

to express to them the gratitude of his heart for having contributed, by the assistance which he has received from it, to the success of his ministry. "After forty years," he says, "spent in the missions, being now attacked by a serious illness, I can have but few days to live. God will soon call me to give an account of my administration. If I should obtain grace before him, as I hope from the bottom of my heart, not in consideration of my merits, but through his infinite mercy and the merits of our divine Redeemer, I shall still bless your charity, my dear brethren in Jesus Christ, and I shall implore for you the most abundant benedictions."

On two occasions, the bishops of the United States, assembled in council, have transmitted to us the solemn thanks of their churches. We shall cite some of their encouraging words: "The beneficent hand which in your Catholic zeal you extend to all parts of the earth, has spread a holy joy through our cities, and even amidst our forests and deserts. On concluding the sessions of this council, we are bound in the name of religion to express to you our warmest gratitude." The bishops then speak of the number of churches and seminaries which have been raised by means of the alms transmitted to them, through the Institution for the Propagation of the Faith. At a very moment when the second council of Baltimore was addressing this letter of thanks to the members of the Institution, at a distance of six thousand leagues from thence Mr. Gagelin, two days before his martyrdom, was promising from the bottom of his dungeon to remember them before God. This holy missionary, condemned to death through hatred of the religion of Jesus

Christ, which he had preached, whose noble courage extorted the admiration even of the idolators of Cochinchina, has thus become for the Institution a second patron and special protector.

A flame of divine love is that which the blessed apostle requires when he says: "Omne quodcumque fecimus, aut in verbo, aut in opere, omnia in nomine Domini nostri Jesu Christi." (Ad Colos. iii. 17.) "All whatsoever you do, in word or in work, all things do ye in the name of the Lord Jesus Christ." And such a flame is that which is exemplified to us in the glowing expression of St. Ignatius, when he exclaims: "Quid ego, Domine, extra te volo, aut quid velim?"—"What do I wish,—what can I wish out of Thee, O Lord." Or that of the blessed St. Gertrude, when, all on fire, she cries out, as it were in an ecstasy of love,—and oh! that we would all, in all we do, in the simplicity of our hearts, say the same—"O Deus, hoc opus tibi offero per Christum Filium tuum ad laudem tuam."—"To Thee O God, I offer up this work through Christ, thy Son, to thy praise." And what is this work?—what are all works?—what is every work?—and how shall this or that work, all works, every work, be, as St. Gertrude did here, offered up as a sacrifice of praise to God? Let us not, but St. Augustine reply: "Qui non cessat bene vivere, semper laudat Deum."—"He that ceaseth not to live well, ever praiseth God." Wherefore it behoves us to order our hearts, that the emotions thereof may flow from our lips, as through a conduit of living waters, and as a channel of an eternal fountain." As St. Paulinus said of St. Augustine, "Os tuum fletum aquæ vivæ, et veram fontis æterni merito dixerim."—*Catholic Magazine.*

## THE CROSS,

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