

The Catholic Record.

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

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BIGOTRY STILL LIVES.

In reading from time to time an account of those who are credited with the moulding of public opinion one is surprised that the names of Catholics are rarely found among them.

This may be due to forgetfulness or ignorance. But we think that they who compile the lists delude themselves into believing that bigotry still lives and conquers.

TOLERANCE.

Bigotry is a hateful word. Individuals hereabouts have agreed to expunge it from their vocabulary and to put tolerance into its place. Hence we are admonished to take some public utterances at their face value and to rejoice at the burial of senseless animosity. It is comforting albeit before the elections to hear that animy prevails among all classes, and the sounds of discord have been superseded by the music of fraternal concord. But it may be wise to not allow our enthusiasm and gratitude to prevent us from inspecting that tolerance. It may be but a decoy, or as we have discovered on previous occasions, but the same old bigotry with a veneer of kindness to deceive the unsuspecting. The plain fact is that some of these gentlemen who make the saccharine address a specialty do so because they wish to capture the voter. It is good business, a wise policy, and one, moreover, that has not been uncrowned with success. But we surely can at this stage appraise the value of all such utterances and may be pardoned for viewing them with suspicion.

"HICKORY" CATHOLICS.

The very prudent ones among us discountenance anything that may tend to breed what they term as unpleasantness. To them the sky is serene; the storms are over because they are safe in the haven of a governmental berth or because their devotion to the cause of "concord" is vivified by the promise of a well-lined position. They forget that the many are not in the same conditions as themselves, and with their eyes glued on their own interests, can see nothing else. Incidentally they perform feats which are not indicative of self-respecting manhood. And these people talk as if we were living in this country in surfeiture and as if our very existence depended on the "good-will" of our Protestant brethren.

We must be duly thankful for the scraps and leavings flung to us from the temple of national prosperity. Above all we must be resigned and quiet any suspicion that we are not dealt with fairly by the hope that things will come right by and bye, and so the politicians prepare us this succumbent: the Catholic who has "an axe to grind" dispenses it to the voter who is supposed to relish and thrive on it. There is, of course, a growl of discontent now and then, but the prudent and "safe" ally it with the soothing syrup of promises. Meanwhile we may be employed as menials. We may after much interviewing of politicians and paying court to the "prominent Catholic" be granted a civil service position and be exploited forthwith as proof of the tolerance of our friends.

CATHOLIC PATRONAGE.

Time was when incompetence was assigned as the cause of our non-preference. But we have no dearth of intelligence to-day and we are able to bear with honor the burden of our just share of patronage. Instead, therefore, of being caajoled by the self-interested we should profit by our experience and begin to understand that union and organization are more potent factors in our advancement than platform humbug and honied compliments. Harmony is a good thing, but we are not inclined to grow enthusiastic when it is put forward as a substitute for backbone and self-respecting citizenship. The Rev. Dr. Wm. Barry's advice is to the point:

"Let us cast off the shreds and tatters or disabilities still hanging about us, and, instead of looking on ourselves as mere resident aliens, contribute a direct and deliberate share to the establishment of a social ethics with our beliefs. Non-Catholic organizations are heavily saturated with Catholics who have drifted thither because they found no such organization among their own. If all the men in these organizations were members of a Catholic organization we should become a much greater power in the land."

OUR NEIGHBOR.

That some Catholics are members of Protestant organizations is well-known. We do not refer to the secret society, but to that which has benevolent or educational aims. Nor are we going to essay the task of pointing out the possible causes which may account for this, save to say that the principal reason is an un-Catholic spirit. The members of the household who has either because of his attainments or family a standing in the community should consider it a duty to help his less fortunate fellows—in a word, he should make them his neighbors. In helping them he contributes towards widening the influence of the Church. In placing true ideals before young men—in stimulating them to read and to think—he is doing his share in the fashioning of a serious and contented generation. It is hard work, demanding self-sacrifice, tact and patience; but its reward is certain, and its success permanent.

THE LOYAL CATHOLIC.

Even from a worldly standpoint it is to be commended. For the Catholic who is loyal to his own, giving them the work of hand and hand will never seek a following in vain. But the snob is a thing apart to be used on occasion, but despised and deservedly so. There are political wrecks hereabouts, which may serve as an illustration.

THE TERRIBLE FRIAR SARPI.

CONTINUED FROM PAGE FIVE.
It abated its top-loftiness and inscriptions in the Libro were sold at the rate of 100,000 ducats. An inner circle of this Grand Council, called the Council of Ten, were the real rulers. Originally a sort of Vigilance Committee, it declared its own perpetuity and absorbed all administration of justice and all governing powers in itself. Sismondi (x 350) says "it established despotism and preserved nothing of liberty but the name." Cantu (xvii, 613) adds "That the genius of the Ten was summed up in an abject espionage bent on crushing anything like strong virtue." Hallam is of the opinion (Middle Ages ciii, p. 2) that "their uncontrolled authority made them known chiefly as an arbitrary and inquisitorial tribunal, the standing tyranny of Venice." They inquired, they judged, they punished according to what they called reasons of State. The public eye never penetrated the mystery of their proceedings; the hearing was often in the dark or behind a veil; the accused was sometimes not allowed to plead; he had no counsel; never confronted the witnesses; the punishment was as secret as the inquiry.

The story of the prisons of the *piombi* and the *pozzi* may or may not be true. Probably they were no worse than, if as bad as Anglo-Saxon and Scotch prisons at the same time. Nor is there any need of discussing the famous statutes on which Daru built the accusations which have furnished so much material for romances, and which many histories have repeated. Romanin (vi, p. 69) stigmatizes them as fabrications, even if they were, as Daru assures us, discovered in the Royal Library of Paris. They are, however, accepted as true by the London Quarterly, Vol. 137. But the story is black enough without them. The sanguinary character of the tribunal will be sufficiently seen from a letter of Sir Henry Wotton, the English Ambassador, mentioned by Mr. White as Sarpi's friend, writing home in 1618 with regard to a conspiracy that had been discovered: "No less than thirty have already suffered between the strings of the right and hanged in public." According to Muratori, quoted in the Quarterly, (v. 137, p. 444.) "The only thing clear is that several hundred were tortured and put to death." Even distinguished ambassadors were not spared, and we need only refer to the defeated Carmagnola, who was entertained in the great hall Signoria, entertained in the great hall until darkness came on, then gagged by the *shirri*, chained, tortured and finally beheaded between the columns of St. Mark's in full presence of the people, and all because he lost a battle. (Sismondi, History of Italian Republics, V., p. 433.)

Even if all these hideous records were blotted out, Mr. White himself furnishes an example of the savage character of the government he admires. Because they were unwilling to celebrate Mass, he tells us, (p. 52) "sundry bishops and high ecclesiastics were placed in confinement. One of them seeming reluctant to conduct the usual Church service, the Senate sent an executioner to erect a gibbet before his door. Another having asked that he be allowed to await some intimation from the Holy Spirit, received answer that the Senate had already received directions from the Holy Spirit to hang any person resisting their decree." We are thankful that our friend is not invested with political power.

As Hallam is adduced as praising Sarpi, it may be worth while hearing what Hallam thought of the government that Sarpi stood for: "It had all the pomp of a monarchy, and its commerce with the Mohammedans had deadened its sense of religious antipathy." We may interject here that,

according to Mr. McClellan (p. 144.) "to the scandal of Christendom it was the first power to enter into a treaty of amity and commerce with the Turk, and Europe charged her with compromising the interests of civilization and jeopardizing the cause of the Church in her selfish interests." Elsewhere he tells us she was the only nation that made any money out of the Crusades.

Returning to Hallam, "it was a very common thing," he adds, "with political writers of the last century to deprecate upon the wisdom of this government. If government is a means by which the laws of God and of man may be put in force, and if a man has learned the true attributes of wisdom in civil polity, he will not easily prostitute that word to a constitution framed without reference to property or to population; that invested sovereign power, partly in a body of impoverished nobles, partly in an overwhelming despotism; or to a political system of government that made vice the ally of tyranny, and sought impunity for its own assassinations by encouraging dissoluteness in private life. In the ultimate crisis of Venetian liberty, that solemn mockery of statesmanship was exhibited to contempt; too blind to avert danger, too cowardly to withstand it, the most ancient government of Europe made not an instant's resistance. The peasants of Underwald died upon their mountains; the nobles of Venice clung only to their lives." (Middle Ages, vol. 1, p. 463.)

Subsequent reading made Hallam "modify the severity of this remark about the nobles." His verdict on the government remains.

Sismondi says of it: (Ch. V.) "Only in the thirteenth century the people discovered that they were no more than a cipher in the republic whose government united some of the most odious practices of despotism with the name of liberty; which was suspicious and peridious in politics and sanguinary in revenge: which when the advantage of the republic was in question suppressed every human sentiment, and silenced every human duty." (Ch. x.) which not only did not ally its colonists political rights, but denied them those of humanity (Ch. xi.) a suspicious cruel government which maintained itself by the vigilance of spies, did not tolerate even a question in public affairs; deprived the accused of every protection before the tribunals, and allowed no other limit to the rights of punishing than the dagger, by poison, or the axe of the executioner than that of the terror of its rulers; a government execrated by its subjects and staining with the most odious tyranny the name of republic." (Ch. xvi.)

It will not be difficult to agree with the sentiments of the bard who said: "Mourn not for Venice, though her fall Be awful as if ocean's wave Swept ever hence her towers; All that Justice triumphs o'er her grave. Thus perish every kind and state; Strengthened in fear and all great, By outrage against God and Man."

The mourning should be for those who uphold her in her struggle against the Church, and claim her as fighting for humanity.

Who was Sarpi? A Servite friar who lived in Venice after the first wave of the Protestant reformation had subsided in Northern Europe, and who strove ineffectually to protestantize the republic, though he did not openly apostatize. His name was originally Peter, but when he became a friar he changed it to Paul. Robbing Peter to pay Paul describes his whole life. He made two or three unsuccessful attempts to obtain a bishopric, and is credited also with ambition to become General of his Order. Thwarted ambition is the explanation of his fury against the Pope, though Ranke and Cantu ascribe it to his intellectual, political bent; which is the same thing. Venice was just then at war with the Holy See. The Pope had put the city under interdict, and Sarpi sided with the city and detested the Pope. He maintained the very unrepentant doctrine that civil power came directly from God; that no one had the right to question the acts of a ruler, and that the State should regulate all ecclesiastical discipline; for which service he was made State theologian, at a salary. He immediately adopted the abusive phraseology of the reformers, and Rome was henceforth the harlot, the beast, etc. Although Romanin rejects his Maxims for Governing Venice as spurious, Cantu who is also an Italian, and who ought to know, quotes the friar as advising torture both for his own monks and for political purposes; counselling the abolition of the court of Querantia, because judges of that tribunal consulted before pronouncing sentence; suggesting the cruellest oppression of the colonists of the Levant, fling their teeth and cutting their claws as he expressed it; corrupting political opponents or getting rid of them, recommending poison as more economical, etc. If he counselled such measures he was assuredly a monster; but, on the other hand, Romanin asserts that "whatever may be said of his orthodoxy nothing can be detracted from his merit as a man; he was one of the greatest geniuses of Italy, of austere and irreproachable life, an excellent citizen, zealous for the government of his country, not seduced by promises nor depressed by calamity."

Not a word is said of his excellence as a priest or his zeal for the government of the Church; and the extravagance of the eulogy throws a strong side-light on Romanin's reliability in other matters. Romanin was a Catholic and even if his hero was not guilty of the crimes imputed to him by Daru and others, the historian should know

perfectly well that Sarpi's character was sufficiently blackened by the other charges of which it is impossible to acquit him.

When an ambitious and disappointed priest for political purposes not only deliberately falsifies the documents of one of the most august councils of the Church but declares that "it wrought more harm than any other thing since the Christian name was first heard; (See the preface to his history of the Council) when his associates are such men as the Ag. state Bishop de Dominicis, and Duplessis-Mornay the chief of the French Calvinists who hailed him as another Luther, and who narrates in his memoirs (X., p. 142) that Sarpi had told him that the government had arrested priests who exacted obedience to the Pope and put them where they would not be heard from and had put to death more priests and ecclesiastics than it had done for one hundred and twenty years past;" when he speaks of the Church as a harlot and a beast; when he was regarded by those who knew him as a man without faith and was in league with Dutch, French and English Protestants to create a secession at the expense of war; when he accepts the pay and is the hired agent of a State which systematically encouraged private vice to conceal its own misdeeds, and when that pay is solely for the purpose of vilifying the Vicar of Jesus Christ whom he regarded with unextinguishable hatred while at the same time he was sympathetic in his relations with the Venetian nobles and with Philip II., whom Protestants regard with horror; when he lived openly and boastfully in sacrilege by celebrating Mass daily during the interdict; when he probably did impudent, then even if the *Maxims* attributed to him are not his, it is simply mockery to describe him as a man of irreproachable life and an excellent citizen unless rebellion against the Church is a plenary indulgence for all sorts of crimes.

Tom Moore might well say in apostrophizing Venice in his *Rhymes on the Road*: "Thy perdition still worse than ought: Thine own unblushing Sarpi taught."

To this "unblushing Sarpi," Mr. White tells us the new Italian monarchy erected an imposing statue in 1892. "There it stands, noble and serene, a monument of patriotism and right reason, a worthy tribute to one who among intellectual prostitutes, and solemnly constituted impostors, stood forth as a true man, the greatest of his time, one of the greatest of all times, an honor to Venice, to Italy and to humanity."

This is not sweet language, nor noble nor serene for an ambassador, nor usual in the Atlantic; nor has it the excuse of truth; nor does it say exactly what it proposes to say. He must have had some else in his eye, for the Sarpi of history deserves all the abusive epithets which his eulogist heaps on those who were and are opposed to him.

It is especially refreshing after the dithyramb to hear Sismondi, who was no friend of the Papacy, say of the Popes whom White reviles: "After the Council of Trent Popes and Cardinals were sincerely and constantly animated by the spirit of their religion. A great improvement of morals, a redoubling of fervor in its zeal signalized the period which begins with the Council of Trent." He admits their piety though he does not indorse their politics, but he says of the churchmen who preceded the Council: "The Popes started, directed and appealed to public opinion; protected letters and philosophy; proclaimed the spirit of liberty; and safeguarded the republics." (History of the Italian Republics, X. 367.) There is no choice between Sismondi and Mr. White as historians.

We might let the matter drop here did not the eulogist of Sarpi credit Paul IV. with the attempt at Sarpi's assassination.

In the first place Paul IV vigorously denounced it, and in the second place, Romanin, Sarpi's greatest apologist, indignantly denies that the Pope or the Roman court had anything to do with it (VII, p. 75.) By a most extraordinary illogism Mr. White attributes the deed to Paul IV. because Pius V. his successor though not immediately so, sent some one to murder Queen Elizabeth. Like Mr. Puff, to the man who "saw the white sails flapping in the wind," we may say: "The Spanish fleet thou canst not see because it is not in sight." It is curious reasoning to conclude that a king is guilty of murder because his successor was. Nor is Pius V. to be the best man I had ever beheld. He appeared to sum up in himself all the goodness I could conceive of in man, from peasant up to prince. His being Pope did not affect us at all. We looked simply at the man as a man.

"There was his sanctity as a man, and of color tone, the public will find compensation in an article which 'The Gentleman from Indiana' has sent to Harper's."

This is a sketch of the Pope's sermon, which Mr. Tarkington attended in November last, as was then reported in *The Catholic Standard and Times*. I have read the article with a delight which will—I know—be renewed when it appears, as it will either in the monthly or weekly publication. There is splendidly and velvety analytic study of the Pope, much description of him and intense enthusiasm. "My opinion of him," says Mr. Tarkington, "was one of superlative goodness. As I said in the article, I can think only high praises of him." Pius X. seemed to me the best man I had ever beheld. He appeared to sum up in himself all the goodness I could conceive of in man, from peasant up to prince. His being Pope did not affect us at all. We looked simply at the man as a man.

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was addressed to a frenzied multitude and directly incited the negroes to rebellion, yet he is not held up to posterity as an assassin. The strenuous Elizabeth was horse-deep in the work of fomenting insurrection, but no deduction was necessary in her case.

Whether or not the Pope had a right to foment insurrection is a question of what rights international law accorded him in those days; but, in any case, it is an outrage to describe as a crime in the principal ruler of Christendom, who was the acknowledged guardian of the liberties of the people and the saviour of modern civilization, what is held to be a glory for the unrepentable individuals who make revolution a profession and to whom the politicians of to-day are eagerly erecting monuments, at the public expense.

In conclusion, we may say that the fight of the terrible friar "was not a fight for God or humanity. The State which he bestrode and was riding to perdition made its peace with the Pope in spite of him. Bedell, the secretary of the English Ambassador, and afterwards an English Bishop, who was in league with him to separate Venice from the Church, said 'his heart broke.' That is to say, he no longer decried against the Pope. No more, 'deep, loud and long the thunder belled.' There was danger now, and Sarpi was not cast in a heroic mould. Romanin describes his death as peaceful and pious, which is doubtful, for consecrated ground never received his remains. His bones are reported as having frequently been exhumed and treated with indignity, which may or may not be true, but it is a greater indignity to dig up his memory at this late day to perpetuate the hatred for the Church which he, poor deluded friar, should have died to defend. We are not bound to believe all that is said of him or Venice, even on the authority of Sismondi, Hallam, Daru, and others, who, although always ready for a chance to extol the enemies of the Church; were compelled to reveal those enormities of the Pope's enemies; nor need we accept the statues as true, even though Daru stakes much of his glory on them, any more than we are compelled to admit what the amiable Wordsworth said of the English clergy of his day: "I knew not when he had been to church in his own country. 'All our ministers are so vile.'" (Cabrè Robinson Diary, I, 389, ed. 1869, Athenaeum, January 23, 1904.) As Ranke says, in some histories, "There lurks a poet." But, making all possible deductions, if Venice is an example of the governments that come into collision with the Holy See, it will not be hard for even the man on the street to make his choice and to understand that the statues erected are not popular monuments, but political proclamations.

T. J. CAMPBELL, S. J.

THE MAGNETISM OF POPE PIUS X.

EXERCISES A FASCINATION LIKE UNTO THAT WIELDED BY LEO XIII. AND PIOUS IX.

Philadelphia Catholic Standard and Times.

Rome, March 28.

While the public is still being informed merrily about the career of His Holiness prior to August 4, 1903, there is very gradually accumulating a set of descriptions, impressions, sketches about him which for the present writer have this singular interest: they show that the fascination exercised by Pius X. may bear comparison with that wielded by Leo XIII., and again with that conquest of hearts for which Pius IX. was famous. I am pleased to be able to add another to this growing series of tributes; one which is especially remarkable for its insistence upon the ethos revealed in the person of Pope Pius; one also which is as enthusiastic as any of its forerunners. It is given to me by Mr. Booth Tarkington. If my pencil has missed much of the recitiveness, originality, and color tone, the public will find compensation in an article which "The Gentleman from Indiana" has sent to Harper's.

This is a sketch of the Pope's sermon, which Mr. Tarkington attended in November last, as was then reported in *The Catholic Standard and Times*. I have read the article with a delight which will—I know—be renewed when it appears, as it will either in the monthly or weekly publication. There is splendidly and velvety analytic study of the Pope, much description of him and intense enthusiasm. "My opinion of him," says Mr. Tarkington, "was one of superlative goodness. As I said in the article, I can think only high praises of him." Pius X. seemed to me the best man I had ever beheld. He appeared to sum up in himself all the goodness I could conceive of in man, from peasant up to prince. His being Pope did not affect us at all. We looked simply at the man as a man.

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"Oh, immensely; so much more than the oratorical magnetic, than the dramatic magnetic or any other of the sort. You don't hesitate. Looking at him you know that he's a man you can hang your flag on."

Mr. Tarkington said he hoped that this phrase was not disrespectful, and came to confess that the sight of the Pope had brought tears to his eyes. He explained these:

"HE IS UTTER GOODNESS."

"I thought of him as a person. I had been waiting for the Pope, and here came a man who was great in goodness. He is utter goodness, and utter goodness always means a lot of good sense. A sweet, fine fellow."

"A Catholic would not like my speaking of him in that way, but I can't see King, Pope or Emperor, but only man. I can reverence a man as great, independently of his position or lack of it. His being Pope would have been interesting, but just as a man's being President or Vice President. I know how they get there, and, to my mind, while this is a religious election, it is still an election. I hope I don't say anything wrong." We talked about the human and spiritual elements telling in a conclave, and then the author of "Cherry" explained his reference to the Pope as a "Billy Jackson," something which stands unexplained in his article.

"Billy Jackson," he said, "was a real and sweet-tempered philanthropist who lived to ninety. His purpose all these years was to do good. Once he received a handsome pair of kid gloves from Paris, and he gave them to me, saying, 'You are a young fellow, and you'd like them.' He gave up all the pleasant things of life and he didn't care even for gratitude. He gave away everything he ever had, lived a celibate and pure man. He cut down his own income on a railway company board. He'd spend a night taking a drunken man home. He was a strong religiousist, and always talked about meeting St. Peter at the gates of heaven."

"Every town in America has a Billy Jackson and decent fellow, and people get more than advice from them. Billy Jackson said he never met gratitude, and he didn't want it. He didn't want gratitude, but he did want a fellow to get better. And all the time the Pope produced that impression. And in spite of that, of his humor, of his sense of unfitness, I got the impression that he was equal to his office, and that he would keep it up. He had a beautiful dignity, and a humble sort of dignity, too. That's my impression. All my impression was a great enthusiasm for him. It took me back to my Princeton days. Seeing a man like that I felt I could be an orthodox Presbyterian and believe a lot such as a man like that does. A creed that could make a man as good as that must be better than mere belief; it must have a spur in it. Good men believe good things."

"Yes, the Pope is a man you believe in so intensely, when you see him, that you'd go out and fight for him, and take your chances and feel you were surely in the right. He did indeed produce that feeling in me. Doesn't matter about my creed; if he told me to fight for a given thing, in spite of my supposed creed (the Presbyterian), and in spite of the fact that I could never be a Catholic, I'd do what he said, because I'd be sure he'd know better than I did. He looks not simply good, but capable of telling you in a friendly way the best thing to do, and help you make a sacrifice of your own life."

"And capable of seeing through humbugs, you believe?"

"Indeed I do."

"He has a sense of humor. No man could be holy and at the same time large and great without possessing a romping humor, not like a hobbledehoy, but mentally romping. You remember how Dumouriez said 'All is lost' when Roland appeared as Minister before Louis XVI. wrong as to the buckles of his shoes; that's what the Pope would say. Every great man is a tease. I think it's Bernard Shaw says that, and I suspect the Pope is that."

CATHOLIC NOTES.

Right Rev. Mgr. Allen, rector of the English College, Valladolid, Spain, died April 5.

It is reported that the Countess de Castellane, formerly Anna Gould, has become a Catholic.

Right Rev. Bishop Hartley has written to the national secretary, heartily endorsing the work of the Federation of Catholic Societies.

A marble bust of the late Archbishop Crooke has just been completed and erected in the mortuary chapel of the Cathedral, Thurles.

Montreal, May 4. — Rev. Pierre Cyrille Beaudry, superior of the St. Viator College at Joliette, died at that place last night of pneumonia.

The Right Rev. Thomas F. Cusack, D. D., auxiliary Bishop of New York, was consecrated in St. Patrick's Cathedral that city, on Monday last, by Archbishop Farley.

The Rev. John P. Chidwick, well known as navy chaplain of the unfortunate United States ship "Maine," has been appointed pastor of St. Ambrose's church, New York city.

His Grace Archbishop Langvin, and Father Lacombe left Montreal for St. John on Wednesday, 27th inst. After a few days sojourn in that city they will take the boat for Marselles, where they will join a body of pilgrims on their way to the Holy Land. Their first stopping place will be Alexandria. Here they will remain for some days visiting the historic spots hallowed by religious memories. From Alexandria they will go by boat to Jaffa, thence by rail to Jerusalem.

It was only the other day that all literary France arose to acclaim and honor the morning star of French-Canadian letters. — Mr. William Chapman.

His success, which culminated in honors from the French Academy and decorations from the French Government as his magnificent volume "Les Aspirations" appeared in Paris, is the most astounding in this century. With his English name, his Catholic principles, and his Canadian genius, he landed amongst the infidel literateurs of France and forced them to bow down in acknowledgment of his superiority. Nor did he lose sight on account of his glorious loss in honor of Christ.