

Ltrs to
Fr Charles
Fleury



**LETTERS OF REVD FATHER DE CLORIVIÈRE TO
THE REVD FATHER FLEURY, JESUIT (from 1759 - 1764)**

N°. 1

To my very dear Father Fleury of the Company of Jesus at the College of
Louis le Grand, Paris
Compiègne 25 October 1759

My very dear Brother, Pax Christi

I am so anxious to have news of you that I cannot put off writing to you any longer. Send me news, I implore you, about the success of the remedies which you have been obliged to take. If you are still not well enough to write yourself I am sure that one of our dear brothers would do it for you.

This house pleases me greatly. There is great peace here and God is well served.

Classes started last Monday. Father Desprez's poem was charming and it was said that nothing up to the same standard had been heard before. As for myself, I will tell you that during our 8 days, at Father Rector's request, I composed a little piece of 40 verses, Latin couplets, which I read at table and which gained for me much praise. I was writing about the ham which we were eating.

I am managing my class tolerably well, my difficulty in speaking is not troubling me much and I hope that daily practice will considerably improve it. Thank God with me. Let us have one heart and one soul in Our Lord and increase daily in our love for him.

Give many greetings to Father de Launey; tell him my news. (I will write to him myself shortly, as he asked me to do.) If you get the opportunity, do the same thing for me with Father Butler and Father Le Franc. Give many greetings to all our dear brothers. Father Desprez sends his to you.

I remain, my very dear brother, with the greatest esteem, your very humble and very obedient servant in Our Lord

de Clorivière

N°. 2

To Fr Fleury, College Louis le Grand, Paris
1st January 1760, Compiègne

My very dear Father, Pax Christi

Your letter has given me the greatest pleasure, the more so in that it gave me very good news: that your eyes have greatly improved. I have already thanked

God for it and I will continue to thank Him. I pray earnestly that he will enrich you with all the graces you desire. If I could do or wish for you anything more, I would do it, but is there anything better in Heaven itself than the love of God and what can be lacking for someone who is filled with it? May we be filled with this love, not only during this year, but throughout our lives and then throughout eternity the principle and end of all our thoughts, desires, words, actions.

At least let us be on our guard that our love does not diminish but increase; every day the Lord's blessings are multiplied; may our gratitude increase daily.

How much should we, in particular, be grateful in that he keeps us in his house, however unworthy we may be and to whom he grants so many favours!

Let us remind ourselves of the beautiful name of Jesus which we bear and which cost so much to the one who gave it to us. It is true that we can only begin to understand its value, by neglecting nothing which will render us worthy and if we value the sufferings and cares which are part of it.

I trust that God, in his goodness will never take this away from me and will always put me in a position where I can fulfil the various duties to which I am called. And if I am not able to fulfil them as well as I could wish, I will rejoice at the good which you and the others are able to do.

I can see now with my own eyes, what had not occurred to me before that the time of 'Regency' is indeed a suitable time for doing a great deal of good, if one is even a little filled with God and really earnest in a desire to save souls. I greatly hope that, for the well-being of my children their regent would resemble you a little in that. I rejoice at the good fortune of those you will have.

With regard to my embarrassment when speaking, although it doesn't entirely impede me in my work, still it is a trial to me that I am not able to do certain things which I would like to do.

Perhaps I should reproach myself for not giving time to practising speech with others, for fear of taking time from my studies, but I am now determined to correct myself on this point. Help me with your prayers. Father Desprez also recommends this.

The day after the Conception, which was a Sunday I gave a sermon on St. Joseph and I spoke fairly freely. In the course of the following week, I gave my Greek commentary. I am continuing to apply myself to the study of this language. Every day, together with the Father of Rhetoric; I read a Greek author; I blush to tell you that it is Homer. Adieu. I salute all our dear brothers and the same greetings to you.

Totus tuus in Christo
de Clorivière Jes.

N°. 3

To Fr Fleury, College Louis le Grand, Paris
Compiègne 28 March 1760

Pax Christi

My very dear Father

I have been wanting to write to you for a long time and I don't know why I have been putting it off. It is true there is not much to say about myself, everything is going along peacefully. But I am very happy to hear your news and to know that your sight is now improved and stable. Now I can thank the Lord again and again with you.

Also, it seems to me that it is suitable during this holy season, to reanimate our fervour and to encourage each other. As for myself, I can tell you for sure that I need to hear your words and follow your example.

Maybe we have received, during the Novena which we have just made, a little of this spirit. This is what our Father was recommending to us in his letter and which he urged with great insistence.

I see more and more clearly, as no doubt you do too and better than I, how much we need this spirit in our present life. May it give us an ardent desire for perfection and not let us wallow in this miserable state of lukewarmness and falling off which we find in so many religious even in our Company. If we don't wish to fall into the same way, let us aim at the perfection of our Rule and be fearful of even the slightest transgressions. It seems to me that there is no other way of avoiding this misfortune.

I am about to start my retreat, pray for me more especially during this time. In order to encourage you, I will tell you that for some time the devil has been greatly harassing me.

I have received a letter from Father Madré. He has made his vows, let us join together with him in his joy.

The Father of Rhetoric gave us his discourse this evening. It was universally well received, as indeed it deserved according to the opinion of our Fathers.

Adieu, let us love each other always in Our Lord and aim at loving him more and more.

Your very humble and very obedient servant
de Clorivière Jes.

The subject of the discourse about which I have just spoken was: *da prava hujusce aetatis omnia promiscue legendi licentia.*

N° 4

To Fr. Fleury, College Louis le Grand, Paris
3 May 1760, Compiègne

My very dear Father, Pax Christi

I am far from wanting to reproach you. I only want to know whether your eyes are suffering from some fresh affliction or that you are undergoing some new treatment which prevents your writing to give me your news. This is what I asked in the letter I wrote before Easter. If you can, please write, even if it is only two words. I know how precious your time is and I don't want you to waste it in the least, but I don't want to be without news of you and I would like you to say a word about God. Be filled with God more and more. The time is approaching for your own period of Regency. That is a time when it seems to me that we have more need than ever of a solid piety, we run a great risk of losing our ardour and growing cold.

Pray for me and I will pray for you. May the Lord see you growing daily in his love. That is what I ask for you and I beg you to ask the same for me.

Adieu, my respects to Rev Father de Lannay

All goes well.

I am your very humble and very affectionate servant
de Clorivière Jes

N° 5

To Fr. Fleury of the Company of Jesus. College Louis le Grand, Paris.
12 August 1760 Compiègne

My very dear Father

I am delighted to see your name down for the Paris College. I trust that you will do a great deal of good there. Always have in mind that a Regent can do a great deal of good when he has both virtue and knowledge. But I must admit that I was greatly confused to find you asking me how a Regent should conduct himself with regard to his pupils. I do not possess the talents needed to fulfil worthily this work. I feel this every day and I am very far from envying those who have a larger number of pupils to control.

I now know from experience that one needs to be filled with the love of God in order to pass on God's love to others; also that it is difficult to have at heart the business of one's own perfection, when one has a sincere desire to advance in the knowledge and study of Literature.

I have, however, followed exactly the advice given me by Father Brotier shortly

before I came here, that is to receive Communion every Thursday. Fr. Rector willingly granted me this permission and I have found it a great help.

I suggest you follow this same advice if you are able to do so in Paris. It will be more profitable for you, although less necessary than it is for me.

I send greetings to the new Regents. I will not forget to pray to God for you as you have asked and I recommend myself to your prayers. Don't forget me on the great Feast of the Assumption and always love me in Our Lord although I am unworthy of your friendship! May I ask you to keep my Physics notebooks, they may be useful to me one day. If it is awkward for you to have them I am sure that Father de Lannay would do this small service for me.

Look after your eyes. I am keeping well.

I am your very humble and very obedient servant in Our Lord
de Clorivière Jes

If I have anything to send to Fr de Lannay I will write to him. Please give him my respects and tell him that I have accomplished all that I had to do for this year. A week ago I delivered my elegy and my class term is nearly finished.

I was forgetting to congratulate you on having Fr de la Croix as Rector. If I dared I would ask you to give him my respects, also to Father Butler.

N°. 6

To Fr. Fleury of the Company of Jesus, College Louis le Grand, Paris
18 September 1760 Compiègne

My very dear Father, Pax Christi

Father Desprez will give you this letter. I didn't wish to let pass this little opportunity of writing to you. He has come up against a sudden change of plan. As you doubtless know, he was nominated for the 3rd for Quimper and it was only this morning that he received news that instead he must go to La Flèche. Apparently Father Teray who knows his poor state of health, didn't think he could cope with the strain of such a large class and all other arrangements having already been made, he couldn't be placed anywhere else. All of us here regret this very much. This re-arrangement is rather troublesome for him; however, he is very certain that it is not through any dissatisfaction, but only by the good intentions of Superiors that this is happening.

What a pity it is, when losing sight of the great principles of religion, we narrow down the spirit and prefer one place to another, making a pleasure or a trouble of things which are pure bagatelles.

I am far from thinking that of him; he has accepted as a good Jesuit and from the hand of Providence this change which could perhaps have taken another by

surprise.

I would ask you to offer your friendship to him. You know him as well as I do and you know his worth.

At the moment I am rather free, all prepared for the beginning of classes. This gives me a little more leisure to raise up my heart and mind to God. Ah! If only our spirit could be continually thus occupied, how happy we would be. At least let everything we do, say, think be for his glory. Don't let us forget our good Mother, let us try to instill love for her into our pupils.

On the feast of the Assumption, the anniversary of my happy entry into the Novitiate, I composed a little song, pastoral and allegory to encourage us. Here it is, it goes to the tune of: "In our hamlets, peace and innocence".

By a thousand songs, Thyrsis calms our troubles
And restores peace by its melody
But the north wind with its noisy breath
Disturbs everything and spoils its harmony
For a brief moment I borrow the pipes
And pay homage to the Queen of Heaven:
Then the winds abate their fury and are quiet
And gentle zephyrs return among us.

Shepherds, sing verses to her memory
Crown her altars with sweet flowers
On this beautiful day of triumph and glory
She takes her place with the immortals;
Shepherds, sing, join in happiness
Of the inhabitants of the celestial home
Banish all sadness from our hillsides
May our joy equal our love.

The whole universe knows her power
With a single look she calms the waves
Hell itself flees from her presence
Terrified to see its wicked plans thwarted
But for us, her power has only its charm

Her goodness alone shows forth her greatness
She is not insensible to our tears
And she loves the ingenuousness of our songs.

Young shepherds, let the beautiful name of Mary
Re-sound through your forests
The wolf will flee far away from the sheepfold

And the ears of corn will cover the ploughed land
No care will alarm or disturb me
I lead my tranquil lambs in peace
From the moment when I took up the shepherd's crook
I cast all my cares into her breast.

Occasionally I entertain myself by singing it and it brings to mind the remembrance of her, who, after Jesus, should be most in our minds. Pardon my composing such bad verse. They are not the work of a Poet but of someone who earnestly desires that you should be amongst the number of the servants of Mary. Pray for me always.

Give my compliments to your colleague Fr. Verron and be assured of my sincere attachment to you.

I am your humble and very obedient servant in Our Lord
de Clorivière. Jesuit

N°. 7

To Fr Fleury of the Company of Jesus, College Louis le Grand, Paris
Compiègne 25 November 1760

My very dear Father, Pax Christi

Today is St. Catherine's day and I have not forgotten that you bear this name. I will remember you, therefore, in the communion which I hope I shall have the good fortune to receive shortly. I accept gratefully the offering which you made for me on the feast of St. Nicholas.

I trust that God will pour out his blessings on the children in your charge as also upon those in my care and I earnestly pray to our very good Mother that she will let you feel all the sweetness of so lovable a name. Doubtless you are greatly grieved to see the fresh onslaughts made on the congregations, this cherished portion of the flock of Jesus Christ, this nursery of saints. I expect you will have had brought to your notice, as we had, the stop that was put on this six months ago, and we believed there was nothing more to fear.

Let us unite our poor prayers with those of all the saintly souls who are involved in this affair. Let us try to prevent, with our tears, such a terrible blow.

I have given my sermon, made my Greek exhortation and now I am working on a poem about Impiety. I am planning to produce different verses in song which will be useful for the beginning of different classes. I find the advantage of this subject is that I am constantly reminded of God as I work and I am pleased to do it. There is abundant matter in it and unhappily it is related to our modern

time.

This college appears to me to be very well structured. I find my colleagues both very agreeable and edifying.

Our Fathers are all greatly to be esteemed for their virtue and are excellent Jesuits. Fr de la Tour, our Preacher, amongst others is full of fervour and love. We agree perfectly.

Adieu, may we be always one heart and one soul in Our Lord, in whom I am
Your very humble and very obedient servant
P. J. de Clorivière Jesuit

N° 8

To Fr. Fleury of the Company of Jesus, College Louis le Grand, Paris 1761

My very dear Father, Pax Christi

Let us renew our love at this renewal of the year, may it receive fresh strength and fresh ardour. Let us burn with love for Him who is love. Let us begin to love wholeheartedly the One who has loved us from all eternity. This is what I wish for you and for myself at the beginning of the New Year. I desire for you an inestimable treasure, infinite well-being, joy without end; for the one who loves Jesus possesses all that. He possesses even more. He possesses God Himself who enclosed in his heart, the adorable Trinity. In accordance with the divine and consoling word of the Son of God, it is God Himself who comes and takes up his abode in the hearts of all who love Jesus.

I cannot ask or wish for you anything greater. I ask you always to remember me in your holy prayers. I feel more and more the great need I have when I consider my lack of progress as the years of my religious profession increase. I sometimes think of the words which you and I often heard: non progredi regredi est.

May everything we do enable us to get closer to our infinitely lovable Jesus and may we become more like him.

Tell me your news and how your eyes are. As for myself I am very well and have nothing to trouble or perplex me. I have finished my poem with many verses, befitting a long poem. I am studying enjoying reading St. Chrysostom. I am fortunate in living with persons who are all very edifying.

On St. Nicolas' day I did what you asked of me and I have no doubt that you, for your part, did the same thing. Let us unite in thanking God for giving us Père de la Croix to take charge of the Province -

As always, your very humble servant
de Clorivière Jes

N°. 9

To Fr. Fleury of the Company of Jesus, College Louis le Grand, Paris.
Compiègne 8 March 1761

My reverend Father, Pax Christi

Let us strive to be on fire with a livelier and purer love for our loving Jesus, meditating on and living again as continually as possible the cruel torments to which his love condemned him.

Let us enter into his divine heart, a burning furnace, to be entirely consumed. When shall we really love Jesus? When shall we ever show him sufficient gratitude if we are so lukewarm during these blessed days when his love overflows and his gifts strewn out abundantly.

The time for our retreat is coming near. Although we are separated in body and in location, let us be united in intention and in affection. Let us offer our prayers for each other and whenever we have any leisure, let us forget all creatures to think only of God and the salvation of our souls.

We are expecting Fr. Provincial for Easter week but we don't yet know the exact day of his arrival. I think I have already told you that I have written a poem of 550 lines in many verses. I have composed another one of 440 lines and some other verses which I have just finished. Now I have to learn all by heart and I hope that P de la Croix will find me well prepared. The subject is Impiety.

I look forward to hearing news of your health and what you are doing. I would write to Father de Lannay if I knew where he was at present. I heard that he had had a fall and that another had been named to take his place; but that is all I know. Tell me if this fall was serious and which house he is living in. I would be greatly obliged.

Totus tuus in Christo
P. de Clorivière Soc. J

N°. 10

de Liège 19 April 1761

My very dear Friend

We have kept silence for a very long time; now is the time to break it. Your situation seems to me to be too painful for me to be altogether happy about all that concerns you. I received a letter yesterday and learned of the happiness of those who were going abroad to foreign countries and I thought especially, of you.

I would like to know how you are at present and what you are planning to do; whether, under present circumstances, you can see yourself doing something useful. The time draws near when you should have the great happiness of being raised to the Priesthood. This is a great piece of good fortune, but I could believe that it could have some danger if your virtue does not re-assure me.

God sees the heart and all it contains when one cannot offer anything else. May he see in your heart, what men cannot know by your exterior. Evening and morning he listens to the words coming from your lips which unite you to him. May these words never be effaced from the Book of Life.

If someone stumbles in the way of the Lord, let us bewail his fall, but never imitate him. Whenever our sacrifices are sad and painful, so much the more do they appear to be sweet.

If we were not serving such a liberal Master would it not be an ineffable grace to be able to prove our love for God infinitely worthy to be loved and served for Himself? But his divine tenderness sometimes leads him to leave us suffering for a time and he appears to have forgotten us. But he cannot abandon us in reality, if we remain faithful. This apparent withdrawal is really an artifice of his love, trying us to see how far we love him. It is a crucible in which he purifies the gold with which he works; it is a way in which he can make a soul worthy of receiving the greatest gifts.

Let us persevere, my dear friend, maybe the days of recompense are nearer than we think. The Lord has a thousand different ways unknown to men by which he brings his plans to fruition. When his justice pronounces a final rigorous judgement on our unhappy country, then he will remember his zealous servants and will recompense them a hundredfold for all their patient endurance. I am writing to you without reflecting much on what I am saying. Pardon me if what I am writing does not apply to you, but it seemed to me that you are in need of some consolation in your present position. As for me, my only need here is for greater zeal for my perfection. Gratitude to Divine Providence who has granted me such signal favours should renew my zeal ceaselessly. But I must admit with confusion that I behave with great negligence. I don't reflect any more on the 12th Rule as if I had never understood its marvelous advantages. Following our agreement, I should have given you an account of this; I ask your pardon for this and beg you to help me to repair this fault with the aid of your prayers

Mr Thiébault sent me a letter last January telling me that he had been appointed priest in a village. He preaches, hears confessions, gives the Sacraments, baptises, buries, sings the Mass, Vespers. Twenty-five écus a year and his maintenance as Curé are his fortune. He lives quite contentedly like that. His mission deserves another. One can write to him without paying postage. Address his letters to Father Athanase de Metz, former lecturer in Theology, c/o the Reverend Fathers the Capucines at Metz. One must be careful

to draw a cross from one side to the other. He asked me to give you this address and hopes to receive letters from you. The place where he is Vicar is called Vittoncourt. You will know that he has not changed his status.

Please remember me in your prayers.

Totus in Christo tuus

P.J. Pigot J

N°.11

To Fr. Fleury of the Company of Jesus, College of the Jesuits, Paris
Compiègne 8 May 1761

My reverend Father, Pax Christi

It is some time since I wrote to you, not wanting to bother you. I have nothing special to say but I don't think it is a waste of time to keep up a correspondence with you as we talk about God. Let us not omit anything which we know is pleasing to Him; we can never do enough for him.

May he load us with his gifts. If only he can find a free entry into our hearts. But alas! Some miserable creature, still less a puff of wind, or mere nothing suffices to fill them. May the Holy Spirit dilate them, banish everything else and fix his abode there forever!

May this Holy Spirit come to us, consume us, and transform us into himself. How blessed would we be! Full of faith ourselves, we would pass it onto those confided to our care. What great need do I have for this fire! Send me a little of your own, for without this fire I shall always be a cold and useless member. Pray to the Lord to enkindle in me this heavenly fire.

I am, reverend Father,

Your very humble and very obedient servant in Our Lord

P. J. de Clorivière, Jesuit

N°. 12

To Fr. Fleury of the Company of Jesus, College Louis le Grand, Paris.
Compiègne 19 August 1761

My very dear Father, Pax Christi

It is a long time since I wrote to you. I allowed Fr Bourdon to leave without giving him a letter for you. Circumstances are causing me to do it again. If we desire to strengthen each other, this is certainly the time to do it.

At present it is up to us to show our courage and our faith. Let us pray fervently for those who are giving us the opportunity of suffering something which we had not merited. It is the only recompense which Our Lord received for all his labours while on earth. For us it is an overflowing reward to have some part with him. I recall that when events in Portugal were causing a great stir, and we spoke together about them, we envied, and with reason, the situation of the Jesuits in that country. Now it seems to me that all fervent Christians have reason to envy our own situation. We can only bemoan the situation of those who are bringing so much harm on themselves whilst thinking that they are causing us to suffer. I do indeed hope that their projects will be brought to naught.

But whatever happens and even if God permits our enemies to triumph over us, we know that His love guides His hand even when it strikes us. We will never cease to praise and love Him. May we be more and more attached to our vocation. Through the mercy of God I have always loved it and now all this makes it appear daily more lovable. I believe I would consider myself to be most happy to die a thousand deaths rather than be lacking in fidelity.

Adieu, my very dear Father, let us pray for each other.

I have not yet asked you for news, but under these circumstances it would give me great pleasure to hear news if you know any and are able to pass it on.

Your very humble and very obedient servant in Our Lord
de Clorivière, Jes

N°. 13

To Fr Fleury of the Company of Jesus, College Louis le Grand, Paris
Compiègne 20 October 1761

My very dear and lovable Father, Pax Christi

I didn't want to write to you before having said my piece about the opening of classes, so that I could give you my news. Now I have said it, and thanks be to God, I had practically no embarrassment in speaking it. That will surprise you a little. I said it twice, morning and evening and I had, for this town, a fairly good congregation.

Let us love the good God with all our hearts and give ourselves to Him without reserve. If I had more time I would write to you about His divine love and the return which we owe to him, but I something else to write about;

I promised to send a canticle to Father du Perron. Here it is:

The Lord
desires a heart
that is undivided;

This is done, to his love
From this day I immolate
Every rival that outrages him.
False honours,
Deceitful possessions,
Feeble charms,
To my eyes you are no more than
An odious object of my tears.

Ah! In my extreme error,
I had a supreme importance
I turned down
Scorned
His tenderness;
But His love avenged itself
And with one fiery dart
He wounded me.

Oh my King
Under your law
I place myself,
And prostrate before you
I offer you my faith
The irrevocable sign
In every place
That your fire
Consumes me!
In a hundred different climates
My voice throughout the universe
Sets it on fire.

Down here
Alas! everything
Is only a dream.
Pleasure lasts only a moment
And leaves us
With a remorse that makes us blush.
If I see
In your laws
An empire
Over a more perfect good
My heart, rarely satisfied,
Sighs for it.

Even if my name became covered in glory
And effaced the memory
Of the greatest
Conquerors
That could be named
I would see that vain honours
Do not make for the happiness
of man.

You know
you are able
O God supreme
To fulfil all our desires
And to keep in peace
A heart which loves you.
Outside of you
Nothing is sweet
Everything disturbs me
And the desire to be happy
Obliges me
To offer you my vows.

Vain pleasures
Uncertain
Full of alarms
If you were my happiness
No, no, my heart shall never
Esteem your attractions:

The Lord,
Our Saviour,
Demands it;
I hear his powerful voice,
Fly; the King of kings
Commands.
Before the Lord of the World
May all creatures
Be put to confusion
And humbly
Veiling their faces
Recognise their nothingness
And render homage
To the All Powerful.

Beauty,
Clearest light
Beside his splendour
Is more than
A dark glimmer
A fugitive shadow.
O Love
This very day
Come and hear me
Take possession of my heart for always
Henceforth nothing else
Can claim it.

Please give my compliments to Father Duperon.

If by any chance you have news of Father Poncet, I would be very pleased to know, that is if it does not inconvenience you too much. You are very happy to be living with such a holy and spiritual man. I counsel you to have the greatest confidence in him.

Remember that you once told me that you wanted work at your perfection with greatest fervour than ever before. It seems to me that I also have the same desire. There never was a more suitable time for that than now, everything invites us to it. Let us each help one another. You could do it by your prayers and your advice; I trust you will not refuse me.

Adieu, my very dear Father, let us always be closely united in the Sacred Hearts of Jesus and Mary.

I am your very humble and obedient servant in Our Lord
de Clorivière Jesuit

N°. 14

To Fr. Fleury of the Company of Jesus, College of the Jesuits, Paris.
Compiègne 25 October 1761

My very dear Father, Pax Christi

Your last letter, to which I have not yet replied, gave me very great pleasure, and this pleasure has been renewed just now as I re-read it. In it you said that there were many roads which reach the goal. How true that is! We cannot think too much of that. What hard work, courage and constancy are needed to retrace in ourselves the traits of the Divinity which are so easily effaced! But don't let us be discouraged. God has commanded us to do it. He Himself will make up for our feeble efforts.

The present time is one of tribulation, and consequently, a time of grace. Don't let us miss it. I must tell you that I do feel in my spirit a movement of fervour and the desire of perfection. With this in view, and conforming to Father General's letter, I have again asked for something which could help me and I have not been refused. I am getting closer to Our Lord than I have ever done (I know to whom I am talking and that you will not pass this on indiscreetly). Could I still remain lukewarm? I hope that with this I will become more recollected, more mortified and a greater lover of prayer. These are three qualities which hang together and which are absolutely necessary for anyone aspiring to union with God. How worthy is such a state of all our desires and how does it come about that we make such little effort to obtain it? Let us go forward with great confidence, let us address ourselves to Jesus. He is the door and it is through him that we are able to have access to his Father. Mary, our unique refuge, and our most sweet consolation will be our intercessor with him.

I wish for you for this year this perfect acquiescence which you desire. May God grant you the grace always to have your will conformed to his. Redouble your prayers for me, so that my resolutions do not fly away in smoke like so many others I have made.

Please give my respects to Fathers du Perron and Briffault and ask for their prayers for me. Say a word or two from me to Father Brothier. I have by me some books which always remind me of him.

Your very humble P J de Clorivière, Jesuit

N°. 15

To Fr Fleury, College Louis le Grand, Paris.
Compiègne 18 February 1762

My very dear Father, Pax Christi

Thank you for the two letters you wrote some time ago about the situation of the Company, our good Mother, whom we may rightly call a Mother of Sorrows. Since receiving your letters, the troubles have increased and she seems herself tormented on all sides. May God's holy name be blessed. If, however, it pleases him to keep the Company in afflictions and humiliation, he also wishes that we should omit nothing that loving and grateful children should do to lighten the burden and console her.

Let our hearts cry to heaven without ceasing, imploring mercy. May a lively trust accompany these prayers together with humble submission. Above all may the unhappy times in which we live urge us to work vigorously at our perfection. Where will all these things end? We cannot penetrate the deep secrets of the Lord nor peer into the future; but all our reflections convince us that we must

arm ourselves with a great fund of virtue, with courage and firmness to resist the events and occasions which could well be very dangerous for those lacking strength and generosity.

We are entering a period when everything recalls the sufferings of our loving Saviour. Let us hide in his wounds, let that be our place of prayer, let us find all our consolation there. Let us place there all our interests and rest there in safety.

May the sorrowing heart of the Mother of Dolours be our refuge; forgetting our own sorrows, let us think only of hers. From this beautiful heart, source of all love, let us draw out the most pure and argent love for the One who would set all hearts on fire in its flames, but for whom on earth there is little else but ingratitude and coldness.

Let us be united always in our prayers. Tell me if it is thought that classes will close in April.

Totus in Christo tuo, P J de Clorivière Jes

N°. 16

To Fr. Fleury of the Company of Jesus, College Louis le Grand, Paris.
Compiègne 13 April 1762

My reverend Father, Pax Christi

You know the situation we are in here, as previously. Others have taken our place. For ourselves, we are in the uncertainty of not knowing what will become of us. We are expecting that we shall be forced to clear out of here in a short time. But through all this it is sweet to abandon ourselves to Providence.

I recall some words of Father le Roi which were told to me by Father du Perron. He said that he could think of no more desirable state to be in than that of a man who didn't know what would become of him. In fact, it is a way of showing God that we look on him as a good Father, reposing peacefully on his breast and abandoning ourselves completely to his loving Providence

Ah! My dear Father, let us give God this sign of our love.

"The more violent the tempest, the sweeter will be your rest" wrote Fr. Surin in one of his canticles. This abandonment will be for us the source of a thousand blessings. If we think of God, he will think of us. Forget ourselves and we are assured that he will not forget us. What harm could possibly come to us? We are entirely dependent on God whose love for us is ineffable and beyond our comprehension.

Let us, therefore, continually aim at pleasing him, kissing the hand which chastises us, let us adore the secret judgements of God and all will turn to our

great advantage and to the greatest glory of God. Thank you for your two letters. I recommend myself more than ever to your holy prayers. These last days I have made fresh efforts to obtain a grace from God. He refused what I asked for but gave me an even greater grace. Ask for me that perfect abandonment about which have written above. My retreat finished a few days ago. Thank the good God for the graces I received. I have felt a keen desire to belong to Him entirely without reserve.

With all possible friendliness and esteem,
I am your very humble and very obedient servant in Our Lord

P J de Clorivière Jes

We have received details of what we are to do here. I shall probably see you soon. Before that I am making a pilgrimage to Our Lady of Liesse. I leave tomorrow. I have opened my letter to tell you this.

N°. 17

To Fr. Fleury of the Company of Jesus, College Louis le Grand, Paris.
23 April 1762 Compiègne

My very dear Father, Pax Christi

My pilgrimage is over. It gave me consolation and a great amount of fatigue. But in the end I arrived back yesterday evening at Compiègne in perfect health.

I eagerly read your two letters. On reading your first letter I could only approve your plan; but on reading the second I was very pleased that it was changed.

I have a great desire to see you and talk with you but I cannot decide to leave Compiègne until I have received the order to do so. I prayed earnestly to Our Lady of Liesse for you as well as for myself. I have a firm hope that our good Mother will have pity on her children whom she sees in their present distress and desolation. I feel nothing, I see nothing, God gives me no inspiration on the subject as to what I ought to do excepting that I am steadfastly resolved with the help of his grace to die a thousand times rather than abandon my holy vocation. Oh how precious this is to me now. I would gladly suffer everything in the world rather than deny it.

I beg you not to hasten about making resolutions as to what you should do, whatever it costs you. You can be assured that if you do not go ahead of the plans of Providence, you will be led, as by the hand and will be shown clearly what you should do.

Whatever you do, whatever you undertake, I desire to be your companion. I am ready for everything but I believe that great patience is necessary. This is the day, we are told, when Parliament has the right to put a stop on everything. All

will be disclosed. As already instructed we shall know how to proceed. I shall be obliged to leave Compiègne, so then I shall see you in Paris. I beg you earnestly not to leave until I have seen you and spoken with you.

I would be greatly consoled if I could live with you, having with us one of our Fathers such as Father Dupéron or Father Brasseur. If we had to travel, it seems to me that the fatigue would be greatly lightened. But don't hurry about anything. Hurry often spoils everything, and leads us away from the paths of Providence. Everything must be done with great peace and with every possible assurance that such is the will of God. If you are obliged to leave the College before I get to Paris, I beg you to go on my behalf to see Mlle de Nermont. She will be delighted to see you. She is my aunt and a person of great devotion. She could do you some little service. Ask her if she could indicate a place where we could live together. She would take great pleasure in finding such a place. I will write to her about this. She lives in the Instruction rue Pot de Fer almost opposite the Noviciate. She has with her one of my sisters who is also a very spiritual person.

At the present time I have the joy of receiving every day the bread of the strong and the weak, of the rich and the poor. I believe that in these times I have need of this nourishment which is capable of giving strength to my soul and of which I should otherwise be deprived. I was given this permission and it seems to me that our Superior will grant this to those who feel drawn to ask for it.

Adieu, my very dear Father. Give my respects to Fr. de Lannay.
Your very humble and very obedient servant,

P. J. de Clorivière, Jesuit

N°. 18

To l'Abbé Fleury
chez M. de la Biffe, rue de la Vicomté, Rouen.
Compiègne 10 May 1762

My dear Friend, Pax Christi

I have received your letter; your news has given me heartfelt joy. I have thanked the Lord for it and will continue to thank him. St. Francis used to say: *secretum meam mihi*. There are times when we should practise this maxim carefully. From the depths of your heart offer this sacrifice to God, it seems to me that you should be content to have him as witness. You will be a little embarrassed, but take a wide view as much as is possible.

It seems to me that now, having regard to the carrying out of orders of Christ, God asks of you little more than your good will. On this subject you can take to yourself these words of St. Augustine: *Ama et fac quod vis*. I'm getting rather

muddled in what I am saying but I believe you will understand me and that is all I want.

I'm going to share with you, in my turn, a piece of good news which has given me a great deal of pleasure and surprise. I told you that I had a sister in Paris under the direction of Fr. Brasseur. I had been hoping for many years that she would become a religious and I have often earnestly asked God for this grace; but her inclinations attracted her to the world. Several times she was on the point of becoming a religious but each time plans fell through when they appeared to be almost concluded.

Finally she wrote and told me several months ago that God had given her the desire to become a Visitation nun. I encouraged her to respond courageously to her vocation. But as she spoke to me no more about it. I thought she must have changed her mind.

But I was most happily deceived. Yesterday I received a letter from her, dated the 8th, telling me that on that very day she was entering the Visitation without saying anything to the family. She was entitled to do this as she is of age.

You can judge what joy this news has given me. Thank God with me for this new favour.

I am with respect, and under the standard of our Saviour in which we are enrolled more than ever.

Your very humble and very obedient servant and friend,
P J de Clorivière, Jesuit

N°. 19

To M. l'Abbé Fleury
chez M. de la Biffe, rue de la Vicomté, Rouen.
Compiègne 22 May 1762

My very dear Friend, Pax Christi

I had not proposed to write to you again until Pentecost but today Father Derville asked me to do so. He wants you to do something for him and I believe you will do it gladly.

He wants you to get back his Theology notebooks from a certain Father (I forgot his name) to whom he lent them. He is going to give me a letter to enclose with mine and this will tell you who the Father is and which notebooks he is asking for.

You will see also with pleasure the end of a letter he has received recently from Father B.

After asking for many prayers for all the unmistakable needs, he asked him above all to have recourse to the Sacred Heart of Mary and to have boundless confidence. He then added: as for present circumstances, these are my principles and those of our friends, of a large number of courageous men, amongst which doubtless you too are enrolled: "Hope, live, work hard until the last moment, don't believe you are dead until ten years after your interment. Then have no doubt as to your approaching and glorious resurrection

Renee has given me an indication on the part of the Master, "the time which is left to us before the final excesses, has been granted to us by Our Lady of Montaigu. That this time should be consecrated to prayer and that it is necessary to give to it all the leisure which comes from the cessation of our duties".

You see that neither the good Jesus nor his holy Mother forsake us. Let us respond as much as possible to their love and do all that they ask of us. The good person who has been mentioned is a spiritual daughter of Father B. Father Derville knew her also quite well. He has told me some extraordinary things which he witnessed. She was 18 years in great interior suffering, tormented and obsessed by the Demon, but peace was restored suddenly with an abundance of consolation as you may well believe.

Father D never doubted the truth of her words and I think that, like me, you would have no difficulty either.

Struggles and great combats are foretold to us and a short delay to enable us to prepare; what we are to do for this is even pointed out, do not let us waste this time.

How happy are we still to have our sacred engagement. How I pity those who are no longer in the battle line. How wonderful are the ways of Providence and its secret judgments. It is God who has caused our Superiors to act, it is the same law that God gave to his people, when on the eve of battle permission was given to all those who so wished to leave. It was even shouted out in a loud voice throughout the camp. The Lord still counts us amongst his soldiers, do not let us dishonour such a glorious title. I can foresee that the time will come when we must declare our identity loudly and clearly. I sometimes think of what our vows oblige us to do each day, especially poverty, if it would not be better to place ourselves entirely in the care of Providence. But on considering further I think that for the present it is sufficient for us to pray. When the time arrives for us to be active and suffer, the Lord who has cared for us with such love until now, will then give us all the lights conformable to and proportioned to our needs.

I am sending you a Canticle I have composed on sufferings. It imitates that of Father Surin. I composed it especially for you and for me having regard to the circumstances in which I think we shall soon find ourselves. I know that many

persons will laugh at this but I didn't write it for them. It goes to the air of "Good, good, good, how good is the wine". Change and correct anything you please.

The wine which the Saviour gives
To those he wishes, by his favour
To distinguish from the ordinary
Friend, understand well the price
It is of his greatest favours
The choicest drinks
In order to merit such a great gift
Let us sing together, in the same tone
Good, good, good, how good-is the wine
Happy those who drink it!
Having thus learned his lesson
Let us all say of this drink
Good, good, good, how good is the wine
We can't drink too much of it.

Jesus himself, in these lowly places
Received this delicious wine
From his Father's hand
Always he thirsted for more
Until he expired
On the cross on Calvary.
This wine paid our ransom
And delivered us from prison
Good, good, good, how good is this wine
Mortals, come and drink.

For this heavenly liqueur
All those great of heart follow his example
And feel an ardent thirst
They say you must drink or die
Apart from this wine nothing can restore to health
The ardour which torments me
Come, O Love, be my cupbearer
Pour out without end each full bottle
Good, good, good, how good is this wine
Ah, its sweetness enchants me.

The world is blind for all that is good
It knows nothing of this discourse
It seems but a mystery
But whatever they may say of this wine

I find in it a heavenly taste
I could not keep quiet about it
Even if I was thought to be out of my mind
I will still sing in my own way
Good, good, good, how good is this wine
We cannot have too much of it.

Through its strength it makes conquerors of us
To vanquish all that would sully our hearts
And fix them here on earth
A heart is never purified
Until it is inebriated
With God whom above it desires to please
He makes light of what is said of him
And repeats to all his lesson
Good, good, good, how good is this wine
When may we drink it?

The world through its attractions
Its caresses, its goods
Attracts his courage
Hell with its burning flames
Menaces and shakes with rage
Its efforts are useless
He sings louder than ever
Good, good, good, how good is this wine
Let us pour it out again and again

Jesus is his only love
He thinks of him night and day
What care he takes to please him
To unite himself to this King of kings
He will be stretched out on the Cross
Die in misery
He has no other ambition
Than to proclaim this song
Good, good, good, how good is this wine!
Jesus has given it to me to drink

Whoever desires to love
And wishes to inflame all else
With a love that is true
Must go to the Saviour's fee:
And ask fervently

For this delicious drink
If he himself comes and gives
He must drink and then sing
Good, good, good, how good is this wine!
Nothing is more delightful.

There is nothing more I can say than to recommend myself to your prayers. I have done exactly all that is suitable to us. Let us follow the lead of Providence in all. Do all that is required of you, without holding back in anything, but don't rush matters.

We must not appear to be in any way extraordinary, especially in our appearance, at least that is unless God asks it of us, and he never does this without giving a particular sign of His will.

Recommend me to the prayers of your friends, whom I already regard as being mine, because everything should be shared between us.

P.J.D.C. J.

N°. 20

To M. l'Abbé Fleury
chez M. de la Biffe, rue de la Vicomté, Rouen.
Compiègne 6 June 1762

My very dear friend, Pax Christi

The Lord's will has been shown to me, without any movement on my part. Saturday morning, that is yesterday, I received an order to go to Lille, but it was intimated that I should be travelling further. I hope very much that you have received a similar order. If you have not yet received it, ask for it, that is if you think it would be in accordance with what the Lord wants, I think you would obtain it.

We hear that the Empress has opened her states to us, so it would seem that we are to go on there, but there is no time to lose. The Court of Justice which has apparently given us permission to go out of France may change its mind. I have been thinking several times of your situation. At first I thought of coming direct to Rouen to find you and then to travel to Paris to see Father Provincial and ask for you the same kind of letters which I have received and then to bring them to you myself. Thirdly, I thought of asking these things by letter, without going there, at the same time that I write to thank him. I haven't had a single moment to consider all this before the Lord. I think now that I had better go straight to the place appointed to me, having nothing really to prevent me. Anyway I am not sure that I would find you in Rouen, not having received your letters. However, I have still this evening to think about it and I will not make a final decision until tomorrow morning.

Whatever the risk let me know your news as soon as possible. You could, I believe, address your letter to Lille, to the College there but how could you arrange that I should get it, if I have not yet got there by the time it arrives?

Here is an idea which seems good - write on the back of the address: If he is not there, he will be soon.

Consider if there is any reason why this shouldn't be done and if it is not disclosing something which it would be good to keep secret. Perhaps it would be better to put nothing and avoid any risk. The most urgent thing is that you do not delay writing to me because I don't think I shall be staying there a long time.

If you don't see me within the next 4 days you can be sure that I am not coming to Rouen. But I do hope that Providence whose ways are so full of goodness, will reunite us.

Pray with fervour and perseverance, that is the way to obtain everything. Do not follow the advice I have given you unless you believe that it is conformable to God's will.

If you remain where you are you will have plenty to suffer and this motive might be strong enough to stop you. On the other hand we are weak and sometimes it is more suitable to avoid the danger and keep oneself for better times, moreover you can be assured that you will always be able to live as you wish.

What a lot more I would like to say to you!

I am full of apprehension at the thought of losing you in going far away. I feel how deep is my friendship for you but, if it comes to it, I will make the sacrifice of it to God, as indeed of all my relations, friends and acquaintances.

I embrace you with all my heart

Always united very intimately in Our Lord and for his glory

Totus in Christo tuus, P J de Clorivière

N°. 21

To M. l'Abbé Fleury

At the Seminary of the Thirty Three
rue Montagne St. Geneviève, Paris.

Lille 26 June 1762

My dear Friend, Pax Christi

Circumstances have changed, perhaps I shall see you again. But before speaking of that, it is good that I should tell you that I waited a very long time for news from you, your letter finally came to me yesterday evening when I had given up

hope of ever receiving it. It must have gone the rounds because it had the Namur stamp on it too. Before I opened it I thought perhaps you were in this same province and had found Fr. Provincial who has been visiting these parts. I saw with some satisfaction that you were not here because I don't think there is much chance of my remaining here.

Yesterday morning Father Rector of this College told me that he had received orders from the Provincial in Flanders to send me back to my province.

After having placed all this affair in Our Lord's hands, I believed it was my duty to make an earnest plea to him to retain me in his province. I wrote a letter to him giving all the motives capable of arousing his interest in me. Fr. Rector appears to have some affection for me and he must have added his prayers to my own. However, while awaiting the reply from Fr. Provincial which he thought would be favourable, he told me to go to Douai to stay in the College and where I could visit some relatives of mine, whom he knows well. That is where I am at present. Before leaving here I have to renew my vows and these are renewed here on St. Peter's feast, my birthday and my feast day. It is also the feast of Fr. Rector. To celebrate the feast I have composed some verse in Latin and in French which I think will give him pleasure.

We are now in the first day of our days of recollection. It is Saturday and I have offered my Communion for you. Here I have not the same privilege which I had at Compiègne. I have had to make the sacrifice, having regard to my present circumstance. I have had several others which at first I found somewhat humiliating but which later were a source of great satisfaction for me. I had a presentiment about this before leaving Compiègne, and on the eve of my departure I wrote these couplets about being treated with contempt.

Happy destiny
Which requires a holy effort
On the part of one who is dead
To all that is desirable.
To be forgotten
Desiring to be-buried away
And to see oneself
Despised!

His happiness begins on earth
Nothing here below can disturb him
Sublime spirits
Become enamoured of it
And understand the value of it
When you are held in contempt.
The God Man chose this for Himself
It is the richest heritage of the Saints

To have a part in this noble advantage
Surprises me greatly, dear Friend.

You ask me to tell you what I think of the sentiments you display in your letter; I find that it is full of affection for myself, but I believe also that this affection is in God and it is always controlled. If our separation causes you some pain, this pain is sweet, peaceful and always in line with God's will, consequently it is in no way to be blamed. I have felt the same myself although perhaps less acutely.

I am very pleased with your desire to suffer and to abandon yourself to the adorable will of Providence. It seems to me that our Lord has given me the grace to be in the same disposition. A great deal of humility, much prayer and trust are needed to persevere.

At present, I look upon myself as a ball which the Lord loves to roll from one side to another and the good pleasure of the Lord gives me the greatest satisfaction and the moving around gives me repose. I mustn't forget to tell you that I have written to Fr de la Croix telling him of my present disposition so that he can give me his directions. I have also most earnestly beseeched him not to send me away from the Company; that I have already thought of all the risks involved in remaining. I have thought of future, greater risks which may come my way and I embrace them joyfully.

I finished my letter with these words "I am opening out my heart to you as to my Father. You are the one chosen by God to inspire me with such sentiments and with this tender affection for the Company. I implore you not to tear me away from the arms of this best of all mothers. She has put up with me until the present in spite of all my miseries. I cannot believe that she would take pleasure in seeing me separated from her in this time of her affliction".

If my letter is not too late, write to me at the College at Douai where I am going on the 30th of this month and where I shall remain until I receive a reply from the provincial of this province. If it is not favourable and if Fr de la Croix does not give me another order. I will go, as arranged with him, either to Arras or to Compiègne.

Farewell my dear Friend, you are only separated from me in the body, you are very close to my spirit and my heart.

Totus in Christo tuus

N°. 22

To M. l'Abbé Fleury
At the Seminary of the Thirty Three
rue Montagne St. Geneviève, Paris.
1762

My dear Friend, Pax Christi,

Your letter has told me many things which I didn't know and it has given me great pleasure. At the same time I received a letter from Father de la Croix. He has told me that I should go as soon as possible to Liège because my destination is not to the Gallo Belgian province but that of England, where Father Crookshaw has arranged that I shall be received, without my having to say a word about it.

If Fr. Provincial suspected for some time that this change of Province had been arranged, as you told him and as I pointed out in two letters, he has now been undeceived.

He also said that if he had not entered into great detail in giving his consent, it was because he thought I already knew all about it. I hold to this and without paying any attention to the remarks of the highly respected persons of whom you speak, I am leaving on Monday 5th of this month for Liège. I am quite convinced that it is God who is sending me there. I will write giving my news a few days after my arrival. If, however, you have changed your address, without my knowing please send it to me.

I beg for you the grace you hope to receive in a year's time. As for myself, I have reason to think I shall first of all be placed in theology. But they can do as they please, I am no longer disturbed. I am greatly pleased about the concession which Fr. General has made for us and I am particularly pleased on your account, but I don't believe that it will shelter us from persecution. I hope I may be deceived, but I believe that we shall see violent events. I tell you again that I would have some regret to see you in the grip of the enemy and to be an idle spectator in the combat. But may the Lord's will be accomplished, we cannot do better than submit and conform ourselves to it.

I have received here and at Lille, much acceptance on the part of the Fathers of this Province.

Let us be one in Our Lord. (Tell Father Brotier that I have sent on to Fr. Deville the two Hebrew books which he had lent me.)

Totus in Christo tuus

N°. 23

To M. l'Abbé Fleury
c/o M. de la Biffe, rue de la Vicomté, Rouen.
Liège 26 July 1762

My dear Friend in Our Lord

I don't know where to begin, but it seems that your letter has given me a great

deal to write about.

I am touched by it, but, tell me, why do you expect me to give you advice or at least something to encourage and strengthen you without giving you the trouble to do the same for me?

But I do you an injustice to reproach you. Your letters, without appearing to desire to instruct me, are a veritable lesson for me and show up my lack of fervour. When I see your great desire for perfection, I cannot help be touched with similar desires. May this be a constant desire, it is nothing less than that thirst for justice in which those who are drawn find their happiness and the Lord will certainly reward them. Let us cry, like little children to the Father of all mercies and he will not delay to pour down on us those living waters which alone quench our thirst. Continue reading Fr Surin and M Boudon. They are very suitable to make us recollected and men of prayer, who will be ceaselessly centered on God and full of the most keen and tender love for Our Lord, holding all else in disgust.

Allow the beginnings of this disdain and neglect to grow in you, there is nothing which helps it to become stronger. But be careful that it doesn't produce a certain sadness which could throw you into a depression. That would be most prejudicial because you would be disgusted with your present situation. No, I cannot find fault with you and can scarcely wish things to be otherwise.

We cannot thank the Lord enough for allowing us to be born at a time when occasions for practising the great virtues are not rare.

Little ones become great when they are done with great love. Let us take care that, through our lack of love, big sacrifices become little ones. . . .

Unless you have a clear indication of God's will, I do not think that you should be considering leaving France. I myself would still be there if Providence had not taken me by the hand and put me here.

Stay where you are, waiting for God's hour. Strengthen yourself, don't neglect the study but let prayer be your nourishment. I believe you are not taking enough care of your health. God's will is clearly indicated by our Superiors and teaches us to curb our fervour when there is a need.

Also, may the same motive make you agreeable to all the world, doing nothing to please the world but however, as much as possible, do what pleases others in order to please God. If prayer takes too much from your health, pray less or do it in a less exacting way. If the remedies you are obliged to take do not fit in with the C.J.¹ you are doing I believe it would be a great act of virtue to suffer patiently and see yourself deprived, that is, if in the circumstances, your relations do not require it of you. M de Fénelon giving this advice to someone said that this is what St Francis de Sales would have done. As for myself, having

¹ C.J. "Communion Journalière - Daily Communion

for 3 weeks again received the heavenly banquet. I now find myself again deprived of it. I am consoled by the good will of the Lord. I try to make good this loss by frequent spiritual communions and I find that I have the same facility in recollecting myself. You open your heart to me. I must do the same to you. At the present I have a great desire to lead a wholly interior life, to be in the hands of God as a tool in a workman's hand. But often I withdraw myself from this sweet dependence where I should be, and give myself over to useless things. I have had many proofs recently of the special love shown, to me by Divine Providence but still I let myself be moved by vain fears which can prevent me from doing any good. What else could I say to you? I am often dissipated. I do things in the vain desire of attracting esteem and a thousand other similar things. But that is enough to arouse your pity. You should know what my situation exteriorly is now. Being of the English province I am at the English college in Liège doing my theology. I am called Pigot so my address is Fr. Pigot, English College, Liège. I find things very well here. The house is very edifying; I don't know of any better Noviciate. I already speak and understand English. I believe this to be a grace from our heavenly Mother that I can take part in it so soon. I wasn't expecting it but I had implored her help.

Everyone is very good to me. In two years' time I shall be a Priest. One is ordained here when one has reached the age and has three years of Theology.

This is a canticle to St. Joseph. I think it would be good for you to sing it now and then:

Sweet accord
That your notes tender and strong
The most lively transports
Which resound in my soul
To all beautiful hearts
Which feel its sweetness
The flames of love are shown.

I will sing of the glory of Joseph
Let us celebrate his memory
Full of trust in him
And vying with one another
Implore the support
of his dear heart
Holy angels you alone are the only witnesses
You who are little known by mortals
It is to you we look to
Reveal him today.

Just as a lily
Is sheltered by shrubs

In the blossoming fields
Shielding from storms
In spring
As it grows and becomes more beautiful
In spite of storms and winds
Such Lord, in the shadow of your wings
Enriched by a hundred new graces
In his turn, Joseph
Becomes daily more worthy of love.
God has always fixed his empire
In his heart, which sighs only for him
Nothing has ever sullied his heart.

All powerful God
What a ravishing spectacle
Reduces my tongue to silence
The Lord Eternal
Who dwells in the bosom of the Father
Has come under the power
Of a mortal
What greatness, what a noble ministry!
Joseph takes the place of father towards Jesus
Thus God, so full of attractions
Does not refuse his cares and caresses.
God the Father entrusts him into his hands
The Holy Spirit places Mary under his laws
And Jesus owes to her his life
Which will save us from our sins.

May his heart
Respond completely to his greatness!
Always full of ardour, but dare you
O brave one, raise your eyes up to heaven
In this radiant sanctuary?
God alone knows his surpassing excellence
It is enough for us to experience his power
His gifts, for Joseph has never sung his praises
You will serve then as master and guide
Following you with rapid step
Even in the midst of this perfidious world
They find the sweetest peace.

Tell those gentlemen I should be very happy to be united with them in some way. I would like to make the acquaintance of all of them especially with the

holy ones. Who knows but someday it may be very useful for the glory of God?

I would like to be able to keep up with you a frequent exchange of letters but as postage is very expensive I must have some regard for the house where I live. Let us write to each other but not too often unless there is something out of the ordinary.

I love you very sincerely in Our Lord.

Your servant P.

N°. 24

To M. l'Abbé Fleury

At the seminary of the Thirty Three, Montagne St. Geneviève, Paris.
Liège, 25th 1762

My dear friend in Our Lord

Doubtless you have returned to Paris, so I believe, so I am sending my letter to you there. The last letter I received from you is dated 15th July. You have left me deprived for a long time. You are taking too strictly what I wrote in my last letter. But really it is myself who deserves this reproach, I should have written to you sooner.

I do not know what our good Father has been doing in your province, no more than what I have heard in the public news. I gather that a person whom I dare not name, because it is someone very close to you, has dealt you a heavy blow. I have always held him in high esteem and I suppose that his conduct is less worthy of blame than appears at first sight. I will be very glad to hear about it from you. Perhaps this distressing accident which could have been a violent temptation for anyone else, has at least caused you much suffering. Let me know about it and tell me how you have taken it.

Trust in Divine Providence, throw yourself into his arms. He will not let you fall and soon you will be reposing sweetly in his bosom. I often think of you before the Lord and for the last few days I have had someone with me with whom I can share. It is our dear friend Thiébault, whom the goodness of God has brought here for my consolation and profit. He has been admitted to the province of Champagne and has been sent here to receive Orders with four others and I received them with him. The next day, Saturday, he received the Sub-diaconate. On Tuesday, feast of St. Matthew the Diaconate. Tomorrow, Sunday, he will be ordained Priest. He's asked me to give you many greetings and assures you of his union with you. I always find him very holy, he is truly spiritual.

Two professed from the Toulouse province have just been admitted to this province. One is a Spaniard of noble birth; he is the only son of a Spanish grandee. I cannot say by what course of Divine Providence he has come to

France. Both of them will be Theologians as I am.

My aunt has told me in a letter she has written to me, that she was delighted to see you. She has instructed me to ask you to visit her again from time to time. It will please me greatly if you are able to do this. You will learn from her the date when my sister will take the habit. If it is at all possible, please go to the ceremony on my behalf and pray there for the novice. I believe it will be some time at the beginning of October.

I am always filled with the desire of perfection but I am aware that this desire has been idle in me up to the present. I am in need of help, that is why I am turning to you. We find our perfection in practising our rules. They all contribute to this end but there are some which lead us there more directly, so it seems to me. Such are the ones that recommend the greatest self-abnegation and continual mortification in all things. Ever since my novitiate days this rule has attracted me. At intervals, I have determined to be faithful to it, but soon my feebleness and cowardice have caused this good resolution to disappear. I have even gone so far as to persuade myself that it was altogether too constricting to undertake this practice.

At last I am convinced more than ever of its necessity and advantages. Reading P. Surin has convinced me of it. I have been thinking over the best means of overcoming my cowardice in such an important matter. I have come to the conclusion that there could be nothing better than to have you sharing in my resolution so that we could help and support each other in this exercise of constantly dying.

If you agree to my proposition, then when we write to each other we can give our account of our fidelity on this point. I have it in mind to propose the same thing to Fr. Thiébault. Pray about it as much as possible. There is nothing that could be a better preparation for the Priesthood if that is God's will for us. It calls for great resignation on my part as well as for all the rest. I send you my canticle on confidence in the Blessed Virgin. I have added more verses and touched up some of the others.

A blinding light
Chases away all obscurity
Truth hides from me
In dense and ugly shadow
Your ineffable power
Your loving clemency
Unveils itself to my eyes
O Mary, loving Queen
Towards your radiant throne
I fly to the height of heaven
Enveloped by the ardour

Which carries me away.

There, in the bosom of glory
Seated near your Son
You taste the happy fruits
Of your royal victory
No, not all spirits together
Could even offer anything resembling you
Your splendour dazzles them
Their beauty evaporates before you
Just as the brilliant stars of night
Disappear with the dawn.

The splendour that surrounds you
Amongst the highest Seraphim
The glory of your throne
Hides the divine rays
Your virtues form its base
The living fire embraces you
And becomes your rich ornament
Your scepter is goodness itself
The sun is your vesture
Jesus your Diadem
The All Powerful your strength.

Ah come, mortal race
Throw yourselves into her arms
What can your inhuman enemies
Do against her?
At the very sound of her name
Their rage is enkindled
Their cunning plots revealed
Overthrown by the flood
When the wind piles up the waves
At once the unruly mob
Returns to its black hiding holes.
The one who comes from
All eternity from the bosom of the Father
The one whom all heaven reveres
As the Divinity itself
The Son who deigned to take her
For Mother, a name so tender
Leaving to her the mother's rights.
How powerful is her prayer

Her wishes are laws
And her all powerful voice
Disarms the King of Kings.

O Sinner, you who weep
Useless tears over your chains
Weary of the burden you carry
Would you end your sorrows?
Revive your hope
Hasten to have recourse to
Mary, assured
That already she has seen
And offered you most powerful help
Your days will now, under her auspices
Run a happier course.

If you are doubtful of the splendour
Of her saintly Majesty
Her heart will calm your fears
It is full of longing for you
From the midst of the waves
From the deepest caverns
Whatever their immensity
They are only vain shadows
Of the vast charity
Which enkindles in her veins
A fire that is always burning.

Is it possible for her to see
Unfortunate children in distress
Those who for whom
Her Son suffered his torments?
The whole earth trembles
At the bloody sight
But her magnanimous soul
By a generous effort
Inundates this Victim
Offering him to death for us.

Were he never so miserable
Yet repentant and confused
From her helpful goodness
Has he ever received a sad refusal?
He trembles at the very name of Judge

But Mary is his refuge
This name is full of charms
Happy the one who invokes and loves it!
No, he will not perish
Even should he see hell itself
Ready to open under his feet.

This canticle is to the tune of that which begins: "What a spectacle opens out"
or "My Phyllis take your lute.

I am told that several of our province have been in Poland. I was pleased to
hear this. I would like to have confirmation of this and if you know the names of
any of them, I would be very pleased if you would let me know.

Adieu my dear Friend. Let us burn with the fire of the most ardent and pure love
of Our Lord and his holy Mother.

May we always be consumed and finally die in the flames of pure love.

Your very humble and very obedient servant.

P. Pigot. J

Fr. Thiébault was ordained Priest on the 26th

N°. 25

To Monsieur Fleury, junior
c/o Mr. Deschamps, opposite the church of St. Sever at Rouen
Liège, 20th November 1762

My dear Friend in Our Lord, Pax Christi

Your letter arrived very late. I did not receive it until the 16th. I suppose that
happened because of the way you addressed me. Write to me as formerly
under the name of Mr. Pigot, the English College, Liège.

The commission you have given me pleases me greatly. As it is a new thing for
me it has been a challenge. I have worked at it for the honour of our blessed
Mother. I am sending you what I have written. It is rather long. I leave it to you
to make any changes and cuts which you judge necessary. Please God that after
all it may be of some value. Whatever that is I would like to be paid for my
trouble; that means union of prayers. Tell this to the reverend Father
Chartreuse to whom I give my respects.

In cor Mariae sacratissimum
Sacratae Virginis
Cor amantissimum

Sit nostri carminis
Thema gratissimum
Hic dies admonet.

Angeli canite
Amoris solium;
Hom Ines plaudite;
Cor matris filium
Minantem retinet.

Draconis sibilans
Quid intendit furor?
Aeternum vigilans
Occupavit amor
Hoc habitaculum.

Elegit Mariam
In sponsam Spiritus
Vulneravit eam
Amoris caelitus
Vibrando jaculum.

Haec suo decore
Sponsi cor allicit;
Quolibet tempore
Hanc unus afficit
Sponso dandus honor.

Hinc in nos effluit
Mariae charitas;
Id sponsam docuit
Suprema Veritas,
Ominipotens amor.

O pulchritudine
Cor vincens sidera
Coeli de culmine
Cogis in viscera
Verbum descendere.

Cor Jesu nunc tuo,
Virgo conjungitur
Jam jam non sunt duo,
Unum cor oritur
Ex isto foedere.

Fons omnis luminis
Et sapientiae
Cor sacrum Virginis
Immenso gratiae
Fluvio recreat.

Sed, o spes hominum,
Virgo puerpera
Pectus innoxium
Et sacra viscera
Quis dolor urgeat?

Amor jam saucium
Cor adhuc vulnerat.
Heu! Sacrificium
Mortibus imperat
Mille crudelius.

Quid non potest amor
Validior nece?
Te nimius dolor
Non trahit a cruce
Qua pendet Filius.

Affixum arbori
Conspicis genitum;
Illum vides mori
Halantem spiritum
Ipsa tu recipis.

Mater pro liberis
Haec offers omnia;
Dolore miseris
Redimens gaudia
Haec sponte suscipis.
Tandem laetitiae
Cor tuum dederis;
Cordis deliciae
Natus ab inferis
Resurgens advolat.

Quibus tunc affluit
Cor tuum gaudiis!
Filius indiuit
Gloriam, propriis

Radiis rutilat.

Triumphata niece
Tua victus prece
Ascendit sidera;
Promissa munera
Mittit fidelibus.

Vixisti; nunc honor
Debitus redditur:
Cor consumpsit amor;
In caelum vehitur
Filii manibus.

O dulcis Mariae
Cor vere regium,
Caelestis patriae
Decus egregium,
Sis tuorum memor.

Nos tuis respice
Refovens ignibus
Cor potens, effice
Nostris in cordibus
Ut ardescat Amor.

Amen.

I can now see another way of treating this subject, better perhaps and certainly shorter. But as I am afraid that my letter will not find you at Rouen if I delay any longer in sending it and as moreover I must not spend any more time away from my study of theology. I am contenting myself with what I have written.

At the same time I am sending you a canticle on the love of God which I wrote a few days ago. Here it is:

Canticle on the love of God.

Love marches on full of assurances
It is not put out by any law.
It finds its pleasure in suffering
It lives by hope and faith.

Love despises itself
It is neither jealous nor worried

Love only thinks of that which is loved
And the beloved is in the heavens.

Nothing is difficult for love.
It seizes upon everything marked with the cross
It tames nature
And bends it under its laws.

Love is overflowing with courage
It sighs after confronting the enemy
It stands firm in storms
And braves the hours of death.

Love is great and magnanimous.
It gives all to the well-beloved,
It immolates itself and as a victim
It desires to be completely consumed.

Love desires to serve without payment
It knows how to transform evil into good
Night is as clear as the day
Its treasure is to possess nothing.

Love is a skillful master
In a moment it can teach the humble
That which it causes to be understood
Surpasses all knowledge.

The soul languishes without love
It is captive and bound in irons
With love the soul is powerful
And mistress of the universe.

The heart taken up with mere nothings
Crawls around night and day
If love gives it wings
It flies up to celestial heights.

Love with a single stroke pierces the soul
With a ray of light strong and luminous
Soon the heart is aflame
And the spirit is engulfed in fire.

Love makes us pray without ceasing
It alone knows the art of prayer

It imprints all with its nobility
Elevates and supports reason.

Love in deep peace
Unites with the Divinity
Love is happy in this world
Happier still in eternity.

Let us carry on, dear Friend omitting nothing that can inflame and increase in us the fire of love.

Prayer, mortification help in this more than anything else. Let us accept them with courage, and let us persevere with constancy.

Your present inability to use your imagination does not surprise me or trouble me at all.

The good Lord chooses the best time to send this to you. Do not make efforts to draw yourself out of this, the time will come when you will regain your former facility. Whilst waiting take advantage of your present state. You are more able to pray, do this more often. Enter into the loving repose which the Holy Spirit has taught you, have no fear of the darkness. You will in time find these periods more luminous than the day but you must have patience and be faithful.

I don't know what to say to you with regard to our dear rule. I am always very slack; our resolution has however helped me. I have been more watchful than before. I had thought that with the help of Our Lord, one could mortify oneself continually. I have even spent some time in practices in line with my weakness. Don't let us lose the fruits of the season for lack of gathering them in. Winter is not a time of year less profitable for fruits or mortification. Let us gather in a good harvest, it rests with us.

I have no time to chat with you any longer. I will finish by asking you to do a commission. We have here a brother whose brother is a Franciscan friar in Rouen but he has not heard about him for thirty years.

Get what information you can. He is called Fr Michel Vranken and he is from Liège.

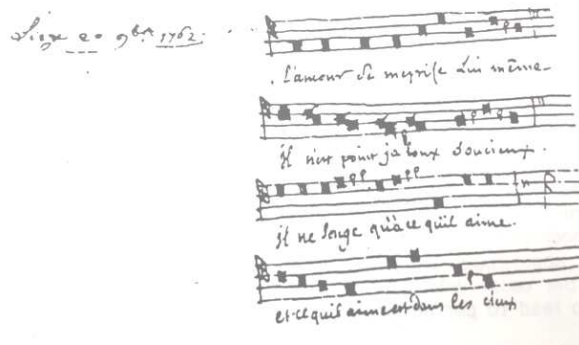
It is not necessary for you, to frank your letter if that is troublesome to you.

σπίτι μας είναι πλούσια (Our house is rich)²

Adieu. Pray for me.

Totus in Christo tuus P. Pigot. J

² Fr. de Clorivière wrote this in Greek so that Fr. Fleury could send his letters to him and the English College, which had the means, would pay the postage



N°. 26

To Monsieur Fleury, junior
Opposite the Church of St. Sever
District St. Sever, Rouen.

Liège, 16th January 1763

Yes my dear friend, your present state is in no way inconceivable. You do not enjoy the same tranquility, you have no longer the same assurance of being in the place where Our Lord wishes you to be. What is surprising about that? Don't you know that the same things take place in the supernatural order as in the natural order? A storm follows a period of calm, a sunny period is soon followed by clouds and obscurity. It is not the time to pass judgement on one's past actions when in trouble and obscurity. It is necessary to be at peace in order to receive the light which is needed. The more we reflect on ourselves, the more our trouble increases. Our reflections only serve to increase our troubles. They are the useless efforts of our self-love which is sad to see itself deprived of a state which it finds very comfortable. There is nothing one can do better than to humble oneself before God accepting the obscurity and powerlessness one is in and offering to bear this Cross for as long as it pleases the Lord, however heavy or light it may be, whether it is a punishment for our faults, or a trial of our virtue. The same reasoning which forbids reflections on the past, equally forbids the taking of resolutions for the future.

The Spirit of God does not ordinarily make itself known in turmoil and if at times his voice is heard, it is accompanied with peace and serenity. Never say that you would be enjoying this peace if only you were not resisting his inspirations. I believe I can assure you that you are resigned to the Divine Will as much as you should be. This suffering and this repugnance which you feel when somebody exhorts you to do what others have done does not come from any lack of resignation or obedience but from your own feelings trying to persuade yourself that God is not asking this sacrifice of you and you are fearful of missing the correct road if you take one different from the one you are on. Proof of this will be found in your heart. It will tell you the simple truth that if God were to manifest his will through the lips of a Seraphim, you would submit with joy and would go from one end of the world to the other to fulfil it.

As regards the past, if my testimony can reassure you in any way, I can tell you before the Lord that I believe you have always acted with fervour, wisdom, and generosity. As regards the present I see nothing which troubles me about your present state. This alternation of trouble and tranquility is the usual way for persons given entirely to God, those whom God wishes to lead to perfection by supernatural ways.

Souls which are not striving towards perfection but are contenting themselves with the common way are rarely subjected to these ordeals. I desire above all that you will persuade yourself, if it is possible, that you are where you ought to be, or at least that you will continue to behave as if you were entirely convinced of it.

I feel that this must be a veritable suffering for you to be in strange territory, far from your brothers although in the bosom of your family. You must be seeing and hearing many things which you find displeasing and you must often think that you would be better off if you were working in some other environment.

Accept this suffering patiently. As for the thought that your own desire for perfection would be increased, that is nothing but pure illusion. Chase it out of your spirit. I assure you that the place in which you are at present is no less favourable for your desire of perfection, you have nothing to fear as regards that.

God has brought you to this place and He keeps you there; that should be sufficient for you. He proportions the help and the needs. Keep steadfast in the combat, always look ahead and however thorny and difficult the path appears to be to the summit of perfection keep steadily on following the bloodstained track of the Saviour of the world.

Propose to yourself always to do what is most difficult, but without uneasiness when it happens as often, that you are unfaithful to your resolutions. Whilst avoiding tepidity and cowardliness, be careful to avoid indiscretions. Your health is weak, take care of it, for, please God, maybe he will need it one day for his glory. It would be very good if you had near at hand someone you could obey. Not having this you will advance more quickly and gain more merit.

I don't think there is anything else I could say at present. In the future, when you have recovered your peace of soul and it seems to you that Our Lord is asking you to make the sacrifice of your own country, I could perhaps be in a position to give you some light and advice which could be profitable to you.

In giving you all this advice I have only obeyed you. But I confess sincerely that it is I who should be receiving advice from you. I have many things to tell you to my own disadvantage. Since my last letter, there have been many breaches in my rule and I have been cowardly on many little occasions. Ask pardon for me for these daily faults and the grace to wage constant war against myself and

grace to come victorious out of the struggle.

My aunt has told me how charmed she was to see you. She would have visited you herself if she had had your address. I am very happy that you have seen her. For your amusement I am sending you a verse from a Canticle I have begun on the Cross. I have no time to copy more:

To the tune of "Wake-up"

Whoever is called to be a martyr of love
Cherishes nothing apart from the Cross
The Cross is the bundle of myrrh
Which the spouse clasps to her breast.

You haven't mentioned the Franciscan friar Father Vranken in your letter. His brother who is here would dearly like to have news of him, although it is a long time since he heard of him as I told you in my last letter.

Totus in Christo tuu, Pigot.

N°. 27

Monsieur l'Abbé Fleury, junior
c/o M. Deschamps, Opposite the Church of St. Sever, Rouen.
Liège 3rd August 1763

My dear Friend, Pax Christi

I was hoping to write you a long letter, having so many things to say to you but I will have to put it off for another time as at present I am prevented.

The reason why I can delay no longer in writing to you is that I want to send you a Novena which I have composed in honour of our blessed Mother. I earnestly ask of you to make it and to get many others to do so too. The Queen of Heaven, rich in mercy, will recompense you. Everything we can do for her is recompensed with a liberality worthy of her grandeur. You have experienced it as well as I have.

The day will come when we shall meet again and then we will rejoice in the presence of the Lord, telling each other of all the marks of tenderness we have received from this Queen of all the Angels. Ask her to complete in me all she has begun and that she will give me a full and entire faculty of speech. I dream now that I shall perhaps be able to speak of our Lord and this thought fills me with joy. I am aware of a great respect for you. Think of me every day at the Altar, if that is possible. I hope one day to do the same for you. May your prayers hasten forward this happiness.

I am, with the greatest respect, my very dear and pious Friend.

Your servant, Pigot.

N°.28

Monsieur Fleury, junior
c/o M. Deschamps, Opposite the Church of St. Sever, Rouen.
Liège, 24th August 1763.

My dear Friend, Pax Christi

If my letter gave you some pleasure, I can assure you that your reply has given me pleasure equally.

The principal effect of reading it has confused and humbled me. I am astonished that having known me so long, with all my faults not only do you give me your friendship, but also your esteem to the point of asking counsel and desiring to follow it.

I know I have sometimes given you advice when I felt I have had some light on something connected with you, but also I have sometimes reproached myself for pretending to give advice to someone whom I know is my superior in everything.

You are now a Priest and I am not even a Sub-Deacon. This thought increases my respect for you and holds me back from using the same liberty, it seems to be my duty to keep my mouth shut. However I still feel a desire to let you know my thoughts and feelings but perhaps this desire comes from my self-love, especially since I am persuaded that you have already reflected on everything I could say to you. . .

I am wrong in making all these reflections. I should act and speak more simply. I will tell you what is on my mind. May the Lord be pleased to pour out his blessings on my words and may you find in them something profitable.

In your letter previous to me, dated 25th April and to which I do not think I replied, you spoke to me about your director; you asked me what I thought and you asked me on his behalf. This is what I think it is my duty to say.

The man under whose direction you put yourself must be spiritual and full of zeal for the salvation of souls. If the Revd Father Chartreux who desires to direct you, is such a man, as I believe he is from all you have told me; if his heart is full of the desire for your perfection; if his words make a heart-felt impression on you, if they are so many arrows of divine love setting you on fire, if you open your heart to him without any trouble, if when you are with him you can only think of the things of God and if you come away from these interviews not all dried up; then don't doubt that although he is of a different order and exteriorly very unlike your own, then he truly has the full spirit and he is well able to maintain and increase this same spirit in you. There is no risk that you

will take a dislike to your vocation when frequenting his company; you could only benefit from it.

So thank the Lord that he has given you in him a visible Angel to guide you, console you and strengthen you at a time when you are greatly in need. That is something which doubtless he has spoken about.

The care of your own salvation and that of your neighbour must not allow you to forget your studies. Apply yourself as much as possible to the study of theology.

The Company which will find you again at its return re-clothed for the Sacred Ministry and already employed in functions proper to its children, desires also to find you adorned with knowledge worthy of one of the Lord's ministers and of those to whom is entrusted the care of teaching the faithful. This calls for special attention.

I have reason to believe that you will receive a reply not to think of leaving France, although I know from elsewhere that several who addressed themselves to Fr. de la Croix (amongst others Fr Brignoux who received the sub-diaconate before leaving) have been sent to different colleges in Germany. What leads me to conjecture in this way is that Fr Derville who had asked the Fr General for a place where he could work, is still in France, although he has had a reply. Whilst waiting, do what you would do if you were always going to remain where you are. The Father General has information not open to all. At the beginning of 1762 St Francis Xavier performed a miracle in the kingdom of Naples. I heard about this miraculous cure when I was still at Compiègne. This miracle is well authenticated. Several Bishops have attested to its truth. A Procès Verbal has been drawn up and all the circumstances are very striking.

The story has been going the rounds in Italy. In due course I received an abridged account in English. I have one with me translated into French and I have it in mind to send you a copy. But I'll put that off until another time as what I have already said is sufficient. It remains for me to tell you something which is not specifically mentioned in the account but of which "Ours" have no doubt. It is that the Saint told the sick person several things concerning our affairs. The sick person, in the account, contents himself with saying that he had received from St Xavier certain instructions which he was to communicate to those concerned.

It is known that, on this subject, he has given certain papers to Fr General who is keeping them carefully. He has sometimes revealed that there was reason to rejoice and thank the Lord. I have also something else to tell you for your consolation and that of others that there are other things more precise and not less consoling. It would not be wise to speak of these except with great discretion, but you can be assured of its truth, at least I believe. I cannot doubt it.

There is here a person of great virtue and greatly favoured by God. I do not know this person myself, although I have received more than one grace through this person. Especially I received a grace from the Blessed Virgin on the subject of my canticle on the Immaculate Conception. She has deigned to bless this, obtaining grace for those who sing it or say it as convenient.

As to the Novena of which I sent you an abridged copy, she only accepted it and blessed it herself but it has been blessed by God Himself.

Her goodness towards the most vile of her servants is something astounding. But this is not the time nor the place to talk about it. I want to talk to you about the Society, about France. The Blessed Virgin told her servant that the Company would soon be re-established (it is true that this soon could be a much longer time ahead than we envisage).

The King's conversion is assured. It has been revealed that he is amongst those predestined, (I say recently).

The same person, (whom I believe to be a Religious) has twice seen his place in Heaven.

That is not all. The Blessed Virgin to show her love for the Society was seen on the very day of the Assumption, the 15th of this month, celebrating her triumph in heaven. She had in her following all the Fathers instead of her usual accompanying saints. (I don't doubt that you were amongst that number, as for myself I was assured that I was there.) I must not forget the privilege which our august Mother has recently accorded to all in the Company.

Everything that they bless, small objects of piety, as little books of devotion, rosaries, medals etc., will be equally blessed in heaven by the Mother of mercy. (You see how advantageous it is to be still in the Company and devoted to Mary).

Let us pray earnestly for the King, it would seem that our re-establishment is connected with his conversion. Pray for my perfect annihilation for which God is asking me.

Everything I have told you I have learned from others. In reply don't speak of it except in a way that will not be understood by others. A word in your letter impels me to send you the following canticle; but as what I have put in this letter can only give you great consolation you are not at present in need of it.

Sentiments of a soul which abandons itself to God in
the most cruel circumstances
To the air of the "Follies of Spain" (gaily)

I placed all my hope in God
and formed a plan to belong to him alone
I would always be seen trusting

Like a child reposing at the breast.
I love the uncertainty of my destiny
It doesn't trouble me, it arouses my carefulness
Could I possibly have any disquietude?
The eye of my God watches over my needs.

My lot in life seemed to me one day so desirable
Because then I had access near to my King:
I said to him: O adorable Saviour
I am all yours and you are all mine.

But at present the object of my love
Is obscured by a veil dark as night
I have no support save pure and simple faith
Which shines like a torch on a dark day.

Within myself a cruel war goes on
My enemies redouble their efforts
The heavens are alight and thunder
They seem to approve my troubles.

I bless God for it all: light in the darkness
Powerful faith reassures me along the way
Following it I believe myself to be too happy
And am tranquil in the midst of the turmoil.

By faith I esteem and cherish my distress
And have little fear of the black projects of hell.
Faith teaches me the tenderness of my Saviour
It is through love that he hides himself.

Just as he pleases, whether he strikes and punishes
In everything I submit to his power,
I adore the justice of his decrees
Without wishing to sound their depths.

Forgetting all and forgetting myself
I desire only to think of the well-beloved.
If I must suffer to show him my love
Then to suffer will be my most sweet pleasure.

With my eyes fixed on Jesus and Mary
O love divine I embrace your rigorous law
Following their example and in their company
May I live and die on the Cross! Amen

N°. 29

To Monsieur Fleury junior
St. Sever, rue d'Elboeuf, Rouen.
Liège, 28th November 1763

My dear Friend

For a long time I have been waiting daily for news from you. I don't know what to think of your silence, not that I fear the least change in your way of thinking, but I fear there may be some change in your health or perhaps an unfortunate accident has happened. I use the word unfortunate as it is used in ordinary language, but I think that there is nothing which could happen which you would not turn to your advantage. That is the privilege of all those who love God and serve him with all their heart.

My last letter called for a word in reply. Let me know if you received it. It contained some things very consoling for you and for all the friends of Religion in France. As it was due to reach you a long time before the Nativity, I addressed it to the same place as the others. As I am in some doubt because of your silence I cannot say what I indicated to you nor add to anything on this point.

I content myself with saying that we should give thousands and thousands of "Thank yous" to Our Lord and his most holy Mother for the favours they are showing us.

Redouble, over and over again, if that is possible, your devotion and your fervour for this Mother of Mercy and pray for the general good. If you are in a position to dispose of your Masses, I can tell you that you would be doing something very profitable if you would consecrate this intention for nine days beginning on the last day of this month until the feast of the Immaculate Conception inclusive.

I am only saying this in case you can dispose of your Masses without any disturbance. Otherwise it suffices if you unite spiritually with those who are making this Novena and that you make up for it by fervent prayer. You could consult what is said about Masses for this time in the most celebrated Chapels dedicated to Our Lady, Loretto is one of these.

I have made enquiries in this country and I am assured that, without exaggeration, during these nine days one hundred Masses have been promised.

As for myself, as for many others here, I hope to increase this number by offering my own Masses.

It is more than a month since I was ordained priest.

I received the three holy Orders at Cologne during the space of nine days. Divine Providence ordered things so well that on Ember Saturday, 24th

September, I received the sub-diaconate, the Feast of Our Lady of Mercy. The following Thursday I received the Diaconate, the feast of St Michael and the Sunday following, 2nd October, I was ordained Priest, which was both the feast of the Guardian Angels and the Feast of Our lady of the Rosary. I understood from this that the Blessed Virgin and the Holy Angels had obtained this grace for me by way of recompense for the Novena I had made in their honour for the Feast of the Assumption. I must admit that at first I had great difficulty in saying the Holy Mass. Now, thanks be to God, my trouble has lessened and I hope that one day I will be entirely free if such is God's will. I ask you to join your prayers with mine to obtain this grace through the intervention of our powerful Mother Mary and to thank her for all the graces I have received through her.

Let us always be firmly united in Our Lord and let us try to hasten by our prayers the day when we shall be re-united.

It is also high time that we should belong entirely to God. Our divine Saviour is offered every day, through our hands, in sacrifice to his Father. This reminds us of what we should do ourselves.

In union with this adorable Victim, let us offer ourselves entirely; our thoughts, affections, desires, our actions, that all may be for God who gives all to us. Don't let us distress ourselves but rejoice in him. In him let us find all our pleasures, our riches, our rest, our consolation, all our joy. Our motto and our war cry should be his greatest glory. To work at our own salvation and that of our neighbour should be our daily food. The most delicious dishes should be our sufferings for this end. Let our continuous occupation be to advance with great strides along the way of perfection. Let us be dead to all created things, dead to ourselves, in order to live for God alone; that is all we could desire while on earth.

When shall we be able to say with the great apostle that Jesus Christ alone lives in us? Alas, what a long road there is to traverse before we reach that point! However we won't despair because every day we receive the bread of strength and life which enables us to reach that happy mountain of perfection where God reveals himself in a wonderful manner. There he unites himself with souls and there he transforms them into himself and deifies them in a marvelous manner. The infinite goodness of God desires to communicate with his creatures whom he has made capable of receiving these communications with such a desire that it is impossible to imagine its impetuosity. It is only the failure of our dispositions which prevent this torrent flowing over us. Why should we not hope to overcome this obstacle, for the Lord has given us the most powerful means to do so, if we only use it as we should?

We can do all things in him who strengthens us.

Totus in Christo tuus

N°. 30

To Monsieur Fleury, junior
St. Sever, rue d'Elboeuf, Rouen.
Liège, 24th December 1763

My dear Friend, Pax Christi

I have received your letter dated 22nd of last month. I was touched in reading it and have often asked myself what would have become of me if God, in his infinite goodness, had not led me to a place where I have such great examples of virtue constantly before me to serve as a constant guard to my feebleness.

May God be praised in that he has given you an understanding of your misery! That is the way he begins when he wishes to give big graces to a soul. He shows it its nothingness and corruption, lets it feel what it truly is. He even permits it to forget itself and to fall into some faults so that a horror of itself and an experience of its own malice may expel from its heart all venom and pus of vanity, which is always hidden there and can only be driven out by these remedies.

Pick up fresh courage my dear Friend and may your confidence in God increase in proportion to the knowledge he gives you of your misery. Since you have realised the wrong directions you were beginning to take (if it is true that you had begun to deviate) and you have returned at once and with all your heart to throw yourself at the feet of the Father of all mercies as soon as you heard his voice, be assured that all that you lost has been recovered to your advantage. Never have you been deeper in the heart of God and more pleasing to his divine Majesty than now when you find yourself so worthy of hatred and contempt.

If the heavenly Father does not let you see his happiness at your return as he did to the prodigal son, if he does not embrace and caress you it is not that he wishes you to expiate your past negligence by his apparent coolness, but because he knows that your love is strong enough to accept this trial and because he reserves for another occasion the more abundant graces which he will give to you when you have prepared yourself for them by your exactitude in his service in the midst of trials and real deprivations.

This is what I think of the state of the Priest about whom you speak. As my best friend he has always had a place in my Memento but for some time I have redoubled my prayers for him. I haven't contented myself with this knowing how much my own sins render me unworthy of being heard. I have recommended him to the prayer of a person well-beloved by Our Lord. I had already spoken about him before. He will learn what has been the outcome of his prayers and he will bless the great mercies of the Lord.

One day this soul was praying for two persons and he offered a part of the Precious Blood of our Redeemer, which was at his disposition. At once he saw

Our Lord approach one of these persons, (it was the Priest himself) and he lifted him up from the earth, drew him in his immensity and grandeur and placed him on a throne at his side! Shortly after he raised up the same person higher still in his immensity and placed him in a place where there were already many others of the Company and where nothing could be seen save in God and through God.

The soul understood that this person had a share in the merits acquired by the Company because of the persecutions; and this very elevated place in which he appeared to have been brought was the one he would occupy in Heaven. You can judge how much I have blessed and thanked God for this Priest. Now it is up to him to fulfil his personal duties and to respond as far as he is able to such special favours.

I was told to tell him that all I have just said was accomplished spiritually and that was to be well understood; that is to say as I understood it, that he must not have a presumptuous trust, nor have a better opinion of himself or take the occasion to become less fervent. I am not afraid that this favour could have these bad results, but in telling you about it, I am doing what I promised this soul.

This person told me several things about your own state before I received your letter giving me your news. I suspected that this person had information about it but I dared not make an assertion.

It was through this person that I learned what you had already told me about the King and the Company. I could add other things bearing on the same end, but it suffices to tell you that the love of Our Lord and his holy Mother for our dear Society surpasses all we could say or think. How I pity those who are far away from such a good mother, and those who whilst living within her, afflict and grieve her by any irregular and far from perfect life!

Let us be patient as long as it pleases the Lord to leave us in the crucible. Sooner or later we shall see his mercy burst out and our sadness will be changed into joy. May our iniquities not cause a delay in his merciful plans!

By our prayers let us keep up a sweet violence; forcing him to give us the graces he desires to shower on us, but which in one way or another he expects us to pay for.

I congratulate you on being such a worthy Pastor. I am delighted that he has all that is necessary to merit your confidence. But take care not to hand yourself over too much, or to too many persons. I feel I should urge you to great discretion. If it is possible know only a few. Esteem and cherish the doctrine of our Mother.

She is all pure in the sight of God. It is lack of light, absence of purity that so many people condemn her.

If you can have some of our authors, Suarez, de Lazo, Layman etc., I would

counsel you to imbibe their principles and nourish yourself on them. That is always of course if you can do this peacefully without giving offence.

I send New Year's greetings, wishing you all the blessings of Heaven. May the infant Jesus whom we adore in the Crib today, prepare a home for himself in your heart and never leave it.

This morning I said my three Masses for the three hours in the Church at the high altar for the first time. I found I could say them with much greater facility.

I hope to spread here devotion to the Sacred Hearts of Jesus and Mary. I recommend the same to you.

Pray for me

Totus in Christo tuus.

N°. 31

To Monsieur Fleury junior
St. Sever, rue d'Elboeuf, Rouen.
Liège, 2nd February 1764

My dear Friend, Pax Christi

I scarcely have time to write to you but I feel I must do so. I must pass on to you what I have been told by one of our Fathers.

I will not disguise anything.

Sometime after the Novena, he told me (it was the Novena for the Conception) it was shown to a great soul that if only one hundred of what were named as true imitators of Jesus crucified remained faithful to their Institute, 1) in receiving with gratitude the portions of the true cross which are sent to them for very great reasons, 2) in directing all their actions, prayers, good works to the greatest glory of God and of his holy Mother, without permitting themselves any general or personal interests; that if, I say, one hundred pledge themselves to this noble engagement and with this purity of intention pray for the Judges. Magistrates and others who have contributed to their destruction, in addition that they fulfil the end of their Institute, they will obtain very great and victorious graces for the conversion and salvation of a great number of these gentlemen who would otherwise be lost. . . .

It has been shown that it is through the merits of the Sacred Hearts of Jesus and Mary and the pleasure and glory offered to God through the mystery of the Immaculate Conception that the divine mercy should be implored for these people.

This has been proposed to "Ours" without entering into any detail which could be thought to be extraordinary and it has been well received. To bring all this to

something practical and precise it has been suggested that every day at Mass a full Memento should be made for the King, the Bishops, and all the Judges and Magistrates in the Kingdom and for those who have contributed to our ruin; also, from time to time to say Mass for them, as far as possible on a Friday as that is the day consecrated to the Sacred Heart and when on the Cross Our Lord prayed for his enemies. In addition one makes them have a share in all one's good works. In one word, we do as much as we possibly can. There is no need for me to press you to enter into this plan of evangelical vengeance and to work to extend it. It is something entirely to your taste; it is enough for me to mention it.

I saw recently a Decree from the Sacred Congregation of Relics and Indulgences of which you may not have heard and you will be pleased to know about it and tell other devout persons about it.

The decree is dated last September. It says that, at the request of this same Congregation, his Holiness has decreed that henceforth those who go weekly to confession, unless prevented, may gain the Indulgences without needing to confess again, supposing that there is no mortal sin on their conscience. There are only the Jubilee Indulgences about which his Holiness stated that he did not wish to make any innovation.

At the beginning of the year a letter was read to us from our Father in which he enjoined on us for this year the same practices as in previous years; visits to the Blessed Sacrament, litanies of the Blessed Virgin, evening prayer on the three days preceding solemn feasts.

So that our prayers may be more efficacious, he recommended us to make them with trust and renewed zeal. He exhorted us also to advance daily in virtue etc.

Now I come to what affects you.

The same soul about whom I have already spoken to you, was praying for you and having offered a part of the Precious Blood of Our Lord to be applied for you, this person saw near our divine Saviour who represented to you your end and urged you to unite yourself with Him. After that Our Lord addressing himself to his Father opened his sacred side for you to drink from. This soul prayed earnestly that you would be admitted; the prayer was heard and you entered therein and were seen no longer. You have only now to think of Jesus...

It was added that Jesus should be your whole life.

You asked me whether it was suitable to manifest such things. I reply that if these lights were given to you, you should without doubt make them known to the one who takes the place of God for you. God gives him the light on your state and he can discern if it is an illusion or not. But it is not the same for lights given to another person even if they are given for you, because not

knowing that person he cannot judge the spirit by which it is led.

So it seems to me it is better to keep silent about it. Don't concern yourself too much about it. May it be a goad to make you advance with great strides in the way of perfection, that is what Our Lord awaits from you, but after having given him thanks, there is no useful purpose in thinking more about it. . . .

You speak of this person as a servant of God. You could be mistaken on this point, but you will not be deceived in forming the highest opinion this person's virtue.

I earnestly recommend myself to your prayers and to the prayers of Father de la Fontaine.

From the way you are accepting your present state and the effect produced in you by the feeling of your weakness, it is clear that in the midst of your darkness God himself is enlightening you and supporting you, unknown to you...

May Jesus always live in you and you in him.

May Mary, whose feast we celebrate today, always recognise you as one her dearest children.

That is the prayer I make in finishing this letter.

Totus in Christo tuus

Pigot Soc J.

N°. 32

To Monsieur Fleury, junior
rue d'Eilboeuf, St. Sever, Rouen
1762 - or thought to be 1764 according to what is written in the letter.

My dear Friend

No solemn oath, whatever it may be, allows anyone to break the slightest knot which binds you to Our Lord. Give God this glory, give him the proof of your love.

I won't delay to point out to you the reasons you have for binding yourself to do it, you are too well disposed to need it, and besides you must be able to see it. I dare to say to you that it is God's will you may have difficulty in following it but one day you will be glad to have done it.

I pity the ease of your friend without blaming him; but I can tell him that if he does not already repent, he will repent later on. I tell you then, in the opinion which is before you, don't weigh up what part you should take; leave.

You could perhaps do some good where you are; but it would be something God does not want you to do. He is able to get it done by others. As for you he calls

you to go somewhere else. If your health permits, stay only as long as you need to make the necessary arrangements. If you are too ill for that, you know that "stops" leave sick people the time to recover their health and to practice this human trait no oath is needed. Mr du Perron, de St Croix, Derville could be found here with you, if you come here. You could form together a little community under the patronage of Divine Providence who will certainly care for you.

I have written to the last-named to make arrangements for this affair. I have sent word to him that I thought you would enjoy this project very much. If anyone else where you are would like to join in this holy work, don't refuse any help they may give you. If however there is none forthcoming, you won't be without resources. The Lord tries us but he never abandons those who put all their trust in him and throw themselves into his arms. How I wish one could be conscious of this truth and not be afraid to experience it!

However we must not neglect the means which God provides. Prudence is a virtue as is abandonment and the virtues never contradict each other.

I am all yours in Our Lord.

N°. 33

Revd Fleury, Jesuit, Liège.
24th June 1766

Dear Friend, Pax Christi

You will be a little surprised at my news; I am leaving for England at the beginning of next week. I am very ill-prepared for such a journey; but God is powerful and I have placed all my confidence in Him, and, after Him, in the Blessed Virgin, so I have nothing to fear.

I had hoped that this year would have given me a year of prayer and ceaseless communion with God and thus I would become a new man and throw off the old man, but my hope is almost destroyed; lacking in virtue as I am I must set sail on the storm tossed sea of the world. Pray for me so that I don't become shipwrecked. During my long retreat I truly experienced a great desire to belong wholly to God. It seemed to me that God, in His mercy, enlightened me to begin to understand how happy and glorious it would be for me to follow Jesus crucified and to be clothed in his livery. I made an entire renunciation of myself into his hands; I accepted everything he would be pleased to send me. But how quickly all these thoughts vanish in the midst of distractions of the world in which I am shortly to be plunged. How greatly I desire the Holy Spirit would take entire possession of me, that he would guide my every step and give me the light and the strength to do in everything what is most pleasing to Him.

I am very grateful to you and Father Fontaine for your kind letters. Today I offered my Mass for both of you; I rely on you for the feast of St. Peter. Please give my respects to Fathers Fontaine, La Croix, Stuart, Perrin, Fisher, etc.

Remember me very specially to Father Howard - there are so many things I would like to tell him if I had time to write to him. He knows what I would like to ask him; tell him that I am greatly in need of prayers. I have been thinking a lot about what you have told me of Father John Edisford. I am praying for him and I would like him to do the same for me.

Let us enter more deeply each day into the Sacred Heart of Jesus to pray, refresh ourselves and be strengthened and to become entirely consumed by the flames of divine love.

I can believe that in future we shall rarely be able to correspond, but we can continue our frequent visits in the Sacred Heart of Jesus until it pleases God to take away all memory of everything that is not of Himself.

He does that, it could not be a loss for us.

Sanctissima eius voluntas in nobis perfectissime adimpleatur.

Ghent 24th June 1766

Totus in Christo tuus

Pet. Pigot Soc. Jes.

P.S. I would like one of my Novenas to be sent to Father Mormulphus Burtin, Preacher to the Court of Brussels, who has asked me to send him one. It was he who had my Canticle of the Conception printed in Antwerp and I hope he may do me the same honour for the Novena. I have sent him a copy with corrections in parts which were not exact, and with some additions.

He hasn't got the Canticles. I would be greatly obliged if you could take the trouble to send him an explanation of the Canticle of Divine Love when you send the Novena; I would do it myself if I had any leisure. Nevertheless I would not like you to do it if, as I fear, it would give too much trouble.

All for the greater glory of God.

N°. 34

To Revd Fr Fleury of the Company of Jesus
at the English College, Liège.

Ghent, 1st July 1766

Dear Father, Pax Christi

You must have received a few days ago, a little letter in which I told you of my

departure for England. I sent you a little account of my dispositions at the end of my long retreat. I also asked you to send one of my Novenas to Father Burtin, one of the preachers at the Brussels Court. I also asked if it were possible to send with it a copy of the explanation which I made of the Cantic of Divine Love, I am repeating this here because I wrote my previous letter on a very small piece of paper and it might have got lost en route.

My departure is fixed for tomorrow, the feast of the Visitation of the Blessed Virgin; I go under her protection. May it please God to give me a tiny spark of the spirit in which this great Lady accomplished her journey to the town in Juda when she was carrying in her womb her Lord and her God whom she had conceived only a few days previously.

I am fearful of the distractions to which I shall be exposed. I know, from experience, how small a thing can distract my spirit from my God and Saviour. I am far from being united to Him as I desire and as I have need.

I have received your second letter and also a copy of that which concerns the Sacred Heart; I will myself give it tomorrow into the hands of Father Law. All that it says about the Sacred Heart has pleased me greatly. I was also very happy to hear that your College is enrolled in perpetual adoration. May God be praised!

Give my respectful compliments to everyone, also from Father Clarkson my traveling companion. Remember me especially to those I mentioned in my last letter; the news of Mr Desfournais and Father Browning should be added.

Would you please give the enclosed letter to Father Howard? It contains something which I would not like all the world to know, but he could show it to you from whom I have nothing to hide. It could perhaps give you some consolation, or, at least, urge you to pray for me.

As I still have some pages left I would like to tell you about my last pilgrimage. I left Tongres after having said Mass at 4.30 a.m. I reached Hasselt, a little town about 4 leagues from Tongres at 9.30 a.m. I was already tired, but as no one spoke French there and I was afraid to approach anyone, I did not know what to do. Then I met the poor man who approached us one day in the street in Liège and kissed our cloaks. He did the same to me again, and as I knew I was dealing with a friend, I asked him the way to Herck and he was very pleased to indicate it to me. The two leagues I had still to go to get there seemed to me extremely long. At last I got there and arrived just as the clock was striking mid-day.

I dined in an inn close to the church where I found a servant who spoke French. In the afternoon I went on to Diest, two leagues from Herck and from there I went on to Montaigu, an hour and a half further on. I arrived there in good time. After visiting the altar of the Blessed Virgin, I went to the Oratorians' house. They look after the chapel which is a splendid building, built by a Pope. The Prepositus (the name given to the Superior) thought that I had

just come asking for hospitality and told me that it was not their custom to take in strangers. When he understood that I only wanted to say Mass, he gave me permission, without making any enquiries.

The following morning I said the first Mass at the High Altar; it was a Saturday. Then immediately I took the road for Loven, about 5 or 6 leagues away. It rained the whole time. There was no proper road marked out. I had to go through woods and marsh land and I never met up with anyone who spoke French.

I think my good Angel helped because I went in a straight line and arrived at Loven for the first table. I took the coach to Brussels in the afternoon and went on to Ghent the next day.

N°. 35

To Mr Fleury at the English College, Liège
London 22nd August 1766

Dear Friend

I don't believe there is anything wrong in profiting by an occasion to send you a letter; because, apart from the pleasure it will give you, I am sure, I have no doubt that you will thank God for the great blessing He has given me in making me speak more freely. He has heard your prayers and mine, as well as those of so many of my friends, but in a manner different from what I expected.

You know I always believed that my difficulty in enunciation could never be cured by any natural means; I have now found that this was a false idea.

A short while before I arrived here, a man published in the papers that anyone with a speech impediment could apply to him for a cure because he had been successful in many cases.

When Mr Tichburn, our reverend Provincial, saw how defective was my manner of speaking, he remembered this announcement. He obtained information about this individual and, being reassured that he was a man of sound judgement, he handed me over into his hands.

The lowest fee he would accept was 20 guineas; this was agreed at once, with 12 shillings weekly for lodging in his house. I have not yet been 5 weeks in his house and in that time everyone and I myself believe that my speech has greatly improved. I am not saying that I am entirely free from stammering. I am still brought to a halt from time to time, especially at the beginning of a conversation but it is nothing like what it used to be. I can speak loudly and without effort. I can read so that I am easily understood even in a large assembly. I have no doubt that I shall soon be able to preach and fulfil all the duties of an English missionary.

To reach this point, Mr Angier (that is the name of my teacher) does not have recourse to medicine or surgery; he practises neither of these. He works by a few principles which he, or rather his father have found in studying natural means. These he joins to continuous efforts to teach his students to put them into practise. These are the only means he takes to cure a stammer or any other speech defect. Usually such a defect is attributed to a malfunction of the organ itself. His opinion is that it is the effect of contracting a bad habit.

His principles are very simple and cannot fail to produce the desired effect when one puts them into practise and this should not be difficult if it only concerns destroying a bad habit.

But this can't be overcome in a day. I have been given three months for my cure and I hope by the grace of God, who has already blessed feeble efforts, that in that period of time I shall have overcome my difficulty. May His holy will be done.

I cannot yet give you news as to my destination. My first was changed because I have been obliged to stay here, as I have already explained. May God be pleased to use my stay here to the advantage of the souls whom I meet with, especially my Master and his family, for they are Protestants.

I earnestly desire their conversion and I have done very little to obtain it, so far without success if not without hope. It is God's work, He alone can draw souls who are held back far from Him by so many ties. Pray for them and for me.

Although I have no definite occupation other than that of trying to conquer my speech defect, the days do not seem too long. I am even obliged to give less time to sleep than ever before. I have found a real father in Mr Tichburn. I can never express his goodness towards me. Mr Forestier thinks of returning where he came from.

Give me news of everything concerning yourself and my other friends. Give my compliments to everyone, particularly to Fathers Stuart, Fontaine and Fisher. I think of them each day and hope that they will remember me in their prayers.

Father Howard must not be forgotten. Remember me to him very specially. I had hoped that he might have replied to my letter. If he wishes to tell me something and cannot write himself, please have the goodness to do it for him.

My health is quite good and even better than ever. God alone knows the state of my soul. Oh how I long that I may be closely united to Jesus Christ! When will he be soul of my soul and my whole life! We can do nothing without that; I feel that his help increases as our need becomes greater.

I have discovered that a knowledge of controversy and of Scripture is entirely necessary for those having connections with heretics. I believe it to be far more useful than our scholastic theology. It is the opinion of ours here. Tell me if you agree.

My address is as follows:
To Mr More for Mr Pigot
Gloucester Street N°. 9,
Queens Square, London

I am your very humble and affectionate servant and friend, P. Pigot

If Mr Desfournais is still at Liège give him my very sincere compliments and, through him, to Madame de Langle on the death of her husband.

N°. 36

To Monsieur Fleury,
c/o Mr Seavisbrick, Liège.
London, 7 October 1766

Dear Friend

Mr Elliott has just come to town. I have spoken to him about your affair, you have no reason to fear. I am bid to tell it to you from him. He looks upon you as his own. I shall know in two or three days whether I am to be settled here or no. It is very likely I shall. God's will be done; all things and places are indifferent for me, but I see a vast deal to do in this town for our dear Lord and for the souls that are so dear to him.

In a short time I hope I should have as much to do as I could wish. In case I stay here I shall begin very soon to catechise as many children as I can get. I have that business very much at heart. I am pleased with the very thought of it. All this in answer to the letter our dear Fountain has been so good as to send me by Mr. Lewis. Until now I have had plenty of time to give to prayer. I find it strengthens my soul as corporal food the body. It enables one to do more than nature itself is apt to let him think it can bear.

Oh dear Friend! Let us love that holy exercise and give our great God as much time as we can. Study, I know, must take a great part of yours, but it becomes a prayer and even a very grateful one when begun out of obedience, continued with a right intention, and now and then intermingled with short elevations of the heart and mind towards God.

Now after your spiritual exercises, methinks, you are full of burning enthusiasm and peacefully enjoying God within yourself, remember me sometimes when you converse with him whom you love and serve so faithfully.

God continues always to be exceeding merciful to me, but I cannot assure you I grow better for it. Beg of him that I may never in the least swerve from His divine will, but do in everything great or small whatever will be most pleasing to him, though great and difficult, though base and little in the eyes of the world, how glorious, how sweet a thing is it to perform and execute the will of him

who is only great, all our happiness and the sole rule of all rectitude and true virtue!

On the contrary how mean, base and vicious is anything not agreeable to that will; how bitter would it be to us if we had light to judge its deformity and a feeling of what it is in itself.

I leave you with God, Jesus & Mary. May the Holy Ghost pour down upon you his most sweet blessings. Drink out of the Sacred Heart that most precious liquor that breeds in us all virtues.

My respects to Fathers La Croix, Perrin and all other friends. I will always see with pleasure your letters and answer them if I can.

Your most humble, obedient servant
and Brother in our Lord Jesus Christ
de Clorivière, 7th October 1766

PS: Having delayed in sending this letter, I have something new to tell you. I will be setting off tomorrow for Hammersmith, to take care of a school there for some weeks until the man destined for it comes to take possession of it. After that I am to come back here where it is now highly possible that I shall be settled at least for the winter.

During that time one of my chief occupations will be to put a certain library into order; do not make this known too much but ask the librarian at Cologne to send the plan of the catalogue of their library; I was most pleased with it and intend to make such a one.

Laudatur Dominus noster Jesus Christus.
Amen 11 October London.

N°. 37

To Mr Forester
At the English College, Liège.
Hammersmith, 6th May 1767

My address is the same

Dear Friend and well-beloved servant of Jesus Christ and his holy Mother, Pax Christi

It is with unutterable joy that I take up my pen to give you some proof of the affection which I bear for you. I gladly keep up a correspondence with you, and more gladly than ever a loving exchange of spiritual letters which I hope will be useful to your soul and to my own.

God knows that during my illness my esteem and my affection for you were

greatly increased; I cannot tell you what I think of you, but it seems to me that in future we will be even more closely united, and that such is the will of God.

You are called Forester and I am soon to be called Rivers because if what I regard as true is not simply my imagination this name is the one which suits me best. It contains mysteries I could even say astonishing things which I dare not commit to prayer.

The name you have been given also pleases me greatly as it brings to mind something wild, shadowy and silent. Your life, I will say your interior life, will be following the example of our holy Father, hidden from men's eyes, hidden with Jesus Christ in God.

The connections between forests and rivers have also given me another pleasing thought; rivers flow more softly and are cleaner in the shade of forests. Forests watered by rivers are more pleasant and more productive if they contain fruit trees. . . .*Tanquam lignum quod plantatum est.*

I have rather spread myself over these names but I cannot leave this subject without mentioning that of Fountain, the limpidity, clarity and tranquility of a fountain are so suitable for the character of our friend whom I love so tenderly, now more than ever. It seems to me that everybody should be struck by this suitability. In some ways I am convinced that China will become his lot. There he will find the Saviour and the following words well understood and applied with due proportion to a secondary cause will be verified in him: "*fons aquae salientis in vitam aeternam*". Do pass on these thoughts to him, if I had more time I would have replied to the affectionate letters I have received from him. But I am certain that he will have the goodness to pardon my negligence and that he will not attribute it to a lack of friendship.

As for Fisher, I am sure he will laugh when telling him, as you give him my compliments, that I hope he will become a fisher of men or following the interpretation of Father Perrin, that he is the dearly loved child of our Lord and His Holy Mother.

I have prayed for you all most earnestly during my illness and I have no doubt that you have been praying for me with all your heart and that gave me great consolation. It seems also that God inspired the hearts of a great number of ordinary folk here to pray for me. With regard to this experience something surprising which perhaps I will recount at some other time. The care taken of me, the charity shown to me have been astounding. The expenses incurred by my illness have been very great but nothing has been refused, in fact I have had everything in profusion. Superiors have even said that in order to provide for my needs, they would not hesitate to melt down the sacred vessels if it became necessary.

My paper is nearly filled up and my time has run out and I haven't said what I wanted to say, but have talked about quite other things. Please God it may be

for His glory! Another letter may make up for this. But it should not be shown indifferently to everyone, that is at least if you did not think it good for my soul that I should be thought to be out of my mind, as was thought here during my illness.

I, myself, had an interior feeling quite the contrary and I tried, vainly, in the most forceful manner I could to convince those around me that I had the full use of my reason. God permitted this for my greater good and it gave me some consolation that all this happened at Passiontide.

I believe I could write a large volume if I wrote about the graces and favours which I received from God, also perhaps of the illusions and subtle deceits of the evil spirits. I am convinced that St. Louis de Gonzaga had a large part in my recovery, although he allowed the honour to go to a Protestant doctor for whose conversion I am drawn to pray and for whom I ask you to pray too.

Above all, the Blessed Virgin, to say nothing of our Lord and God Himself have been good to me, far above anything I could ever have hoped for or imagined. I can recall all these things but in a confused manner and I am grateful to God for this because if they had continued to be present as they were at the time, I don't know what would become of me. It is high time that I finished this letter. My pen has been running ahead of my thoughts so that I have observed no order and I haven't even paid attention to my handwriting.

There are a thousand things I would like to say to Father Howard, but I have no more paper; I hope I may see him before the end of August.

My respects to Fathers La Croix, Stuart, Perrin and to the friend of Mme. de Langle whose name I cannot remember but whom I love sincerely.

Cordival has been received amongst us as lay brother. He has become my first penitent; I have become his Master of Novices and have exercised my office in his regard.

P. Pigot, Jes.

N°. 38

To Monsieur Forester at the English College, Liège.
London 16th May 1767

Dear Forester

This is the second letter I am writing to you since I have started my convalescence. You will receive them both together through Mrs Wright whom I advise you to meet as soon as you obtain permission. She is a great soul whom I love dearly.

I kept my first letter a long time, uncertain as to whether or not I should send it.

After reading it through again, I decided in the affirmative. In writing it I was in a passive state and, it seemed to me, influenced by the good spirit, not the bad spirit and not my own or my imagination. However, I had no certain assurance about this but only an interior conviction about it.

I don't dare to count these things which I spoke of as divine lights and I don't wish you to take them as such.

My illness was indeed extraordinary not only by what I experienced at the time but by the effect on me which remains. It is as though I had been born a second time. Grace abounds in my soul. Graces which we call "gratis datae" are also abundant. I have yet to find anyone, Catholic or Protestant who resists my words. But as I did not always act or talk as feeble human reason expects, I had the good fortune to be regarded as out of my mind for some time.

All my friends held that opinion of me excepting Mr Tichbourne who always maintained that neither my words nor my actions had given him occasion to form such a judgement. I believe that now all the others agree with him and do me the favour of looking on me as a man in possession of all his senses.

This Mr Tichbourne is a very good man with a good spirit and I love him greatly. Ever since my arrival here he has never ceased to give me so many proofs of his goodness. He loves you too, my dear Father, and you must make a like return. I am lodging in his house with Mr Elliott, our Provincial. My health improves daily. I have benefited by country air for 8 days and have been drinking milk. Now I am back in town and have taken charge again of my little flock, I can see that it could develop very much were it not for the fact that I have to leave it soon. I have been nominated by Providence as Socius in Ghent. The way in which this has happened has something of the extraordinary about it. You will know of it when we are together again in that town. I am only staying on here to finish putting the library in order.

In your last letter you asked me to say something about my speech impediment. Some long time before my illness the old difficulty had returned, from lack of exercising myself and from some other cause, I don't know, but since my recovery I can speak with ease and facility as I never have before. This is especially true when the subject of discussion is about God. I have preached *ex tempore* and in English for half an hour with no other preparation than to re-read attentively the Gospel of the day, and this has been sufficient for me.

I have found great facility in expressing myself each time I have had to talk to someone on matters of religion. I think this grace was given to me during my illness by the Blessed Virgin who, so it seemed to me, renewed, at the same time, a grace she had given me in Liège. Everyone remarks on the extraordinary change for the better in my pronunciation, as I do myself. I hope that it will last but I cannot be sure of this. I could tell you many things about England, France and Spain. Divine Justice will give place to Mercy. There will be marvels such as

have not been seen since the establishment of Christianity. If you have heard anything about this, tell me about it because I do not want to be deceived by my own imagination.

What Mr Howard has sent me has reassured me but not completely, let him know this. Tell him also that during my illness I knew that he and **A.**³ were praying for me, and for my part, I prayed for both of them. I had the assurance of the goodness of her spirit. She is in a state which is entirely passive, there is no doubt of that. I have experienced this myself, even some part of her state and lights and I have seen the astounding things which God will accomplish through me as his instrument.

Tell this to Mr Howard too, I beg you, for I fear illusion. If he loves me, and of this I am certain, tell him that he can be assured that no one loves him more than I do in the Sacred Heart of Jesus Christ in which I am and will always remain, dear Father,

Your affectionate P. Jes.

N°. 39

London 7 July 1767

Dear Friend

I must write to you as you wish it. I leave here in 8 days that is the 15th.

Mr Cordival our affectionate Brother is coming with me to be cook either at Ghent or at Liège. He is to continue his noviciate which he began last Easter under my direction. Since then I have been named Master of Novices and have fulfilled my functions on his behalf, however incapable I am.

The truth is that, whatever better notion you have of me, I myself have need to recommence my Noviciate. I think that I may be able to do this in part in my new work as Socius, which has some attraction for me. Yes, dear Father and Brother, it will be my greatest care to copy the virtues which I have noted in our Novices, their obedience, their modesty, their exactness in following the rule.

I must admit that divine Providence has always had special care of me, now I can never thank him sufficiently for giving me such an opportunity to advance in virtue, or rather to begin at last to lead a truly religious life.

Here, believe me, I find it difficult to walk in the way of perfection. A high degree of virtue is needed and because I am not up to the task, although God gives me a sincere desire to accomplish it, in his fatherly goodness he puts me in the way of attaining this necessary degree of virtue of which I stand in such

³ Fr. de Clorivière referred to Christina Dennett as A. Fr. Howard was her Spiritual Director. Fr. de Clorivere also refers to her as “a person of great virtue” or “a great soul” (Ref. Archives 2AI38/2AI28)

great need.

If at the same time I can be of some use to the Novices, helping them to advance in perfection by my words or my example it will give me very special consolation. May God be pleased to bless my feeble efforts!

As for you, very dear Father, in whatever place you may be, never give up fighting against sin, faults and imperfection in yourself and in others. By your prayers, your words, your example, draw as many souls to God as you can. You see how the rage of the powers of Hell is inflamed against us, how they are on our track determined to ruin us to achieve their own ends.

Let us form a plan of holy vengeance, confiding in the name of Jesus under whose standard we are fighting. Let us attack our enemies or strive to overthrow their empire, first in ourselves and then in others. As for me I am resolved, I desire to follow Jesus to my last breath, may I shed the last drop of my blood in his cause.

God knows what new persecutions are threatening us, but I await even more. I had been expecting this even before you mentoned what you told me about the feet having not yet been nailed to the cross. Bridault tells me in a letter that those who see more clearly in these matters are expecting blessings so numerous and so great from these persecutions that they would not be surprised if the persecutions increased. I am entirely of the same opinion. Let us pray and suffer meanwhile with patience: "qui seminant in lacrimis in exultatione metent".

A thousand assurances of respect to Messieurs Knatchbull, Witby, Clifton, Blyde, etc. I would have written to Father Rector if I had not known that Mr Tichbourne was going to do it himself, by the same courier.

Adieu until we meet. Pray for me. All this time I am united myself to your prayers, dear Brother.

Your very humble and obedient servant in Jesus Christ
P. Rivers

N°. 40

Dear Friend

I have sent both your letters to Mr Howard after having read with a great deal of satisfaction that which was directed to me. Since Mr Knatchbull has received another letter for the same person which he has forwarded to him. If you write to him again it will be less expensive to direct your letter to Mr Howard, at Mr Scarisbrick, he cannot fail I think, to receive it.

I am very well pleased with your way of living quite worthy of a son of the

Society, being wholly taken up with things useful both to your neighbour and yourself and very agreeable to God.

I understand that your life is both laborious and painful, but having all your lifetime applied to a constant study, you must feel it less than another and use and practice will make things easier with time. I share your solicitude for your flock; it is enough they belong to you, to recommend them to my prayers.

I very much approve of your preaching every Sunday. The making of your sermon must needs at present take a great deal of your time and allow you very little leisure to improve yourself by reading; but this loss is abundantly compensated by the facility you will acquire thereby and a certain richness and fecundity of thoughts which your mind will contract by degrees.

God be blessed for the facility you already experience in many ways and for the good success with which he has been pleased to crown already the beginning of your labours. I cannot help thinking that these are but the prelude of greater things and that God reserves you to promote in some way his glory in a manner which will rebound to the benefit of a greater part of mankind.

After all, this is not what we are to aim at. Our only ambition, our only care must be to fulfil the will of God. In this we must place all our delight. We are happy and glorious with it, and as long as it is the object of our application, we are sure not to put any obstacle to the designs of God, and please him equally in the meanest employments, as in the greatest.

I don't remember if I have acquainted you with my present situation. I am of little service, only but am content in being so, since such is the will of God.

I remark with pleasure that our novices advance in virtue, but I am conscious that this is in no part owing to me.

I am a great deal freer with them than I was, I play hockey on recreation days, but have not yet been able to speak once by way of discourse, nor do I think I ever shall. However, I am pretty taken up with writing.

I cannot complain as you do, the inventiveness and planning are what I find most difficult; the matter nor the thoughts are seldom wanting, but I am often at a loss for words.

I have lately composed four exhortations relating to our present circumstances, from them I draw several motives for strenuously applying ourselves to the acquisition of perfection.

First, I consider the calamities which have befallen the Society, it proves the necessity of aiming at perfection, because this is the only means we have of allaying her grief, of giving efficacy to our prayers and shortening her sufferings, by removing the causes.

Secondly, I consider the calamities with regard to this Province, to ourselves

and I prove the same as before from the special protection of God over us in this time of trial, from the actual rage of the devil, from the fears we may justly entertain.

The third, in which I consider the same calamities as coming from God, is divided into two parts each of them long enough for a separate exhortation. My text is: "Infirmitas haec non est ad mortem, sed pro gloria Dei ut glorificetur Filius Dei per eam".

First, I show that we are not to fear the destruction of the Society, this I prove first by general considerations

on the conduct of God in all ages,
on the nature of our Society which from the beginning was
always persecuted and flourished by this means,
on her end,
on the innumerable blessings conferred upon her,

and

The constant zeal which has always been shown for God's interests, this zeal is the chief cause that draws down upon her the hatred of all those who hate truth, etc...

Then I enter upon more particular proofs apt to convince us that God will declare Himself in our favor:

The miracles frequently wrought by the invocation of our Saints,
The confirmation of our Institute by the Vicar of Christ,
The zeal of many fervent souls in praying for us,

and

A certain inward persuasion most good people have that everything will turn to the glory of God and the advantage of the Society.

Lastly, I relate two predictions, one of St. Theresa, the other of St. Ignatius, that promise us duration until the end of the world itself. These two predictions I found in Lancicius.

In the second part, I show what we have reason to hope for from the merciful hands of God as fruits of the trial we endure, after having spoken of what He now requires at our hands. I do not hide the reason for my hope; an entire renewal of our original spirit and the same divine blessings that signalized her beginning.

The first exhortation has been publicly delivered though not by me, the same favour will be done to the last two.

N°. 41

To Mr Forester, Lord Teynham's House,
Linstead Lodge, near Sittingbourne, Kent.

11th December 1767

Dear Friend

I received in August your letter which was brought to me by Mr Cordival and gave me no small comfort. However it has hitherto remained unanswered nor would I have thought of writing to you before the beginning of the year had not a letter of Father Fontaines motivated me into writing sooner.

I will first send you a copy of the news it contains. The first is a letter of Father Arriot from Peking dated the 4th November 1766.

"The Emperor is extremely good to us. He allows us to preach our holy religion in the capital of his empire. He even defends us when we are attacked by the courts of justice. He protects us so openly that if only all Christians would live in accordance with their religious principles, there would be no more persecutions in his realm.

"We have just obtained a fresh favour from him, a very precious one for us because we shall be enabled to receive any of our confreres who wish to come to share in our work.

"His Majesty heard that the inhabitants of Macao, a little town on the frontier of China, under the domination of the King of Portugal, had kidnapped all the Jesuits and would not allow any new ones to be received and sent on here. He issued a decree recently which permits all Jesuits with some talent for admission to the royal Court, to present themselves to Tsang-ton, Governor of Canton. He will then do all that is necessary to send them on to Peking, providing them with all they need for the journey.

"In this way divine Providence consoles us on the one hand, while permitting afflictions on the other;

"I have no doubt that some will be found who wish to come here to preach the faith. Perhaps they are deterred in their zeal because they fear there will be no one to receive them in China. They will find all they need at Canton, only let them come.

"I will not go into great detail at the moment. I will only say that we enjoy all the liberty necessary for exercising fruitfully our sacred ministry. We are very prudent in profiting by this freedom, having regard to the state of our affairs.

"We ourselves baptise, also our catechists. We baptise a large

number of children, but few adults. But there are few years when we do not have the consolation of enrolling some pagan family into the Christian militia.

"As for the rest, our churches at Peking are open publicly as at Paris or Lyons. If our Fathers in the provinces enjoyed the same freedom, I doubt not that China would soon be entirely enrolled under the standard of Jesus Christ.

"God is sole Master of events. May His holy will be done in all things everywhere".

The rest of the letter is from Rome dated 17th October 1767:

"There have been two miraculous cures worked by St Aloysius de Gonzaga. One was of a young doctor, the other on his feast day, the cure of a Capucine nun at Recanati. Also a miraculous cure by the venerable Fr Hieronymo whose cause will be decided in May 1768.

"The Jesuits in Madras have been disturbed. The English took the Fathers under their protection and informed the Bishop that he must leave everyone at peace in his own house, or he would be driven out himself.

"A priest of the diocese of Passau having carefully described in his sermon all that had been done against the Jesuits in France, Spain and Portugal, ended by ordering his parishioners to say an Our Father and a Hail Mary that the Lord would inspire the Empress Queen to do the same. When the Queen heard of this she deposed him; she had previously nominated him. Some friends have been working against the Jesuits even in Turkey, telling the Grand Vizier that they are being hounded out everywhere and that the same should be done in the Ottoman Empire.

"He consulted his doctor, from Naples, and unfortunately a friend of the Jesuits. The Armenians are not showing contrary signs but the miserable Greek schismatics are feared, always they have been sworn enemies.

"The Jesuits who have come from Corsica are not contacting other Jesuits, otherwise they say that things are going reasonably well.

"At the end of September, a Spanish Jesuit arrived in Rome demanding the secularisation of 24. The desire of some to return home has reached a state of folly. The General is not giving dispensations; they are awarded by the Penitentiary.

"At Parma it is now illegal for anyone to become a Religious without the Magistrate's permission. He grants it or refuses

according to as he thinks fit".

From Ghent, 11th December 1767

I leave the rest of the page blank so that you may send it, if you think proper, to Mr Tichbourne, without having the trouble to re-write it. Mr Fontaine tells me that Fr Howard very earnestly wishes for a letter from you regarding one of Lord Tenham's daughters.

Soon after you left, he sent me a letter for you. This letter never came into my possession, but Mr Knatchbull told me he had taken care to send it by post to your address. I suppose you have received it. Our friend Baignoux has petitioned from Father General the Mission of China.

All our people are well both here and at Liège. I have no doubt that you have heard of the death of Fr Perrin on 4th November.

We have been put on great alert at Naples, as we are on the brink of destruction there; the last eruption of Mount Vesuvius and the consequent consternation of the people hindered the execution of the plot against us. Ships were already in port ready to carry us, I know not where.

Let us bless the Divine Providence in all things and be more intent than ever on the great work of our perfection.

We must be armed against all events; and, by a more than ordinary virtue, fit ourselves to be worthy instruments of God. The extraordinary trials the Society is put to denotes he has some great design for us.

At least the rage of the wicked spirit, now displayed against us, does not permit us to remain asleep. We must exert ourselves with the utmost vigour against him; our zeal to defend ourselves and overthrow his empire must equal his fury in attacking that of Christ.

Let us pray continually for the Society, our suffering brethren, and our enemies. Let our prayer be accompanied with fervour, the practice of mortification and good works. All our imperfections we are to look upon as many obstacles to the re-establishing of the Society.

Some months ago, I heard on your account some news that pleased me greatly. It gave me hope that those pains you had at the beginning were now over, and that it fell with you as with me.

For the space of three months, I was a great burden to myself, and everything was hard and difficult. At that time, it seemed to me that it would have been better if I had died in my last illness since I could be of no service.

I almost thought it my duty to acquaint the Superiors of my state in order to procure a change. However, God gave me patience and a contented interior in the midst of that trouble. I persevered and, after about three months, I found myself in another state which still exists.

I see indeed myself as a very useless member, but this gives me no pain; it excites me to acts of humility and abandon, and these produce in me a sensible joy and satisfaction.

I even entertain in myself, I know not what, hopes of something great. For God is all powerful, and is often pleased to make use of the meanest instrument.

Pray for me. I do not deserve your letters. However, if you could favour me with an answer, you would greatly oblige your most affectionate servant.

P. Rivers, Jes.

N°. 42

To Mr Forester at Lord Teynham's,
at Linstead Lodge near Sittingbourne in Kent.
9th September 1768

Dear Fr Forester

Mr Howard has sent here a letter to be forwarded to you, I am glad of the opportunity it gives me of adding something to it, but am sorry it came in such circumstances as leave me scarce the leisure to do it.

I would have been glad to hear more often from you but I easily understand what may stop you from writing. I experience it myself; though perhaps no work seems to require less the whole man than mine does, yet it is such a continual succession of occupations that I find scarcely the time to think of writing any letter. I am nevertheless always thinking of you, especially at those hours in which you might desire that I should be so; it is also a comfort to me to meet with someone with whom I may speak of you.

I have learned that Cordival is with you. My compliments to him. I pardon him the trick he has played me, but I greatly pity him for the irreparable wrong he has done himself. He has caused me grief which is renewed every time I think of him. I pray God to forgive him, and I wish that he may be more faithful to live as a good Christian than he has been in following his vocation.

Take good care of him, for he took good care of me during my sickness and he has not ceased to be very dear to me.

Our B.F., on the day of his feast, gives us hope of a speedy relief to the miserable state of his children. However, you know that orders have been issued for the dissolution of the houses in Lorrain, the term has been fixed on the first of this month which is now past. We have not heard indeed that they were put into execution and until then I have right to hope. But, if this time they are not frustrated, the miracle will be certainly evident.

Our late Queen is now praying in heaven for her dear subjects. All, as it was

again lately declared, depends on the conversion of her consort. We are to redouble our prayers for him. Let us likewise redouble our efforts for perfection, that our prayers may have more efficacy, and that we may reap the great fruits that are in the designs of God annexed to these persecutions.

Yes, dear Friend, let us daily advance towards that sublime mountain, which cannot be attained but with many fatigues and labours, much prayer, much mortification, much silence, but where we shall be greatly rewarded for all our trouble by the intimate union we shall have with the source of all good; then we shall rejoice, and no one shall be able to take our joy from us.

Till then let us consider ourselves as men in a boat having to row both against wind and current; they cannot put down their oars for a single moment.

Farewell, pray for me. If you can, acquaint me with your present situation. You know that Fountain is in England. He went thither in July last. I have not heard from him since.

Your most humble, obedient servant
P. Rivers, Jes.

N°. 43

To The Rev Mr Fleury Forester
Chaplain of the nuns of the Holy Sepulchre, formerly at Liège,
Committed to the care of Rev F. Dunn
Pastor of the Catholic Congregation of Preston
in the country of Lancaster.

Paris 26th June 1814

Dear Reverend Father and very dear Friend

Time has not diminished in any way my remembrance of you. My old friend of Noviciate days, Father Fleury has always had a place in my heart and now more than ever since I have known that we are again united with our former Father, in the bosom of our Mother, the Company of Jesus.

As for myself I had always believed I was able to regard myself as still being a Jesuit. The Brief of Suppression of Clement XIV never having been received by our Bishops in France, I was admitted into the Jesuit province in Russia even when I was still in the Temple Prison. Since then, as far as circumstances have permitted, I have been in correspondence with Father General Brzozowski in Petersburg. I have had occasion to write to him since the cessation of hostilities, and a few days ago I received a letter from him which he must have written before receiving mine.

In his letter, he commissioned me to foresee, in his place, what could be done to

re-establish the Society in France and to let him know in particular about all those still in Paris.

I am going to do more than that. I will let him know about the French Jesuits that I can remember, either in France or in foreign countries. Your name will be the first with that of Father Fontain. I will ask him to call back to France all those able to return.

We are in the greatest need because we are all old and enfeebled. You tell me that you are too. You are not so far gone that you can do nothing. Your presence alone would be very useful. A Jesuit works for the glory of God until his last breath and he doesn't rest until he is in his tomb.

I am convinced of your good will. What a great happiness in the Lord it would be for me to see you and embrace you again! Speak to the other French Jesuits who are in England. You will find me quite well, thank God. But last winter my vision became very poor, caused by cataract in both eyes. I can still see to write and I read. I say Mass and read my breviary but I can only see in a confused way. They are waiting for my sight to fall entirely before operating.

Next Wednesday, I enter upon my eightieth year, I will have lived through seventy-nine. I am told that the older one is, so much simpler is the operation. The oculist to whom I go has not been mistaken so far in all that he has told me.

I have no time at present to write more. I am sending this letter by Father Dunn, an English Jesuit parish priest of the Catholics in Preston. I am taking advantage of the occasion to send you a copy of my explanation of St. Peter's Epistles. I myself offered a copy to the Holy Father at Fountainebleau.

I have written other spiritual works we will talk about them if you are able to respond to my invitation.

My address is: to Mr de Clorivière
 Carmelite House
 72 rue de Vaugirard

I remain with respect
my reverend Father and dear confrere
Totus in Christo tuus

P. J. de Clorivière, J

N°. 44

To Revd C Forester
New Hall, Chelmsford, Essex.
Paris 23rd July 1814

My dear Rev Father and Friend

Your letter of the 14th of this month gave me great pleasure, as did the news which it contained. I rejoice particularly that your health has improved. Mine also is very good for my age. I am now in my 80th year. God has preserved us until now so that we can work for the reestablishment of our Company in this country. Our Father General has given me this task. It is only a few weeks since I received his letter and already we have six or seven novices, priests and men already formed, all such as we could desire. Yesterday evening, 22nd July, I put them all in retreat. As soon as I received your letter, I wrote to Father General telling him of your good dispositions and asking him to send you here speedily where you will be very useful. I flatter myself that he will do this. That is why I will not say more to you.

I am short of time and my vision is blurred. I can only see through a fog having a cataract in both eyes. I can only see through one eye. Nevertheless, one-eyed as I am, I am none the less my reverend Father and dear Friend

Your very humble servant
P. J. de Clorivière Jes.

We are still working in the dark. Exteriorly nothing has changed but we desire the good intentions of the Government.

(Note: the three words underlined are almost illegible and could have different meaning to the French copy).

P.S. I am sending you, by Mr Marcour, my explanation of St. Peter's Epistles. I don't know what Mr Dunn has done with the copy I gave him for you.

N°. 45

To the Revd C Forester, Newhall
Chelmsford, Essex, England.
Paris 2nd October 1814

My dear Reverend Father

Although I am almost completely blind I will do all I. can to make myself readable and I will be most unhappy if I fail. Father General, concerned about our needs, has charged me to beg you to come to help us in France to work for the re-establishment of our Common Mother. I am to tell you that you will be doing something very pleasing to him and that by doing so you will be witnessing to the love which you have for the Holy Company. It is enough to say that to you. He himself is writing to Fr Stone. So we are waiting for you to come as soon as possible. You could arrive at N°. 18 or 20 rue des Postes, near the Church. You will find there brothers who will receive you with open arms. An old man, an octogenarian, will give them an example, and will do all in his

power to lessen the fatigues of your journey.

In this hope, which rejoices my heart,

I am my dear and reverend Father

Totus in Christo tuus

de Clorivière S.J.

N. 46

To Rev Fr Charles Fleury (P. Ch. Forester).

Paris, 8th March 1815

I have to pass on to you what I have received from Father General. This is a literal extract from his last letter of the 18th January. "I see from your letter of the 13th October that those to whom you wrote last November have not yet come to you. I hope that by now they have arrived as well as those to whom I wrote during the month of October. I told you what I had done to procure the help of Fathers Forester, Fountain and Simpson as soon as possible. I have written again to England about this in stronger terms, and in case my letters fail to arrive, which I fear as! have received no reply, I authorise you, as I said before to write in my name to Father Provincial of England and to the individuals themselves telling them they should sacrifice any particular good there was in their employment to the general good to the Company which would result from their prompt arrival in France".

This is what the reverend Father General adds in his last letter dated the 4th February: "I have nothing further to add to what I have already said in my previous letters relating to Father Forester, Fountain and Simpson. I have done all I can to procure their help as soon as possible. It is up to you to rouse up their zeal".

You can see from that my dear Father how much the rev Father General has it at heart that you should soon be reunited with me. I wrote a few days ago to rev Father Provincial to tell him this. I beg you, make it more sure, write to him yourself from your own point of view.

I trust that the landing of Bonaparte in France will be no obstacle to your departure.

However as doubtless you are aware of these events I leave it to your prudence to decide when the time is favourable. I beg you to pass on the enclosed to Father Fountain and Simpson putting on the address and discussing with them the arrangements for their journey.

I am etc. . .

Paris 8th March 1815

Send me at once, 1) the 1200 which you drew or are about to draw for what is owed to me by the Sieur Fouache; 2) the 1400 which you are holding in cash being the price of the sale of Eger, which was sent to you last November. . .

Autograph: Archives of the Province of the English Jesuits
Stonyhurst Archives MS CIV.16 N°. 26.