge had a legitimate observation, the one to whom she had addressed it got down on her knees to receive it without opposition.

She never judged any of her daughters according to what she had heard from another. Ceaselessly, in their midst, she found out the truth for herself and didn't allow herself to be influenced by any kind of impression, or, even less, by her imagination. Before judging, she gathered precise information and questioned the accused sister. If a report had been made to her under the impulse of jealousy or antipathy, even though it be true, the accuser was confronted and humbled in such a manner that all desire to repeat the performance was removed. On the other hand, she didn't tolerate, under any pretext, anyone's refusal to administer fraternal correction when obedience required it. One sister who had been called to testify to the faults of an older sister, believed that she could get out of it by saying that she hadn't noticed anything. Reverend Mother gave her a strong reprimand and ordered her to immediately take the place of the one who had been accused. The union of hearts and charity which reigned in the Community was such that on her death bed, one sister who had lived in religious life for twelve years affirmed that she had never seen nor heard any lack of these virtues.

Mother Marie Angelique maintained among her daughters a familial spirit which contributed greatly to their union of heart. Nothing happened in the Monastery relating to daily living without her making them a part of it. A large or small repair, the purchase of fabric or linens, a new arrangement for the cloister garden, the acquisition of cattle or furniture, a grace of Providence, a minimal or considerable gift made to the House or given by her, a loss suffered or a reversal, a serious worry and other such thing as always brought to the knowledge of the Community. It was the same with important affairs. The religious were aware of the virtues of their Mother, of her wisdom, her carefulness and her attachment to the Rule and to the religious spirit. They didn't have, on their part, any second thoughts about her manner of acting. All of their wills were in unison with hers and they shared with her the joys or sorrows brought by big and small events. This family spirit was preserved from any involuntary indiscretion by the rigorous observance of the article of the Constitution which required one to be accompanied in the parlor, and by the rule imposed by Cardinal de Boland regarding visits one could receive when not prohibited by the Rule. Parents could visit once a month; other relatives less often and friends more rarely still.

The vigilant eye of the worthy Mother constantly took note not only the interests of the Monastery, but also of those of each and every one of her daughters. From the beginning of the day her attention noted the diligence with which the religious came to Morning Prayer. After having given her benediction slowly and seriously, and having said the prayers, her eye, half veiled but penetrating, followed each one of the sisters. Should the bearing of one or the other reveal boredom or negligence or a desire for comfort, she would encourage or reprimand her according to the case.

One postulant, not knowing how to make her meditation, had received a book from Reverend Mother which she was supposed to use during the time for prayer. All went well for two days; but on the third Mother Marie Angelique noticed that the postulant opened her book immediately after the reading of the points of meditation. She came to remove the book from her, saying in a low voice, "My child, you are giving in to laziness. Come into the middle of the choir and recite on your knees five Paters and five Aves with your arms extended; that will give you some energy and open your mind as well."

There was no heat in the Chapel during the winter. Each one of the sisters had a shawl to protect her from the cold when the temperature was too severe. Once when the weather had warmed up, one Sister, feeling the cold more than the others, kept on this extra clothing. Reverend Mother, who knew her daughter's great virtue, came to remove the shawl from her and mortified her with her words. But when that dear Sister had edified all of the Community by her humble submission, her Superior found a pretext for sending her to the refectory which was next to the kitchen and thus provided her with the means of getting warm.

Sometimes she noticed that a sister had been careless in keeping her guimpe fresh and free of wrinkles. When the sister passed her stall after Little Hours following morning prayer, Reverend Mother would stop her and, taking the poor guimpe in her hands, would rumple it even more while giving her advice to the religious, or sometimes without saying a word.

After having given a vigilant inspection to her daughters' exterior appearance, the fervent Mother meditated deeply, and her daughters loved to watch her in order to be moved by the sight of her fervor. On solemn feast days, she was unable to contain the ardor of her soul and she spoke her prayers aloud to the Community. One Sister was charged by her companions, without Mother Marie Angelique's knowledge, with writing down these prayers. But probably, at the death of Sister Madeleine of St. Mary, the humble Mother discovered these notebooks in the papers of the deceased and destroyed them, because no one has been able to find any trace of them.

She didn't tolerate nonchalance or excessive slowness in the chanting of the Office. A vigorous blow to her stall warned and awakened those who were sleeping. If that wasn't enough, the sleepy ones who didn't make enough effort to stay awake would have to say the Office on their knees in the middle of the choir. On the other hand, those who struggled energetically against sleepiness were the object of her most maternal compassion. She was no less severe with those who rushed the psalms. If, after she had given a warning, the recitation of the Office resumed in the same way, she made them start the psalm over again. It was necessary for the officiant and choristers to fulfill their functions with

dignity, and for the sisters who had to intone the antiphons to do so very intelligibly and without losing the tone. One religious, probably out of timidity, had a lot of trouble intoning the antiphon which fell to her, and she did it in a very unsteady voice. In order to cure her of this infirmity, Mother Marie Angelique had a glass of whiskey brought to her outside the choir and made her drink it in the presence of all of the Community who were gathered waiting for the signal to enter the Chapel. By doing this Reverend Mother achieved a double goal. In the first place she occasioned a great renunciation by that good Sister who was leading a life of exceptional self mortification and who allowed herself no respite. In the second place she had saved her from the temptation of pride which could have been aroused in her because of her reputation as a recluse who was indefatigable in her austerity.

Vainglory was the constant object of her vigilance and she took care to detach her daughters from it in any way possible. So, when the exams took place at the end of the year, if the students of a class had been remarkably successful, when the time came to praise their achievements, Mother Marie Angelique usually found a pretext for sending the teacher away to lend a hand in the humble work of the sisters who did the household chores.

As we have seen, she was very careful to be present at all of the common exercises. She omitted nothing in order to teach this habit to the novices. In order to be sure for herself how they observed the Rule, she went in the morning to their prayers after breakfast, the first of the day in the Novitiate. She sat in the place of the Mistress with her eyes fixed on the clock and waited for the novices. At other times, she would enter the Novitiate on the first stroke two o'clock was sounding, in order to check on the exactness with which the novices took their places. Anyone who in either case was apprehended in a misdeed had to kneel for some time in the corridor outside the door of the Novitiate.

The fervent Mother always seemed to maintain the freshness of her own Novitiate. She had preserved its ardor, its general spirit. Her constant faithfulness in responding to everything which God demanded of her allowed her to avow on her death bed that she was dying happy because she could say, "My God, I have done all that you have commanded me."

All devotions were dear to that ardent soul; however, the mysteries of the Holy Trinity and of the Incarnation, as well as the Blessed Sacrament, seemed to have a particular attraction for her. She lived in intimate union with the three Divine Persons, surrendering herself to their work, abandoning herself to them, conversing sometimes with one or the other, breathing the Word and contemplating Him with delight, opening her heart to the Holy Spirit and entreating Him to be her teacher, to enlighten and guide her.

On the Feast of the Holy Trinity, she officiated with an extraordinary solemnity. She wanted the Office of the day to be recited with special fervor and the Gloria Patri to be said perfectly and with devotion. She wanted the decoration of the altar to be such that it would leave nothing to be desired, and had them use the most beautiful sacred vessels. Any neglect in that regard did not go unpunished, so taken was she with the desire to glorify the adored Trinity to the best of her ability.

The annual celebration of the Feast of the Dedication of the Churches of France furnished her with a new opportunity to rekindle in her daughters her great devotion. "We are," she told them, "the temples of the Holy Trinity. We have in us the three Divine Persons. There could not be a day better chosen to renew our total consecration of ourselves to them. Let's recite our Dedication, but let's do so carefully. Everything in us is sacred. The Father, the Son, and the Holy Ghost are at home in us. Let us not steal anything from them; let us disturb nothing of what belongs to them."

A director of the Grand Seminary of Lyons, having learned that we recited the Office of Dedication only on the feast day and not during the octave, wanted to persuade the worthy Mother that we were obliged to do so. In spite of her deference to the respected Director, she refused to follow his advice because, from the beginning of the Restoration of the Monastery, the ecclesiastical superiors had authorized the recitation of the Office of Dedication only for the feast day and as a concession to our devotion, considering, they said, that since we no longer had a consecrated Church, the obligation for that Office had ceased for us. Until the death of that worthy Mother, nothing regarding this was ever changed.

The mystery of the Incarnation moved all the fibers of the soul of Mother Marie Angelique and transported her with love. She spoke with glowing words to her daughters about the One whom she called with delight her Word, the Life of her life. For her, nothing equaled the happiness of being especially consecrated to the Incarnate Word, of being His spouse, of wearing His habit, of glorifying His Holy Humanity by the practice of solid religious virtues. She liked to search the Old Testament for all the images through which he was announced. Isaac enchanted her above all others. On the day of the Feast of the Annunciation, she gathered her daughters to spend the hour from 11 o'clock until midnight in prayer with her in the Choir in order to adore the Word from the first moment of his Incarnation. All of the religious joyfully hastened to follow the example of their fervent Mother.

The sufferings of our divine Savior were also the object of her loving devotion. On Good Friday she was so deeply moved by His sufferings that they became like a martyrdom for her. So, when the clock chimed three in the afternoon, she felt herself reborn at the thought that her Incarnate Word was no longer suffering. Her con-

fidence in the value of the Passion was very strong. "What can I fear?" she often repeated, "My Savior has paid everything for me. He covers me, drowns me in His Precious Blood. I have made a "pact"\* which I have written out, by which He gave me everything and I gave Him everything. If I am weak, He is strong and always faithful. So, while renewing my "pact" with Him each morning, I tell myself, 'Do not be afraid. He will guard you!' I accept all of the pain, all of the crosses which He may choose to send me; but I don't ask Him for any and I am happy to tell Him, 'You have suffered for me; now I abandon myself to your mercy.'"

Mother Marie Angelique had the joy of nourishing herself daily with the Bread of Angels. She always had an ardent desire to show and have others show to the Blessed Sacrament all the honor, respect and love which are due to it. That spirit of faith made her seem severe about even the slightest irreverence in Chapel. A carelessly made genuflection would bring to the delinquent a specific number of genuflections to be done irreproachably. A laugh, a hurried step, a noticeable infraction regarding modesty of the eyes, a lack of silence, a frivolous air, a nonchalant manner, resulted in apologies and special reparations, according to the case, and often resulted in a deprivation of Communion.

Each year she was happy to be able to give public witness to her love for God in the Eucharist on the occasion of the procession for the Feast of God and by the altar which was erected to receive the statue, sometimes across from the Monastery and sometimes leaning against one of the walls of the enclosure. The procession took place on the second Sunday, and Reverend Mother had the preparation of the decorations begun on Retreat Sunday. Right after Mass she would assemble all of the sisters without exception, dividing them into groups and assigning each group its task. One would make artificial roses; another would make emblems and pennants with inscriptions; another would choose the cloths which would serve as banners along the long route. When the Sunday came, the cloistered sisters arranged everything inside in order to simplify the work of the domestic sisters. When the Visitation Sisters' bell announced the arrival of the procession, Mother Marie Angelique gathered the Community in the parlor to assist at the procession on their knees behind the grille. The windows of the parlor, which were frosted, had airtight seals, but the grilles were open; however, one could neither see anything nor be seen. When the cadence of the soldiers who were carrying the canopy announced that the Blessed Sacrament was arriving at the repository, one could see on the ardent Mother's face the emotion which was already gripping her. And when, after the liturgical chants, we heard the commands: bear arms; present arms; kneel; and the bugles sounded the royal march, she had only these words to express her feelings: "Oh! how

\* The expression is Belmountain slang.

beautiful it is! How good God is! How happy we are to have the faith!"

She loved solid and robust devotions which were in conformity with the Rule. "Let's do well what has been prescribed for us to do," she had the habit of saying, "and we will be doing a lot. Doubtlessly, associations and brotherhoods are excellent, but as soon as they demand extra works of one kind or another, they impose a small infringement on our Rule, on our Customs." Once, however, she decided that she herself could depart from that line of conduct by following a desire which weighed on her to make a ten-day retreat in addition to the annual retreat of the Community. During these holy exercises, she felt such great inner pain that she came away more determined than ever to stay invariably within the prescriptions of the Rule.

Although the Holy Church does not permit public prayer to saints who have not yet been canonized, under pain of seeing their cause excluded from being considered, it is nevertheless legitimate to venerate them in the privacy of one's heart and to witness to the affection, gratitude and confidence which they inspire in us. Mother Marie Angelique had a truly daughterly love for the Mother Foundress of the Order, Jeanne Chezard de Matel, and she was at the height of her glory when the survivors of the Monastery of Gourguillon returned the heart of the illustrious Mother to the new Monastery. The Community had been in possession of this precious treasure for four years when, on September 18, 1839, Bishop de Pins made his canonical visit. The religious begged him to allow them to contemplate the heart of their Venerable Mother Foundress in his presence, but His Eminence refused in order not to become an obstacle to the canonization of this servant of God. He took note of the report which the Mothers of Gourguillon had drawn up and had deposited in the envelopes which were wrapped around the blessed heart. He did this without breaking the seals of the Order which were affixed to it.

The bishop himself drew up a new report which he sealed with the seal of the archdiocese;

We, Jean Paul Gaston de Pins, Archbishop of Amasia, Apostolic Administrator of the diocese of Lyon and of Vienna,

In view of the request presented to us by the Religious of the Incarnate Word of the Monastery of Lyon, Juge de Paix (Judge of Peace) Street, from which it is evident:

That on September 11, 1610, Mother de Matel, Foundress of said Order, having died in her Monastery in Paris, had her heart enclosed in a lead box in the shape of a heart and marked with the seal of the Order, and it was carried by

Monsieur Colombet to the Community of Lyon, located at Gourguillon.

That this precious delivery was received with all haste and due respect; that they placed it in the Choir of the Religious near the grille, in a alcove in the wall closed with a copper plaque of about 14 inches high by 18 inches wide, bearing an engraved inscription which began with the words: In the name of the most Holy Trinity, Father, Son and Holy Ghost. Here lies the heart of our illustrious Mother Jeanne Chezard de Matel, Teacher and Foundress of the Order of the Religious of the Incarnate Word and of the Most Blessed Sacrament, etc...

The above-mentioned petition was accompanied by the precious relic, that is, by the heart already mentioned, enclosed in silk ..(word unclear).. and with a humble prayer to officially identify it. We then proceeded to open the said envelope on the lower left side in such a way as to be able to extract a paper dated August 19, 1792; this was a statement signed by all of the Community. From this paper it seems that all of the Religious, on the eve of being deported, removed said heart, wrapped it first in white linen and then in poppy-red silk serge. All of that was then sealed with the seal of the Order at the hollow of the heart and on the bottom of the red envelope, in order to secure it.

It was explained to us that the Superior, the Treasurer, the Councilors and all of the Religious carried this package to their place of refuge, the Palagnolle House on Calas Street, at the Russian cross, where it remained until 1821. At that time, Madame Gruyas and Sister Fillion, the only survivors, carried the heart to the home of Mesdames Savy and Piongaud, with whom they were reunited, at #25 Judge of Peace Street. In this last home, Madame Gruyas and Sister Fillion died in 1832 and 1834, respectively. Mesdames Savy and Piongaud, surviving them, decided it would be fitting to place the heart in the new Monastery of the Incarnate Word, recently founded in the same street, Judge of Peace, across from their House. Consequently, in May of 1834, they entrusted the delivery to Father Galtier, chaplain of the Monastery, who hastened to put it temporarily in a tabernacle on the altar in the front choir of the Chapel.

This is sufficient for certain identification of the above-mentioned heart, which passed from trustworthy hand to trustworthy hand from August 19, 1792, and to the new Monastery of the Incarnate Word, located on Judge of Peace Street, in 1834.

And since this pious relic has not for an instant left the hands of the Religious of the Incarnate Word since that

day, September 18, 1839, and since Madame Savy herself entered the new Monastery of that respectable Order, we are happy to recognize and to clothe with our authority the deposit of this precious treasure. We restored the already-mentioned petition from August 19, 1792, to its place with the heart, under the red serge. We added the present statement of recognition, and after having had the opening sewed, we affixed a red silk tie to the heart with our seal which is the third one, having left the two seals of the Order intact. We returned all of this to the Religious of said Monastery for their use.

Given at Lyons, in our archbishopric palace, on Wednesday, September 18, 1839.

+ J. P. Gaston de Pins, Archbishop  
of Amasie, Administrator of Lyon

by Monseigneur Allibert, sec.

Five days after the verification of the identity of the venerable Mother de Matel's heart, on Monday, September 23, 1839, Mother Marie of the Blessed Sacrament Savy, went to sleep in the Lord at 78 years of age. Some time before her death, she had lost the use of her faculties; but she recovered them fully at the moment she received the last rites. God restored her faculties so that she was able to enjoy the great act which had just been accomplished. A few minutes before her death, she was completely lucid, and she was filled with an indescribable joy at the sight of a procession of virgins led by St. John and by the venerable Foundress, Jeanne Marie of Jesus Chezard de Matel.

## CHAPTER VIII

Gratitude - Spiritual Discernment -  
Administration - Extraordinary Acts -  
Last Days - Death - Funeral

A soul as gifted as that of Mother Marie Angelique couldn't avoid being eminently susceptible to feelings of gratitude, and one could perhaps see in the many acts of Providence on her behalf, a response to her gratitude. She was remarkable in her actions on behalf of the worthy Father Galtier. She actively solicited letters from Bishop de Pins which would recognize the venerated Father as the authentic Founder (of the restoration) and guarantee him all corresponding privileges. That act was promulgated in the Community on January 1, 1839. Later she did all in her power to obtain for him the Canon's cape, first from Galveston and then from Lyons.

The Incarnate Word had given Mother Marie Angelique, to a high degree, the precious gift of a rare spiritual discernment, and each one of daughters enjoyed the experience of it. To timid, fearful and easily discouraged souls, her compassionate, motherly direction opened the way to confidence. The weak, the lazy, the cowardly, and the irresolute received a vigorous and firm push to enter generously into the ways of perfection, and found themselves persistently sustained in the battle. Those who revealed a haughty and presumptuous nature, joined to a serious desire for self correction, were not spared opportunities to humble themselves, and in this they found precious help in overcoming themselves. Finally, those souls who were called to great perfection, and whose steps were straying from the true path, found in her an experienced and trustworthy guide. In general, the worthy Mother somewhat distrusted extraordinary states. She had to see solid and exceptional virtue in order to recognize faith. "My sisters," she said pleasantly, "do not play at being Therese, because I warn you that you will not win with me." However, God gave her more than once the consolation of meeting a real Therese among her daughters.

A young woman of Saint Etienne came, at the age of 29 years, asking for admission to the Monastery. The origin of her vocation was so strange that the Community hesitated at first to receive her, but later their fears vanished. She had first made a resolution to live as a celibate, but without dreaming of becoming a religious. She had made numerous novenas in order to know with certainty God's will for her; but the Lord had not replied. She therefore believed that she was called to share her heart with another creature. The marriage contract was made, the wedding

dress bought and the engagement celebrated. On the evening of the day of its celebration, Miss Gouilloux\* was stricken with a cerebral fever and violent delirium. That night, during an attack, she jumped out of a window and, dressed only in her petticoat and camisole, fled across town. Arriving at the gates of the military post, she resisted the soldiers who tried to stop her. Not being acquainted with her and thus not knowing with whom they were dealing, one of the two unsheathed his sword and struck her several blows, from which she still has scars, notably on her face. They took her forcibly to the guard house where she remained until her family, who were searching for her, finally learned that she was there. Her delirium lasted for six weeks. Having lost hope, her father was inspired to dedicate her to Our Lady of Fourviere, and to promise that if his daughter should be cured, she would go on pilgrimage to that venerated sanctuary. The Holy Virgin rewarded the faith of this Christian father and his request was fulfilled.

As soon as she could, Miss Gouilloux fulfilled the vow her father had made. She took advantage of her stay at Fourviere to make a retreat under the direction of Father Marion, the chaplain of the holy sanctuary. This respectable priest had a reputation for being saintly. Without doubt the Lord made him understand that this subject would raise herself to a high degree of perfection, because he didn't hesitate to tell her with great authority that he would not respond to her greeting if she didn't consecrate herself to God. Docile in response to this warning, Miss Gouilloux chose a religious house and, on the day after the Feast of the Assumption, she came to our Monastery to make her retreat. When it was finished she requested admission. Her tall stature and frightful thinness, in addition to the scars on her face, made her seem so uncharming that the sisters decided to dismiss her. Mother Marie Angelique came to announce this decision to her. At the news, Miss Anne stood up, greeted her respectfully and replied with humility, but with firmness: "My Mother, since I have been in your holy house, I have found so many consolations that I do not want to leave it. Here is the will of one of my uncles which assures me a dowry. If you want me to be a choir religious, so be it; if you want me to be a housekeeping sister, so be it; if you want me to be a volunteer in the boarding school, that is fine; but as for going away, I will not; and rather than go away, I consent to spend my life behind the door of the stable."

Reverend Mother brought her reply to the community and her cause was won. Miss Gouilloux was admitted. When she received the habit she received the name of Sister St. Simon of the Cross.

It didn't take long to recognize the treasure which had just been acquired. Sweet, humble, obedient, charitable and devoted, she made herself as a child in the hands of her Superior and as the last of all among the sisters. Her meditation and her intimate union with God were constant. She looked for Him everywhere, saw Him in everything, wanted only Him alone, and acted only in a

continual spirit of sacrifice. Her divine Spouse sent her such burning rays of love that she was obliged, like the Apostle of the Indies, to ask the natural elements for some relief from the ardors which were devouring her. When she was struck by love's intoxicating and irresistible assaults, she fled to a hut to keep this from the knowledge of her sisters and to give more freedom to the exclamations which escaped her soul. "oh Love, Oh Love, if they only knew You! You are not loved."

This lover of the Cross didn't have to wait long to find her own Calvary. The tortures of a horrible breast cancer, endured with a heroic patience, succeeded in giving her all the beauty and perfection which the Incarnate Word expected of her. An operation became urgent. When the time came for it, that generous soul left the Choir where she was peacefully reciting the Little Hours with the Community, and laid down calmly on her bed of martyrdom. She refused to be anesthetized or to take any of the drugs which could have eased her suffering; the only support she wanted was her crucifix. The surgeons, dumbfounded by such courage, and knowing the pain they were causing her, encouraged her to at least cry out. "It isn't necessary," she replied simply. The respectable Mother had no reason to doubt the reality of the supernatural states . . . .

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. . . . with an inexpressible happiness, the work of grace and the marvelous operations of divine love in that soul, took vigilant care to avoid everything which would have been able to satisfy her self-love. When, on leaving the Choir, she saw that Sister St. Victorine's guimpe was soaked with tears, she humbled her, reproaching her sternly for her weakness of resolve, for impropriety, and then imposed a penance on her. Without allowing anyone to notice, the good Mother entreated God to treat her beloved daughter favorably.

Guided by the spirit of God which made her remarkably discerning, Mother Marie Angelique often, without a word, reduced to nothing the strongest temptations and the most troubling things which her daughters came to confide in her. "That smells of the Boaster", she loved to say. "Take care or he will caress you with his tail or make you see with dark glasses. Believe your Mother; she sees clearly for you." And, briefly, she would indicate the remedy, the path to follow, or the precautions to take.

One postulant, resolved to return to the world because she couldn't recognize in herself the marks of a true vocation, came to announce her decision. "It is very easy to leave, my child; I will not keep you by force. Go, pack your bag and I will have you returned to your family immediately." Stupefied, the girl asked

for time to reflect again. The temptation was overcome. The supernatural foresight which had led the good Mother to make that response was justified. That young girl was called to render great service to the Monastery both as Mistress of Novices and as Superior.

Reverend Mother Marie Angelique took advantage of every opportunity to help her daughters advance in religious perfection. The sister who took care of the fruit trees had given special care to a young plum tree, and the tree amply fulfilled her hopes, providing her with the joy of gathering an abundance of excellent fruit. She hurried to go and show the fruit to her Superior, who noticed an all-too-human, though legitimate, satisfaction in her dear daughter. She looked at her with a severe and saddened expression and said to her, "My Sister, go spend a moment before the Blessed Sacrament and ask Our Lord to give me the courage to have that tree uprooted, since it tempts you to divide your heart between your divine Spouse and your own self esteem." She would have done it had the sister not shown herself humbled by this imperfection.

Another very sensitive religious would frequently be startled when the clock began to chime. Without saying anything, the virtuous Mother took her by the hand and placed her directly under the clock until it stopped causing her to jump.

The worthy Mother attached great importance to leadership. She was always available to her daughters; nevertheless, she met with each one once a month. Each of the sisters of the Community and the novices, each one had her appointed time. For this purpose she set aside the half hour between Tierce (9:00 Office) and Mass. She also set aside the time from the end of recreation until Matins for the same purpose. She sometimes asked each sister to write on a little piece of paper the resolution she had made during retreat that month, and give it to her. She returned these after having added at the bottom a word or some advice, followed by her signature. She remembered all of these resolutions and was able to recall them as needed.

That tireless Mother never missed going to give instruction to the novices twice a week even though she hadn't assumed responsibility for the novitiate in addition to being Superior. She always arrived at the novitiate holding under her arm a large old Bible from which she selected her most beautiful exhortations. She was inexhaustible in the practical applications she could make from the acts of her brave David, as she called him, of her good Abraham, her dear Isaac, her good Jacob, her faithful Joseph, and all of the other characters of the Old Testament. In all of these judicious and striking exhortations she presented faults and virtues in an ingenious manner, with all the ugliness of the former and the beauty of the latter.

"My children, when obedience sends you in search of she-asses, be assured that you will find the Kingdom of Israel, your Spouse. Don't load yourselves down with heavy weapons, with a bag of tricks, or with disguises in order to attack your Goliath. You are too small to make use of the armor of Saul. Face your enemy with the slingshot of humility, simplicity, obedience, confidence and love and you will vanquish him with these five stones. Maybe just the first one alone will be enough. You are dry, even luke-warm. Be like other Nehemiahs; go into the well of the heart of Jesus, taking from it the sacred fire which is hidden there, and which is waiting for you to come searching for it in order to burn in you again with even more splendor." "There is a storm in your soul. Sit humbly at the door of your palace. Haman will come and go. Don't get up, don't move, don't look at him and don't trust him. He will erect a gallows for you. Put your trust in Mary, your Esther. She will intercede for you with the divine Ahasuerus. Then you will find your Mother, on behalf of the King, taking charge of putting your Haman on the gallows, if you will let her do it."

When the Bible text didn't apply to her topic, she would open the Mistress' desk and take out either the Constitutions or the Novices' Directory, which she would then explain clearly and precisely. She was always encouraging; "God tempers the wind"\* was one of her favorite maxims.

"Humility, always humility everywhere and in everything," she often repeated. "No worrying; no complaints about the share of His gifts which the good Lord has given us. Be simple and candid. No reticence; no secret thoughts. May you be as flexible as soft dough in the hands of your Superiors so that it can truthfully be said of each one of you that she is an instrument. No weakness; be strong, courageous and faithful in the smallest things. The smaller the action, the more it must draw your attention. But above all, do all of this simply, for the eyes of God alone. Develop the habit of acting naturally supernatural. Flee from all affectation and ridiculous airs. Never allow even the least vain glory to enter your soul." She liked to say that if the Judgment didn't acquit us, at least we could ease its bad effects by humility.

No doubt the venerated Mother's desire to remain unknown and hidden led her to keep secret many facts about the ways the Incarnate Word saw fit to reward her loving confidence in Him. As a result, those anecdotes which her daughters were able to collect were very rare.

\* Translator's note: I was unable to find a good translation for this proverb; literally it says: "To the little notions-seller, a small basket; to the sheared sheep, God tempers the wind." J.O.

One night, she suddenly got a high fever with severe sweating. She called, but in vain, to the sister who occupied the cell nearest to hers. So, turning to her guardian angel, she prayed that he would alert the nurse that she had a pressing need of her help. While praying thus, she noticed a ghost at the other end of her room; but, believing this to be an effect of the fever, she didn't get excited. At the same time, Sister Saint Joseph of the Nativity was awakened with a start by a voice which said to her: "Get up quickly and go to your Superior; she needs your services." She dressed hurriedly and left her cell. While on her way she was thinking that maybe she shouldn't have taken the warning seriously. Besides, seeing a stranger standing at the door of Reverend Mother's room, who seemed to want to keep her out, she decided that she was having hallucinations and returned to bed considerably frightened. Once again she heard, "Your Superior is in danger. If you do not get up promptly she will die, and you will be the cause of the loss of the Foundation." Immediately she ran to the worthy Mother's side, and both of them praised and blessed Providence for this new demonstration of protection which had been granted to them by the intervention of their good guardian angels.

At the beginning of the restoration of the Monastery, Mother Marie Angelique saw in a dream a brilliant, star-studded cross which was leaving from their enclosure and going in the direction of America. It proved to be more than a dream. It was a prophetic vision of an event that would take place later. She understood that when, in 1852, she encountered among her daughters some generous souls who were only waiting for some sign of the divine will before carrying the name of the Incarnate Word to the New World. The first to leave numbered four. They were the four angles of the luminous cross.

Twenty-four years later, in 1876, one of the Religious of the Monastery of Brownsville wrote in confidence to the Venerable Founding Father that she had received a revelation from God that Reverend Mother Marie Angelique was one of the souls most elevated in perfection during her time. That religious woman died some time before the worthy Mother, but Father Galtier kept her letter secret until after the funeral of the Restorer. While reading the letter to the Community, he added that he knew Sister Marie Xavier very well and that he had great faith in what she had revealed to him.

When it was decided to found the convent of Belmont, they entrusted the building which was to be erected to an architect of bad faith who cruelly compromised on the expectations of the Founders; this is recounted in detail in the annals of the Monastery of Lyon. The day when Mother Marie Angelique, acting in her capacity as Superior, had to sign the contract demanded by the architect, she was overcome with an indescribable anguish. Prostrate at the foot of the altar, she entreated Our Lord to enlighten her and come to her aid. She also saw in a vision the future convent of Belmont rolling over onto the convent of Lyon and

crushing it. Terrified, she lost consciousness of everything around her. She was alone in the Chapel at the time. When she regained her senses she found herself, without knowing how she got there, in her stall which was the one most distant from the sanctuary. She offered herself as a victim to the Incarnate Word, and then left the Choir to go on her knees to sign the contract which was to cause her so much sorrow.

When Father Jean Millet was ordained a priest in 1873, everyone conjectured that God had revealed to her His plans for the young abbot because she recommended him to the prayers of the Community with a particular insistence, adding that he might one day become our chaplain. Fifteen years later her predictions were realized.

In March of 1876, the honorable Mother suffered a very serious case of pneumonia. During her illness she received the last rites. During this sad but consoling ceremony, she heard a voice that said to her: "No, it isn't the end of your life. Still five more years!" From that time on she was certain and reassured the Community that she would not die of that illness. Her prediction was verified precisely.

Her daughters are justified in believing that six days before her death their beloved Mother received a particular favor from the Holy Virgin, because they heard her call out several times: "Ah! How good is the Holy Virgin! My good Mother, how have you been able to hide that from me until now? Ah! I never knew how good you were!" Questioned later as to the significance of these words, she did not want to comment.

Mother Marie Angelique was loyally and tenderly loved by all of her children and this affection was also observed by outsiders who had dealings with the Monastery. When the symptoms of that terrible illness which was going to ravish her and whose existence was still unknown to all, began to show in a more threatening way, she jokingly said to the doctor one day that she didn't want to die before reaching the age of 80. Dr. Ravinet replied, "Mother, I will do everything in my power to get you there but, in any case, I am asking God to grant me the grace of dying before you do so that I won't have to witness the grief of your daughters." This prayer was granted. This was his last visit and he died eight days later.

That venerable Mother was so universally loved, even outside the Monastery, that at the news of the danger in which she found herself, numerous messages of sympathy arrived. His Eminence, Cardinal Carerot, while away, sent his paternal benediction and on his return he came three times to visit and bless her. In addition, the Vicar General, the Superior, Bishops Dubuis and

Charbonnel, as well as the former Superior, Father Gouthé Soulard, all came to visit. Visitors crowded into the parlor to get news of her. Realizing that she was the object of so much sympathy, the humble Mother said, weeping tears of thankfulness, "Dear God, I never knew that you had given me so many friends."

A month before her death, wanting to prepare the Community for the sacrifice which would be demanded of her sooner or later, she began the annual retreat. She thought that her funeral would take place during these holy days and that the elections would serve as the closing activity of the Exercises. She said that in this way the Monastery would regain its peace and return to its regular schedule immediately.

The sisters couldn't tear themselves away from their beloved Mother's bedside. Her constant patience, her serenity, her peace and her trust in the sister nurse and in Sister Assistant were continually a source of edification and admiration for them. Smiling, she told them, "My children, always remain very faithful to your vows and to the Rule and all will continue to go well. But I am not leaving you; I still have more than two or three years to go. I will ask the good Lord to let me spend them in your midst. If you aren't good, I will pull some pranks, and then you'd better watch out!"

The dear Patient constantly asked them to leave her door open so that all of her daughters would have free access to her, and also so that she would have the consolation of seeing them. She recognized all of them and gave them, in general and in particular, her last maternal advice. She didn't want them to grieve for her, but asked that they rejoice at her deliverance and encouraged them to sing for her the Salve Regina with strong voices and without any tears. She often joined them in reciting the various psalms which best fulfilled the desires of her great soul. Constantly springing from her heart were ardent aspirations such as: "What is there for me in heaven, and what do I want on earth, if not Jesus Christ, my life?" and "In death for Him is gain for me!" The other short prayers which came most frequently to her lips were the invocations of the Litany of the Blessed Sacrament.

Each night the Community gathered around her bed before Matins to receive her blessing. The courageous Mother wanted thus to accomplish her duty until the end. She was so weak that Sister Assistant had to hold up her arm in order for her to trace the Sign of the Cross on the bowed heads. Ordinarily, she added a few tenderly affectionate words of maternal encouragement and consolation. There was something very moving and solemn about this benediction. The venerable Mother who was giving the blessing was on the threshold of eternity, and her daughters feared that each time might be the last. They left in silence, repressing their grief, and the dear dying Mother gave each one a look and a smile which contained all of her maternal heart.

The moment of her death seemed to have been revealed to her because, on the morning of October 8, she requested that Father Galtier be at her side to help her at 6:00 that evening. After Vespers she kissed those of her daughters who were present. Soon everyone realized that the hour of the great sacrifice was near, and they gathered around her bed once more. At five o'clock they recited the Crown of Our Lord. The dying saint asked for her rosary and responded to the first Our Fathers with her usual fervor. Then, feeling herself weaken, she gave it to the nurse with gesture that seemed to say: that is enough, I can do no more! Then she gazed at Sister Assistant with such a serious and penetrating look that Sister could hardly bear it. She held the Crucifix before her eyes, but in vain. Had God revealed to that soul a future which she could no longer express, having lost the ability to speak at the same moment?

She entered into a sweet agony in which she appeared to have retained her faculties. Her eyes closed peacefully, her lips became immobile and her breathing weakened. She made another slight movement to kiss the Crucifix which the worthy Father presented to her, and let out three long sighs. Heaven sang a hymn of triumph and her daughters let out a cry of sorrow. They no longer had a Mother!... It was 6 o'clock in the evening of October 8, 1881. The venerable deceased was 79 years old. She had lived 56 years in religious life and had spent 49 of those at the Monastery of Lyon, for whose restoration she had been responsible.

Her mortal remains were on view to the Chapter until after Doctor Binet extracted her heart which took place on October 10 at 9 o'clock in the morning.

On Sunday, October 9, His Eminence Cardinal Caverot came to pray for a few minutes beside her. On seeing her he cried out, "How good is the sleep of the just!" He came again the next evening, so profound was the respect which he felt for the virtue of the deceased. When he had gone, they lifted the body and moved it to the interior chapel until the next day, Tuesday the 11th, when it would be necessary to leave her forever. They put the coffin in the exterior chapel and recited the Office for the Dead at 9 o'clock. Father Richoud, Superior, celebrated the Holy Sacrifice and Bishop Charbonnel said the Absolution. It had been a missionary archbishop who had handed her the Superior's staff forty-five years earlier, and it was another missionary bishop who blessed her venerable remains before they were committed to the tomb. She was laid in the tomb of the Galtier family because they were unable to obtain permission to keep her within the enclosure of the Monastery.

