

coming their dread, as also the fears of the Latins. The slightest delay in acting would have intimated uncertainty upon his part, and a want of conviction, which was far from being the case.

The very day after the insolent refusal of the governor, the Legate, whilst the mournful tolling of the bells heralded the momentous event, fulminated the sentence of excommunication against that obstinate functionary, and placed the entire city under an interdict. By this sentence, the public celebration of the divine offices was suspended, the churches were closed, and all access to presbyteries and convents was forbidden to the laity.

In another interview with the Venitian officer, the Legate, with undaunted firmness, reminded him of the then universally acknowledged right enjoyed by the Papacy of bestowing upon those states, which remained faithful, cities or kingdoms. He charged him to warn Venice, that if, through the governor, it would persist in sustaining those heretics, the Sovereign Pontiff would proclaim it deprived of the possession of Crete.

That he might obtain a happy result of these severe measures, our saint had recourse, as was his wont, to penitential exercises and prayer. He addressed himself, above all, to her who is styled by St. Andrew of Crete, "*the inexhaustible fountain of divine inspirations.*"

Thanks to this blessed influence, the governor began to reflect upon the power of God and the dignity of His Vicar upon earth. The numerous miracles wrought by the holy Legate recurred to his memory. He submitted the cause to the administrative council of the island, which body

wisely advised him to repair in person to the Inquisitor and formulate his regrets for what had passed.

The humble Carmelite received him with kindness, and even expressed his sorrow for the misunderstanding which had arisen between the two powers, and especially for the deplorable cause thereof. The mild persuasiveness of his manner caused the last trace of prejudice to vanish like mist before the morning sun, and transformed the bitter feelings of the governor into sentiments of a very different nature. Finally, Blessed Peter obtained his concurrence in the requisite proceedings against the promoters of the heresy. At the investigation which followed, the guilty parties could no longer deny the pernicious doctrines they had disseminated. The most influential amongst them—of whom one was the relative of the governor—were condemned to suffer the punishment of fire.

Although they humbly solicited the boon of life, the petition was not granted. They were delivered to the secular courts, and adjudged deserving of being publicly burned.

The primary author of the heresy, it seemed, was able to defy all inquisitorial proceedings, having been dead for some time, and judged by a higher than any earthly power. Yet, might not he still exercise a malign influence upon the imagination of the people? The wise judge knew how to avert so great an evil. He instituted proceedings against him as he would against any other heresiarch. His memory was dishonored, and, with the same end in view, his bones (he had been buried at la Camee, formerly Cydonia) were exhumed and cast into the flames by the hand of the executioner.

A severe punishment, but a neces-