

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XXXIII.

LONDON, CANADA, SATURDAY, FEBRUARY 28, 1920

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PRACTICE vs. THEORY

The close relation between theory and practice usually escapes common observation. Many worthy people regard them as in opposition. They look upon theory as in the air, at best only a kind of moonshine. They fail to see that behind the daily activity of the average man there must lurk somewhere in his subconsciousness a plan, however crude. If it were not so, we should be worse off than the brutes. Instinct arms them for the life struggle; we are endowed with reason, and if that high faculty lay unexercised we should indeed be poor creatures. Things are not quite so bad as that, or history would be more uninteresting than a treatise on any branch of animal life. Of course practice may be foolish and wasteful, and in that case the theory upon which it has been based must have been defective. Bishop Butler's illustration holds good throughout. A ship may be well built and have excellent sea-going qualities, but if she were unfurnished with compass and chart, how could she be steered to her destination? Again, if these are not fairly and intelligently interpreted, how can she be insured against shipwreck?

A generation ago two discrepant views of human nature came into violent conflict. Carlyle, though temperamentally prone to worship strength, was too deeply pledged to his Scottish creed to undervalue moral responsibility; therefore he insisted that every moment was charged with sublime possibility. "Your heaven is here or nowhere," he wrote. "Do the duty that lies nearest, the next will then be clear." He was inclined to think that genius largely consisted in the habit of taking pains. This scheme of conduct was implicitly challenged by Nietzsche, the German writer, whose Genealogy of Morals and Will Power certainly helped to steel the ruling military caste against all considerations of justice when the rights of weaker nations were in question. The truth probably lies between these extremes, or perhaps we might more accurately state the actual fact as comprehending the half-truth involved in these partisan notions. Though we do well to regard every hour as precious, seeing that time flies so swiftly and there is so much knowledge to be acquired, so much worth doing in the brief span allotted to us, we should never allow ourselves to forget that life has its supreme moments big with possibilities of boon or bane, such as mightily advance the wise man's fortune or retard the progress of the fool, whose weak subservience to some current fashion blinds him to the new opportunity.

Instances of these fateful crises crowd upon the mind of the student, for nations as well as individuals and classes have gone down in a welter of confusion because they knew not the day of their visitation. We moderns have the advantage of witnessing tragedies of this kind; our forefathers only dimly discerned them afar off or spelled them out painfully as antiquaries decipher a tattered scroll of papyrus or parchment.

Gibbon's monumental work traced in minute detail the Decline and Fall of the Roman Empire; we now see more clearly that internal decay, the weakening of the moral fibre of Rome's citizens wrought her ruin, else she would not have fallen a prey to her barbarian invaders. At the present time, the disintegration of Russia and Germany present a much less complicated problem. Despotism, with its contempt for the common rights and its selfish absorption in pursuit of gain and pleasure, must inevitably lead to such utter ruin and conflict of classes as we see before us today.

It was a supreme crisis in the world's history when, after the disappearance of the Jewish State, Christianity fought its way, not with carnal weapons, to the thrones of Constantine; but when St. Augustine wrote his Civitate Dei all seemed lost and a kingdom in the heavens the only refuge for earthly pilgrims. Many serious crises have occurred since then. What a supreme moment in American history it was when Lin-

coln formulated the growing sentiment of his nation against the institutions of slavery, choosing the fiery antidote of war rather than the path of compromise with evil! Now once more peoples are banded together to put down a wider and more malignant evil, to arrest a foul conspiracy against the ordered liberties of mankind. On such decisions hang the fate of races and societies near and far.

We would fain avoid platitudes where the subject is one that ought never to grow stale. Do not all the higher interests of life illustrate the duality of the human vocation? Religion, art, literature, science, all rest upon solid foundations, but aim at some better product than everyday use. They have their regular exercises, but advance by nobler flights to higher levels. The homely utilities which serve our common needs should not be under-estimated; neither should we overlook the transcendent gains which minds intent upon progress have stored up for their fellows in select hours of inspired meditation. The bread that nourishes the great working majority is rightly deemed priceless; the wine which stimulates thought and the endeavor should also be welcomed as a gift from the powers that shape the destiny of our favored race. Dry and tasteless are the punctilious performances of the fastidious, who never rise above the commonplace, never forsake the letter to live in the spirit. Only when the artist, the moralist, and the intellectual worker attain the vision that glorifies the prosaic truth of daily experience do they render original service. The creators in every branch of human effort cease to plod along in the beaten path when the light within guides them towards a goal which is invisible to the crowd who are dependent on the sign-posts set up by authority. The blending of the ideal and the practical in a true unity is thus the secret of the best attainment in all departments of our manifold activity.

The supreme moments in every career, when prepared for and eagerly welcomed, raise life to its highest power. All the great poets and philosophers affirm this; they exemplify it in their own history and achievement.

Theocritus commuted with the spirit of Nature in his Sicilian retreat, finding sea and sky, pine and olive more suggestive of elemental truth than the courtly Society of Syracuse or the learned babble of Alexandria. Virgil found rest and inspiration in the fields and woodlands on his little estate, such as were unattainable within the precincts of imperial Rome. He too looked forward with prophetic eye to a Kingdom based on something better than force. Our Victorian singer, Alfred Tennyson, drank at the same pure spring as his ancient foregoers; more than twenty-two centuries intervene between Theocritus and the bard who hymned the new age of gold; but lapse of time does not affect the supreme truths. The poet who dramatized Job's sufferings and speculations let his plummet down into the depths, finding no bottom; and the author of In Memoriam avowed that he was but "a child crying in the night, with no language but a cry." John Keats celebrates the golden moments which heralded his acquaintance with Chapman's version of Homer's Iliad—

"Then felt I as some watcher of the skies,
When a new planet swims into his ken."

Can we not all recall occasions when we sprang into comparative maturity under the spell of a great thinker, when a new birth of the soul launched us upon a fresh voyage of discovery, one which was fraught with wonderful consequences to others as well as ourselves? Saul of Tarsus was a type of the earnest nature that quickly responds to a vision of the ultimate reality behind the invisible. Is not this the characteristic of the many master minds that rule their fellows in spiritual things? St. Paul, St. John Chrysostom, Francis of Assisi—are they not all pioneers, pathfinders, leaders from some Egypt into a wilderness beyond which gleam the trees and fountains of the Land of Promise, never to be entered but only seen from afar?

REASONED OPTIMISM

HOPE IS A CHRISTIAN VIRTUE, DEPRESSION THE BANE OF ALL ENDEAVOR

We congratulate ourselves upon Peace on November 11, 1918; we waited for it all through 1919; today we are asking what 1920 is going to bring forth. Naturally the year opens to find everybody disappointed; not so much because the complexity of the problems inevitably meant delay, mistakes, false starts, but because so many feel that the problems have been attacked on the wrong lines and in the wrong spirit. And even now we are waiting, not very hopefully, to see how some of the most difficult of them are going to be attacked during the next week or two in Paris—still held up, nearly fifteen months after the cessation of the general fighting.

Yet it would be as foolish to refuse to recognize the marks of progress 1920 brings as to deny its disappointments. And one of the most encouraging, little as it is observed even by Catholics, is the enormous strengthening of Catholicism that has followed upon the War. Outside the Church, the storms rage with ever-increasing violence, and men are coming more and more widely to see that in the last resort there is but one Ark of safety. The War, which set so many hundreds of thousands of Catholics at the dreadful business of killing one another, has afflicted her with no schism, while the secular powers which preserved so solidly their unity under the stress of War, are being threatened with that worst of secular schisms, class warfare. The position of the Vatican, too, has been enormously strengthened. Policy doubtless has impelled statesmen to woo that power which so long they spurned. But far more powerful has been the pattern of disinterested, all embracing charity, set forth through the terrible years of war by the "Servant of the Servants of God."

And the position of the Vatican is no mere aggrandizing interest of ecclesiastics; it is a guarantee for the world's peace, international and national. In proportion as its voice is heeded, is there hope of a real peace, hope of escape from a renewed war a few years hence, or from general revolutionary upheaval. Daily this fact becomes clearer, as men hear the strivings throughout the world of a definite and linked-up movement, whose avowed aims are violent revolution, the up-rooting of democracy, the destruction of personal liberty and the compulsory personal property, and the effacement of religion. Just now, too, to meet a great need, the Church finds herself more free than ever from entanglements with political and social reaction. If she has lost or will lose in some quarters forms of material support, she is also emancipated; if oppression, lightened here, teller here, it purifies her members and heightens her Faith. And with freedom comes power the better to help all who are seeking freedom by the devious ways and with hidden eyes, and are finding it not. "If it were possible to know the outcome of the social revolutions now going on in the world, we should realize the groundlessness of many forebodings."

This last sentence we quote from a remarkable article directed against pessimism in our American contemporary, the Ave Maria, a magazine not at all given to optimism about secular progress. Its message seems to us so useful in the circumstances of today that we take the liberty to reproduce some further extracts.

"To attribute to society the faults of a set, or, again, to a whole class the selfishness of a few individuals of that class; to judge a nation by its criminals, a body of religious men by the backsliders among them; to lash the whole community for the sins of a small though assertive set; to demand that every man shall at all times do his whole duty; to make no allowance for ignorance or weakness—all this is the mark of folly. The pessimist is the one most likely to make groundless charges against the age, and he fancies they are pressed home when they are reiterated.

"The truth is that the forces of good were never so active, so zealous, so enterprising as now. At no time in the history of the world were the classes more willing to join hands with the masses. Associations for the promotion of everything beneficial and the suppression of all things harmful and degrading flourish and are constantly being formed. The progress of the Church was never more encouraging than now. Witness the harvests of souls in pagan lands; the steady stream of conversions to the Faith in civilized nations; the extension of the diplomatic relations of the Vatican with the world and at the request of the world; such wonderful demonstrations of faith and piety as our Eucharistic Congresses, or the recent artistic Congresses, or the recent celebration at Montmartre; the increasing interest in foreign missions and home charities of all sorts; the sacrifices made in the cause of Christian education; and a hundred other things that might be mentioned. If in some countries there is open oppression of the Church, in our own hostility and suspicion have given

place to ever-increasing respect and confidence. The agencies for the preservation and propagation of the Faith in the most progressive nation of the world are powerful and wholly free; and every year the number of them increases.

"There is a great amount of good in the world, and any number of good people. If at times evil seems to triumph, the One who permits it can draw good out of it. Truth may be crushed to earth, but the victory is always on her side in the end."

This is not idle self-congratulation. It is a reminder of solid facts much needed in a day when serious people are so deeply concerned at the many dangers of the day, and therefore are liable to be depressed by them. And as in the spiritual combat, so in the fight against every kind of evil, depression is the bane of all endeavor. Hope is a Christian virtue, and amidst all the lowering clouds of this January we should have high hopes for 1920.—The Universe.

DR. RYAN

WARNS AGAINST THE BUGABOO OF BOLSHEVISM

Washington, Jan. 6.—Rev. John A. Ryan of the Catholic University has written a timely article for the current issue of the Charities Review on the present era of "plots" and "revolts." The article has caused much favorable comment because it attacks the propaganda of the metropolitan daily press as well as those industrial Bourbons, who have no sympathy for the cause of labor. Dr. Ryan writes as follows:

"Calm-thinking persons who are unaware of the control exercised over the metropolitan daily papers by powerful interests are puzzled by the enormous publicity and emphasis given during the last few weeks to alleged 'Bolshevists,' 'revolutionists,' 'conspirators' and 'anarchists' generally. Almost every day some of the front-page headlines of these conservative journals scream at us that our government and our institutions are in serious jeopardy through the malign activities and conspiracies of seditious groups in various parts of the country. It is true that when we analyze the contents of the columns beneath the headings, we do not find the scare-captions justified. Occasionally, but very rarely, we read of some rights between members of the I. W. W. and returned soldiers; but the main burden of the news recitals is laid upon the most remote places of suspected organizations, the seizure of 'tons of red literature,' the arrest of some officers of these organizations, violent encounters among workmen where a strike is in progress, and the forcible expulsion of labor agitators from certain cities by self-appointed guardians of law and order. In the headlines we have been led to believe that a well-organized and powerful movement is in operation throughout the country for the distinct purpose of making a revolution. In the body of the articles we find little more than the long-familiar violent features of industrial disturbances, considerably increased in volume. Nevertheless, the violent headlines, together with the loose statements, exaggerations and insinuations in the text, are able to persuade the uncritical and unophisticated reader that we are on the verge of a genuine revolution.

I. W. W. HAD 200,000 MEMBERS
TWO YEARS AGO

"What is the truth of the situation? Undoubtedly there are persons and organizations in the United States who desire to see the Government overturned and some kind of Socialist or Bolshevistic organization put in its place. Undoubtedly there are societies in the country that want to abolish the wage system, and to confiscate the property of capitalists. These are not new things under the sun. Therefore, the important question, the only pertinent question, is whether these revolutionary elements have suddenly become so numerous and so powerful that they are an incomparably greater menace than they have ever been before. If this question must be answered in the affirmative, the suppression of such activities by all legitimate means has become the first and most pressing duty of all good citizens. No honest man who examines critically the so-called 'evidence' in the case will return an affirmative answer. It is probable that the persons who believe in social and political revolution in the United States are more numerous than they were before the War; but there is no reason to think that they have become so numerous and so formidable as to constitute a real and immediate danger. As late as 1917, the I. W. W. had only 200,000 members, and the disciples of violence who are outside of that organization and probably insignificant in numbers and influence. Two or three hundred thousand men cannot carry out a revolution against one hundred million. They cannot do more than an infinitesimal amount of damage if the laws are enforced with an ordin-

ary degree of effectiveness. There ought, indeed, to be a statute making the advocacy of violent revolution a criminal offense.

It is also true that revolutionists have become much more noisy and terrible of speech than they were formerly. But this is largely a by-product of the War. It is one manifestation of the usurpation of our intellectual processes by our emotions, to which we had to submit during the great conflict. The hysteria which is evident in the treatment of the whole subject of revolutionary activities by the daily papers is another manifestation of the same deranged psychology.

METHOD TO HYSTERIA

However, the agitated discussion in the metropolitan dailies is not all hysteria. There is very good reason to conclude that the dominating motive of these denunciations of Bolshevism and radicalism is a desire to discredit the cause of labor and of progressive social and industrial movements generally. The first important indication of this motive was seen in the treatment accorded to the strike against the United States Steel Corporation. In this dispute both parties acted unreasonably. The leaders of the union should never have called the strike.

They ought to have acceded to the request of President Wilson to withhold such action until the assembling of the Industrial Conference in Washington, October 6. The position of the officials of the Steel Corporation was indefensible because it included a refusal to treat with the representatives of the union, or of any labor union. An honest journal would have apportioned the blame for the strike in substantially equal measure between both parties. What was the course adopted by most of the metropolitan dailies? As regards Mr. Gary, the head of the Steel Corporation, they either defended his attitude or passed it over in complete silence. But they denounced the strike and its leaders without restraint. They were not content to point out the unreasonable character of the strike itself in the circumstances, but deliberately and consistently sought to create the impression that it was intended as the first step toward a revolution. The obvious purpose was to discredit labor unions, even so conservative an organization as the American Federation of Labor, under the direction of which the workers in the steel industry had been organized. In its report on the steel strike, the investigating committee of the United States Senate declared that the strike was not instituted nor carried out for any revolutionary purpose although one of its leaders had not fully cleared himself of the charge that he still believed in methods of violence; and that what revolutionary persons were employed in the steel industry naturally supported the strike. Competent and unbiased investigators, like John A. Fitch and William Hard, have pronounced the same judgment. But their statements and the report of the Senate Committee appeared after the strike had been in progress several weeks. In the meantime, the opinion of probably seven tenths of the disinterested public had been determined by the dishonest tactics and false statements of the metropolitan press.

A propaganda of the same general character, but in a milder degree, has been carried on by many daily papers in relation to the strike in the coal fields. It was asserted that the ultimate object of the miners was to set up a Soviet control of the coal industry, that the 'radicals' had got control of the miners' union, that the strike did not have the support nor the formal authorization of the rank and file. All these assertions have been completely falsified, but not soon enough nor in ways sufficient to neutralize the calumnious accusations of the papers in the beginning.

TRYING TO DISCREDIT UNIONS

"Many other instances of the same tactics could be cited. They all exemplify the same methods and aim at the same object. The unrest and agitation of labor is played up as a deep and wide conspiracy against our political and industrial institutions, and unionism as such—not merely its insignificant revolutionary varieties—must be discredited in the eyes of the public. There are many indications that these tactics and insinuations and this diabolical purpose, have been deliberately fostered by the Bourbon elements among the employing classes. These elements are frightened by the greatly increased power of labor, by its evident consciousness of power, and by its unreasonable demands and methods. Instead of examining fairly and sympathetically the merits of labor's position and contentions, they have determined to fight, to resist every effort of labor for improved conditions, and to carry on the fight without a toe nice choice of weapons. The stubborn and hopeless attitude of the employers' group at the Washington conference was merely one manifestation of the general policy.

"Of course this policy will prove as futile as it is unfair. It is too late in the day to destroy the whole labor movement by such tactics. The attitude of these employers is industrial Bourbonism of the most stupid sort.

It will defeat whatever genuine good the employers desire to achieve. To destroy excessive radicalism in the labor movement is a desirable end, but it cannot be accomplished by attempting to attach the stigma of radicalism to even the moderate leaders in the American Federation of Labor. The moderate element has been and still is dominant in the Federation. If the powerful employers were well-advised they would help to preserve this situation by co-operating with and conceding the reasonable demands of this conservative element. By taking the position of unyielding refusal to all demands, and especially by fostering a campaign of journalistic misrepresentation, they are doing more to promote Bolshevism than all the avowed 'Reds' could accomplish, in a generation. They are the most efficient promoters of radicalism."

CZECHO-SLAV "REFORMISTS" INCUR EXCOMMUNICATION

G. S. P. A. Cablegram

Rome, February 8.—The "Acta Apostolice Sedis" carries an important decree of the Congregation of the Holy Office on the "Reformist" movement among some Czecho-Slovak clergy. The Holy Office says that, in as much as those priests unlawfully assembled and formed themselves into a so-called national church, separate from Rome, they have incurred excommunication reserved in especial manner to the Holy See, according to Canon 2314.

After formally reproving, censuring and excommunicating the so-called church, the Holy Office goes on to exhort the Bishops to bring the matter properly to the knowledge of the faithful to prevent them from being led away.

As far as numbers are concerned, the movement is quite small, since all the Bishops and an immense majority of the clergy are loyal to the Holy See. The decree, however, shows that the movement is a much more serious thing than just an infraction of discipline: it is a real attempt at a schismatic movement which the Holy See sees must be crushed immediately.

CARDINAL ON DANGER OF BOLSHEVISM

PRELATE BORN IN RUSSIAN POLAND POINTS OUT ITS TRUE NATURE

The Archbishop of Warsaw, Cardinal Kakowski, who was appointed a Prince of the Church by the Holy Father at the recent Consistory, has made some interesting statements to a representative of the Corriere d'Italia. After expressing the gratitude of Poland towards the Holy See for its invaluable support and encouragement both during the troubled times of the World War and the subsequent period which enabled her to rank among free nations, Cardinal Kakowski dwelt upon the Bolshevik danger. His Eminence, being a native of what was hitherto known as "Russian Poland," is an authority on the mentality and general conditions of the Russian people, so that his statement is especially valuable and interesting.

"In Europe," said the Cardinal, "Bolshevism is not understood, even by those who make a special study of the subject. The Socialists themselves do not understand it. They mix it up with Maximalism, and this is also the view that the public holds with conviction.

"Now all that is an error, and a very big error. Maximalism is a positive program of governments and represents, as the word itself indicates, the maximum of proletarian claims that Socialism proposes to put into effect, in the case that it should get the power into its own hand. Bolshevism, on the contrary, has no positive project. It has a purely negative program—that of destroying everything and is nothing else than the traditional Russian nihilism, which but too many have forgotten. The object of Bolshevism is to bring everything down to one level by means of destroying everything that there is in existence at the present moment of social and human elevation. And its program is so radical that there is not a single element of culture that can stand before it. The brutality of ignorance is its only ideal; if the word may be excused—which the masses that have been put into a state of convulsion by the propagandists of Bolshevism are able to conceive. One of its commonest and oft-repeated cries during the days of the Bolshevik tumults was this: 'Devoimamot!'—a phrase which needs several words for proper translation into English, and means 'Down with those who can read and write!' You will understand what a danger to Europe and to the whole of civilization would be an eventual diffusion of such a barbaric movement.

"And it is for this reason that Poland, in opposing herself to Bolshevism, has taken once more her post of sentinel in the advance-guard of civilization towards the East, for the benefit of Europe. And Poland will not go back on her traditions."

CATHOLIC NOTES

The society founded by the Archbishop of Paris for the raising of a fund to care for the War orphans now provides for 40,000 children.

According to reports from diocesan chancellors, as given in Kennedy's Official Catholic Directory, 23,925 non-Catholics were received into the Church last year.

An unparalleled experience for Derry, Ireland, resulted in the election of Alderman O'Doherty as Derry's first Catholic mayor. When the newly-elected mayor was being installed the crowd sang "God Save Ireland." Mayor O'Doherty, a brother of Vincent A. O'Doherty, a prominent attorney in St. Louis.

The victory of the Italian army has restored to the land of Italy the very interesting city of Trent, which fills so large a place in the ecclesiastical history of the sixteenth century. Here was held the important oecumenical Council of Trent, under the decree and legislation of which the whole Catholic world has lived during well-nigh four centuries.

Father Arthur Barry O'Neill, C. S. C., author and editor, keeps not only a weekly, but a yearly, record of the miles he walks. His record for 1919 was 4,155 miles, which, as his ordinary step is 29 inches long, means that he took during the year 8,700,000 odd steps. Dr. O'Neill began his systematic walking of 12 miles a day in 1906; and in the interim has pedestrianized some 660,000 miles.

The following cablegram from Rome has been received by Dr. Thomas P. Hart, who, as president of the Catholic Press Association, sent to the Holy Father a message of affection and loyalty from the convention of that association. Rome via Washington, December 28.—Heartily grateful for your affectionate homage, the august Pontiff wishes that the present convention will be rich in fruits for the growth of the Catholic press, and in token of his fatherly benevolence, heartily grants to each member of your association his Apostolic Benediction requested.

Rev. John Francis Xavier O'Connor, S. J., assistant pastor of the Church of St. Ignace Loyola, New York, well known as an educator, lecturer and author, died in that city January 31. He was sixty-eight years old and a native of New York City. Father O'Connor was considered an authority on Babylonian and Assyrian history, and cuneiform writing, and was the author of more than a half score of books. He had served on the faculties of Georgetown University, Boston College, St. Francis Xavier and Fordham Colleges as professor of literature and of mental philosophy.

The valuable and ancient stained-glass windows of the Paris churches that were removed to places of safety during the bombardment of the capital by German long range guns, are being rapidly replaced. The wonderful medieval glass of Notre Dame and the Sainte-Chapelle has already been returned, and now the windows of five other old churches, Saint-Gervais, Saint-Severin, Saint-Merry, Saint Etienne du Mont, and Saint-Germain l'Auxerrois, are to be put back. These are all very fine specimens of Renaissance art. The windows of only one of the old Paris churches were seriously damaged by the War, those of Saint-Denis.

Ong San and Ling Pau, Chinese student at the University of Notre Dame, were baptised recently by President Cavanaugh, C. S. C., president of the university, and will be known as William Ong and Paul Ting. Gov. David I. Walsh of Massachusetts became godfather, coming all the way from his eastern home to attend the ceremony. Gov. Walsh fell in with the young Chinamen and two of their companions, who were already Catholics, on their first arrival upon the Pacific Coast, and looked after their welfare all the way to Notre Dame. It was this kindness on the part of Gov. Walsh that led the neophytes to ask the Governor to stand sponsor for them. The Chinese colony at Notre Dame is now 100 per cent. Catholic.

The famous Isabelle psalter which was recently offered for sale with the Yates-Thompson collection has been acquired by the Fitzwilliam Museum, Cambridge, England. The psalter contains the earliest recorded Book of Hours, and is the companion volume of the psalter compiled for St. Louis, whose sister Isabelle was John Ruskin, into whose possession the psalter passed in 1854, believed to be that of St. Louis himself; this other volume, however, is one of the treasures of the Bibliotheque Nationale. The Isabelle psalter contains some of the best examples of the Gothic style of illustration; the "incidental enrichments" are typically irrelevant, one of them representing a game of bowls. Isabelle of France was the foundress of the Abbey of Longchamp. The date of the psalter is somewhere between 1250 and 1270. In the fourteenth century it formed part of the library of Charles V. of France.