

same guise, at the door of the College at Rennes, and asked for the rector, for whom, he said, he had tidings of Father Jogues. The rector came down at once, and the supposed sailor, without uttering a word, handed him an open letter given him by the Governor of Manhattan, with the view of obtaining for him in Holland whatever he might need to reach France.¹

1644.

The rector, before reading the paper, asked him what had become of Father Jogues. The holy man looked at him with a smile. The rector recognized him then, fell on his neck, bathed him in tears, and was so affected that for a time he clasped him to his heart, unable to utter a word. The servant of God remained a few days at Rennes and set out for Paris, where his escape was known and he himself impatiently expected. The Queen Mother wished to see him, and gave him a welcome worthy of her piety.² The Pope, from whom he solicited permission to celebrate the divine mysteries with his mutilated hands, replied that it would be unjust to refuse a martyr of Christ the right to drink the blood of Christ: "*Indignum esset Christi martyrem, Christi non bibere sanguinem.*"

He asks a dispensation to say Mass with his mutilated hands. The Pope's reply.

It must be confessed that the holy missionary was then in a delicate position for virtue less solid than animated him. Nothing is so apt to seduce a heart, where a spark of ambition and self-love remains, as to see one's self honored on such just grounds, as a saint who has done and suffered what seems to exceed the powers of man. But Father Jogues, taught that God is jealous not only of the glory which emanates from his own excellence but also of that which he derives from our virtues, which we owe to his grace, would not expose himself to lose the fruit of his toils and sufferings by the least feeling of complacency. Never was man more deeply grounded in humility; it was his especial characteristic, and he was,

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¹ Relation de la Nouvelle France, 1647, p. 35.

² Relation de la Nouvelle France, 1647, p. 35.