

sions of good will and gracious adieux on the part of the Emperor, he embarked for the island of Cyprus where his intention was to consider the best method of penetrating into Palestine.

The long reign of Hugo de Lusignan of which thirty-four years had passed away was still in force when our pilgrim landed there in 1358.

Renowned for his wisdom and love of religion, Hugo had been at the head of the Catholic movement in the Levant. The renown of the man of God had not failed to reach him, and, having learned that he had disembarked at Famagoste, the king not only gave orders that every attention should be shown to him but even went himself to call upon him at the Carmelite convent in that city.

The humble monk would fain have eluded such signal marks of respect. His term of office as nuncio had ended when he left Constantinople, and he would have considered himself a usurper if he had permitted himself to be treated as a representative of the Pope. "I am no longer a nuncio nor a legate," said he, "but a simple mendicant friar, eager to visit the holy sepulchre of our Lord. I therefore entreat your majesty to refrain from attentions of which I am unworthy."

Ingenious error of humility. What matters the absence of titles as nuncio or legate when one stands in reverent awe before a model of sanctity?

The evidences of respect and veneration could not be suspended. Is it not written, "He that humbleth himself shall be exalted"? "My Lord Bishop," replied the King, "I do not act unadvisedly. My information is exact. You are he chosen by heaven to operate numberless marvels. Nay more. Though you are indeed

neither nuncio nor legate—and were you indeed not a bishop but a "simple friar," on account of your virtues and because you are a master in theology we would insist upon honoring the doctor and the saint."

It was in vain then that Blessed Peter made use of every pretext which his ingenious wit could devise. He could not dissuade King Hugo from his course. The conqueror bore him triumphantly away to Nicosia, the capital of the kingdom, and assigned to him a suite of apartments in the royal palace.

Blessed Peter therefore eventually resigned himself to the attentions of the courtiers and the people, and in order to reciprocate their good will, and be of some real benefit to them, he at once entered upon his office of preacher. He delivered many sermons in presence of the king and the archbishop in the Metropolitan church.

But whilst he was devoting his time and energy to this beloved work, he was suddenly stricken down with an illness which threatened to terminate fatally and thus deprive the Church of one of her most efficient children.

However, whilst he had to suspend his labors, he still found means to edify those around him, for his patience and utter resignation to the divine will united to preach a silent sermon which bore the richest fruit. Meanwhile, throughout the capital city deep sadness prevailed and one might have thought that some public calamity was at hand. The Queen was so concerned at the illness of the saint that she ordered a suspension of the usual court festivities, and even gave up everything herself in order to attend to the servant of God. Pious and charitable, she united to the supplications which she offered up for his