

resist an impulse which, under the circumstances, was so perfectly legitimate, that led him to seek elsewhere something more in accord with his abilities? Why, in a word, in order to relieve his dear family from the charge of his maintenance, should he decline to try his fortune away from home? Having then secured, in default of a rich dowry, what he regarded as something of infinitely more value—a father's benediction, a loving mother's parting counsel, and a devoted sister's fond caresses, he turned his steps towards the neighboring city, there to carve for himself a career, by the grace of God! The close of that day found him at Montpazier, a place about four leagues from Saller. There he at once had himself enrolled as a pupil of an unpretentious school, where, through charity alone, he was admitted to the ranks. And his "daily bread"—how did he procure the food necessary to sustain his life? From the alms which he received from door to door in the little city, or its vicinity, especially from the Religious at the ancient abbey of Notre Dame de Capdrot.

Constant application, united to talent of a high order, led him, with such rapid steps, along the path to learning that before very long he essayed the role of teacher himself. It is true, it was a small beginning. He initiated a class of children into the mysteries of reading, and was greatly encouraged that he could do so.

Ardently longing for more rapid progress, after remaining for some time at Montpazier, he left, in order to take up his abode at the beautiful Gallo-Roman city of Agen.

And, whilst pursuing his search after learning, did he make frequent visits to the home of his childhood? During

this period, life to him might be called a struggle for existence. Was it granted to him to go for a rest, under the roof where he first beheld the light of day? Did he ever return to breathe the sweet, fresh air of the forest, or to stroll along the verdant hill sides where, as a shepherd lad, his leisure hours had been spent? None of his biographies mention that he did so, therefore his visits, if they ever occurred, must have been very rare, especially after he left the city of Agen for another home. And when we consider how he was situated—taken hither and thither, without intermission, to distant spots—it can readily be conjectured that the God of the Gospel most rigorously exacted from Peter Thomas, as from his devoted Apostles, the utter renunciation of family joys.

His hopes of finding greater facilities at Agen were not disappointed. The studious young man devoted himself to the study of grammar, which he thoroughly mastered, and even made excursions into the domain of Logic and dialectics. In return for his zealous attention at her shrine, Knowledge, whilst not absolutely profuse, did not act the part of an ingrate to her votary.

Some wealthy citizens engaged Peter to act as private tutor to their sons, and thus a portion of his maintenance was secured. As for the rest, the good offices of the charitable were again called into requisition, for his poor family could never aid their cherished child more than by sending the beloved wanderer at long intervals, the merest trifle for his use. For seven or eight years he maintained this struggle, and not a day during that time did Peter Thomas fail to petition for strength to come forth from the ordeal unscathed—not a day passed upon which he failed