

*the much that you have done for me. You have, for me, forsaken glory, honor, health, joy, and given your life itself. Is it not reasonable, perhaps, that after your example I forsake everything in order to aid and save the souls which have cost you so dear, and which you have so much loved that you have said, Quod uni ex meis, etc. Secondly, even if I were not obliged to you through gratitude, I would do this in order to render some homage to your Divine excellence and greatness, which deserves that a man sacrifice himself to your service, and that he readily lose himself in order to do what he judges is to your honor, obeying your holy inspirations. Thirdly, to give satisfaction for what I owe for my sins, for which you were the first to suffer. Fourthly, for the eternal salvation of my kindred, of whom I beseech you that none perish, nor be in the number of those who shall blaspheme you eternally. Quoniam ego in flagella paratus sum, hic ure, hic seca, ut in æternum parcas. Fifthly, it is necessary that your blood, shed no less for these Barbarians than for us, be efficaciously applied to them; I wish to coöperate therein with your grace, and to sacrifice myself for them. Sixthly, your Kingdom should be extended to all nations; I desire to spend my blood and my life in order to extend it to these. Seventhly, this pleases Jesus; I must therefore do it, cost what it will. He was endowed with a rare innocence, and with a great tenderness of conscience. At the age of 39 years, he had so applied himself to the study of that language, otherwise [112 i.e., 114] quite obnoxious (especially to a man accustomed to the study of speculative knowledge, which he had taught for many years in France), that in a short time he had acquired a fairly thorough knowledge of it. He was a native of Paris, of noble family; he had spent more than*