

force covered the soil, whereupon the brave and heroic comrades of the saint had met a noble death. As to the latter, we are permitted to believe that he valiantly and with his own hand attacked the infidel foe, for the prevailing customs of the middle ages authorized such a proceeding.

Mezieres says in several instances: "*Personaliter corando, corporaliter bellando*," thus showing that his heroes really fought sword in hand with all the bravery of a belted knight.

During this campaign, the splendid qualities of the *monk, now general and even admiral*, were displayed in all their greatness. Whether sailing with a fleet or with a small light vessel, whether he had to encounter the fiercest storms, to face the rigors of the severest winter—or feel that treacherous foes were nigh—he never for a moment faltered. Now he would present himself at Candia, then at Cyprus—Constantinople would not be forgotten.

The Archipelago would be included in his mission. The Turks received so many lessons, in the way of defeats from him, and were so impressed with the supernatural character of this friend of God, that discouragement and disunion soon began to penetrate their ranks. One of their Chiefs, the ruler of Alto-Laga, (the ancient Ephesus) made his submission to the Legate, paid tribute to him, and ever after treated his Christian subjects with deference and respect. The holy Legate manifested then, in those vast countries, an activity far beyond the greatest of human efforts. Consoler of the Greeks, invincible foe of the Turks, mandatory of the union, and *above all* the orator who, with eloquence keen as a two edged sword, waged war against every vice. Such was Blessed

Peter Thomas. Is it necessary to say that to us his life stands forth *a marvel*, a truly celestial and perpetual prodigy? Through his mediation the light of faith—of Catholicism—burned with resplendent lustre in the capital of the Orient, and, with its re-enchanted radiance, confidence was again revived in the hearts of a people whom unpropitious circumstances had always held in apprehensive consternation.

The Byzantine Empire found itself ready to resist, with greater assurance and courage, the ever increasing invasions and encroachments of Mahomet.

Thus, by the grace of God, a mendicant friar was enabled to stretch forth a helpful hand to imperial potentates—the son of a Perigordian.

(TO BE CONTINUED.)

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A touch of a kindly hand will oftentimes render more help and comfort than the most eloquent words. Our hands were made for helpfulness, and they are never more worthily used than when they are stretched forth to lift the fallen, to aid the weak, or to comfort the sorrowful of heart. Oh! for a touch of the Master's hand! Oh, for a baptism of the Master's spirit, Whose hands were ready for all helpfulness, even to being nailed for our redemption to the cross of shame.

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"By the prayers of the holy Church, the profitable sacrifice and aims bestowed upon the faithful departed leave no doubt, that the deceased are delivered. For this practice, delivered unto us by our fathers, is observed universally in Christ's Church that prayers should be made for the departed."—ST. AUGUSTINE.