

view of his army he noticed him in the ranks. Advancing to him for the purpose, as he pretended, of examining his arms he took the soldier's battle-axe looked at it and threw it on the ground. As the soldier stooped to pick it up the king with a powerful stroke split his head open saying "It was thus you struck the vase of Soissons."

This is the first instance in which Clovis avenged any of the insults offered to the Catholic Church; he was to be her champion but he little dreamed of this at the time. The cruelty here exercised shows that Clovis intended that his army though composed of pagans, should respect the religion of those whom they had conquered.

The history of the conversion of Clovis centres about his queen Clotilda whose father, mother and two brothers had been put to death by the order of her uncle Gondébaud. She and her sister were the sole survivors of this unfortunate family, and the cruelty of their uncle extended so far that they were not suffered to live together. Chroné, the sister of Clotilda was placed in a convent while Clotilda herself, though not permitted to appear in public as a princess was kept at his court. Clotilda occupied herself in religious devotion and in giving alms at the door of the churches after mass.

The ambassadors whom Clovis from time to time sent to the court of Gondébaud brought home news of the unfortunate princess. They extolled her great beauty, praised her many virtues and deplored her cruel misfortune. The young and chivalrous king, hearing the sad story of her abandoned state, conceived the idea of seeking her hand in marriage. He would thus not only free her, but, what was to him an important factor, he would establish a hereditary claim to Gondébaud's territory.

His idea was put into execution by the intermediary of an ambassador who coming up to her as she was distributing alms to the poor, made known to her the wishes of his king. Her consent being gained, Gondébaud was con-

sulted as to the project and reluctantly gave his assent. He received the usual price of one penny and one farthing for her. The ambassador therefore espoused her in the name of Clovis and she immediately began her journey south to the domains of her new lord.

After travelling for some time in the rude carriage placed at her disposal, fearful lest her uncle should change his mind concerning her marriage, she mounted on horseback and travelled by a different route from the one usually taken. Her fears were not without foundation, for Gondébaud, soon after her departure, regretted his decision and sent messengers to bring her back. They overtook the car only to find that the object of their search was gone, and failing to find her, they returned empty-handed to their disappointed master.

Clovis was highly pleased with Clotilda and became deeply enamoured of her. She was a fervent Catholic which was the religion of nearly all the Gauls now under the dominion of Clovis, and the subjects of the new queen founded great hopes upon the result of this union.

Clotilda soon attempted the conversion of the king. She showed him that his gods were made of wood and stone, and that in consequence they had no power. She pleaded eloquently for the true God, saying that he should adore the great Creator of the universe who causes the sun to shine, who ornamented the firmament with stars, who filled the earth with living beings and who with his own hand created man the master of all creatures. She repeated many things calculated to inspire him with a love of the true faith. In the meantime a son was born to them. Clotilda desired to have him baptized, but the King wished to consecrate him to the service of his gods. The mother won her point. Preparations were made for the young prince's baptism and that rite was finally administered; he was named Ingomar. But while still wearing the white robe of baptism, he fell sick and died. The