

she suffered almost continual pains and weaknesses, so that the words of saint Paul, "I am crucified with Jesus Christ," were found to be very true in the case of this victim of suffering love. Often that Lover of suffering souls burdened her with the weight [165] of his Justice, of his Holiness, and of his other attributes, with loads of such heaviness that her life ceased to be anything but a martyrdom. One day, when she was overcome with weakness, she said to her companion these words: "If I were asked the cause of my suffering, I could only answer that it is the Incarnate Word, the one whom I love, who torments me in an inexplicable manner." Sometimes she had such great heaviness of heart and such vivid impressions of the sufferings of Jesus Christ, that she seemed to suffer a death that was harder than death itself. Her longing to die, in order to enjoy him whom she had seen in such ravishing beauty, kindled in her soul a fire so scorching and so painful, that she could only quench it by another pain. She appeased her love of joy by her love of suffering. This language is not strange to those who love, and who know that, in order to be in a high degree like Jesus Christ in his glory, one must, as St. Paul says, be conformed to him in his sufferings.

The Bride of the Canticles goes to seek her Bridegroom when he is absent. The soul [166] that God engages in prayer remains at rest; but, if he hide himself, it arouses its spirit and sends forth its affections to seek and to find its well-beloved. Our Canadian followed this maxim in her Crosses. When her Bridegroom gave her any, she bore them with a peace, and submission to his orders and guidance, that were altogether charming: she took that vessel