

ridiculed the words of Blessed Peter, and laughed alike at his promises and his threats. He denounced him in the most violent and blasphemous terms. The insolence of this diatribe went far towards influencing the nobles, who, a few moments before, were inclined to respond to the mediator.

But the day had not yet ended when the wretched man met with a sudden death. He was stricken down by a just God who does not always withhold swift and terrible punishment to the blasphemous sinner. And nevertheless—O! incredible blindness and hardness of the human heart! The warning had no effect upon the rest who refused, more firmly than ever, to consent to the treaty.

At the expiration of the six months' armistice the homicidal fury burst forth anew, but to the detriment of the misguided recalcitrants. For the victorious Hungarians drove out the Venitians from Zara (September, 1357) and cut to pieces another of their armies (January, 1358). Repenting, when too late, the folly of having disdained the former conditions, favorable as they were, the Republic was constrained to sign an iron-bound article of capitulation.

Blessed Peter Thomas, having exhausted all the means at his command to accomplish the desired aim and end, left the scene of a misfortune which he could not avert. With a sorrowful heart, at the thought of the Christian blood, which would turn to crimson the waters of the Adriatic, and fervent prayers to implore mercy for those who had refused it from man, he returned to Avignon to give an account of his mission. The result of this fourth embassy, equally with that of Rascia, was not fully satisfactory except to the humility of the saint. For suc-

cess—which is *God's* part in the works which He assigns to us—often assumes a form which cannot easily be seen.

An end and aim that even his servants deem highly advantageous and desirable escapes fruition in some mysterious way. But, lo! an other of which they had not thought presents itself, and the result proves all that could be wished for. Blessed Peter knew this well—and, therefore, any failure (whether real or merely apparent) which might have been mortifying to one carried away by pride and ambition had not the slightest effect upon his prompt and instant obedience.

The slightest intimation from the Holy Father would have found him ready to hasten to the most remote quarter of the globe!

(TO BE CONTINUED.)

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Except in the act of contemplation, in all exercises and good works, the soul must make use of good meditations on, and recollection of, what is good in such a way as to increase devotion and profit, particularly dwelling on the Life, Passion, and Death of our Lord Jesus Christ, in order that its works, exercises, and life may be conformed to His.—St. John of the Cross.

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They who have passed on to the state of contemplation, must not for that reason suppose that they are never to make their meditations any more; for in the beginning the habit of it is not so established that they can have it whenever they will; neither are they so far removed from meditation as to be unable to meditate as they were accustomed to do.—St. John of the Cross.