

without any exception, spots all of blood,—which left me in a sentiment of admiration.”

We know nothing further of this; and yet perhaps God has not chosen to warn us, by those crosses and that blood, that he will accord us the same favor with which he has chosen to recompense the merits of this good Father,—to die for his name, and to shed our blood for the establishment of his glory. Be this as it may, we [63] pray him that his most holy will be fulfilled regarding us, even to death.

This good Father felt himself so inclined to procure the glory of God, and to have only that in sight, that, more than eleven years before his death, he bound himself by a vow to do and suffer all that, during the remainder of his life, he might recognize as requisite to the greater glory of God,—a vow which he renewed every day at the altar, at the time of the most holy Communion.

From that time, I see nothing more frequent in his memoirs than the desires which he had to die for the glory of Jesus Christ: *Sentio me vehementer impelli ad moriendum pro Christo*,—desires which continued with him eight or ten days in succession. Finally, wishing to become a burnt-offering, and a victim consecrated to death, and in order to anticipate more holily the happiness of the martyrdom which was awaiting him, he devoted himself to it in a vow which he conceived in these terms:

*Quid retribuam tibi, Domine mi Jesu, pro omnibus quæ retribuisti mihi? Calicem tuum accipiam, et nomen tuum invocabo. Voveo ergo in conspectu æterni Patris tui, sanctique Spiritus, in conspectu sacratissimæ Matris tuæ, castissimique ejus sponsi Josephi; coram Angelis, [64] Apostolis et Martyribus, sanctisque meis parentibus*