

PRAISED BE THE INCARNATE WORD!

REVEREND MOTHER AND HONORED SISTERS:

You have learned by our letters of the 10th inst. the great loss which we have sustained in the person of our Venerable and beloved Mother, Mary Angelica, of the Incarnation, born Rosalie Hiver, whom God had chosen to establish our holy order at Lyons, and whom He has recalled to Himself after fifty-six years in religion, and when she was just entering the eightieth year of her life.

You knew and appreciated, we are sure, Reverend mother and honored Sisters, her qualities and her eminent virtues. Hence, we do not doubt that you share in our great sorrow, as expressed to us by many of our dear communities, and that our grief is felt by all our holy order, of which our Reverend Mother was one of the firmest pillars. Still we shall not omit, Reverend Mother and honored Sisters,

to treat with you of the life and virtues of our dear and lamented Mother, first, because so the rule enjoins, and secondly, for the sake of the consolation so sweet to afflicted hearts, of speaking of those whom they mourn, to those who have known and loved them.

Our good and holy Mother was born on the 4th day of November, 1802, at Belmont, (Loire) of one of those patriarchal families in which the heritage of faith is held and transmitted as their greatest treasure. Thus, during the worst of those days of terror which had just passed away, the father of our venerable Mother had sacrificed one of his estates to succor the persecuted priests, and very often the hospitable roof of the Hiver family had concealed from the revolutionary spies those generous confessors of the faith.

At the birth of our Mother, that child of benediction, as the persons who had been selected for her sponsors dwelt at a great distance, there was a delay in their arrival. The pious parents, not willing to deprive their child any longer of the grace of baptism, on the 6th of November caused it to be presented at the sacred font by two of their servants, Jeannot and Claudine. These good people, proud and happy at being so chosen, not venturing to give their own names to the daughter of their master, begged the Parish Priest to choose the prettiest name he knew. "I know none prettier

than Rosalie," said the worthy man, and by that name she was baptised.

Thus, by a singular coincidence, the baptism of the future restorer of the Convent of Lyons was assimilated to that of our foundress, Jeanne de Matel, who, two centuries before, on the 6th of November, 1596, was held at the baptismal font by two poor children, of whom her parents afterwards took the charge.

The Incarnate Word was pleased to mark in many ways the choice which He had made of this favored child, to work out, in her and by her, great things. It was quickly seen that He had endowed her with rich gifts of nature. Her spirit was quick and penetrating; her tender judgement already true and sure; her memory happy; her heart generous and feeling; and her soul naturally inclined to piety. As soon as she could talk she loved to repeat that she would be a religious, which custom once gained her a lesson that served to correct the sallies of her quick temper.

One day, while yet very young, she became so angry that her hair seemed ready to stand on end.

Her eldest brother then said: You "want to be a religious! a pretty religious!"

She seemed frightened at these words, and never again let herself be overcome by her temper.

When she was seven or eight years old, a singular thing happened to her: One summer day after

a violent storm, the family were engaged in securing the scattered grain, when Rosalie, who was amusing herself by dancing upon the cocks, heard overhead a terrible noise like a clap of thunder, from which sounded a voice saying twice: "Rosalie, Rosalie." Her brothers, who also heard it, said to her: "It is the devil who calls you." At these words she became as pale as death, and the impression on her was so great that she always feared lest the devil should appear to her. It was only many years after that God freed her from this secret dread, when, one day working in great recollection of mind, she heard an interior voice which said distinctly: "It was not the demon, but the Blessed Virgin, who spoke to you in the cloud."

From her tenderest infancy, our good Mother had a great horror of sin, and an exceeding fear of hell. When listening to sermons upon the great truths of faith she was so much frightened that she would close her ears. She did not see how one could live with the certainty of a hell, so that she tried to persuade herself that there was none. One day, when the good priest of Azclotte asked her what she thought of a sermon which he had just been preaching on Hell. "I think," she quickly said, "that if you really believe what you say, you would be better than you are." And the good man humbly answered: "You are right my child."

At the age of ten years, Rosalie attended the

Catechism class of the parish to prepare herself for her first communion; already her knowledge of the truths of faith was so great that the Parish Priest and his Curate, struck by the precision and solidity of her answers, called her "the little doctor in Israel," and foreseeing God's designs upon her, said to her parents: "take great care of this child, for one day she will be something great."

When our good Mother had received her Lord in Holy Communion, she felt herself drawn to Him in a more intimate way. She often experienced movements of grace and spiritual emotions which she could not define; and she heard interior words which she did not understand, but the meaning of which was made known to her later. Thus, having had given to her a nice little dog, named after its mistress, Rosette, she felt an indefinable impression on seeing it follow the flock of sheep, preventing the lambs from wandering off, posting itself as a sentinel at such places as might have allowed them to escape, and not going out itself until the last had passed. And then one day she heard the words: "thou shalt do as Rosette does," words which were well verified.

We should never have done, Reverend Mother and honored Sisters, if we were to relate all that our heart recalls of pious and precious memories of those first years, in which God was preparing by His graces our excellent Mother for the mission

to which He had destined her. But we must restrain ourselves.

Our worthy Mother was twenty-three years old when she left the house of her brother to consecrate herself to God in a religious life. When she made known her resolution to her venerable father, the strong Christian answered, "My daughter, I sacrificed one of my estates to succor the priests, I shall think myself fully recompensed if God gives a religious vocation to one of my children.

This worthy father, himself, went to Lyons to ask that his daughter might be received amongst the religious who served the hospital of Antiquaille, the institution he had chosen for her.

It was on the 29th of June, 1825, that Miss Rosalie Hiver entered as a Postulant the hospital of Antiquaille. She brought to the service of God a simple and fervent heart, a good and perfect will. It was the custom in that worthy community that the postulants should confess to the third Chaplain. The worthy priest who held this office, had lately died, and the new postulant was so resigned to everything that should be ordained for her, that for a long time, she did not go to confession because she never thought of asking permission. The first Chaplain having noticed this neglect, said to her: "I will give you for confessor, a 'young saint,'" and he directed her to the Rev. Mr. Saltier, who filled the office of Vicar to the Parish of St. Just at Lyons.

At her entrance, Miss Hiver was assigned to an employment which was the lot of the newest postulant, that of cleaning the linen which had been used for bandages. The first time that she was so occupied, her stomach turned in disgust; then she heard an interior voice which said: "Do as though your fingers were made of wood." At once her repugnance disappeared, she experienced no more difficulty in engaging in the most repulsive occupation, and she gave herself up with extraordinary fervor and generosity to a life of devotion and abnegation.

The Reverend Chaplains of the Hospital recognizing the exceptional merit of the young Sister, made her pass quickly through the several offices of the institution. One day they put her amongst the novices. An old Sister ventured to represent to them that if they had placed Sister Hiver among them to punish her, she did not deserve it; but that if it was to watch over them, she was very young for such a task. She received for answer "Samuel was very young when he was made to reprove the High Priest, Heli."

Sometime after still more difficult offices were confided to Sister Hiver. She was put in charge of those outcasts whom Society discards, and who were confined in the hospital. The holy young religious displayed all the resources of her zeal and charity, and with wonderful results. Sev-

eral of these public sinners were converted by her, and afterwards expired in the odor of sanctity. These unfortunate creatures were so convinced of the worth and the affection of their directress that they had no other name for her than 'our good Mother,' and her presence alone was sufficient to quell all disorder. Our worthy Mother received so singular a protection from God in this dangerous employment, that she afterwards acknowledged that this close connection with these corrupted hearts had never caused her even an impure thought. On the contrary, God had given her an abundance of ever increasing grace, of which she knew not the full value. Whenever she could find time from her work to go and visit the B. Sacrament, she would be so united to God as almost to lose her senses, and would often receive lights, the extent of which she could not estimate; then returning to her employments, she would easily continue in deep recollection, which, so far from preventing action, greatly furthered it. It never occurred to our dear Mother that she should give an account of such things. Although the Chaplains of the Hospital did not suspect that the young sister was favored by such graces, yet, fearing for her the dangers of her situation they told her to seek direction from her Confessor. She was utterly ignorant of what was meant by such an injunction, but she complied in all simplicity, and when her confessor

had put her in the way of it, she with the frankness of a child, for three hours together, manifested to him the graces with which her Master had favored her. Among other graces, God gave His faithful servant great lights concerning the religious life. She understood at last that she did not enjoy full advantages in the respectable asylum which she had chosen. She spoke of it to her confessor, who could not but approve her reasons.

The Rev. Abbe Galtier, who desired to restore in Lyons the order of the Incarnate Word, thought that Sister Hiver might serve as its corner-stone; he determined to make known to her his project, and to look upon her answer as a sign given to him of God's will. On hearing his proposition, our good Mother was so frightened that she could only answer with her usual vivacity: "Ah, my father, I am not so crazy." "That is sufficient," calmly replied Father Galtier, dismissing his penitent.

Scarcely had she left the confessional than our dear Mother was seized with remorse and great fear; it seemed to her as though the earth was about to open and swallow her. It was impossible for her to go to her communion, her soul was so troubled, until she had asked pardon of her confessor for this opposition to his will, and had assured him that she was ready to do everything that he believed God asked of her. It was agreed that she should go and take the religious habit at Azerable.

The Abbe Galtier informed Rev. M. Cholleton, Vicar General of Lyons, of his design. After having heard him, the Vicar General said: "My friend you will fail; I have filled two quires of paper on this affair, and nothing came of it." Then Rev. Galtier told him of the plan of going to Azerable to take the religious habit. "That," said M. Cholleton, "has never been tried—try it."

It was several years since the order of the Incarnate Word had been restored in France by Rev. M. Denis, a priest of eminent sanctity, who received from God graces so extraordinary and so numerous that he could not always conceal them under the veil of his humility; for instance, he was often seen lifted up from the ground in his ecstasies. This venerable priest having been forced into exile by the fury of the revolution, had taken refuge at Ravenna, where had been also driven our good Mother of the Holy Ghost, born at Chinard, a professed Sister of the Incarnate Word. This worthy religious confided the direction of her soul to Rev. M. Denis. Like a true daughter of the Incarnate Word, she ardently loved her Holy Order, and often entertained her director in conversations which taught him to know it.

On returning to France M. Denis was made Parish Priest of Azerable in the Diocese of Limoges. Under his holy direction several souls found a desire arising within them to consecrate themselves

more perfectly to God, and joined themselves together to follow a life of prayer and good works. M. Denis framed for them certain rules of life, and gave them the name of Religious of the Incarnate Word.

At the first news of this establishment, our good Mother of the Holy Ghost hurried there, hoping to find her beloved life in religion, but great was her disappointment when she marked the features of this new community. Still, encouraged by M. Denis, she set herself bravely to work to transform this house of piety into a true convent of the Incarnate Word.

Mother Saint Paul Duchamp, professed of Lyons, and Mother Mary Angelica, of Quiquerand, professed of Avignon, had come to aid her in this task.

Sister Hiver arrived at Azerable the 29th of June, 1832, furnished with letters of recommendation armed with the seal of Right Rev. de Pins, administrator of the Diocese of Lyons, who was a constant and beneficent protector of the growing order.

From the first, Father Denis recognized to what perfection God called the new postulant, and so he made it his duty to excuse her in different ways, which served more and more to call forth the graces and virtues of this privileged soul. The community unanimously admitted her to the investiture of the religious habit, which ceremony

was performed on the 2nd of October, 1832, and our venerable Mother then changed her name to that of Sister Mary Angelica of the Incarnation.

Some weeks later our good Mother left her dear convent of Azerable, where she had had the happiness of receiving the livery of the Incarnate Word, and on the 29th of November entered Lyons with one professed religious, and a postulant who had followed her.

Our venerable Father Galtier had effected at his own expense the purchase of a property, of which however he could not obtain immediate possession. From the time of their arrival to the 4th of May of the following year, the little colony was lodged in some old apartments adjoining the Chapel of Fourviere, being hospitably entertained by Miss Jaricot, then the soul of all good works at Lyons, and whose name has remained in connection with the foundation of the Propagation of the Faith, and with the living Rosary.

On the 4th of May, 1833, our worthy Mother and her first four companions took possession of the blessed mansion which we have the happiness to inhabit, and where the Incarnate Word loves to shed graces on the Family which belongs to Him. All five of them worked zealously to accommodate their new habitation to the requirements of a religious community, and on Whit-Monday, 27th of May, M. Cholleton, the Vicar General, their Supe-

rior, was enabled to come and bless the Chapel, say mass, and establish the inclosure;—our beloved Convent was founded.

O, venerable Mother, permit us to thank you for all the happiness, all the graces, which we owe to your correspondence with the Divine Will. We have often done so with all the strength of our hearts. But from your seat in Heaven you can better judge of the greatness and sincerity of our gratitude. Allow us, then, to offer you its ardent homage, and deign to thank for us the Venerable co-operator in your work, whose modesty would not suffer here the testimony of our filial devotion.

Six months after, our dear Mother having finished her noviceship, made her solemn profession on the 15th of October, 1833, and, two years later, began her long and blessed superiorship, in which she passed the rest of her life, to the great good of our souls. The Right Rev. Bishop Blanc, of New Orleans, presided over her election, assisted by M. Cholleton and our venerable Father.

So soon as she was canonically invested with her charge, our worthy Mother hastened to put in force all the prescriptions of the rule which could not be observed in the beginning; she inspired new fervor into the Community, and as our constitutions allow us to receive pupils, she admitted into the house little Protestants, to instruct them in the faith.

The Incarnate Word seemed to look with favor upon the zealous fervor of the rising Community, and sent to it excellent subjects. Our good Mother had the consolation to admit to her profession the sister of our worthy Father, Miss Catherine Galtier, our dear and venerated Sister Mary Theresa of the Sacred Hearts, who, after having contributed by her means to the establishment of the Community, served and edified it for many long years in the office of Assistant.

But prosperity is not the surest mark of the Divine Blessing; nothing is solid which is not founded on the Cross. It was not spared to our worthy Mother. God sent her great interior sufferings, and whilst her soul was plunged in bitterness He permitted her Mother's heart to be rent by the death of many of her children. In one year alone she lost seven. A foundation had to be made in Heaven.

Under the weight of this heavy cross, our worthy Mother and her daughters increased their fervor and their prayers, and made a vow for one year to add to their thanksgiving at supper one Ave Maria, one Ave Joseph and five Gloria Patri, recited with extended arms, in honor of the Holy Family. By the end of the year the Community was increased by twelve Choir Protestants, two Lay Sisters and one out-door Sister.

With this providential reinforcement our Mother

could give increased scope to the zeal for souls which consumed her. For a long time she had desired to endow with a convent of her order Belmont, her native parish, for she sighed to think how the instruction of children was neglected there. She thought the time had come, and worked with all her courage at the new foundation. The Cross awaited her there, also. Unworthily deceived by the architect of the new convent, which was to be built according to the spirit of poverty and religious simplicity, and which he was erecting on a grand plan, our good Mother armed herself with all her energy to stop the construction. A lawsuit followed, in which the Incarnate Word gave the victory to his daughters. Our adversaries, in their irritation, published a libel against our convent, but God, who knows how to draw good from evil, used it to make our order known to several good subjects, who consecrated themselves therein to His holy service.

The convent of Belmont was founded, and hundreds of children learned there to know their God, but our good Mother did not think her task was done. She coveted apart in the work of the Missionaries who preach the faith to infidel nations. Many of her daughters shared her generous spirit. In 1852, she sent a first colony to found the convent of Brownsville, in Texas. If this contented the zeal of our virtuous Mother, it rent her heart, by a

separation from the dear daughters whom she sent so far, and whom she devoted to such hardships. Her suffering was so great that she contracted then the germs of that disease which has finally taken her away from us. God could not fail to bless so great and generous a sacrifice. The convent of Brownsville prospered, and did an immense good, and thanks to the recruits forwarded by our good Mother, was able to found a convent at Victoria. Some years later the foundations of Corpus Christi and Houston increased the joy of our good Mother and gave her an opportunity of dispensing new benefits.

Nearly all of the immense Mission of Texas felt the happy effects of the zeal of our excellent Mother in the pious education which her daughters afforded to so many children, and yet God asked more of her for the regeneration of that distant land. Right Rev. Dubois, its Apostle and Bishop, came to France to seek Hospital Religious who might take charge of the sick, and of abandoned children. The efforts of the Holy Prelate were not successful. Only one Community promised him subjects, and even these, at the moment of departure, were refused him. At this news the heart of the venerable Bishop was pierced. He could not endure returning to Protestants to whom he had promised that in Catholic countries he would find Religious who would embrace exile in order to devote themselves

to the care of their sick and their children. A prey to these sad thoughts, he came to our good Mother and begged her to give the Rules of the Third Order of the Incarnate Word to some generous souls who offered to follow him to Texas, and to serve there as Sisters of Charity. The heart of our good Mother could not remain insensible to a sorrow which she was so well fitted to understand. After having obtained the consent of the Archbishop of Lyons, she received into her convent the first three of the new Congregation, and gave them the name of Sisters of Charity of the Incarnate Word, with a religious habit derived from our own. This little grain of mustard seed has become a tree, and the good realized by it in the two worlds, causes the Love of the Incarnate Word to be blessed. The secret of this fecundity of zeal of our venerable Mother is to be found in her sanctity. God had greatly enriched her soul. He knew that she could, without impoverishing herself, give largely, and He furnished her the occasion. The characteristic of our worthy Mother's virtue was her eminent religious spirit which she infused into all who approached her. She did not instruct by her words alone, but by her example, always ardently seeking painful and humiliating exercises, and acts of mortification. Thus, notwithstanding her great age, she observed up to her last illness, all the fasts of the Church and of the rule. She held in horror all that savored of luxury and worldliness.

Her fervor was always fresh and her piety ardent. During fifty years she received Communion daily, and her soul always hungered for it. With the candor of a child she told us, some days before her death, that she had always heard mass devoutly and that she experienced a great consolation in plunging her soul into that ocean of Divine Blood which she beheld at the foot of the Cross after the elevation of the Chalice. Every morning she invariably made the Way of the Cross at 5 1-4, though this exercise be not enjoined by the rule, but she found that it prepared the way for prayer, and she greatly recommended the practice.

Our excellent Mother was very exact in everything which can advance perfection, and no circumstances, no occupation, could interfere with the weekly chapter, and the monthly direction.

She excelled in the advancement of souls, and in preserving their fervor, and she was full of resources and light in assisting them in their difficulties and their interior trials. She was sometimes so inspired that a word or a gesture was sufficient to subdue a temptation. Especially did she understand how to unmask and humble self-love, and to bend self-will, and the spirit of God so animated her in these difficult operations, that she could be most energetic without alienating the hearts of those whom she corrected. On the contrary, she had the gift of enlarging them, and attaching them to herself. She

was so good and simple with her daughters, that it was a happiness for them to approach her; and nothing was more easy, for, far from keeping anyone at a distance, she drew everyone to her by her affectionate and motherly conversation. You could go to her at all hours and she would never seem annoyed. It did one good to speak with her when one suffered, she sympathised so fully. But it was especially when speaking with her of God and of His graces, that one felt one's heart softened and inflamed. Indeed, this was often done purposely, so as to be stimulated by the sight of her fervor.

It was not only the daughters of our worthy Mother who felt the effects of her ardent charity. Every tale of suffering touched her heart and excited her generosity, and she had a part in many good works, and relieved many misfortunes. One of the last preoccupations of her life was to procure the entry into the little Seminary, and the adoption in a manner by her Community, of a young and interesting lad, who desired to embrace the ecclesiastical life, and whose parents could not defray the expense of his studies. In asking us to supply his clothing, she said: "In ten years you will not be the poorer for it, and you will have given a priest to the Holy Church."

The health of our good Mother, which was very delicate at the commencement of her religious life, became stronger in the trials and struggles to which

she was exposed. We hoped to have kept her long in our midst, when, in the month of March, 1876, we almost lost her. A severe cold, which she had not tended in time, soon turned into an acute bronchitis, that threatened in a few days to take her to her grave. All hope seemed lost, and Heaven to be deaf to our prayers; the last Sacraments had been administered to our beloved Mother, when, having received some of the relics of the Holy Martyrs Abdon and Senner, and some of the miraculous water that flows from their tomb, we commenced a novena in their honor, with renewed confidence of obtaining the cure of our venerable invalid. From that time she seemed to grow stronger, and at the end of the novena was out of danger. The joy of the whole community was great indeed, and a solemn thanksgiving was rendered to the Holy Martyrs.

We did not think then that God had restored our good Mother to us for so short a time, for she had regained all her vigor of health.

In the month of January of the present year she became so weak as to alarm us. In the spring she seemed to recover a little, and we thought her saved; we were not long deceived. It was only in July that the doctor could determine the cause of her sufferings. It was a cancer in the bowels, and its great extent made him think that many years had passed since the evil began. In fact, ever since the date of

the first foundation in Texas, whenever our good Mother experienced some great emotion, she felt a pain so quick and great that she would faint away; but these accidents generally seemed to have no consequences.

On the 11th of September, the feast of our venerable Foundress, our good Mother felt very unwell. For several days past her hands and feet had been much swollen, and the doctor warned us that our good Mother had probably few days to live, as the disease had begun to spread to the chest.

Your filial hearts can form an idea of the extreme grief which possessed our religious family at the announcement of such sad news. The Community, just then entering into retreat, could scarcely quit the bedside of our good Mother. The last consolations of religion were given to her in the presence of her weeping daughters.

Our worthy Mother was so generally esteemed that at the news of her danger there came to us from every side the most precious expressions of sympathy. Our Eminent and Venerable Archbishop, then absent from his diocese, sent her his paternal benediction in a telegram which we still preserve, and a few hours after his return to Lyons, this beloved Prelate digned to come in person to bless and console her. Twice afterwards did his Eminence have the touching goodness to come himself and inquire for the venerated invalid.

Our worthy and devoted Father Superior, in this sorrowful time, exhibited a fatherly sympathy that could not be surpassed. Almost every day he snatched some moments from his numerous occupations to visit our good Mother.

But it was our Lord Himself, reverend Mother and honored Sisters, Who had compassion on us. After having had us warned of the approaching separation, He left our Mother to us for a whole month, without any one being able to explain her continuing to live. He seemed to wish to give us time to make our sacrifice. During these days we appreciated more and more the fervor and sanctity of our venerable Mother. Her heart, inflamed with God, exhaled incessantly ardent aspirations. Often, amongst other things, she would say: "What is there for me to wish for in the Heavens or on the earth but Thee, O, my God? Jesus is my life, and death is my gain!" The grace of the daily Communion was continued for her until her death, and nothing could be more edifying than the fervor with which she made her preparation and her thanksgiving.

Our excellent Mother preserved to the very last the full use of her faculties. She insisted that the door of her room should remain open, that all her daughters might be able to see her; she recognised them all, and from time to time, would address them words full of tact and sweetness.

Her patience was admirable. She complained so little that one would have thought that she did not suffer, and yet she was so swollen that she could not make the slightest movement.

Early in the morning of Saturday, the 8th of October, she suffered so from suffocation that it seemed that her last hour had come.

The afflicted Community gathered around her, whilst our respected Father read once more the prayers for a departing soul; but that crisis also passed, and she could receive once more the Holy Communion. Our Father having called at two o'clock, she asked him to be there AT SIX O'CLOCK. Towards three o'clock, our Reverend Father Superior visited her again, and she recognised him perfectly. At half-past four o'clock she was at the worst. The Community was assembled around the bed of their beloved Mother. The supreme moment had come. Our worthy Father, being warned, came to pray with the dying Saint; who prayed, she too, with us. At half-past five her eyes closed, her lips became still, and her breathing was weaker, and towards six o'clock, three long sighs escaped her;—they were the last! We had lost our Mother.

We shall not attempt, Reverend Mother and honored Sisters to describe our grief. Your filial hearts will understand better than we could explain it. Our tears flowed, silent and copious, by the

venerated remains of our beloved Mother, from which we could not separate ourselves by day or night. There was such a peaceful, smiling expression on her countenance, that one could scarcely believe her dead. Our holy Archbishop, who came twice to pray by her remains, said, as he engaged upon them: "How truly is it the sleep of the just. We had hoped to have kept this precious deposit in the interior of our cloister, where rest already two of our sisters, but this favor was cruelly refused to us. We had to resign ourselves to losing the remains of our only Mother.

The funeral took place upon the 11th of October, as we have already announced to you in our letters. Our good Father Superior was so kind as to reserve to himself the celebration of the Mass, and the performance of the funeral functions. The Most Reverend Archbishop of Sopolis gave the absolution, and a numerous procession of Priests, Religions, and devout souls accompanied our good Mother to the cemetery of Loyasse, where her body was deposited in a tomb belonging to the family of Galtier.

And now Reverend Mother and honored Sisters, need we say that our Lord, who has pressed this cross so heavily upon us, has also caused us to taste its divine fruits. The Mother whom we see no longer, hear no more, is sensibly amongst us still.

Her spirit appears to hover above and around us! Oh, Reverend Mother and very dear Sisters beg and pray the Incarnate Word to make us worthy of the protection which He allows our good Mother, to extend to us, so that it may be continued still.

Be assured, Reverend Mother and honored Sisters, that we are much touched by the evidence you have given us of your affectionate compassion in the heavy trial through which we have passed, and be pleased to accept the assurance of our sisterly and heartfelt gratitude, the homage of our religious respect, with which we are, Reverend Mother and honored Sisters, your humble sisters and servants in Jesus,

The Religions of the Incarnate Word at Lyons.

From our Convent of the Incarnate Word of the Most Holy Sacrament at Lyons.

October 18th, 1881.